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Book Reviews

GENESIS, A PRACTICAL COMMENTARY: TEXT AND

INTERPRETATION C. Westermann

Paternoster Press, Exeter 338 pp. £12.25

ISBN 0 8028 0106 4

There is that which drives the prospector to sift his way through tons of river silt in the expectation of gold and something of the same spirit is essential for the reader of this commentary.

Gold there is—as in the fine comment on ‘man in the totality of his being’ as God’s creation (p. 18)—but for much of the time it is the heavy and customary silt of moderate documentary orthodoxy and downright inexcusable opaqueness. The late Professor C. E. M. Joad had a very ‘bon mot’—‘The expression of the obscure is inevitable; obscurity of expression is unforgivable.’ The publishers would be well advised to issue new directives to their readers and to pray for greater courage in their editors.

Those who know their way round the world of Old Testament specialist thought will find nothing new in Westermann’s commentary. Somehow it is more important to know that Gen. 2:4a comes from P than to discover what it means or to explore the possibility that it actually describes the content of Gen. 2:4b–25 and renders impossible the now jargonistic supposition that this passage is a ‘second’ and contradictory account of Creation. On the other hand, the new explorer of Genesis cannot but give up the task as hopeless: When he reads Gen. 17 with its perfectly coherent account of how and why circumcision entered the practice and theology of the people of God and is then told that ‘its original meaning cannot be determined’ because (without a shred of evidence) the passage is dated in the exile, what can he conclude but that Old Testament study is a wonderland world resting on principles of which he is not aware?

And why is it called ‘A Practical Commentary’? It neither enters into meaningful exposition of ancient practice (except in the ‘antique shop’ sense) nor does it make Genesis a practical word from the Lord for today. Massive learning, great potential and deep disappointment.

Christ Church Vicarage, Westbourne, Bournemouth

ALEC MOTYER

THE BOOK OF JUDGES: AN INTEGRATED READING Barry G. Webb

J.S.O.T. Sheffield, 1987 280 pp. £8.95

ISBN 1 85075 035 1

My father-in-law, of happy memory, took with him from this life a wholly unfounded confidence (which, by rights, years of experience should have dissipated) that if he took anything apart he would be able to put it together again. Invariably, however, bits came out of clocks, toys and kitchen gadgets for which he could never quite devise a return journey. Still, it gave him many an hour of simple—though not necessarily harmless—pleasure. The fragmentist passion which pre-occupies so much Old Testament specialism is not dissimilar, both in its self-confidence and in the various bits and pieces which cannot quite find a home. It is a rich delight, therefore, to greet a book with a different motivation and a different and much more satisfying conclusion.

Dr. Webb (Lecturer in Hebrew and Old Testament, Moore Theological College, Sydney) has made himself a master of technical study of *Judges* and of the wider context of the 'Deuteronomist(s)' but, following clues provided by Auld and Boling, he found himself ill at ease with the 'analysis' of *Judges* associated with Noth and also with the facile 'apostasy-punishment' theology of history supposed to be characteristic of Deuteronomism. In this fine book he details his exploration into a holistic view of *Judges* and into a reappraisal of the Deuteronomic view of history.

Starting with the Jephthah-pericope (as offering a test case of the feasibility of seeing *Judges* as a coherent literary work) and then extending the enquiry step by step to the rest of the book, Webb satisfies himself—and should satisfy every candid reader—that, at the least, 'the book of *Judges* in its finished form is far more coherent and meaningful than (has) hitherto been recognised' (p. 207), indeed that 'it possesses a deeper coherence than has been recognised . . .' And, as to the Deuteronomic view of history, what emerges from his close attention to narrative structure—his 'integrated reading'—is 'how far the book is from evincing a simplistic moralism or a mechanical theory of history. Israel is chosen by God but too weak to live up to its calling. This conflict between choice and weakness creates the dramatic tension of the unfolding narrative. Yahweh is angry at Israel's apostasy but cares too much for it to let it disintegrate . . . The motif of calling upon Yahweh is handled in such a way as to preclude any simple connexion between repentance and deliverance. In the face of Israel's persistent apostasy Yahweh does not so much dispense rewards and punishments as oscillate between punishment and mercy . . .' (p. 209). What makes Webb's conclusions so deeply satisfying and persuasive is that they arise from grappling with the text itself, giving weight to even the minutest structural markers and observing the canons of that true Bible study in which the textual data dictate both method and conclusion.

The book is full of direct help for the 'ordinary' student of *Judges* (certainly so in chapters 2–6) and full of stimulus and suggestion for the professional. It is perhaps slightly surprising that he does not appear to make enough of the contrasting orientations of chapters 3–16 and 17–21 with their respective foci on scintillating charismatic leadership and the darkness of life at ground level. Likewise the balance between chapters 1–2 and 17–21 (the descent into compromise which marred entrance upon the land and the malign harvest of compromise) could emerge more clearly. But most surprising is the apparent treatment of the royalist refrain in chapters 17–21 as little more than a section divider whereas surely it is the ultimate clue to the intent of the book.

One cannot read this illuminating book without hoping that Dr. Webb will put us further in his debt with a full scale commentary on *Judges*.

Christ Church Vicarage, Westbourne, Bournemouth

ALEC MOTYER

THEOLOGICAL DIVERSITY AND THE AUTHORITY OF THE OLD TESTAMENT John Goldingay

Eerdmans Grand Rapids/Paternoster Press, Exeter, 1987 308 pp. £12.25

ISBN 0 8028 0229

It is a delight to hail this truly mind-stretching book and to commend it to all who are concerned to grapple with the Old Testament in depth and with a serious intent. Goldingay is determined to avoid allowing anyone to be his

own Marcion. For him 'the Canon is itself the Canon' and our task is to see to it that the comparative judgments which we inevitably make about different sorts of Old Testament material do not result in so centralising one that the other ceases to be part of divine revelation. With this viewpoint in mind it is rather a pity that the words 'Authority of the Old Testament' were allowed into the title for this book neither raises nor pursues the topic of 'authority' as such but rather searches for those avenues of true interpretation which will allow us to see, with Gese, that the Old Testament is not a journey to truth but a journey in truth.

