

Book Reviews

TRANSFORMING KESWICK

Charles Price and Ian Randall

OM Publishing with Paternoster Press 2000

288pp

No price

ISBN 1-85078-350-0

This book tells the story of the Keswick Convention from its origins in 1875 inspired by Canon T Harford-Battersby vicar of St John's, Keswick, and his friend, Robert Wilson, through to the Keswick statement of Doctrine in January 2000. The authors make full use of the Keswick archives and other primary sources to indicate the ways in which the ethos and spirituality of the movement has changed with the passing of the years.

The writers indicate the ways in which the beginnings of Keswick resonated with the Romantic Movement and the growing cross-denominational unity among Evangelicals. They draw out very well the internal tensions within the Keswick story. In the early days speakers such as F B Meyer assured audiences that they could receive 'a mighty baptism of the Holy Ghost' like 'another Pentecost' and that holiness could be received by faith. Among the early participants at Keswick were Reuben Torrey who stressed Baptism in the Holy Spirit when he spoke in 1904 and Alexander Boddy, vicar of All Saints, Monkwearmouth, Sunderland, whose church witnessed outpourings of the Holy Spirit and speaking in tongues in the early twentieth century. At some of the early Keswick meetings there were also reports of sobbing women lying prostrate on the floor. However, a later Keswick chairman, Dr Graham Scroggie, moved the emphasis from the sanctification of the Spirit to the Lordship and indwelling presence of Christ. In contrast to some of the earlier Keswick speakers, Scroggie believed that Baptism in the Holy Spirit happened at conversion. Scroggie set his face against the revivalist overtones of some speakers and intellectualized faith.

Other tensions within the movement included differences over the nature and inspiration of scripture, Christian lifestyle and the role of women. Regarding the former, some members wanted to use the term 'inerrancy' while others felt it to be inappropriate. On the second issue, there were differences of opinion over smoking and jewellery and in the early twentieth century there were strong denunciations of the theatre, cards, horse-racing, opera and wine. This

narrowness extended through the middle years of the century and Keswick developed into a world-denying spirituality. In the matter of women, the early freedom given to them in the nineteenth century was progressively replaced by a greater conservatism.

The book is thoroughly objective. Bishop J C Ryle's trenchant criticisms of Keswick are spelt out in detail as are those of Dr Martin Lloyd Jones who attacked Keswick teaching as Arminian and psychologically unhealthy. Chapter 11 gives extended coverage of Professor J I Packer's attacks on Keswick as a Pelagian heresy in which people were invited to pull themselves up by their own boot strings. Packer somewhat unkindly dubbed Keswick as 'pietistic goofiness'.

Although some of Keswick's satellite conferences have declined and groups such as Spring Harvest have attracted people away, the authors maintain that Keswick is still fulfilling an important role and represents a distinctive strand of evangelicalism. The movement continues to change in emphasis and several charismatics have joined the Keswick Council in recent years including one of the authors. This book is a fascinating read and will be particularly enjoyed by anyone with an interest in evangelical history.

NIGEL SCOTLAND

GALATIANS (New International Bible Commentary Series)

L Ann Jervis

Hendrickson: Paternoster Press 1999 172pp No price ISBN 1-56563-007-6

The *New International Bible Commentary Series* aims 'to encourage and, indeed, strengthen this world-wide movement of lay Bible study' (Foreword). It takes into account good contemporary scholarship, without requiring a formal theological education of its readers (a clearly worthy aim!) This commentary reflects this goal in a number of ways – use of the NIV text, the division of material into small exegetical units, transliteration and helpful explanation of Greek terms and the fact that technical questions form part of the 'additional notes' section, at the end of subdivisions.

As background, the author helpfully underlines the precarious state of the

Galatian churches – the very real temptation they faced to abandon the Gospel and indeed Christ (5:2-4), because of the teaching of false brothers (2:4). The tendency perhaps is to ‘mirror-read’ the situation, to such a point where the rival message is presented with a certainty that risks conjecture. The author considers the timing of Paul’s letter, as it relates to the book of Acts and the Jerusalem council (Acts 15). By use of small exegetical subdivisions, the author expounds the text without digression (textual questions are raised at the end of each section with verse-keyed notes).

The commentary, I think, offers helpful insights. It highlights the pressures Galatian churches would have faced, on the issue of circumcision and the Law to defuse conflict between Christian and ‘orthodox’ Jews. Insights into the Greek help propel the argument, eg the dual use of the word translated ‘force’ (2:3 and 2:14) underlines Peter’s hypocrisy, the use of ‘*sarx*’ for flesh (4:22-23) confirms the Hagar/Sarah enmity is a precursor to the flesh/Spirit conflict of chapter 5. The ‘additional notes’ offer a helpful introduction to technical questions, without interrupting the flow of the argument.

