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Book Reviews

THOMAS SECKER: AN EIGHTEENTH CENTURY PRIMATE
Leslie W Barnard
Lewes: Book Guild 1998 234pp £15.00 hb ISBN 185 776 3025

This is a fascinating book for those who have any interest in the history of the Church of England and, in particular, that century which is so often dominated by the Wesleys and Whitefield. Dr Barnard has written a volume which is clear, interesting and supported by careful research as befits a former Senior Lecturer in Theology at Leeds University. I picked this up expecting a dull but worthy book and found it full of stimulation, so much so that it was difficult to lay down.

It is the story of a highly intelligent man from a dissenting background who was ordained into the established church and became Dean of Durham, Rector of St James' Piccadilly, Bishop of Bristol, Dean of St Paul's, Bishop of Oxford and Archbishop of Canterbury. Even at a time when the 'old boy net' worked still better than it does today, this was no mean achievement, particularly when one realizes that he held a number of these posts in plurality. For example he retained the Incumbency of St James whilst a bishop and to such effect that there was concern to obtain St Paul's deanery for him as it would involve less hard work when combined with the conscientious fulfilment of his duties as a diocesan. He was clearly an exemplary parish clergyman as well as an assiduous bishop who knew his clergy very well, saw them often and entertained groups of them weekly. Indeed, when one reads this account (and even allowing for curates at St James'), one wonders how we have succeeded in so shackling our modern bishops that they are so remote and enmeshed in administration. Not that Secker was averse to paperwork. He had a meticulous eye for detail and was careful to follow up each clergyman in his dioceses if they were not working at a suitable level.

Barnard wishes to show us that good spiritual work was done in a century which is widely thought to have been filled with nominal Christianity. He certainly shows that Secker and some of his contemporaries worked hard but it also appears that the kind of religion which they purveyed was cerebral and they 'believed that progress would come gradually through the advance of "polite learning" and moderation'. Horace Walpole, an inveterate enemy, summed up the man with accuracy: 'Secker ... certainly did not want parts or worldliness', although I suspect that he was not using the last word quite in our modern way. Barnard sums him up more kindly by saying that: 'Pastoral work and care for the parishes was the hallmark of Secker's achievement.' It is remarkable that Barnard

can make the following statement: 'Strangely, there is no evidence that Secker had any direct contacts with the leaders of Methodism, although from 1738 Methodist preachers had been largely excluded from the pulpits of the established church.' But no doubt the same could be said today of the relationships between bishops and the leaders of the 'house churches' and the Free Evangelicals.

JOHN PEARCE

GOD IS NOT GREEN: A RE-EXAMINATION OF ECO-THEOLOGY
Adrian Hough
Leominster: Gracewing 1998 220pp £12.99 pb ISBN 0 85244 3072

This is a significant and indeed an important book, the title of which may deter too many. Although the author is indeed seeking to do what his title suggests, this volume covers far more. For example it is a most illuminating and indeed ground-breaking consideration of the doctrine of the Holy Trinity reinterpreted in contemporary terms.

By no means providing an easy read, the author's wide familiarity with modern and traditional theology is impressive and, as far as this reviewer can tell, accurate at representing the stances of many writers. He recognizes that many traditional thought-forms are not easily accessible to the modern mind but he himself is firmly in the orthodox mould (of an Anglo-Catholic variety) while being ready to question all that is simplistic and couched in inaccessible language.

He is concerned to avoid the pantheism which appears endemic in so much current writing and affirms that: 'The Christian doctrine of the Trinity protects both the immanence and the transcendence of God through the transcendent Father, the incarnate son and the Holy Spirit who indwells the created order' – but he also perceives that even this is to avoid vital issues and risk the division of the Trinity itself. His remarks about the danger of overemphasizing either the immanence or the transcendence of God are apposite and seminal in forcing us to reconsider the consequences of so much that we imply by inadequate and indeed sloppy thinking. I underlined firmly in my copy words quoted from John Barton: 'to speak of God's transcendence is not to speak of remoteness but rather of grace'.

One of his basic points is found in his exposition of the doctine consequent upon Romans 8:18-25 (that the whole of creation is awaiting its salvation): 'There has been a misplaced anthropocentrism in so much of our thinking and an inability to grasp the wider picture.' This leads him to consider how often we allow ourselves to fall into the trap of emphasizing sins rather than sin and the full consequences of Original Sin not only upon

ourselves but upon the created order. In this connection he also proves himself to be one of those writers who does take seriously the full consequences of God's granting of freedom to the human race. In overcoming the tragedies which we have inflicted upon the creation, God 'has to act without in any way negating or restricting the freedom which he has lovingly bestowed on the whole of creation'.

Another apparent digression, which is in fact crucial to his argument, is his discussion of the question as to the sense in which God can be described as capable of suffering. He reminds us that terms like these must be metaphorical, in 'that we are ... using human language to express something which is beyond us'.

Quite fascinating is his consideration of the various ways in which people have sought to name the Trinity and the Godhead. His own preference is to use 'gardener' as the key to the first Person and, while no human metaphor will ever be adequate, Hough's exposition of this idea is richly stimulating. 'Lover and dancer' are suggested as helpful words for the second and third Persons.

However my space is gone without my referring to what he says about 'play' and about worship. Suffice it to say that these further chapters are no less stimulating.

This is a fascinating book which should not be missed; few will agree with it all but most readers will be made to think more seriously.

JOHN PEARCE

RELIGION AND CREATION **Keith Ward**
Oxford: Clarendon Press 1996 351pp £13.99 hb ISBN 0-19-826394-5

This is 'the second part of a major project in comparative theology begun with *Religion and Revelation*' (1994; reviewed in *Churchman* 1994/4 by Rob Cook). It shows Professor Ward as a profound theological thinker, not a conservative Evangelical but certainly not a rank liberal. He sets out to examine the teaching about the relation of God to the Creation in the thought of four leading modern theologians – Abraham Heschel (Jewish), Mohammed Iqbal (Muslim), Aurobindo Ghose (Hindu) and Karl Barth. The book has four divisions. He first looks at 'Four Scriptural Traditions: The Hebrew Bible, The New Testament, The Koran, and The Upanishads'. The next divisions are 'On speaking of God as Creator'; 'The Nature of the Creator God', and 'Cosmology and the Trinitarian God'. The treatment is not exactly user-friendly; in fact Professor Ward has clearly written for fellow theologians, and to any of us who are not theologically trained to a

fair degree of sophistication the going is hard. But the style is not polemical; it is thoughtful and even when critical is courteous and reasonable. I found myself remembering that the Bible nowhere says that all thinking in other religions is wrong; what it condemns outright is atheism, polytheism, idolatry, and what the general conscience of mankind regards instinctively as corrupt and wicked (cf Pss 14, 53). It is not therefore surprising to find that on the subjects being discussed here there is a good deal of congruity between even the thoughts of Aurobindo and biblical teaching.