In the Introduction, John Goldingay sketches the present shape of Old Testament debate. Nineteenth century historical study shattered the earlier 'one Book' view of the Old Testament, exposing 'vast differences' within the strata of material that it contains; and while neo-orthodoxy sought to re-emphasize one 'biblical faith', more recent swinging of the pendulum affirms 'the multiplex nature of the Old Testament tradition', its 'completely divergent "theologies"' and 'struggling contradictions'. While these quotations come from John Barr and not John Goldingay (and, incidentally, in a book impressively lavish in quotations from every art and part of the world of specialist Old Testament study it is sometimes not clear what Goldingay is approving and what merely illustrating) they do capture the spirit of the whole book in which facets of Old Testament truth tend to become tensions, tensions diversities and diversities contradictions. Thus the introduction illustrates the problem and the approach by asking what we should decide as between passages asserting the sole deity of Yahweh and passages making him one God among many; how we will view the Lord's people when the Old Testament presents them as pastoral clan, theocratic state, institutional state and afflicted remnant; is the monarchy to be accepted or rejected? Is the law a seal of Yahweh's relationship with his people, a threat of his judgment or an explanation of judgment visited? In the light of these diversities the Introduction settles down to a close and extremely sharp examination of the sorts of 'contradiction' the Old Testament reveals, following which we launch into the heart of the study: a closely argued examination of three approaches to understanding the Old Testament: a contextual or historical approach, an evaluative or critical approach and a unifying or constructive approach. In each case there is a useful attempt to relate the 'approach' to a particular aspect of Old Testament enquiry. The historical approach reviews various 'models' for the people of the Lord—the wandering clan, the theocracy, institutions, the remnant, the community under the promise—and then brings all to bear on the question what it means to be the people of God. The critical or evaluative approach ends with an evaluation of Deuteronomy; and the unifying or constructive ends with (the most successful of the three detailed studies) 'a unifying approach to 'Creation' and 'Salvation', bringing into focus a question truly crucial at the present day, the relation between the providential (creational) and the special (salvific) acts of the Lord.

It would be impertinent to attempt in brief to subject such a major book to a satisfying critique. But, with respect, three matters can be sketched in. First, does Goldingay acquiesce too readily in current 'liberal' orthodoxy in his general approach to the Old Testament? His special study of Deuteronomy shows that the approaches broadly called 'canonical' or 'rhetorical' are the ones which bear fruit in Old Testament understanding and one cannot help

feeling that he is far too skilful an exegete and expositor to be satisfied with thinking that the covenantal teaching of the Old Testament from Genesis 6 onwards is not susceptible of a very obvious unity. Without doubt he is a Hebraist who ought not to be satisfied with the current and plainly mistaken view of Genesis 2:5ff. as a 'second account of creation'. Secondly, the attempt in the Introduction to set the scene of confrontation between facets of Old Testament truth has to be described as overdone. Today a brochure describing the average 'high street bank' would speak of it in terms of current account, deposits, loans, trusteeship, the execution of wills, the care of investments—but would anyone write a thesis on the tensions and even the contradictions at the heart of the Midland? To be sure John Goldingay's intent is to show the rich unity of the Old Testament's testimony but he has chosen to do this from the perspective of an as yet unmonstrated basic contradiction in many of its central concepts. The book suffers from replacing holism with confrontationalism. Thirdly, in hermeneutic study—if we may adapt an old tag—*quis custodiet ipsum interpretem?* All hermeneutical study is beset by the problem that if interpretation is wrongly done then principles based on it must be false. What do we do then when, notwithstanding an excellent critique of the concept of evolution of religion, it is still supposed that earlier material reflects a more polytheistic approach and later a more monotheistic? That for Ecclesiastes, life is 'solitary, poor, nasty, brutish, short'? That the particularism of Ezra (which is rather—is it not?—a truly missionary concern for the distinctness of the Church?) conflicts with the glorious breadth of 'deutero-Isaiah'? Suppose one does not agree with Goldingay that Isaiah 40–55 and Daniel 7 are to be interpreted as expressions of the corporate glory and destiny of the people of God?

Plainly in a book of this magnitude there will be things causing disagreement and exciting opposite understandings: this is the fun of having a Bible! But without question this *is* a book of magnitude, a book to grapple with and to learn much from. One can only stand in awe of the research and thought it represents, wide reading and energetic criticism. Even more there is a truly 'grand' grasp of the whole surge and sweep of the Old Testament. But most of all the book reflects a spirit in love with and enthusiastic for Holy Scripture, imbued with a conviction that 'here are the lively oracles of God'. John Goldingay merits our gratitude and I am privileged to express it.

Christ Church Vicarage, Westbourne, Bournemouth

ALEC MOTYER

HISTORICAL GEOGRAPHY OF THE BIBLE Zecharia Kallai

Magnes Press-E. J. Brill, Leiden, 1988 543 pp. No price

Professor Kallai of the Hebrew University writes with a rather narrower objective than perhaps the title of his book would at once suggest. Three focal points dominate his work: the tribal boundary system and the town lists in *Joshua* and the Levitical Cities as listed in *Joshua* and *I Chronicles*. In a word, his aim is not to provide an Adam Smith for the contemporary reader but rather to challenge the contention which Pfeiffer and Mowinckel on the one hand and Alt and Noth on the other reached through their differing methodologies, that these lists can only be later constructions in which an editor supplied what was lacking in such materials as he inherited; whether

simply for the sake of giving an air of completeness or in the interests of developing a Utopian schema of the 'promised land'.

The very form in which the lists come to us, Kallai insists—and sensibly so—speaks against such views, for any such literary reworking could only have resulted in smoother and more harmonious lines than we actually find—as a comparison with the ideal construction in Ezekiel proves. To the contrary, what we find in *Joshua* and *1 Chronicles* 'bears the stamp of reality', gives 'a picture of a once existing reality.' If there was editing it was done in such a way as to make the isolation now of earlier formulations difficult: the only proper course is to examine the texts as they stand, to start where dating is determinable and then to extend the enquiry progressively to the rest of the material.

In the first two parts of his book, therefore, he reviews the 'historical framework'—the period of the Judges through to the end of the monarchy—asking what area of Israelite occupation is assumed by or can be inferred from the incidents recorded. Against this background, he proceeds to a detailed—indeed painstaking—search of the tribal districts. This is in every way the heart of the book and the conclusion reached is important and well made out: that the only era capable of serving as a historical background for the boundary system is the period of the United Monarchy, particularly from late-David onwards. He finds an accord between the area covered by the boundary system and the census-area of David and the 'districts' of Solomon. Furthermore the boundary lists bespeak a territorial completeness which did not exist prior to David and Solomon and for which the fragmentation which followed them cannot provide a credible context. To take a single case in point, the tribal area of Asher: prior to David and then again in the decline of Solomon Israel did not have control over this area. In Part Three this conclusion is subjected to historical scrutiny. Parts Four and Five turn to the city lists and the Levitical Cities which also are found to represent 'a general reflection of the days of the United Monarchy . . . but mainly . . . the second half of Solomon's reign.'