An interesting doctrinal perspective focuses on union with Christ (2:19-21), yet at times is in danger of undermining Paul’s clear emphasis on forensic justification. The author helpfully observes the law of God has both a beginning and end-point within God’s purposes, thereby highlighting the Christian life as a life not subject to the law, but rather a life ‘walking by the Spirit’. A helpful subject and Scripture index closes the book, although it is surprising that apocryphal and extra-biblical references are not distinguished from Scripture.

However, the work does raise questions. Observations made as background to the letter are sometimes ‘presumed’, rather than argued convincingly. The language may at times appear inappropriately subjective, eg ‘Paul wants Jews to participate in his gospel, on the terms that he sets’ (p 19). The truth, rather, is that Paul holds to God’s gospel, and woe betide even he, were he to break it (1:6-10). The Gospel is summarized as ‘participation in Christ’. Yet justification by faith is somewhat undermined, even before the commentary begins! At times, the author implies the main issue is Jew/Gentile fellowship, rather than justification before God. This, along with book references, suggests the influence of the New Perspective. The author questions whether the letter teaches penal substitution (3:13), preferring to say ‘the mechanics of salvation

are beyond the rational realm. It is probably best to take Paul's words as metaphorical' (p 92). This does not seem to take the text sufficiently seriously.

Although the subdivisions are generally helpful, they can, at times, appear quite artificial. Such small subdivisions, whilst breaking up the text, do not always clarify the argument. Perhaps each section might be summarized at its close. The commentary leaves unanswered questions of what it means to 'live by the Spirit' (5:13–6:18), and hence offers few practical implications for Christian living. Given the commentary's expressed aim to appeal to the layman, I would suggest it raises more questions than it solves.

JOHN PAUL ARANZULLA

PHILIPPIANS

Gordon Fee

InterVarsity Press: 1999 192pp £9.99 ISBN 0-85111-684-1

The expressed intention of this commentary series is not simply to exegete the text, but also to move from text to contemporary application. This clearly is a highly desirable aim. It is modelled in the Author's Preface, where Fee openly admits how the truths of Philippians 4:4-7 became deeply relevant for him and his family at the time of his wife's cancer. This tone of personal and communal application continues throughout the work without compromising exegetical rigour.

The author, from the outset, seeks to trace the 'flow of thought' in the letter as a whole. For although Philippians contains many much-loved passages, it is, after all, a letter – a letter, the author argues, whose form parallels the ancient 'hortatory letter of friendship'. Its tone is one of mutuality, not polemics as with some other Pauline epistles. This mutuality is expressed by a three part relationship at the heart of the letter, between Christ Jesus, the apostle Paul and the Philippian Church. Paul's persecution becomes a pattern for the Philippian Church, as she lives in a city devoted to emperor worship. Such reflections are significant when considering the letter as a whole.

The commentary offers thought-provoking insights. The author deals with

alternative views (eg 'Philippians' is an amalgamation of letters, Paul was not imprisoned in Rome), only to show such theories are riddled with problems and founded on doubtful suppositions. The commentary is impressively Christological in its focus. The author affirms: 'The theology of Paul is held together by its singular focus on Christ' (p 64). The letter is presented as an integrated whole, with both Christ (2:6-11), Paul (2:19-30; 3:4-14), Timothy and Epaphras (2:19-30) offered as a paradigm for the Christian life – a paradigm that becomes the motivation for the Philippians to endure their own present sufferings.

Additional notes, usually with reference to the Greek, are kept at the foot of the page and in no way interfere with the flow of the commentary. Sections are summarized with simplicity and brevity, before a detailed commentary on each particular verse. Scholarly issues arising from the text (eg 2:5-11) are helpfully summarized in footnotes, with pointers on where best to pursue debate. Careful attention is given to potential pitfalls when interpreting certain phrases, eg 1:11 – 'fruit of righteousness', 2:12 – 'outworking salvation', 3:6 – 'faultless'. Fee also presents a fresh, distinctive concern over 'mirror-reading', and the inevitable danger of confusing conjecture with 'proof'. There is a genuine warmth and humility of tone communicated by the author. It is most refreshing. The commentary is easy to read, though by no means superficial. The author makes helpful applications throughout, with phrases such as 'we could learn much here!' and 'may we walk this same road!'