Within his chosen limitations Professor Ward discusses some very interesting questions. 'Divine Power and Creativity', 'Divine Wisdom and the intelligibility of the Universe', 'Divine Love and the Goodness of Created Being', 'Divine Awareness and Bliss', 'God and Time' are some of his subtitles, and on each his discussion is technical and closely argued. He does not lean heavily on Holy Scripture, and I was often left with the feeling that when competent modern theologians can fault each other logically so frequently it is hard to see how one can be sure of any conclusions they arrive at about God. My mind often went back to the situation in particle physics about which the eminent physicist John Polkinghorne wrote:

> Quantum theory extends the limits of the conceivable to a quite remarkable degree, even including the limits of logic itself. One of the axioms of classical logic is the distributive law. According to this principle, if 'A is at X or Y', then either 'A is at X' or 'A is at Y'. That is not so if A is an electron. 'A' may be in a state which is a superposition of the state (A at X) and the state (A at Y), and that is quite a different state from either of those two possibilities separately ... Such a combination is a possibility undreamed of by Aristotle. (Polkinghorne *Reason and Reality* London 1991)

If such is the case with elementary particles, what price our 'logical' pronouncements on the ways of the Sovereign God – the incompatibility to him of both love and wrath, or predestination and free will for instance? We need to remember what the late Donald MacKay drew attention to, that we do not know all the relevant *dimensions* of a situation. An air traffic controller may see two spots approaching each other on his screen! But the aircraft pass without incident – they were at different distances, along a dimension he could not appreciate from his position.

His last section contains two very informative and suggestive divisions: 'Creation and Modern Cosmology' and 'Creation and the Trinity'. What he says here is well worth attention.

I am glad to have read this book. I have gained much from it; it is serious and thoughtful. But it has also left me with a deeper appreciation of our Lord's meaning in Matthew 11:25f.

There is an Author Index of two pages, and a Subject Index of three. I noticed no typographical errors.

DOUGLAS SPANNER

DOCTOR OF SOULS; LESLIE WEATHERHEAD 1893-1976
John Travell
Cambridge: Lutterworth Press 327pp hb ISBN 0-718-82991-3

This is a biography of a most distinguished Christian orator, a man of the greatest charm and with quite outstanding leadership abilities. It is a pity that this volume has been so long in the making because his name has now faded and its lustre is largely gone. However in his day Weatherhead was one of the greatest Christian ministers of England.

He was a Methodist who was called to serve at the City Temple, then one of the two foremost pulpits in the Congregational cause. He was a prolific writer and many of his books obtained a wide readership notably *The Transforming Friendship*, *A Prescription for Anxiety*, *A Private House of Prayer* and *The Christian Agnostic*.

With Sangster, Soper and Lloyd-Jones he demonstrated that it was still possible to fill large London churches with more than 1000 worshippers. He claimed to be an Evangelical in the sense that he wanted people to come to know God for themselves and to find the wholeness and healing which the Lord would give. He was an experienced practitioner of Christian psychology and in many ways was a pioneer in making such insights known. Readers of *Churchman* will find this book interesting because it demonstrates how a man who was indubitably a Christian could be used to bring many to faith at the same time as being unorthodox in sundry ways. His story will help us to understand the many in the Anglican Communion who were once 'evangelical', who still draw many to hear them preach but who nevertheless, have lost their grip on the fundamentals of the faith. Today we are surrounded by preachers who claim to be 'evangelical' but are in fact liberals (using that grand title in its modern debased sense).

Weatherhead was invited to a church in Westminster Bridge Road and was asked to give assent to the Virgin Birth among other doctrines and asserted that 'I did not know or respect anyone who would sign such a document'. In an account of his mid-week meetings, Ronald Ward states:

'I do not remember any Bible Study.' One of his hearers said of him: 'He makes you feel that you are really rather nice and that God is really very nice.' His doctrine of the Cross, inasfar as I understand it, was simply an extension of the Incarnation – Christ sharing fully in our life by total identification. He said that 'Christians should always be open to receive new truths, they must free themselves from the "superstitions of the fundamentalists" and from the imprisonment of creeds which "devised fourteen hundred years ago" could not contain "the entire nature of the eternal and infinite God".'

And yet this man was one of the most distinguished ministers of his generation and had queues waiting to get into his churches. He was a man of serious prayer who regarded it as 'being of the highest importance'.

In short, this is a biography worth reading in order to discover what it means to be an 'open evangelical' – but such a use of the phrase is of course an anachronism.

JOHN PEARCE

PATHWAYS TO WHOLENESS **Roger Hurding**
London: Hodder and Stoughton 1998 464pp £12.99 pb
ISBN 0-340-67129-7

This mammoth work by Dr Roger Hurding is a pastoral and practical follow-up to his earlier book *Roots and Shoots*. It is an attempt to map out Christian counselling and to put it in the context of contemporary culture and society. It is a *tour de force* and a thorough guide through a territory which will leave many of us in Dr Hurding's debt for some years to come.

The style of the book is in some senses determined by Jungian presuppositions. Both pathways and goals are explored in counselling and pastoring ministry, and journey and story are seen by the author as important models for understanding effective growth into wholeness. Aiming for wholeness and completeness is seen to be both a biblical aim and a pastoral aim too. Following John Stott, Hurding emphasizes constantly the two aspects of what is 'already now' and what also is to be accepted as 'not yet'.

The book explores five pathways in counselling encompassing areas of the cognitive, the healing, the therapeutic, the spiritual and the social. There is much good material here which will be immensely valuable to the pastor and counsellor alike. How about this for a succinct and helpful definition of pastoral care: 'pastoral care has been simply what Christians do as part of their neighbourly love towards needy fellow human beings'

(p 58)? In the present context of the many uses and misuses of the word 'spirituality', Roger Hurding attempts a definition which many of us would be able to work with: 'Taking relational, Trinitarian, Christocentric and liberational perspectives we define Christian spirituality as that dimension of human existence which emphasises a living out of a commitment to God in every area of life in relationship with Christ, sustained by the Holy Spirit, and within the contexts of the believing community and the wider world.'

The chapter on hermeneutics is very interesting. The author is well aware of the post-modern perspectives which provide the context in which we have to do our work, but from this reviewer's perspective he is inclined to be rather over-sympathetic to both working with the pluralities of meaning of the text and also the insights gained from the perspectives of the reader and the listener. There is a reasonable rehearsal of historic and Reformation handling of the text. The exploration of the hermeneutics of understanding and the whole concept of reader/response theory are dealt with in the chapter which the author describes as the hermeneutics of life. He explains how the two are inextricably bound together. The text of Scripture is interpreted by the reader and that selfsame text interprets the life of the reader. This is territory that the counsellor/pastor needs to handle with great care and much wisdom.