Some maps are provided as supplements to the study of certain areas and the overall usefulness of a very great book would have been enhanced by the provision of more. But far from dwelling on such a tiny quibble any reviewer must rather be constrained to say that no review, kept to ordinary limits, can possibly do justice to a book whose greatest merit is devout and detailed research into the minutiae of the text and whose conclusions run far beyond the limits of 'geography' into the realm of literary criticism. Only let the text be taken for what it purports to be and results follow, far more important, much more deeply satisfying, than ever flow from the Wellhausen reconstruction and its children and step-children.

Christ Church Vicarage, Westbourne, Bournemouth

ALEC MOTYER

DUNSTAN: SAINT AND STATESMAN Douglas Dales

Lutterworth Press, Cambridge, 1988 207 pp. £15.95 csb. ISBN 0 7188 2704 X

This biography has been written to commemorate the millennium of the death of St. Dunstan, Archbishop of Canterbury from 960–988 and one of the most prominent of Anglo-Saxon churchmen. It is probably fair to say that

Churchman

for most people, life before the Norman Conquest is rather vague in the mind, and few ecclesiastical figures from that time other than Augustine of Canterbury, the Venerable Bede and possibly St. Cuthbert, are widely known. Yet the centuries from 597 to 1066 were glorious in the annals of the English Church, which preserved the learning of antiquity and spread the Gospel to Germanic Europe, as well as sponsoring a cultural revival at home and laying the foundations for a stable kingdom under the leadership of Wessex.

Douglas Dales tells the story in the tenth century, concentrating on the widespread founding of monastic houses and the patronage of scholarship which ensued. Dunstan himself figures in this movement as one of its main sponsors, and his long tenure of the see of Canterbury is reckoned to have been a major force for stability at a time when Alfred the Great's heirs were finding it difficult to keep his inheritance together. As a churchman, Dunstan set an example of personal piety, and he was not afraid to intervene in royal affairs when occasion demanded. On the whole though, he worked quietly for a fusion of English and Danish elements into a single monarchy, which he consecrated with the coronation service he composed for King Edgar in 973. This service is very close to the one in use today, which shows how lasting his contribution to English life has been.

What will strike many readers of this biography is the newness of the Christian faith in the culture of the people, even though England had been evangelized more than three hundred years before Dunstan's birth. The world we enter as we read his story is one in which dreams and magic play an influential rôle in decision-making, and in which the cult of Mary and the saints appears to be welcomed almost as a final uprooting of pagan practices. The author is at pains to point out how little the lives of St. Dunstan have been embellished by myth, but even so, there is enough here to strain credulity at times. The evidence we have is sufficient to portray Dunstan's activities as an abbot and bishop, though it gives us only a limited insight into his character.

Perhaps for this reason, the book is less a personal biography of the saint and more a general introduction to the period in which he lived. This may disappoint a few readers, but for most it will be a delightful introduction to an age which is too little known or honoured in our national life. The Norman Conquest can hardly be undone at this stage, but there is no harm in helping our national consciousness to stretch back beyond it, and to appreciate what a great deal we still owe to the men who did most to give the English nation its shape. Dunstan was undoubtedly one of the more important of these, and this book is a fitting tribute to him a thousand years after his death.

Oak Hill College, London N.14

GERALD BRAY

THE SPIRITUALITY OF THE LATER ENGLISH PURITANS

Ed. Dewey D. Wallace Jr.

Mercer University Press, Macon, Georgia, U.S.A. 246 pp. No price

ISBN 0 86554 275 9

This spiritual anthology has much in it to instruct the mind and enthuse the heart. Drawn from the writings of seventeenth century Puritans, the reader is introduced to the thought-forms of known and unknown writers who in their

day greatly influenced the evangelical scene. Of much value is the Editor's introduction to each Puritan, including one woman, Theodosia, the widow of Joseph Alleine. Apart from her, the writers are Cambridge or Oxford graduates, some with Doctorates, some of whom were ejected from their Benefices under the 1662 Act of Uniformity.

The book is divided into sections covering Holy Lives and Deaths, Meditations, Comforts for the Afflicted and Uncertain, and Holy Expectations. Here are to be found biographies, letters, conversion epics, and remarkable analogues such as John Flavel's 'Spiritualised Husbandry and Navigation' similes, and Ralph Venning's, 'A Spiritual Garden of Sweet-smelling Flowers'. Of particular richness is Thomas Doolittle's 'A Treatise Concerning the Lord's Supper', and Thomas Brooks's 'A Cabinet of Choice Jewels'. In the present secular and materialistic age salutary warnings may be gathered from Edward Pearse's 'The Great Concern', and William Bates's 'The Four Last Things'. Thomas Vincent's 'God's Terrible Voice in the City', treats the 1665 plague and the fire of London as Divine judgments upon the nation's forsaking of his ways. In his words, 'God doth expect that London should trust no more in arms of flesh, but in himself alone'.

These Puritans cannot be faulted in their communicative ability, albeit their language is sometimes verbose, though archaic words are made plain in footnotes.

This is a book to be treasured, pondered over, read prayerfully and slowly, and its truths applied to holy living. Its tenets if lived out, testified to, and preached from pulpits would do much to revive late twentieth century Christianity.

5, Green Lane, Clapham, Bedford

ARTHUR BENNETT

NEW PERSPECTIVES ON OLD-TIME RELIGION

George N. Schlesinger

Oxford, 1988 196 pp. £17.50 (cloth)

ISBN 0 19 824986 1

This is the latest in a series of recent books by the Professor of Philosophy at the University of North Carolina. It belongs with the growing number of works which have offered reasons to justify belief in the God of traditional Christian theism, and as such it will be welcomed by believers everywhere. From some of his remarks it would appear that Professor Schlesinger himself holds to a salvation-by-works doctrine which ill accords with the 'old-time' religion of the book's title, but this belief does not impinge on his main arguments and should not be allowed to detract from them.

The book's main concern is to review the principal arguments which have been put forward in defence of theism, and to defend them against attack. To the frequently held position that God cannot be omnipotent, since that would involve him in internal contradictions (for example, he would not have the power to be supremely good and supremely evil at the same time), Schlesinger answers that omnipotence should not be understood in maximalist terms. To say that God is omnipotent does not mean that he can do anything without any kind of logical or moral restriction, but that he is able to do whatever is necessary to guarantee his perfection. It may be possible to imagine a being who is in some ways more powerful than God, but if such a

being exists, his excess of power detracts from his perfection, and thus makes him overall a being inferior to God.