There are few objections one could make. There is strong emphasis on positional, rather than behavioural righteousness, yet perhaps a neglect of what it means for us to be 'united to Christ' – a key theme surely relevant to 3:10-12. Furthermore, although the author rightly emphasizes 'living the cruciform life', perhaps more could be said on the significance of Christ's resurrection for the believer. Another question too is whether the virtues of 4:8 have meaning simply in Graeco-Roman culture, or whether the words by Paul have a broader meaning canonically. This said, here is a most excellent commentary – clear, readable, understandable, exegetically thorough, with an eye to application. It is well worth buying!

CHANGING YOUTH WORSHIP

Patrick Angier

The National Society/Church House Publishing 1997 114pp + viii £5.95 pb
ISBN 0-7151-4892-3

The advent of *Common Worship*, and a reported upturn in the fortunes of the Greenbelt pop festival make this a good time to return to this joint publication by Church House and The National Society. Although the 'youth scene' of 1997 already looks dated, the terms under which we should 'bring the young people into church' have been a besetting problem ever since the disciples tried to stop pious mothers bringing children to Jesus for a 'blessing'. This book therefore examines some of the 'experiments' and trends in 'worship' up to that date and attempts to look at the lessons they might contain for the future church – the church of which we are already a part.

Angier begins by reviewing the radical changes in contemporary youth culture which took place towards the end of the twentieth century. Whereas in the 1950s many young people could be described as 'non-Christian', he suggests that by the 1990s they were typically 'pre-non-Christian' – not even having reached the stage of understanding Christianity enough to reject it. Certainly in my last years as a University Chaplain I found increasingly fewer white students with any grasp of Christianity whatsoever. Over against this, Angier considers the development of 'Culture-Specific' (a term he prefers to 'Alternative') worship. Typically for young people this is highly visual and musically dependent. The emphasis is on the experience of community and inevitably the term 'post-modern' raises its head. Several influences behind this development are noted. Interestingly, Angier points to the mushrooming of full-time youth workers. At the time of his writing there were over 500 in the Church of England alone, yet the decline in numbers of young people attending church continues to the present day! (This might suggest that the answer to the 'youth problem' lies somewhere other than where many of us are instinctively looking.) He also identifies theological trends, such as the Charismatic and Church Planting movements. His comments on the Family Worship movement deserve particular note:

To be successfully 'all-age', the service must contain childlike or child-oriented elements and this can sometimes pose problems for our

teenagers... [Worship] must not be childish or cringingly embarrassing if it wants to engage with those who do not want to be butterflies or participate in quizzes. (39)

It is Angier's fourth chapter, 'What is worship? What is the Church?', that I found least satisfactory, mainly for being too brief and insufficiently critical. This may reflect the pressure of space. However, the result is that Angier's subsequent practical advice focuses on how to run what we would probably call 'youth services', whereas I would want to question whether services of any sort are necessarily the best option for young people at what Angier identifies as a key transition point in their lives. Of course there are young people who love 'youth services', but these are not our problem. The real problem is the ones who drop out or who were never 'in' in the first place.

On balance, this book is a helpful look at a vital subject, but ultimately its perspective is too narrow. It still stands within the tradition which conceives 'church' in fixed terms of services, rituals and performance, albeit that the rituals are those of post-modern culture rather than the sixteenth century, and the performance may include lasers and video rather than organs and choirs. If we are truly to consider the issue biblically we must return to the question raised by Howard Marshall in *Churchman* almost 30 years ago: How far did the early Christians worship God? The paucity of biblical references in Angier's book is not unique. It is reflected in most contemporary writing on 'worship' which fails to engage with the flow of biblical theology and its proper impact on the question of the *cultus*.

My own conclusion is to agree with Angier that we need to be 'culture specific' in relating to young people between 15 and 30 – people who themselves constitute several cultures. Family services are certainly not the answer. I would sincerely hope that any service enjoyable to a 16 year old would be heartily loathed by normal adults, which is not to disparage either group, but simply to endorse their real differences. However, I am still looking for a book which has both the imagination and the theological equipping of the Reformers to tackle this issue.

JOHN RICHARDSON

**FROM EXEGESIS TO EXPOSITION: A Practical Guide to Using
Biblical Hebrew**

Robert B Chisholm Jr.

Grand Rapids, Michigan: Baker 1998

304pp

£13-99

pb

ISBN 1-801-2171-5

Robert Chisholm is Professor of Old Testament Studies at Dallas Theological Seminary. Assigned as a textbook for second year students of Hebrew, his book could well prove useful to those who, after learning Hebrew at college, have since allowed it to slip from their grasp and have given up trying to use it as part of their ministry.