This is a well-worked book although there may be areas where we would want more clarity and sharpness. There is much here of value for the pastor's work. The 113 pages of notes are a sufficient measure of the depth of the work that has been done. The author's conclusion and challenge to pastors is a clear summary of his whole message and an encouragement to us in the work to which we are called: 'Whether our pastoral call is that of counsellor, healer, agent of change or spiritual director let us, in the company of those we seek to help and those whose faithful lives are a resource to us, trudge, stride or run ever onwards on our pathways of wholeness, looking to Jesus the pioneer and perfecter of our faith who, for the sake of the joy that was set before him, endured the cross and has taken his seat at the right hand of the throne of God' (Heb 12:2).

TREVOR K PARKIN

INSPIRATION AND AUTHORITY – Nature and Function of Christian Scripture
Paul J Achtemeier
Peabody, MA: Hendrickson 166pp No price pb ISBN 1-56563-363-67

This book is essentially an updated rewrite of *The inspiration of Scripture*, which the author wrote in 1980. Its reissue is a tribute both to the book's

inherent worth and to the ongoing importance of the subject, particularly in the USA where there are still major battles along what are now traditional 'liberal-conservative' lines. Dr Achtemeier basically wants to combine the scholarship of the 'liberals' with the piety of the 'conservatives', and in this respect he is rather close to most British Evangelicals, though not to his own compatriots. Somewhat sadly for him, he has lived to see a church, dominated by unthinking conservatism, changed into a body which is being perverted by extreme radicals who have little time for the message of Scripture, which they regard as hopelessly outdated. Without changing his own position, he has thus moved from being something of a radical himself to being a strong defender of orthodox ways, especially in moral matters.

The book is a clear presentation of what might be called a conservative mainstream Protestant position on Scripture, avoiding 'inerrancy' without diminishing the inspired character of the text. Its major weakness is that its very clarity has forced the author to oversimplify in presenting the different views which he discusses. As always, there are few 'pure' conservatives or liberals; most people are somewhere on a spectrum and will therefore find it difficult to identify with either of the camps which Dr Achtemeier portrays. Conservatives in particular will feel that they have been caricatured as 'pre-critical' exegetes, which is especially unfair at a time when very often they are the only ones still interested in classical historical criticism. The hermeneutical revolution which has taken place in 'liberal' circles since 1980 has touched Dr Achtemeier only lightly, but it is not difficult to imagine that many radical scholars today will find this book even more dated and unrepresentative of their views than conservatives will. Admittedly, Dr Achtemeier does try to get to grips with recent trends in his final chapter, where he pleads for a renewed understanding of the importance and the defining limits of 'canon' for the church's hermeneutic, but conservatives are much more likely to be sympathetic to this view than liberals will be, and so Dr Achtemeier may find himself in the traditionalist camp whether he likes it or not!

This is not to deny that many of his criticisms of classical conservatism are weighty and deserving of the most serious attention. There is no doubt that conservatives have weakened their position by misusing the concept of 'inerrancy', and that by concentrating on matters of form they have frequently overlooked the more important substance which it contains. He is certainly correct in insisting that the Bible must be read and understood in its own terms, though he nowhere seems to come to the point of realizing what those terms are. The Bible is essentially 'law', a term which must be understood in a broad context, but which provides the best framework for trying to interpret it. When it is understood in this way, Scripture can be regarded as normative for the church's life, and therefore

as 'inerrant', without detracting in any way from its historical and cultural diversity. Conflicts of law can be resolved in a way that contradictions of fact cannot, and if that principle is respected, the 'discrepancies' apparent in the biblical text appear much less worrying. Admittedly, Dr Achtemeier is not alone in failing to see this; most of the conservatives he is reacting against do not see it either! This is a great pity because it falsifies the terms of the debate over the Bible's authority, with the result that that authority is weakened in both liberal and conservative circles. Dr Achtemeier has seen the problems inherent in the positions currently being advocated at opposite ends of the theological spectrum, and his leanings towards the concept of 'canon' demonstrate that he is indeed groping towards a legal framework in order to resolve them. That is all to the good, and it can only be hoped that this book will prove to be a catalyst for further reflection on this theme as we look for ways of exalting the Scriptures in the spirit, if not always precisely in the way, that the 'inerrantist' school has tried to promote.

GERALD BRAY

JOHN STOTT: THE MAKING OF A LEADER
Timothy Dudley-Smith
Leicester: IVP 1999 513pp £14.99 hb ISBN 0-85111-757-0

'After love for the Lord Jesus, discipline is the most important thing in the Christian life.' So said Bishop Stephen Neill, and in Volume One of Timothy Dudley-Smith's biography of John Stott both qualities are exhibited to an amazing degree. The love and devotion for Christ is heart-warming and challenging; the discipline is exhausting and enervating, and leaves lesser mortals feeling limp and inadequate.

This is a *very important book.* David Edwards, former Provost of Southwark, was most anxious that John Stott should write his autobiography as he deemed him one of the two most significant Christian leaders in the UK this century. David Edwards was concerned that the facts of the striking evangelical revival of fortunes that has taken place in the second half of the twentieth century should be recorded by the first-hand witness who was right at the centre. John Stott, with typical humility, declined the suggestion, but in Timothy Dudley-Smith he has found a most able and objective biographer. The 1920s and 1930s were indeed doldrum years – at least outwardly – for those called 'Conservative Evangelicals'. (John Stott never has liked the adjective 'conservative' as he regards those who follow in the steps of Ryle, Moule, Griffiths and Thomas as simply Evangelicals, but 'conservative' was appended to those who stood in that tradition by those who no longer did – ie liberals.) It looked at the end of

the Second World War as though 'Liberal Evangelicals' – such as Max Warren – would take over the leadership. But then, to their surprise, John Stott emerged. Courageously he was appointed the Rector of All Soul's, Langham Place in 1950 and soon he was leading Missions in Universities in the UK and overseas. Volume One takes us up to 1960 and is important as it reveals how John Stott emerged as the outstanding leader of Anglican Evangelicals. It is important to discover that he did not come out of the blue. He stood on the shoulders of less well-known saints who had remained faithful and hard-working during the doldrum years – laying a foundation on which the revival in evangelical fortunes could be built. The influence of E J H Nash (Bash) was crucial (as, conversely, was John Stott's influence on the whole development of the Iwerne camps). The years at Cambridge, *in* the CICCU but not technically an official member, were clearly formative. The strategic thinking that went into his leadership of that West End church in the early years of his Rectorship is a model for all ministers of local churches. The encouragement that the Bishop of London gave him to begin a writing ministry and the invitations from overseas universities to conduct missions – thus launching him on an international ministry such that John Stott has probably been more appreciated and valued overseas than he has been even in his home country – is meticulously recorded.