It is an ingenious argument which will not satisfy everybody, but it gives some indication of the freshness of the approach which the author adopts. He includes a chapter on morality, one on miracles and one on the various arguments from design, thereby covering the main lines of defence which undergird theism at both the sophisticated and the popular level. He devotes an entire chapter to Pascal's wager, and another to the concept of divine justice, before rounding off with a short postscript which dots a few additional 'i's.

This is a book intended for other philosophers, which explains the easy recourse which the author has to technical terms and abstract arguments. It is to be hoped that a more popular version of them will be found in due course, so that his ideas can be more readily communicated to the non-specialist. A book like this one, which does so much to refute the commonplaces of modern agnosticism, is too valuable to be left on the professional philosopher's shelf, though those who are able to follow such arguments will derive great profit from it. It is to be hoped that it will receive a wide circulation and be quickly translated into a more accessible idiom so that ordinary people may more easily grasp its significance.

Oak Hill College, London, N. 14

GERALD BRAY

BETWEEN HEAVEN AND CHARING CROSS: THE LIFE OF FRANCIS THOMPSON Brigit Boardman

Yale University Press, 1988 410 pp. £19.95

ISBN 0 300 04143 8

When a biographer has completed his task he is conscious there is more to be said about his subject than what he has unfolded and critically examined. But this can hardly be so about Brigit Boardman's treatment of Francis Thompson. Her long book may well become the classic interpretation of one of England's most sensitive poets for years to come. By her numerous quotations of his poems she weds the man to his poetry at the various stages of his life. It is her conviction that Thompson's writings and his daily living act upon each other, neither being a complete study on its own. Hence, the interjection of his stanzas into her account of his activities. The grand merit of this is that Thompson lives through his art forms. Its disadvantage is that it is easy to lose sight of the man himself. But the end result of Ms. Boardman's exercise is the emergence of a sad pathetic figure who failed in almost all areas of his life.

Born at Preston, Lancashire, in 1859, the son of a Roman Catholic Doctor with whom he had a tenuous relationship, the idol of a possessive mother, rejected for the Priesthood, unsuccessful in medical training, an opium taker, he joined the 'drop-outs' of London as a Lazarus at the gates. Unkempt in dress and appearance, degraded in his and others' eyes, undependable, unpunctual, indolent, and of changing whims, it is to the credit of Wilfred and Alice Meynell, publishers, that he was welcomed into their family. Here he found an avocation in book reviews, and in writing essays and poems. In Alice he found a substitute mother, and in Wilfred a father who generally planned his movements, obtained lodgings, offered him

work, and paid his expenses. It speaks much for Thompson that as 'down and out' tend to lose their identity and develop dulness of mind, he kept his intellectual life inviolable. He never lost his love of the poor, and his affection for children, but failed to retain a continuing relationship with women. Brigit Boardman tells the whole sad story in a deeply moving account that corrects false views that he ever contemplated suicide, and was consumptive from youth. But she agrees that he was not a great poet, which may account for the dearth of his poems in anthologies. He died at the age of forty eight.

Incidental to his life and poetry, the book is of value in descriptions of London's society-outcasts in late Victorian times, and of the liberalism which was then beginning to creep into Roman Catholicism. But in all, the book is a splendid introduction to Thompson's poems which at times are lost in obscurity of thought. By placing them within the matrix of his life they glow with intensity of feeling and richness of meaning. Lovers of English literature and the writers who make it, cannot but welcome Brigit Boardman's contribution to the nation's cultural ideas.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

WILLIAM PORCHER DUBOSE: SELECTED WRITINGS

Ed. Jon Alexander

Paulist Press, 1988 314 pp. \$19.95

ISBN 0 8091 0402 4

The Paulist Press is in the process of publishing a multi-volume series of writings which have been important in the development of American religion. The volume under review is by an Episcopal theologian from the South. It is fascinating not only as an account of a great liberal, but also as an account of his development from a fairly definite evangelical position through a more church-orientated stance (as he would put it) and so to a liberal attitude to many of the issues of theological concern (what he calls his 'catholic' phase). His spiritual odyssey is interesting because it mirrors that of many scholars of his and succeeding generations. Like so many others the three strands remain intermingled and, truth to tell, the theology which emerges is not really consistent. DuBose was so distinguished as a teacher that he is commemorated by the Episcopal church on August the 18th each year and, reading some of his writings, one can realize why he has been so venerated. Throughout his works there is a deep seriousness and spirituality which leads us to the Lord.

The jargon would classify him as a 'process theologian' but his greatness lies in the fact that he cannot be so easily pigeon-holed.

It seems to me that his own experience was determinative in his later scholarly work. We are told that DuBose 'seems to have experienced grace as a completion of nature—not as a radical otherness of judgment because "there was then no conscious sense of sin, nor repentance".' As a result there is virtually no place in his theology for anything which could be called a developed theology of the Cross. Reacting against the five points of Calvinism and against the infallibility of Holy Scripture he maintains that Christian living is the process of overcoming error, sin and ignorance through adversity—the process of becoming his true self, a son of God. The end of

the process is at-one-ment with God. Thus is summed up his position by the editor and I am quite sure that this is fair. It is a very far cry from anything which could be called evangelical or biblical theology. As Alexander puts it, 'his theology is not an exegesis of scripture. Rather, it is an exposition of what DuBose had come to understand as the postulates or Presuppositions of the New Testament.' An example of this is to be seen on page 86 where we read 'There is no real break between the natural and the supernatural; the one is only the higher or further other'. It is revealing that he says, 'there is no other way of spiritual salvation or of personal self-realisation than through faith'. I am not at all sure that this is the faith of the New Testament. St. Paul, he says, 'was intent on inward life-relations and processes, not on dogma'. DuBose's failure is in not seeing that Paul's thought is a whole and that his carefully worked-out doctrines are the result of his personal meeting with the living Lord.

It may be that DuBose's overarching conviction has coloured all his thought. I do not think it would be unfair to suggest that that controlling concept is the thought that 'Much of what had been gained for the completeness of the humanity of our Lord was lost' (before Chalcedon) 'and Christianity became too much like a one-sided worship of deity made visible for adoration under the eikon or semblance of humanity'. And of course it has sometimes been true that we have overemphasized the divinity of Christ at the expense of his humanity, but it may be that DuBose has fallen into the opposite trap.

34, Milner Street, Chelsea, London S.W.3

JOHN PEARCE

KNOWLEDGE OF GOD: CALVIN, EINSTEIN, AND POLANYI

Iain Paul

Scottish Academic Press, Edinburgh, 1987 x + 155 pp. £10.50 csb.