This is not an introductory grammar, although it does include a concise survey of the essentials of Hebrew syntax keyed to Gesenius-Kautzsch-Cowley and the now difficult to obtain Waltke-O'Connor. The focus, however, is not on grammar but on exegesis. Thankfully, Chisholm does not expect the busy pastor to have hundreds of Hebrew roots mastered and memorized, but takes us slowly and carefully through the basic translational, lexical, and grammatical tools available. Unfortunately, as he himself recognizes, these can be prohibitively expensive.

The chapter on textual criticism briefly gives some basic operating procedures followed by eight worked examples from the Old Testament. The chapter on 'words' is clearly explained and contains lots of examples from the Bible and from modern English (as illustrative of basic principles), as well as a good section on 'semantic sins'. In keeping with the practical nature of the book, Chisholm includes a worked example of an inductive word-usage survey and four examples of how to determine the meaning of *hapax legomena*. This very useful chapter is rounded off with a series of fifteen questions designed to give the reader some practice in lexical analysis.

There are excellent chapters on the structure of Biblical narrative and poetry, and the literary approach to the Old Testament, both with several thoroughly worked-through examples. A new world is opened up, and here one begins to feel that knowing Hebrew really is useful for getting to grips with the biblical text. A basic exegetical method is outlined and different methods of 'bridging the gap' between exegesis and exposition are explored. Some of the 'contemporary' language used in the sample expositions opens up new

'Atlantic-sized' gaps, but this does not obscure the basic principles at work. There are so many good examples here that it is hard not to get the idea. Chapter 10 is entitled, 'Why not give it a try?' and by then the preacher in every reader will be crying out to do just that. There is plenty of choice in the exercises for hands-on practice, although working through every step as Chisholm insists can be a little tedious.

There are a few unfortunate glitches in the typesetting. There are spelling mistakes (in Genesis 31:34 on page 125) and word-wrap errors (in the examples from Judges 3 on page 122 and Genesis 28 on page 126) where the use of Hebrew and English fonts together has created problems for the printers. The un-pointed Hebrew text looks good but even with an English translation underneath it would perhaps have been less intimidating for intermediate students (and better for proof-readers?) if the pointing had been included. These quibbles, however, should not be allowed to detract from the high quality of this book. To get the most out of it requires a great deal of effort and concentration, but could pay great dividends if the Hebrew Old Testament were to live again in accurate, faithful, and invigoratingly contemporary preaching.

LEE GATISS

GREEK GRAMMAR BEYOND THE BASICS: An Exegetical Syntax of the New Testament

Daniel B Wallace

Grand Rapids, Michigan: Zondervan 1996 827pp+xxxii £32.99 hb
ISBN 0-31-21895-0

This is the finest of Zondervan's excellent collection of New Testament Greek study aids, and would be a very useful addition to the library of any busy Bible teacher who wished to continue studying and using the New Testament in its original language. Although the book is relatively large compared to its main competitors (the *Idioms* of Moule or Porter), its flexibility, layout, ease of use, and comprehensiveness make it much more user-friendly.

There are in fact three different and clearly labelled levels of discussion going on in the text at the same time, so that a beginner with only a year of Greek

can use and understand it while a seasoned pastor who ‘lives in the Greek text’ will also be stimulated and helped. For example, in the *main body* of the text Wallace takes time to carefully and clearly define the different uses of the genitive with several examples of each from the New Testament, while in the *footnotes* he interacts with other Greek grammarians, journal articles, unpublished dissertations, textual critics, and commentators. This feat of presentational brilliance ensures that the book can be used time and time again by exegetes of varying abilities, either as a graded reader in intermediate Greek syntax or as a reference work. An abridged version of the book, entitled *The Basics of New Testament Syntax* should be available soon, but although this will be cheaper (c £20) and shorter (352 pages) it will be less useful for those who intend to make use of the book’s more advanced features as they progress in their knowledge of Greek.

The jewel in the crown is Wallace’s use of literally hundreds of examples and illustrations throughout the book. These are taken from every book in the New Testament, given in Greek *and* English with the relevant word or phrase highlighted, and often followed by further comment or explanation. Exegetically significant or debatable examples of the use of certain constructions are labelled as such and given extended treatments. These very useful discussions can be accessed in three ways, either via discussion of the relevant syntactical category, or via the Greek word, or via the verse of Scripture. For example, studying Galatians 2:16 in Greek, you come across διὰ πίστεως Ἰησοῦ Χριστοῦ and wish to understand this unexpected construction. You can either turn to Galatians 2:16 in the Scripture Index (noting that the page number of the major discussion of the verse is in bold), or turn to Πίστις Χριστοῦ in the Greek Word Index, or turn to the section on the subjective genitive. Either way, you end up at pages 114-16 with a discussion of the options for translating or exegeting the verse and (if you want them) ten footnotes interacting with, and referring to, more detailed studies. Reference use is even more enhanced for the computer literate who can buy a CD version of *Greek Grammar Beyond the Basics* via the www.bible.org website.