This is also a *very moving book*. So far from being a Teutonic (the author's word: John Stott's maternal grandmother was German) machine with a frightening capacity for attention to detail, John Stott emerges a very human and humane person. It is almost painful to read of the tensions that he experienced in his relations with his father during the war. His father, a distinguished physician, enlisted. John Stott, because he was heading for ordination, did not need to. He was, at this stage, also a pacifist. During these years Bash was almost a surrogate father. The warmth of his friendships; the evident fun of holidays, and the later joys of time spent at The Hookses, his Pembrokeshire retreat, all ensure that this book is not just a record of things achieved, but the portrait of a most real and winsome person. It was once remarked that there was a marvellous balance between the authoritative and magisterial Bible teaching that flowed from the pulpit, and then, afterwards, the warm, gracious, humble, hand-shake and personal greeting with names never forgotten. One aspect of his humanity will receive mixed reactions. We hear a lot about birds! The non-ornithologist may be a little wearied by the endless pre-occupation with the pursuit of feathered friends – be warned the Snowy Owl has yet to come. On the other hand, ornithologists may be slightly surprised at the omissions from the catalogue of birds seen. Was he always in bed too early in Australia to see the Tawny Frogmouth? Did he never in his travels spy the Blue Rock Thrush?

But this is also inevitably *an incomplete book*. This is only Volume One, and many of the most significant and intriguing events have yet to be recounted. It is also intentionally incomplete in that Timothy Dudley-Smith gives no analysis or assessment. The introduction is therefore very important as there he explains why he has eschewed doing this. This means that this biography is very much the *Res Gestae* of John Stott, rather than a Tacitean evaluation. It is an invaluable mine from which later historians will be able to quarry all the factual information they need. Having said that – little hints are dropped along the way, and it is sometimes frustrating not to have them developed. Perhaps they will be Volume Two. For instance: John Stott firmly – but graciously, of course – defied the Bishop of London and refused to obey when ordered only to admit Anglicans to Holy Communion. Surely such disobedience was right, yet he has been very ambivalent towards 'Reform' for what he perceives as that movement's 'disobedience'. John Stott champions the process of consultation, but one gets the impression that many of his brain-children (and there have been many, many of them) which were both inspired and inspiring were forged on his own initiative. One such was the 'Eclectics' – the banding together of young Anglican Evangelical Clergy. It was key to the regeneration of Anglican Evangelicalism. We will need to ask why it seems to have run into the ground, and has not realized all its early promise. Did things only work so long as John Stott was at the helm? In this volume we have a very powerful account of John Stott living for a couple of days as a penniless, unshaven dosser in the East End. Was this the beginning of a significant change in his thinking about evangelism and social concern which he acknowledged in his addresses at the World Congress on Evangelism in Lausanne in 1974, saying that he now wanted to express himself differently from his position at Berlin in 1966. John Stott has said that he regards *The Cross of Christ* as his magnum opus – and surely he is right, but many of his followers think of him primarily as the author of *Issues facing Christians Today*. Certainly more people have finished the second book, than have worked through the former. In Volume Two we must be given an assessment of Keele – the first National Evangelical Anglican Congress. This was largely – but not exclusively – another of John Stott's brain-children. He and the other 'fathers of Keele' were first and foremost Evangelicals who happened to be Anglicans and who wanted to urge other Anglicans not to rat on the denomination but to get stuck into the Church of England in order to campaign and crusade for her to return to her evangelical roots. Yet at the close of the conference the baton seemed to be handed to those who were Anglicans and who happened to be Evangelicals. John Stott's next book after Keele – apart from his commentary on 2 Timothy – was *Christ the Controversialist* which made it clear that Evangelicals *do* have the monopoly of the truth. Do his heirs follow him in this? So Volume One is incomplete and there will be enormous interest for Volume Two with an account of his

confrontation with Dr Martyn Lloyd-Jones in 1966; for his privately held views on the charismatic movement to be made public; for an explanation of his apparent equivocation on the ordination of women, and for some assessment as to whether his early brilliance as an expositor (it is difficult to over-estimate the importance of the model he gave us in how to handle the Bible) and as an evangelist has in any way been diminished as he became a world Christian leader, statesman and spokesman on 'issues'.

Above all this is a *great book*. There can hardly be a Christian – certainly not an Evangelical – who has not benefited from the ministry of this amazing man – if not directly, certainly indirectly. Many have had the privilege of meeting him. This is a book that all such people will treasure, and it will turn us in praise and adoration to the Lord our God for his servant John Stott, and we shall be very, very grateful to Timothy Dudley-Smith for his meticulous research and for his felicitous turn of phrase that makes the book so very readable, enjoyable and edifying.

JONATHAN FLETCHER

HOSEA – The International Critical Commentary
A A Macintosh
Edinburgh: T and T Clark 1997 600pp £39.95 hb ISBN 0 567 08545 7

Andrew Macintosh's *Hosea* offers its reader the judiciously critical stance, the attention to detail, and the craftsmanship which have characterized the *ICC* in its best moments. It then adds to this package a reverent dialogue with an ancient interpretative tradition that rarely finds a voice in the circles frequented by readers of this journal, that of Medieval Jewish exegetes like David Kimchi, Rashi, and Nachmanides. The result is extraordinarily rich.

Hosea challenges its interpreter with one of the more difficult texts of the Hebrew Bible. Macintosh does not explain the idiosyncrasies of that text by facile recourse to massive textual corruption. Rather, he strains to discern in them the strangeness of the prophet's northern dialect. Macintosh is not opposed to textual reconstruction, but – happily – neither is it his first instinct.

Macintosh envisages a work that was 'more or less complete' by the time it went south to Judah following Israel's collapse in 722 BC. Though its circulation and transmission in southern circles will have moved the language in the direction of standard biblical Hebrew, traces of its less-well-understood northern provenance remain. Macintosh leans appreciatively upon the linguistic prowess of the Medieval interpreters to exegete what remains a challenging prophetic work.

It is Macintosh's appreciation for the prophet's literary voice ('He is simply a master of language', lxi) together with his awareness that no modern student successfully approaches a text like this except by way of a long path of tradition and interpretation, that gives this commentary its depth. Its author cares deeply about what the prophet Hosea meant, spoke, and did. Furthermore, he believes that his legacy is largely accessible to the modern exegete, and can comment quite lyrically upon it. Yet he approaches such ancient treasure with constant reference to the earliest Jewish interpretation – in Septuagint and Targum – as well as by learning from those who spoke much later, in medieval times. The Christian reader will also be delighted by Macintosh's knowing gestures in the direction of the New Testament, often when one least expects them!