ISBN 0 7073 0537 3

Dr. Iain Paul is a minister in Wishaw, Scotland, reformed in theology and (one would judge) Barthian in outlook. His thesis is that there are striking parallels in the way Calvin (his model theologian) and Einstein and Polanyi (his model scientists) set about their task of characterizing the patterns of human knowing. A recognition of these parallels can help the theologians and the scientists to understand and communicate with each other, a most important task at the present time. For instance, the theologian starts with the Scriptures. He is persuaded of these as the objective revelation of God not on the basis of mere human reason, but because, as Calvin says, 'the spirit of God seals it in our hearts'. Thus 'the persuasive truth of Scripture is mysteriously self-evident'. In a somewhat analogous way the scientist (here Einstein) is alert to 'the scientific mystery of the intelligibility of the natural order'. As the universe discloses itself to him the *intuendum* (that is, the thing intuited) confronting him mysteriously schools him in the ways of the universe. The reality, rationality and intelligibility of the universe cannot be proved by mere human reason any more than the Scripture's corresponding characteristics can; thus the parallel. Further, in the act of human spiritual knowing Calvin recognizes an activity of the heart ('cordial knowing') as well as an activity of the mind ('intellective knowing'), the Holy Spirit's persuasion schooling both simultaneously into 'persuasive knowing'. Cordial

knowing, being beyond the mind, is thus intrinsically unformalizable. In all this Dr. Paul sees a parallel too to Polanyi's ideas of 'explicit knowledge' (including articulated concepts and mathematical formulae) and what he calls 'tacit knowledge', which is implicit and unspecifiable. 'In tacit knowing we always attend from something in order to attend to something else'. There are certainly some very interesting thoughts here and Dr. Paul works them out in a series of provocative chapters—The Knowledge of God and of Ourselves; Calvin and Scripture; Biblical Mechanics; Persuasive Apprehension; Personal Participation; Objective Knowledge; The Second Adam; Beyond Atomism.

What spoils the book somewhat for me were first, the lack of an adequate and clear exposition of many matters with which the ordinary reader would not normally be very well acquainted: Einstein's and Polanyi's philosophy of science, Gödel's Incompleteness Theorem and some of Calvin's theology, for instance. A simple but lucid exposition of these would have improved the book enormously. Second, it seems to be the case that some fairly conservative writers feel it necessary, in order to establish their *bona-fide* scholarship, to have a dig at fundamentalism. It can be almost *de rigueur*, it appears. Dr. Paul's chapter on Biblical Mechanics (by which he means fundamentalism) is just this. I have never yet, incidentally, met his Biblical Mechanic (to whom 'every word—is given a forced literalness which commands an absolute authority independent of context or purpose'—as if anyone ever existed who regarded God as a rock or a high tower or as dwelling in radiation too intense to approach). But granted that there are humble and worthy souls who not having had the benefit of much literary education do take certain passages of the Scriptures rather simplistically, it yet seems quite unnecessary for the author to spend so much time in disparaging them. His efforts, moreover, to show that Calvin was no 'biblical inerrantist' but rather (one presumes) occupied his own position are quite unconvincing, and he almost admits this. For he quotes Calvin as asserting that 'the apostles were the certain and authentic *amanuenses* of the Holy Spirit'; that the 'law and the prophecies were . . . dictated by the Holy Spirit'; and that Peter 'put down nothing except by the direction and *dictation* of the Holy Spirit' (my italics). Unless words have changed their meanings, or the passages have been badly translated, Calvin speaks strongly enough for any modern theological conservative. This chapter of Dr. Paul's is full of special, and unnecessary, pleading; it would be better omitted.

Altogether, Dr. Paul has given us a very thoughtful and thought-provoking book. It closes with five pages of references. An Index would be a help.

Ivy Cottage, Grove, Wantage

DOUGLAS SPANNER

THE OCEAN OF TRUTH Brian Hebblethwaite

Cambridge, 1988 165 pp. £7.50 pb.

ISBN 0 521 35975 9

This excellent book by the Dean of Chapel at Queens' College, Cambridge, offers the non-specialist reader an authoritative guide to current philosophical debates about the existence and nature of God. Taking his cue from the popular television series, *The Sea of Faith*, presented by Don Cupitt, Mr. Hebblethwaite examines the claim that it is no longer possible or appropriate

to talk about God as anything more than a reference-point for human religious experience. The abandonment of objective theism, which Cupitt presents as the logical outcome of post-Enlightenment thought, is here subjected to a rigorous critique, and a strong rebuttal is offered, using representative modern theologians and philosophers as evidence.

This book brings out the striking fact that modern philosophical enquiry is increasingly theistic in tone, and that the traditional arguments for the existence of God, though they may have been modified to take account of recent scientific theories, have not been abandoned by serious thinkers. Indeed, as Mr. Hebblethwaite goes on to demonstrate, those who have abandoned theism have landed themselves in nothing at all—for them the world is either inexplicable or absurd. In contrast to this, metaphysical thought has enjoyed a revival which few would have thought possible a generation or so ago.

Mr. Hebblethwaite tackles the main rivals of Christian theism, and demonstrates why they are unlikely to mount a successful long-term challenge to it. Buddhism, for example, seems to be on the wane, in spite of its appeal to an elitist minority in Britain, and Marxism is intellectually bankrupt. (It is a pity that this book makes no mention of the Polish ex-Marxist Leszek Kolakowski, as his writings would serve to confirm and amplify what is said here). He rejects the foundationalism which has characterized sceptical philosophy since Descartes, and plumps for a 'holistic' approach instead. Basically, this means that a system of thought should be considered as a whole, on its merits, and that it is neither necessary nor possible to dissect it in order to discover whether there are any irrefutable principles underlying it before it can be regarded as a serious intellectual option.

Mr. Hebblethwaite also makes a plea for the recovery of a natural theology, the absence of which he regards as a basic weakness of Continental Protestantism. In this respect he shows himself to be the faithful disciple of the late Austin Farrer, who is given a prominent place in the discussion of Anglican theologians. However, he is by no means restricted to a single line of thought, and quotes freely from people like Alvin Plantinga and Nicholas Wolterstorff, who represent a more Reformed position. What is particularly interesting is that towards the end of the book, Mr. Hebblethwaite quite clearly brands experience-based religiosity of the Cupitt variety as atheism and calls, in the politest possible way, for something to be done about it by a Church which cannot afford to be seen to be approving such non-Christian views in its official spokesmen. This is a book which should be read by those who think the Cupitt line has something to offer the Church, and its message should be digested by all who are charged with the duty to preach the Gospel of Christ.