I found Wallace’s discussion of the verbal aspect debate (pp 504-12) to be quite stimulating, although by no means exhaustive. On some of the ‘debatable examples’ I profoundly disagreed with his conclusions. Occasionally one can glimpse his theological position (see the perhaps

excessive discussion of the substitutionary use of ὑπέρ) although he is normally careful to avoid scoring points (after making a very convincing grammatical case against the deponent view of παύσονται in 1 Corinthians 13:8 he is, as a cessationist, very restrained). The book even contains a few jokes (see *Nominative ad Nauseum*, and the quotation from Douglas Adams p 495) – which I imagine must be a first for a Greek grammar.

LEE GATISS

THE CANON LAW OF THE ROMAN CATHOLIC CHURCH AND THE CHURCH OF ENGLAND: A Handbook

Rhidian Jones

Edinburgh: T & T Clark 2000 152pp £15.99 hb ISBN 0-567-08717-4

This book is a dictionary of terms used in canon law. As its title indicates, it covers both Roman Catholic and Anglican traditions, a feature which will be particularly useful to members of the Church of England. The reason for this is that Anglican canon law is closely related to its Roman counterpart, but it is also different in peculiar ways which are not immediately apparent to the uninitiated. Briefly stated, the two traditions share a common historical heritage up to 1535 (and perhaps even later) and lawyers were in the habit of citing Roman commentaries and cases for a long time after that. It would be nice to be able to say that the Reformation produced a complete overhaul of the canon law in England, but that was not the case. Instead, common law influences were gradually and often incoherently introduced into it, and for several centuries there was little or no creative jurisprudence in this area. One effect of this has been to give Anglican canon law a decidedly old-fashioned look from a Roman Catholic point of view. The medieval canons which Rome abolished in 1917-18 continue to be valid in England, where they have not been superseded by other legislation, and there has been no codification of the kind which Rome produced not once, but twice in the twentieth century (the second attempt being in 1983).

Terminology has of course reflected this history, with the result that Rome has invented new concepts and the Church of England has reinterpreted old ones, often in the light of the common law. Sorting all this out is not easy, and Mr Jones is to be congratulated for his efforts to do so. Those who need to know

what legal terms mean will find this an extremely useful book when charting their way through such unfamiliar waters.

GERALD BRAY

THE PATH TO ROME: MODERN JOURNEYS TO THE CATHOLIC CHURCH

Dwight Longenecker (ed)

Leominster: Gracewing 1999 240pp £9.99 pb ISBN 0-85244-486-9

Over 1000 clergymen seceded from the Church of England to the Church of Rome between 1840 and 1940, many of them from evangelical backgrounds, such as Newman, Manning and the Wilberforce brothers. In subsequent decades the story has been the same. This book is a collection of testimonies from 16 recent converts, amongst them Bishops Graham Leonard and Richard Rutt, prominent academics such as Sheridan Gilley and Ian Ker, and Ann Widdecombe MP. The contributors include eight ex-Anglican clergymen, a former Church of Scotland minister, a Presbyterian pastor, a Salvation Army captain and a New Ager. Six were once Evangelicals. One former conservative Evangelical calls Roman Catholicism 'Evangelicalism Completed' and champion of 'the Full Gospel'. Another claims it is imperative to become a Roman Catholic 'on the evidence of Scripture alone' (p 199).

The volume raises searching and provocative questions concerning the identity and future of Evangelicalism and of Anglicanism. It welcomes the modern convergence between the traditional enemies of Evangelicalism and Catholicism, with greater emphasis by Roman Catholics on the reading and expounding of Scripture and use of the 'Alpha' course, while Evangelicals have become increasingly attracted by Ignatian spirituality, Benedictine retreats, Gregorian chant, pilgrimages, crosses, candles and Roman liturgies. With such cross-fertilization, the editor looks forward to a 'new pan-European Christianity', the formation of 'a new church out of the chaos of division...a church unfettered by the old denominational, national, doctrinal and historical prejudices...a newly unified Church' (pp 9, 11). Unified, that is, in submission to Rome. For all its apparent espousal of ecumenism, this book is paradoxically still written by Roman converts! The claims of several contributors that their conversions are not a rejection of their Protestant past, but simply an addition to it, read

uneasily alongside declarations that the Plymouth Brethren, for instance, are 'heretics, *par excellence*' (p 197). There are other startling statements, such as from the convert who admits the Roman Church did not change fundamentally at Vatican II:

'The Church I had converted to was the same Church that had existed at the Council of Trent, and before. If thumbscrews had happened still to be in use today, or if the Vatican was being turned into a brothel by a corrupt pope, I would still have joined it. The Church would still have been the sinless Bride of Christ...' (pp 177-178).