Hosea's life is uniquely and painfully bound up with the work that bears his name. For Macintosh, the prophet's famous marriage to unfaithful Gomer and the unforgettably named children which it produced, 'constitute a parable or sign of the nation's apostasy together with its inevitable results. The marriage is not contracted in order to illustrate the message; it constitutes the beginning of the message itself; for it is an outward sign or representation of the relationship between God and his people, and it is the means by which God began to communicate to Hosea his message to the nation' (9). Because the emphasis is on the fate *of the nation* rather than on Hosea's domestic tragedy, '*there is lacking the precise biographical detail about Hosea's wife and the circumstances of his marriage which are so avidly desired by modern commentators and which by much ingenuity they seek to supply*' (9, emphasis added).

One mentions this detail in a short review not only because Hosea's marriage and the identity of his wife represent a *crux* for comment on this book, but also because Macintosh's language here exemplifies the reserve with which he approaches methodological excess of many kinds. After close examination of various points, a scholar's enthusiastic historical or textual reconstruction will here or there be put to rest as 'far-fetched', 'ingenious rather than plausible', or 'pressed to extremes'. The impression that this represents caution rather than timidity is reinforced by the eclectic and occasionally original path which Macintosh himself cuts through the welter of exegetical possibilities that a complicated text like Hosea's generates. Even if one does not always finish a paragraph persuaded that Macintosh's judgment is indisputable, one enjoys the repeated assurances that neither does Macintosh himself think so.

The commentary is thick with philological detail and presumes not only a knowledge of Hebrew and Greek, but also the willingness to tolerate if not revel in Targumic Aramaic. To those who will invest the energy required, Macintosh and the *ICC* editors have provided a sturdy exegetical

companion *plus a bonus*. Rare is the commentary that pays such reverent attention not only to what a biblical text said, but also to how it has been heard to speak by avid listeners across the centuries and into our own. There are Hosea commentaries that will come more quickly to the point. There is none that will find its way there – respectfully, delightfully – by such a satisfying path.

DAVID BAER

WHO DO YOU SAY THAT I AM? Christology and the church
Donald Armstrong (ed)
Grand Rapids: Eerdmans 1999 141pp £12.99 hb
ISBN 0-8028-3865-0

This book is a symposium of six speeches originally given at a meeting of the Anglican Institute which took place at the American cathedral in Paris in 1998. The Anglican Institute is virtually unknown outside the United States, but it exists in order to try to inject some recognizable form of Christianity into the Episcopal Church in that country. That is a formidable task, as the identity of the contributors to this volume makes abundantly clear. Four of the six are in fact British, and all of them are actively involved in the life of the Church of England. But although the other two are Americans, one is retired and the other is a layman who works for a parachurch organization. The impression left by this is that active, conservative Episcopal leaders are hard to find in the United States, and if that is true it is clear that the Anglican Institute has its work cut out for it.

The subject of the volume is Christology, which is rather more weighty than one might expect, but which has been at the forefront of popular concern in America, not least because of the activities of radical groups like the so-called 'Jesus seminar' and of the all too vociferous Bishop Spong of Newark. Surprisingly, although the latter is mentioned from time to time through the book, the former is little in evidence. On the other hand, papers such as the one by Canon N T Wright may fairly be regarded as answers to its claims, even if those are not explicitly stated. All of the contributors are gifted communicators, and the conference must have been quite a treat. Apart from the footnotes there does not appear to have been much editing done, which makes the book very easy to read and to remember. Dr Alister McGrath gives a superb presentation of Paul's evangelistic technique, and is particularly careful to relate it to the modern situation without distorting the original context. Dr Hancock also lays out the issues in a very clear way, which will be much appreciated by confused non-specialists, who will no doubt constitute the bulk of the book's readership. Dean Richard Reid (one of the Americans) gives us a classic presentation of the biblical basis of the church's Christology, relying equally heavily on scholarship and tradition.

The other American, Alan R Crippen II, who is also the only layman among the authors, presents a broad-brush picture of the state of modern culture, and calls for the church to adopt an equally sweeping strategy for reclaiming it for Christ. Readers whose minds consist mainly of footnotes will find this approach uncongenial, and it has to be said that his willingness to adopt Thomas Cahill's rather silly book, *How the Irish saved civilization*, as his model will do nothing to allay their fears. But Mr Crippen's particular insights should not be neglected, because he has the sort of vision which inspires armies to march, and if anything is going to happen in the twenty-first-century church, a marching army will certainly be needed to achieve it.

Bringing up the rear is 'The Most Rev and Rt Hon George L Carey', whom most of us know more familiarly as the Archbishop of Canterbury. He pleads for an Anglicanism which is both comprehensive and positive in its affirmation of classical orthodox Christianity, and this forces him to distance himself from radicals like Bishop Spong. Nevertheless, it is clear that his tone is more 'establishment' than 'orthodox', even if there is considerable overlap between the two, and Dr Carey's piece is perhaps best regarded as an eloquent expression of the contemporary *via media* rather than as a defence of classical Christology.

Having said that, the book achieves a high standard for what is admittedly a popular work trying to communicate complex ideas to a non-specialist public, and the editor must be congratulated for having succeeded so well in his aims. If the Anglican Institute can sustain this level and approach it may indeed be able to turn the Episcopal church around, to the great benefit of all who love the gospel which orthodox Christology exists to proclaim.

GERALD BRAY

THE MESSAGE OF JOEL, MICAH AND HABAKKUK: LISTENING TO THE VOICE OF GOD (The Bible Speaks Today)
David Prior
Leicester: IVP 1998 279 pp £9.99 pb ISBN 0-85111-586 1

The first question to ask here is *why*. Why group these three prophetic books together when it is admitted in the preface that they have 'no discernible link with one another, in either their historical setting or their content' (p 11)? There are, of course, BST volumes covering Hosea and Amos already, but one cannot quite escape the idea that it would have been better to stick to the canonical ordering of the books. Presumably Obadiah and Jonah will come out together, but what will happen to Nahum? I found no real justification for this editorial decision in the pages of this book.

The second question to ask is, *what*? What is this book trying to be? I have read the general preface to the BST series several times and I am still puzzled. It is not a commentary we are told, because it seeks to apply the text. Prior does indeed seek to apply the text, but one might quibble with the definition of a commentary being put forth here. Won't many readers of this book use it as a commentary anyway, reading it in preparation for a sermon or a Bible Study or as a reference book? It is meant to be a work of 'literature', not a sermon or a commentary, but it is hard to know just what that means when the subject is three biblical books.