Oak Hill College, London N. 14

GERALD BRAY

THE CATHOLIC CHURCH *Barrie Ruth Straus*

David and Charles, Newton Abbot, 1987 209 pp. £8.95 ISBN 0 7153 9062 7

It is not every historian who can write a comprehensive survey of two thousand years of history in short compass and retain the reader's interest to

the end. This Ms. B. R. Straus has done with Roman Catholicism in its structure and ethos, and in its relation to deviations from it. Her charity, fairness, and honesty of treatment are evident throughout. The merit of this book is that it does not gloss over Catholic warts, how the Lord's Supper in the Roman Church has become a priestly ceremony and not a fellowship meal, how the Pope became a divine monarch, and how Papal policy has all along crushed what it regarded as heretics. The author attempts not more than basics, and it is this that causes her to give little attention to or omit matters of importance. It would have been helpful to have had a short account of the mediaeval evangelical undertow other than the Albigenses, and to outline the nature and influence of the Catholic mystics. Certain facets of her thesis beg questions. Is her claim true that information about Jesus is more legendary than historical?; that the doctrine of Apostolic Succession can be traced back to first century Christianity?; that Infant Baptism was instituted in the fourth century? Similarly, in substantiating Romanism as Catholic Christianity, why does she omit the early clash between the Eastern Church and Roman pretensions, and the rejection of Papal authority by the North African Churches? She might also have given fuller space to Rome's treatment of the British Church in its spirit of independence. Although she makes a brief reference to the 1688 Bloodless Revolution under William of Orange, she omits mention of the Pope's blessing upon William the First's 1066 invasion, and upon Philip of Spain's attempted conquest of England and catholicising of its Church by the 1588 Armada. This book is no creditable account of Roman theory and action. In view of the movement to unite the Church of England with that of Rome it should be read by all ecumenists.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

DEFENDING AND DECLARING THE FAITH Alan P. F. Sell

Paternoster, Exeter, 1987 280 pp. £8.95 pb.

ISBN 0 85364 399 7

Alan Sell is noted for introducing his readers to relatively obscure areas of Protestant historical theology, and his latest book is another excellent contribution to this field. In it he examines the Scottish Presbyterian tradition(s) between 1860 and 1920, taking the lives and writings of eight representative theologians as his guide. At a time when the Scottish Church was riven by the effects of the Disruption of 1843 and the rise of Biblical Criticism, there was obviously an enormous amount of theological writing, and a complete survey of it is out of the question in a book of this size. However, Dr. Sell's choice of examples is a good one, and it presents the main currents of thought through the eyes of their best representatives. The book is not purely objective in its treatment; Dr. Sell locates himself on the conservative (though non ultra-fundamentalist) wing of the Church, and he is not afraid to criticize those of his subjects with whom he disagrees on matters of theological principle.

Of the eight ministers who appear in this volume, one, John Kennedy of Dingwall (1819-1884) was a thoroughgoing conservative in the traditional sense. He was a strong defender of the Establishment principle, even though he sided with the Disruption, and he cherished the values of Scottish Presbyterianism which he believed to be under attack in a godless age. He

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was a close friend of Spurgeon, and his preaching was perhaps the finest available in Scotland at the time. Other conservatives treated in the book are James Orr (1844–1913), A. B. Bruce (1831–1899) and James Denney (1856–1917), though Dr. Sell points out that the conservatism of the latter was questioned towards the end of his life, and that on certain matters, like the penal aspect of substitutionary atonement, Denney was less than satisfactory.

Representing a more liberal wing of Scottish Presbyterianism we have the philosopher Robert Flint (1838–1910), whose attachment to scholasticism weakened his view of the atonement, and John Caird (1820–1898), who abandoned penal substitution in favour of an exemplarist view of the atonement. Somewhere in the middle come James Iverach (1839–1922) and D. W. Forrest (1856–1918), both of whom tried to remain open to new currents of thought without abandoning their traditional faith. They were prepared to modify the Westminster Confession if need be, but saw this exercise more as an updating than as a rejection of the Calvinist heritage.

During the period under review here, Scotland was rich in theologians, and Dr. Sell has done us all a great service in making their thought available to the general reader. He is also very careful to set their contributions against the wider trends of the time, a feature which reminds us what a huge divide the Great War was. By 1920, the issues which had inflamed Scottish opinion from 1860 to 1900 were no longer alive, the effects of the Disruption were rapidly on their way to being healed, and theological learning was entering another period of decline, from which it has scarcely emerged since. As a window onto that vanished world, this book is to be welcomed, and it should be read by all who are interested in the subject.

Oak Hill College, London N.14

GERALD BRAY

THE GROWTH BOOK Roy Pointer

MARC Europe, Bromley, 1987 87 pp. £1.95 pb.

ISBN 0 947697 27 6

CHURCH GROWTH AND THE WHOLE GOSPEL Peter Wagner

MARC Europe, Bromley, 1987 208 pp. £4.50 pb.

ISBN 0 947697 69 1

YOUR SPIRITUAL GIFTS CAN HELP YOUR CHURCH GROW

Peter Wagner

MARC Europe, Bromley, 1985 272 pp. £3.95 pb.

ISBN 0 947697 16 0

Two of these books (*Church Growth and the Whole Gospel*; *Your Spiritual Gifts can help your church grow*) have been published before, and the third (*The Growth Book*) may have been issued as a companion volume to *How do Churches Grow?* by the same author, which was reviewed in *Churchman* 1987 pp. 284–5. They all form part of the literature emerging from the Church Growth Movement.

The Growth Book is a workbook designed for small groups and it therefore distils the essence of Church Growth Movement principles. To anyone who is not aware of these principles it forms a useful introduction to them. Some of the principles are unexceptionable, yet it is surely time that some hard questions were put to advocates of this Movement. On p. 6 the criticism that it is merely concerned with numbers is dismissed as absurd on the grounds that quality as well as quantity is recognized within Church Growth research.

Yet that criticism is trying to express the very man-centred orientation of the whole movement, and it cannot be so lightly disregarded.

The picture of the ideal church presented here is very revealing. There is no mention of the congregational and leadership priorities that are found in the pastoral epistles. Indeed it is hard to see where the biblical justification for characteristics such as 'Eventful Worship', 'Openness to Change' and 'Released Resources' come from.

Other assumptions must be questioned too. There is nothing in Scripture to suggest that faithful churches will always grow. The history of the Israelites as God's people might teach the opposite. Nor is there any assessment of the growth which has occurred in the past among liberal or Catholic churches. Was that a mark of God's favour? And indeed should the growth within sects and cults lead us to adopt their teachings?