Many of the ex-Anglicans complain at the lack of authority in the Church of England. Although Anglo-Catholicism is called 'a spent force' (p 6) and 'an experiment that failed' (p 226), their harshest judgments are reserved for Liberalism. We hear that the Anglican Church is 'fuzzy and open-ended' (p xv), a 'confederation of contradictions' and guilty of 'theological relativity' (pp 35-36). A liberalized Church of England is called 'a simple enemy of the Truth' (p 60), while there are laments at the acceptance of homosexual practices, remarriage of divorcees and most frequently of women 'priests'. Bishop Leonard complains that Church of England doctrine can be decided by majority vote in General Synod's debating chamber, and that 'obedience to the truth as revealed is replaced by a resolute determination, especially on the part of the bishops, to maintain a united front, whatever the theological cost' (p 23).

This is a provocative book. The converts give the impression of being entirely happy with their new spiritual home, and there is little acknowledgement of divisions or weaknesses within the Roman Church. As expected from the genre, contributions are largely anecdotal, without sustained theological argument, while phrases such as 'I realized' recur with grating frequency and the self-satisfaction of the newly enlightened. Protestant readers will find it difficult not to complain that their views have been in part misunderstood and misrepresented, although some of the challenges deserve serious consideration. Those who remain both Evangelical and Anglican will find useful food for thought here served up by their former colleagues.

WHEN SCIENCE MEETS RELIGION – Enemies, Strangers or Partners?**Ian Barbour**

London: SPCK 2000 205pp+xiv £12.99 pb ISBN 0-281-05364-2

Ian Barbour has been described as the ‘doyen of contemporary writers on science and theology’ by John Polkinghorne. He is Professor Emeritus of Physics and Religion at Carleton College in Minnesota and writes in an eminently clear and readable style. There is a lot of interest in the relationship between science and religion at the moment, and some of it is very partisan and highly scornful of those on the other side; Richard Dawkins’ books tend to be of this type. But Barbour is very much otherwise; his approach is always courteous and reasonable, and in the end is more persuasive and helpful. He does not write as a convinced believer in the God-givenness of Scripture, and has leanings towards Process Philosophy; but he does not press his views and is fair to those who think differently. He is out really to survey the whole scene without proselytizing for any particular one.

His first chapter sets the pattern: four views of [the relationship between] science and religion. These four are Conflict, Independence, Dialogue and Integration. The first, ‘Conflict’, he illustrates by reference to the attitude of ‘biblical literalists and atheists to Genesis and Darwinian evolution. Both groups agree that science and religion here are sworn enemies, and ‘get most attention from the media’ because ‘conflict makes a more exciting news story’. Next comes ‘Independence’. Here the view taken is that science and religion are strangers ‘who can coexist as long as they keep a safe distance’. They answer different questions about reality and so are ‘complementary’. Compartmentalization avoids conflict, but prevents constructive interaction. ‘Dialogue’ is next. Science and religion can provide analogies and models with which each can help the other, or in which theology can suggest the significance of what to science is just a brute fact (eg why is the universe orderly and intelligible?). Finally ‘Integration’: science leading directly to belief in God as some think, for example, the Anthropic Principle (the astonishingly precise relationship between the great physical constants making life possible) does.

All this occupies only the first chapter but it defines in detail the pattern the succeeding chapters are to follow. They deal in succession with particular

areas of great interest: Astronomy and Creation; The Implications of Quantum Physics Evolution and continuing Creation; Genetics Neuroscience and Human Nature; and finally, God and Nature. There is a tremendous amount of interesting material here expressed in a way which even non-specialists would find comprehensible and informative. I particularly admired the orderly simplicity in which it is all assembled, and I can recommend this modest book to any whose work lies in the 'defence and proclamation' of the biblical message. He will not be persuaded by everything the author suggests, but will appreciate, and I think profit by, his efforts to interest the man or woman who thinks science has now made it quite impossible for a scientific mind to accept any monotheistic religion, particularly the faith of the Bible.

There are 16 pages of Notes, an Index of Names (five pages) and an Index of Selected Topics (three pages).