I suppose the third question must be *how*. How well does David Prior, Director of the Centre for Marketplace Theology in the City of London execute the unenviable task of writing a BST? There is some useful background information here, as well as some intriguing suggestions as to contemporary application. I thought the suggestion that drug barons or employers who overwork their staff could be the dynamic equivalent to Joel's locusts was worth contemplating, although I was not entirely convinced. There is a theological edge to many of the comments made throughout the book and a warm pastoral heart behind much of the application. Prior utilizes stories he has been told by friends from around the world and his experience in the City and parish ministry to bring home the significance of the text.

Generally the book is quite useful but it is no replacement for a 'real' commentary. A few pedantic criticisms are worth mentioning. Prior uses some rather quaint language in the body of the book and bases his comments on the RSV (including every 'canst', 'dost', 'art' and 'thou'!). Occasionally his writing is prolix and over-stylized. There is a mistake on p 271 (Habakkuk 2:16a should be Habakkuk 3:16a) and an incorrect statistic on p 74 (the Hebrew verb to prophesy is actually used *three* times in the Pentateuch out of a total of 115 times in the Old Testament. The grammatical comment made on p 64 about Joel 2:19 is really a comment about the text in the LXX not the Hebrew. More importantly perhaps, not every reader will agree with the comments made about 'pictorial prophecy' on p 75 or those about 'cultivating inner stillness to hear the voice of God' on p 231.

Notwithstanding the above, Prior is an observant reader of the biblical text and shows considerable pastoral sensitivity in his writing. He has given us some good explanations of key passages, some suggestive hints at application, and plenty of good stories, alliteration and one-liners. In keeping with the stated aims of the series then, I am uncertain about whether this is a commentary or a sermon.

LEE GATISS

THE READING AND PREACHING OF THE SCRIPTURES IN THE WORSHIP OF THE CHRISTIAN CHURCH – VOLUME III: THE MIDDLE AGES
Hughes Oliphant Old
Grand Rapids: Eerdmans 1999 646pp £27.99/$45 pb
ISBN 0-8028-4619-X

This is the third volume in an ambitious and unique series which does for the history of preaching what Jaroslav Pelikan did for the history of Christian theology in his five-volume classic, *The Christian Tradition*. Professor Old confesses right at the start that he is a neophyte in medieval studies, and feels less at home with his subject than he does with either the fathers of the early church or the reformers of the sixteenth century. Such a position is not uncommon among those writing from a clearly Protestant perspective, and much of this book reads as if it is an attempt to make amends for this traditional deficiency. Professor Old takes us through an amazingly wide range of writers, and includes much from Byzantium as well as from the more usual Western sources. Furthermore, he concentrates on the preaching which has come down to us, which gives us a perspective which is seldom encountered even in the writings of specialists.

In broad general terms, Professor Old shows us how the medieval church began to develop a basically catechetical approach to preaching, creating lectionaries which would ensure that a wide and representative selection of biblical texts would be read and commented on throughout medieval Europe. In the nature of things, most of our evidence, especially for the early period, comes from Latin sermons addressed to monks and clergy. This makes it difficult to assess their value, since it is not altogether clear how natural either the medium or the audience was. Certainly it seems that over time sermons of this kind became highly stylized and lost whatever compelling power they may originally have had, so that it was not until the appearance of vernacular sermons and preachers (from the twelfth century onwards) that medieval preaching really springs to life.

One of the fascinating things about this book is that Dr Old introduces us to a wide range of preachers who are unknown outside specialist circles, but even more interestingly, he has the ability to take familiar figures like Thomas Aquinas and present them in a new light. Even those men who have a reputation for preaching, like Bernard of Clairvaux and John Wycliffe, come across with a freshness which is seldom encountered elsewhere. Those who think they know all about Hus or Savonarola will be surprised to discover just how ignorant they are as Dr Old takes them through byways of their thought and work which have been neglected in more general studies of the period.

One of Dr Old's concerns is to relate the Middle Ages to the needs and perceptions of the modern church, and it is here that the limitations of his background make themselves felt. Consider, for example, the following (p 337):

> What we would probably find, if we had access to a good edition of the text of the complete collection of the sermons Jacques de Vitry left behind, is that he was the Harry Emerson Fosdick of the medieval pulpit. (Now we know why the church that Fosdick built on Riverside Drive is so thoroughly Gothic, even down to the stained glass windows and the gargoyles on the twenty-fifth floor.) Fosdick also democratized preaching. He had a way of getting through to middle-class America that was truly astounding. But there is another parallel, and this is a bit disturbing. Just as Fosdick at the beginning of the twentieth century secularized preaching, so did Jacques de Vitry. Just as Fosdick never reached the spiritual heights of Charles Haddon Spurgeon, so Jacques de Vitry seems never to have had the sacred fire of Bernard of Clairvaux.

The incongruity of comparing Jacques de Vitry with Harry Emerson Fosdick is not helped by the fact that as the parallel progresses it is Fosdick, not de Vitry, who is setting the pace. Dr Old is exposing himself, probably unintentionally, to the charge that he is mining his medieval sources for titbits that accord with what he and his own contemporaries find relevant today. This is no longer a study of the Middle Ages, but a commentary on modern times using medieval illustrations. There is a place for that sort of thing, of course, but not in a book which purports to be an examination of medieval preaching in its own right.

The American Protestant bias comes out in other places as well, and again we are left with a sense of incongruity. For example, Professor Old is convinced that the fifteenth-century Italian preacher Bernardino da Siena is the prototype of modern revivalists, and says (p 564): 'The genealogy is clear; Billy Graham is a direct descendant of Bernardino da Siena through the line of Calvin, Jonathan Edwards, and Samuel Davies.' Perhaps this is clear to Dr Old, but he must excuse us if we say that this line of descent is somewhat more opaque to most other people. Such an assertion would certainly need to be backed up with very careful research, and a book like this is unable to provide that.

Dr Old is at his best when he is analysing actual sermons, and here he has made a real contribution to our knowledge of the subject. He is at his weakest, as he himself would probably admit, when he is trying to explain the Middle Ages in terms of late twentieth-century America. Few societies have less in common than these two, and the links which Dr Old purports to

see between them strike this reviewer as largely artificial. On this subject, Dr Old could have benefited from the services of a trained medievalist, preferably from one not interested in 'relevance'. Nevertheless, for sheer scope and ambition this is a hard book to beat, and when used with care will provide immense enjoyment and instruction to those who read it.

GERALD BRAY

SLAVE OF CHRIST: A NEW TESTAMENT METAPHOR FOR TOTAL DEVOTION TO CHRIST
(New Studies in Biblical Theology No 8) **Murray J Harris**
Leicester: Apollos 1999 224pp £12.99 pb ISBN 085111-517-9

This is a superb piece of evangelical scholarship. It is carefully thought out in method and execution, rigorously argued, comprehensively researched and highly stimulating. The author displays great skill in history, exegesis and theology, harnessing them all for the sake of a pastoral motive: to encourage greater devotion to Christ. It is an excellent example of how 'academic' study can feed and enliven preaching. The busy pastor-teacher with little time for reading beyond preparation for the next sermon, will undoubtedly find that for the long term, this book repays careful study.