Wagner's book on Spiritual Gifts is an attempt to integrate emphases from the charismatic movement with ideas about Church Growth. It also suffers from a tendency to doctrinal indifference (pp. 81-3, p. 247), and ignores the pastoral epistles (see the discussion of the pastor's rôle on pp. 142-6). The work entitled 'Church Growth and the Whole Gospel' is a defence of the Church Growth Movement against the accusation that it ignores the social dimensions of the Christian faith. Of course that accusation is frequently levelled against evangelical theology in general. While this book does make some good points, it would surely serve its purpose better if the biblical texts and terminology (for example, the words 'mission' and 'evangelism') were introduced as the primary material for discussion.

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MARK BURKILL

AUTHORITY IN CRISIS? AN ANGLICAN RESPONSE Robert Runcie
S.C.M. Press, London, 1988 52 pp. £2.95 pb. ISBN 0 334 01882 X

The Archbishop of Canterbury has taken time from his busy schedule to write a short book about an issue which must be of very deep concern to him, as Primate of All England and focus of unity for the Anglican Communion. Perhaps to emphasize that he is not an Anglican Pope, he subtitles his book 'an' Anglican response, suggesting as he does so that there can be others. In fact, there are a good many others, and in recent years not a few leading theologians, notably Stephen Sykes of Cambridge, have gone into print asking for Anglicans to rediscover a sense of the integrity of their faith.

Robert Runcie is not by nature drawn to this approach, and prefers the label 'élitist liberal' to that of dogmatic orthodox churchman. As everyone knows, this has earned him a reputation for wetness which is by no means fair, and it is useful to have this book as a corrective to the distortions of the popular press. The archbishop takes a clear line against 'fundamentalists' (for which read Evangelicals) and 'traditionalists' (for which read Anglo-Catholics), whose answers he regards as false and quite inappropriate for the modern Church. His own view is that authority resides most naturally in the office of the bishop, and that it is the particular genius of Anglicanism to have preserved that office in a Reformed church. Unfortunately he weakens his case by his defence of the Bishop of Durham, whom many would regard as the prime example of a bishop who does not fulfil his function in a

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satisfactory way, and he further weakens it by coming down firmly on the fence over the ordination of women, which is the issue most likely to split the Anglican Communion at the present time.

Evangelicals, in particular, will not like the way in which the Archbishop dismisses the authority of Scripture, and will be puzzled at his statement that he himself was converted at least partly through the findings of liberal Biblical criticism. Could this be the reason why he, on the one hand, and both Evangelicals and Anglo-Catholics, on the other, seem to mean different things when they use the word 'faith'? Can one really be converted through the products of unbelief? It is at this point that many will part company with this book, and realize why it is that the current primacy is so unsatisfactory in the eyes of conservatives in the Church. The archbishop is to be thanked for putting the matter so clearly, but he should not be surprised if his views fail to gain widespread assent among the flock he is trying to instruct.

Oak Hill College, London N.14

GERALD BRAY

THE ONE GENIUS: READINGS THROUGH THE YEAR WITH AUSTIN FARRER Richard Harries

S.P.C.K., London, 1987 xvi + 208 pp. £12.50

ISBN 0 281 04269 1

Austin Farrer, who died in 1968 at the age of 62, must have been a remarkable man, and as Bishop Harries says in his introduction, has in fact often been called a genius, 'the only one the Church of England has produced during this century'. He was much admired by C. S. Lewis, and it was he who conducted the funeral service for Joy, Lewis's wife. It is good therefore to have this selection of his writings chosen for their wide appeal, for there will be few who will be able to tackle the full originals. Austin never produced an innovative theology; he was content with a thoughtful credal orthodoxy of the catholic type. But he was certainly innovative in the way he expressed things, and it is this that makes reading him so worthwhile. Evangelicals will appreciate very much what they find in this collection of extracts, though they will doubtless also miss many of the emphases that they have come to hold dear. But contact with a mind like Farrer's, humble, devout, and spiritual, with a depth of theological and philosophical understanding, can be very invigorating and expanding to anyone already well-grounded in Scripture and trained to see things in its light. The extracts are arranged in accordance with the Church's year, with three readings for each week related to the *A.S.B.* Sunday theme. There are also readings for the Festivals and major Saints' Days. There is an index of subjects intended to supplement 'Table 5/Sunday Themes' (*A.S.B.* pp. 1092-3).

Ivy Cottage, Grove, Wantage

DOUGLAS SPANNER

GENERAL SYNOD INFRASTRUCTURE REVIEW: THE REPORT OF THE REVIEW OFFICER AND THE OBSERVATIONS OF THE REVIEW GROUP GS 827

General Synod of the Church of England, 1988 309 pp. £12.50

The 'Infrastructure Review' is the latest of a series of reviews that have been carried out on the structure of Boards and Councils of the General Synod and (previously) the Church Assembly. That such reviews seem to occur every fifteen years or so indicates both (on the positive side) a quest for greater

efficiency and effectiveness and (on the negative side) an awareness that central Church Government leaves much to be desired.

The present Review was largely carried out by the Review Officer (Mr. John Shirley) whose report occupies two hundred pages: and is commented upon by a seven-strong appointed 'Review Group' whose observations occupy twenty nine pages, and express a large measure of agreement with Mr. Shirley. A further seventy four pages are given to Tables and Appendices showing (among other things) that those who wrote to, or were consulted by the Review were twenty eight Boards, Councils etc., thirty one Bishops, fifteen clergy, five Dioceses (Bishops, Chairmen of D.B.F.s and others), General Synod and Lambeth Palace Staff, the Secretary-General of the A.C.C. and four members of other Churches, and just twenty-two laity!

A large number of detailed changes are proposed. These include:

- (a) Closer links between the Synod and the Church Commissioners in staff matters.
- (b) The Church Commissioners should take over responsibility for funding Ordination Training. Since this would involve use of funds otherwise available to the dioceses the net effect on the dioceses as a whole would be nil, but the (at least, notional) Synod control through the annual vote would be lost.
- (c) The Central Board of Finance should be abolished, and its functions assumed by (mainly) the Church Commissioners, and by the dioceses, trustees, and the General Synod Standing Committee.
- (d) Chairmen of Boards and Councils should no longer be voting members of the Synod Standing Committee: and that Committee should delegate more to its sub-Committees which should be re-organized. In particular it should be more active in the control of the Synod's Agenda, and planning and financial control should be brought together. The Business Sub-Committee should merge with the Legislative Committee (a proposal not endorsed by the Review Group).
- (e) The functions of the Board of Mission and Unity should be split between a new Board of Mission and a new Ecumenical and Inter Faith Relations Committee.
- (f) The creation of a single Communications Department for Lambeth, the Synod and the Church Commissioners.