DOUGLAS SPANNER

FAITH IN A GLOBAL ECONOMY

R van Drimmelen

Geneva: WCC 1998

156 pp

ISBN 2-8254-1254-6

GOD AND THE GOODS

B de G Fortman and BK Goldewijk

Geneva: WCC 1998

100pp

ISBN 2-8254-1264-3

POPULATION PERILS AND THE CHURCHES' RESPONSE

J B Martin-Schramm

Geneva: WCC 1997

70pp

£3.95 (\$6.95)

ISBN 2-8254-1226-0

The World Council of Churches has received some bad publicity of late, and the charge that it is more interested in the material cares of this world than in the spiritual demands of the next continues to damage its standing, not least in Orthodox circles. These three books, which all deal with the same range of material problems, will not do much to alter that perception, at least at first sight. The first two have been written by Dutch thinkers, who have been formed within the unique traditions of Christian social thought which have marked the Netherlands for the past two centuries. At one time these

traditions were quite clearly divided into Protestant and Roman Catholic varieties, but since the 1960s there has been a real ecumenism there which has allowed an almost complete convergence between them on social issues. The third book is by an American Lutheran who has looked beyond his own borders and made a searching analysis of the global demographic realities facing us as we enter a new century.

It is refreshing to be able to say that although there is a certain amount of political correctness in these books (like the discovery of a new country called Aoretoa New Zealand), the authors generally eschew the homiletic tone of contemporary liberalism and instead point out just how difficult it is to find solutions to the kinds of problems with which they deal. They even tend to reject the once popular suggestion that there is one answer which can call itself Christian, and claim the support of the churches, to the exclusion of all others. In the past generation experience has exploded the naive assumptions of those who imagined that the end of colonialism, and later of communism, would turn the world into a free and prosperous paradise.

Many Christians fell for that kind of rhetoric, and by doing so they brought organizations like the WCC into disrepute. Seen from that angle, these books represent a refreshing realism, though the reader is left wondering at the end whether there is much that anyone can do about the very real problems which they raise. Jesus told us that the poor will always be with us, and so it seems to be – in the industrial democracies, just as much as in the third world. Likewise, we have been promised that there will be wars, famines and plagues to the end of time – a sad fact which the authors of these books have also discovered for themselves. Perhaps the most hopeful note is the one sounded at the end of *God and the Goods*: ‘Christian hope lies in the God who has turned to human beings. While humans continue to seek the goods, God appears to continue looking for good human beings and to call them to their duty.’ In other words, what matters in the end is not the structure or the plan, but people who are called to be holy and to lead consecrated lives in the service of Christ. Here we have rejoined the Christian mainstream to which we can all subscribe, even if we continue to differ about the details of how that calling should be worked out in any given situation.

HOW TO CHOOSE A BIBLE TRANSLATION – MAKING SENSE OF THE PROLIFERATION OF BIBLE TRANSLATIONS

Robert L Thomas

Fearn: Mentor 2000 191pp £9.99 pb ISBN: 1-85792-496-7

Working out which Bible translation is best has become a major problem for English-speakers, who are now blessed (if that is the word) with a variety of choices unknown in history. Whilst the Authorized Version of 1611 retains something of its classic status, most people prefer to use a modern translation for everyday purposes, but which one? Robert Thomas tackles this question head-on, and it must be said that his approach is far more imaginative and helpful than any other known to this reviewer. The reason for this is that not only does he give a brief potted history of the different versions he considers, expounding (and exposing) their particular theological biases, but he examines the whole issue thematically as well. In particular, he considers the original texts which the translators used, pointing out in the process the extent to which this can influence the end result.

Versions like the AV were based on the Erasmusian text, usually known as the *Textus Receptus*, which has now been superseded almost everywhere by critical editions of the original Greek. The Hebrew Old Testament is much more unified but complications arise from the fact that some English versions have been made from the Greek Septuagint. And at least one, the Jerusalem Bible, was translated to some extent from French! At the other end of the translation process, Mr Thomas also considers the different types of English which have been used, ranging from mock Tudor to modern slang and dialect. He points out just how difficult it can be to achieve a consistent, contemporary style which will be acceptable to all social classes, not to mention English-speakers around the world. Modern translations like the New International Version appear to bridge these divides, but in fact they come in different guises, because they have been adapted to the British as well as to the American market.

Most important are the chapters devoted to translation techniques and theological bias, concepts which (though distinct) are closely connected. Mr Thomas comes from a conservative evangelical background, and so is sensitive to versions which reflect other theological standpoints, though he does not condemn them outright. On the contrary, he does his best to show

that every version has its strengths and its weaknesses, so that it is always necessary to be judicious and eclectic in the text one chooses. For example, the New American Standard Bible comes off best in the search for an 'accurate' text, but it is wooden and unreadable in a church context, so something else is needed to supplement it.