Harris begins by noting that the word δοῦλός is the most distinctive Greek term for 'slave'. Yet it has consistently been translated by most modern versions as 'servant'. 'In twentieth century Christianity', he says, 'we have replaced the expression "total surrender" with the word "commitment", and "slave" with "servant".' This has important consequences for how we view our lives as Christians: 'we *commit* ourselves to *do* something, but when we surrender ourselves to someone [as slaves], we give ourselves up' (p 18). The rest of the book goes on to show how much of the New Testament's message is missed by mis-translating the Greek word. After a fascinating study of the differences between Greek, Roman and Jewish ideas of slavery he proceeds to an examination of the NT attitude to physical slavery. He shows that the NT accurately reflects the circumstances under which slavery operated in the first century and then considers the vexed question of why a full frontal assault was not made upon the institution of slavery itself. 'If Christianity is viewed as basically a movement of social reform, then this silence regarding slavery is indeed surprising, if not culpable' he says (p 67), and goes on to assert that Christianity is concerned primarily with the transformation of character and conduct rather than the reformation of societal structures.

However, the bulk of the book is concerned not with physical slavery but with the metaphor of slavery to Christ in the NT. There is some

excellent exegesis here, and some nuggets of gold in the footnotes. Harris illuminates every verse he touches upon, unveiling their background in the culture of slavery. His discussion of the language of 'lordship' is especially enlightening (pp 87-105). There is some fairly dense argumentation at times, which may frustrate the casual reader. There are also some concise summaries of other scholarship (cf the interaction with Sass and Martin in ch 7) during which the reader becomes aware that the author has done a great deal of work in order to make the issues as clear as he can.

Harris is properly balanced in his exposition of the theme of slavery in the NT. At no point is he reductionistic about the metaphors the NT gives us, and he does not suggest that he has discovered a new 'centre' for the corpus. Indeed, he is honest about the fact that there are certain aspects of slavery which no longer apply in Christian experience (p 149; cf the two verses where Christians are 'no longer slaves' – John 15 and Galatians 4). In working through some NT examples of people commended as slaves of Christ he indulges in some speculation, but it is helpful to see these practical models of slavery worked out.

There are three exceedingly useful appendices (on the use of δοῦλός in the LXX, NT terms denoting slavery, and the translation of δοῦλός in the English versions) a nine page bibliography, an index of authors, subjects, Greek and Latin terms, biblical references and references to other ancient literature. This is a comprehensive work, a model piece of scholarship which shows us the workings as well as the conclusions, and a highly stimulating read. Buy it, read it, preach it!

LEE GATISS

CHARISMATIC CHRISTIANITY: SOCIOLOGICAL PERSPECTIVES
Stephen Hunt Malcolm Hamilton and Tony Walter (edd)
London: MacMillan Press 1997 236pp no price hb ISBN 0-333-66598-8

This book is a collection of ten essays on recent Charismatic Christianity. The ten authors who include Nigel Wright, Andrew Walker, Douglas McBain and Martin Percy represent a variety of standpoints. McBain, who is himself a charismatic, gives a sympathetic appraisal of Baptist Charismatics, Martin Percy on the other hand, in his concluding piece on the 'Future Prospects for Charismatic Movements', predicts further sectarian splits with new novelties arising, some engaging in 'cult-like manipulative practices'.

The great strength of this book is that it helpfully locates recent charismatic movements in contemporary culture and offers a clear analysis of them. Andrew Walker in the opening essay sees charismatics as 'gentrified Pentecostals' and helpfully distinguishes terms such as Renewal

and Restoration. He also highlights the Modernist aspects in the present charismatic movements, particularly their emphasis on high-tech, modern management and hard-sell advertising and other eye-catching wares.

Philip Richter argues that the Toronto Blessing was an attempt to prevent the Charismatic Movement from ossifying. Nigel Wright shows how the New Churches have changed in emphasis from their early triumphalist Restorationism to a much more this-worldly aspect which includes issues of peace, justice and the environment. In a chapter entitled 'Doing The Stuff', Stephen Hunt sees the Vineyard as a middle-class denomination, offering healing therapies, and suggests that many professionals have been drawn into VCF because they are attracted to what appears to be a success story. William Thompson in his essay on 'Charismatic Politics' suggests that charismatics have focused their attentions around the family which has led them into campaigns against pornography and for keeping Sunday special.

This is a solid, academic, but nevertheless readable book which will be of particular interest to any who want to do some serious thinking about Charismatic Christianity.

NIGEL SCOTLAND

NEITHER POVERTY NOR RICHES: A BIBLICAL THEOLOGY OF POSSESSIONS (New Studies in Biblical Theology No 7)
Craig L Blomberg
Leicester: Apollos 1999 300pp £12.99 pb ISBN 0-85111-516 0

At a time when even committed Christians can refer to shopping as 'retail therapy' this book is sorely needed. However, a book about the Bible's view of money could easily tell us more about the author and his own cultural presuppositions than about the Bible. Blomberg is aware of this problem from the very beginning and has attempted to guard himself against it by reading very widely and questioning his own presuppositions throughout. The result is a carefully crafted work which seeks to promote a balanced view of the Bible's approach to possessions. Here there is neither a simplistic condemnation of wealth nor a 'First World' Christian justification of acquisitiveness.

Blomberg's approach is rigorous and systematic. After a brief introduction (citing the inevitable statistics!) he moves into biblical theology. Starting with the Pentateuch and moving through the historical books to the wisdom and prophetic literature, he builds up a picture of the Old Testament's view of wealth. There are useful summaries of each section along the way. That this is *biblical* theology and not simply an Old Testament theology is highlighted by his interpretative comments about the

Law: 'No command issued to Old Testament followers of Yahweh necessarily carries over into the Christian era unchanged' (p 39). The only real problem with this section of the book is that the first three chapters all have the same heading at the top of the right-hand page – a printing error that will hopefully be rectified in the future reprints that the book deserves.

A brief but excellent survey of inter-testamental views of poverty and wealth provides the reader with plenty to follow up later in the footnotes if desired. The next 130 pages are devoted to an examination of the subject in the New Testament. The order in which the books of the NT are approached is a little strange (Jesus, James, Acts, Paul in reconstructed historical sequence, the redactional distinctives of the synoptic evangelists, the rest of the NT). At each stage, however, Blomberg seeks to defend his ordering of the material, and generally speaking he is persuasive. His inclusion of Ephesians and the Pastoral Epistles in the section on Paul will surprise some readers of course, but whilst he is keenly aware of the debates in critical scholarship over such issues he is by no means a slave to their 'assured results'. He uses critical tools in the service of biblical theology to great effect, while rejecting the 'substantial dichotomy between history and theology that has often plagued gospel criticism' (p 214).