There is a good deal in these recommendations that can be welcomed. The reduction of the non-elected numbers of the Standing Committee and the insistence that it should control the Synod's Agenda are both long overdue: and few tears will be shed for the unwieldy and ineffective Central Board of Finance. Many of the smaller detailed changes proposed also make sound sense. At the same time there will be those who regard with justified apprehension the tendency to concentrate power with the Church Commissioners and Lambeth rather than with the Synod which is answerable to (and more responsive to) the Church at large through its electorate.

The Report thinks almost exclusively in terms of structures: and it proposes structural change to deal with problems that are not wholly structural in origin. The Standing Committee, for instance, has failed to control the Synod's Agenda more through lack of the will to do so than through lack of power: and more than structural change is needed to remedy that. And it is greatly to be regretted that the Review has not grasped the

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nettle of the present unsatisfactory method of appointing Boards and Councils and their Chairmen, which lies at the root of a good deal of the present malaise: and which, unless rectified, will frustrate any new arrangements.

This is essentially a Report only for those interested in the details of Central Church Government, or in how the 'official mind' works: and for such it should be required reading.

Quirang, Cock Lane, Southend, Berkshire

HUGH CRAIG

**THE BROKEN IMAGE: RESTORING SEXUAL WHOLENESS
THROUGH HEALING PRAYER** Leanne Payne

Kingsway Publications, Eastbourne, 1988 180 pp. £4.95 ISBN 0 86065 641 1

'The Broken Image' is suitably subtitled 'Restoring Sexual Wholeness through Healing Prayer' and it is a discovery of the path to freedom from homosexuality. It is an exciting and timely book, dealing with a subject that many Christians are having to face.

Leanne Payne is President of Pastoral Care Ministries in Illinois and writes from a position of having seen the lives of many homosexuals uniquely changed. In fact she makes extensive use of biographical material in her book, which she writes in an engaging manner and combines with enough psychological truth to make her thesis convincing.

Albeit briefly Mrs. Payne states that there is 'no real scientific evidence that genetic or endocrine factors are causative in homosexual behaviour'. Instead she points to the damaged psyche of a man or woman—that place where only the Lord Jesus can go and bring what she terms 'the healing of memories'. It is of the lives of these damaged and hurt people that our authoress writes, using them to expain some of the different possible roots of homosexual orientation. Traumatic birth experiences, childhood traumas or even molestations and lack of parent-child bonding are all discussed with clarity as well as perception.

Each stage of psychological growth is important for growth into sexual wholeness and where someone remains in 'the cocoon of narcissism' or fails to reach full self-acceptance there often lingers the root of homosexuality. We all come from families and more often than not form our own—it is interesting, therefore, to get a clearer picture of what family life should be like through the trained eyes of Leanne Payne—and how to avoid sexually related problems before they might develop within the family setup.

It is wonderful to read how lives are transformed as the Lord Jesus is invited to reveal, so that He can heal, the damage presented to Him. It is no less than miraculous, and a demonstration of the appropriation of salvation into once repressed and psychologically wounded people.

Testimonies of ex-homosexuals will be an encouragement to anyone facing similar struggles or who has friends who do. It is you who must read this remarkable book.

CHILDREN IN THE WAY General Synod Board of Education

National Society, Church House Publishing, London, 1988 97 pp. £3.95

ISBN 0 7151 4766 8

I wound up some twenty years of teaching, mostly in Church Schools, with an M.Ed. thesis. (*Church and State in Religious Education 1944-1984*, University of Durham). In it I alleged that the National Society had become hopelessly secularised. (Well,—not quite hopelessly. I do remember commenting to my wife that whenever Graham Leonard was in tenure at the National Society things began to look up. In more senses than one.) So I commenced reading *Children in the Way* with some curiosity. After all, just as I bowed out of the Church School scene, Graham Leonard became Bishop of London, and Chairman of the Church of England Board of Education. Had he made any difference? I had noticed some changes in personnel, but what about changes in general philosophy?

All that I can say is that in this booklet orthodox Christianity is back in the driving seat once again. The National Society is back on track. Its founders would recognize the language in this document, and with minor reservations applaud its general thrust. After decades of uncertainty emanating from the centre it is acceptable to make children Christians again.

If that is something that re-assures and pleases you, then read on. The booklet contains an honest though sombre account of the current sociological pressures on children. It then moves on to offer scripturally based insights and kindly practical advice. Not only has the humanism of the 1970s gone but the dismissive tone also. Here is a book that makes the ordinary Christian worker feel wanted. Some of the suggestions may be beyond your gifts and circumstances, but there is no mistaking the warm invitation to contribute what you can to introducing children to the Saviour. And after reading Chapter 1, ('Childhood Today'), I think that you will want to become good at that.

Gateshead, Tyne & Wear

NOEL TODD

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Other Books Received

- T. & T. Clark** John R. Gray, *Something to Say to the Children*, **1988, £4.95**
Cowley Publications Lloyd Edwards, *Discerning Your Spiritual Gifts*,
1988, \$6.95; Robin Green, *Intimate Mystery*, **1988, \$7.95**; Martin
 Thornton, *Prayer, A New Encounter*, **1988, \$8.95**
Andre Deutsch Gerald Priestland, *The Unquiet Suitcase*, **1988, £10.95**
Hodder & Stoughton Francis de Sales, *An Introduction to the Devout
 Life*, **1988, £2.95**; Michael Green, *To Corinth, with Love*, **1989, £2.25**
Inter Varsity Press John R.W. Stott, *Tyndale New Testament Com-
 mentaries: The Letters of John* (Revised Edition) **1988, £4.25**
Arthur James William Barclay, *The Mind of Jesus*, **1988, £2.95**
Lion Publishing Bruce Farnham, *The Way of Jesus*, **1986, £3.95**
Minstrel John Duckworth, *Joan 'n' The Whale*, **1987, £2.25**
Sheldon Press Kenneth Leech, *Struggle in Babylon: Racism in the Cities
 and Churches of Britain*, **1988, £6.95**
S.P.C.K. Kathy Galloway, *Imagining the Gospels*, **1988, £2.95**; George
 Guiver, *Company of Voices: Daily Prayer & The People of God*, **1988, £15**
Victor Books Ross Campbell, with Pat Likes, *How to Really Know Your
 Child*, **1988, £2.50**

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