Transliterated Greek is quoted only in order to make exegetically significant points. The footnotes offer valuable contributions to critical debates and provide a rich bibliography of material to follow up. Throughout the book the author addresses current trends in prosperity and liberation theology, and shows himself to be conversant with a wide range of opinions not only on historical and exegetical points but on wider issues of biblical hermeneutics, contextualized theological systems and methodological concerns. Nevertheless his eye is never diverted from the practical implications of the teaching he seeks to expound. He forcefully refutes at least one 'traditional' line on Christian giving that I have heard ('Christians should only give to gospel causes – someone else will look after the poor and needy in the Third World'), and he forces us to think again about how we spend our money.

There is no space in a short review to delve into the minutiae of Blomberg's exegesis or even into the validity of his wider conclusions. Suffice it to say that he clearly shows that 'God does not require unmitigated asceticism' (p 47) but neither does God condone greed and an unwillingness to share with those in need. His practical suggestions are many and varied, including the suggestion that we seriously consider a graduated tithe. His openness and honesty about his own family's giving will surprise many readers. I have always thought it best not to share personal statistics on this matter for fear of inducing either guilt or pride in others. But Blomberg says, 'we need leaders who humbly but forthrightly

explain and model biblical values' and that some disclosure by our leaders of actual practice in this area might be helpful 'simply to encourage others that it could be done' (p 248). I wonder how many of us would be willing to do that, and whether our giving would be worthy of emulation anyway?

LEE GATISS

DISCIPLINE AND JUSTICE IN THE CHURCH OF ENGLAND
G R Evans
Leominster: Gracewing 1998 163pp no price pb

This is the kind of volume that many readers of *Churchman* might discount at once. However it is not only a thoroughly scholarly work, even though it is brief, but also may prove exceedingly valuable if the Church of England becomes as litigious as the rest of the nation.

The subject matter is the way in which clergy are dealt with in legal processes by the Establishment. These folk are mainly those who have failed in moral matters and who, had they not been clergy, would have kept their jobs without any risk. No doubt it is right that the church should expect certain standards from its officers but the issue is whether the way in which such men are tried is equitable and thoroughly just. The second question is whether the new procedures which are now being set in place will be more or less just. The bishops are seeking to avoid court cases partly because of the publicity which they attract but mainly because of the enormous cost to the finances of the church.

The problem is that, when a clergyman is tried he does not only lose his job if he is found guilty but also his home and therefore his family will be grievously hurt by the verdict.

A further question must be whether it is just and right that a case be decided by one person's word against another. For example, it may be found that a vicar visited a particular home rather frequently and a woman may allege that he went to have a sexual relationship with her; but is this sufficient to cause a man to be deprived (literally) of his living? In the secular courts, more secure evidence would be required. The clergyman was unwise but would it be safe to conclude that sexual acts took place? It has to be remembered that many clergy have to suffer accusations from unstable parishioners which do not normally come to a trial and which his parishioners happily dismiss.

Another vital issue is the role of the bishop in any process. Evans points out that 'within an episcopal Church the bishop has inalienably embedded in his office both a pastoral and a judicial relationship to his priests'.

Further she points out that 'if a bishop suspends a priest's licence he has a right of appeal only in certain circumstances'. Further still: 'a case for unfair dismissal cannot be brought while it continues to be held that the Church is not bound by employment legislation in such cases'. She points out that there is not only the question of the loss of a home to be considered but the fact that the clergyman is paid too little to enable to him to make provision for accommodation should he lose his tied house She says that 'again and again in these pages it is clear that fundamental review of a bishop's powers is needed'. 'The church does not practice equality before the law.'

I have summarized some of the conclusions of this volume but it is imperative that a great many people read these pages and make certain in Synod that justice begins to be done in the Church of England.

JOHN PEARCE

TREVOR HUDDLESTON, A LIFE **Robin Denniston**
London: Macmillan 1999 295pp £20.00 hb ISBN 0-333-78021-3

This must be the definitive life of Huddleston, beautifully written, absorbing and accurate in its picture of one who was, on any showing, perhaps the most well-known and significant Anglican clergyman of this century in world terms.

He was a man with a single agenda – as more than one person described him – and that agenda was the abolition of apartheid. It is often forgotten that Huddleston was only in South Africa for 12 years out of 85, but his heart was always there and everything else was but an exile from what was truly his home on earth.

His significance was summed up by Desmond Tutu when he said that Trevor 'made sure that apartheid got onto the world agenda and stayed there. If you could say that anybody single-handedly made apartheid a world issue that person was Trevor Huddleston'. He has a 'secure position in the history of the twentieth century', is Denniston's conclusion.

But this excellent volume will not only interest those who are concerned about justice between the races; it is also a fascinating account of the pilgrimage of a soul who had committed himself to obedience through his vows as a member of the anglo-catholic Community of the Resurrection, Mirfield.

One of the most intriguing events in that story is the fact that his superior called him home to Mirfield just at the point when Huddleston

was at the apogee of his influence – at the age of 41. Why this happened is something that we shall never know for certain and it may be that apartheid would have come to an end more quickly if Trevor had stayed in Sophiatown.

What is certainly true is that everything that happened between leaving South Africa and his assumption in his 70th year of the leadership of the various movements against apartheid were but interludes during which he tried to do everything he could to continue the work to which he had set his hand in Johannesburg. Even when he was working in Mauritius as archbishop there, Alan Paton writes that Huddleston 'did not like Mauritius; I don't think there is any doubt that his heart was still in Sophiatown'. It was probably also true of Masasi. It was certainly true of Stepney and of his work as Novice Master at Mirfield for which he had been brought back from South Africa. 'England' he said, 'is so utterly empty and meaningless to me'. Those of us who served under him instinctively knew this to be true. He did his work with deep devotion but his heart was ever elsewhere.

Yet, for all his flaws, he was a man who towered above his contemporaries in the great matter of race. His singlemindedness was probably necessary if he was to do his life's work.

Nevertheless he was also a man of deep holiness, angular as he undoubtedly was. He was disciplined in his life of prayer and gave much time daily to his God. Nothing was allowed to come in the way of that primary responsibility.

This book is well worth reading; indeed it is almost required reading for anyone who would understand the Anglican Church in the second part of the twentieth century.

But Denniston has limited understanding of Africa's wider scene. He speaks of Huddleston as 'perhaps the last great missionary to Africa', forgetting that there are countries in that vast continent where the gospel is still largely unheard even today.

JOHN PEARCE