If he has an agenda at all, it is to point out that the dynamic equivalence theory of translation, whilst superficially attractive, is in fact misleading and probably dangerous. There are limits of the extent to which it is possible to modernize an ancient text, and translators looking for snappy modern equivalents for ancient terms are liable to produce results which are questionable at best and erroneous at worst. The relevance of Scripture for modern life must depend on the validity of its message as much as on the packaging which that message receives, and Mr Thomas warns his readers of this in an appendix which argues that dynamic equivalence is not just a translation technique, but a system of hermeneutics in its own right. Moreover, it is a system which is by no means always faithful to the spirit of the original, despite its claims to the contrary.

This is a book which every pastor and Bible teacher ought to keep for reference. There will be times when it is necessary to offer guidance to others, as well as to choose for oneself, and no other book currently on the market is as clear and as useful as this one is in helping us to decide which version to choose.

GERALD BRAY

TUDOR CHURCH MILITANT: EDWARD VI AND THE PROTESTANT REFORMATION

Diarmaid MacCulloch

London: Allen Lane, The Penguin Press £25.00 hb ISBN 0-713-99369-3

Revision about the Reformation in recent times has come mainly from Roman Catholic historians and none should underestimate the value of their contribution, but, as often happens, correction can become over-correction and the pendulum needs to swing back. Apart from this, we have obviously had to modify our views of those sixteenth-century years since the publication of MacCulloch's magisterial biography of Cranmer. He has added to our debt

by his less massive but none the less impressive 1998 Birkbeck lectures now published in book form.

In one telling criticism of Eamon Duffy's reliance on churchwardens' accounts he reminds us that to use such material 'is positively to invite a negative view of what happened, as the comfortable formulae of a settled system broke down under the strain of sudden change'. Besides correction, MacCulloch brings new insights based also on new sources as, for example, in his use of the nine letters discovered by Ellen Shagan of Princeton among the Yelverton manuscripts in the British Library, which serve 'decisively to overthrow the picture of Somerset as a conventionally minded English nobleman and to free us to think again about how we might characterize the good duke' and note that very indicative final epithet. Then again MacCulloch reminds us of things we may not have noticed or have failed significantly to appreciate because of facile and mistaken acceptance of the opposite such as, for instance, the fact that no Catholic opponents of the regime suffered execution' or, correcting my namesake, A F Pollard, and his successor, W K Jordan, the modern editor of *Edward's Chronicle*, that the royal supremacy over the Church was not a secular notion but 'a profoundly religious concern'.

I would, however, be giving quite the wrong impression if it appeared that I was suggesting that this volume is merely, or even mainly, corrective of others work. Setting aside my irritation at the author's continued preference for 'evangelical' instead of 'Protestant', first demonstrated in Thomas Cranmer and justified on the grounds that the latter word would be used prematurely of the events concerned but ignoring the fact that later semantic application makes the former seem even more premature, this is revelatory scholarship at its best, expressed in the most lucid English and always liable to surprise the reader with an apt but unexpected parallel, among them (but not indexed!) Miss Mandy Rice-Davies's one memorable contribution to the English language.

MacCulloch sees the Edwardian era in vivid dramatic terms. Indeed, his first chapter is entitled *Dramatis Personae* and begins with a prologue on the activities of the later Henry VIII, the King himself pictured incidentally in Cornelius Matsys engraving of him in his bloated final years, just one among the ninety-two brilliant illustrations which add yet another joy to the book. As one reads, one is always aware of the drama, of the tensions within and

the machinations without. MacCulloch goes on to show the countrywide consequences of Government decrees, what, for instance, he describes as the festive mayhem, the officially sponsored vandalism which followed the 1547 visitation iconoclasm on the rampage with local justices hamstrung before it as the King's representatives set the horrible example and local opinion was left helpless in feeble or absent protest. Then MacCulloch gives the answer – it had all been carefully prepared for Somerset, 'gradualism in the service of calculated destruction'.

It was a turbulent time, and even those in power had to move cautiously. For me one of the great virtues of the book, but not surprising after his previous work, is MacCulloch's delineation of the political wisdom and doctrinal consistency surrounding Cranmer's handling of the eucharistic problem. Thus the inclusion of the word 'Mass' alongside 'The supper of the Lord and the holy communion' in the 1549 title, he plausibly suggests, was probably the pilot which guided the liturgy past the shoals of conservative hostility in Parliament' (p 89), but at the same time, as he makes clear, Cranmer always knew where he was going, the process stretches seamlessly from 1548 to 1553 (p 93); and the aim of the process was to affirm a spiritual eucharistic presence granted by grace only to the elect believer, not to all who received bread and wine' (p 92).

Revolution, however well intended, always requires restraint lest it lapse into reaction or chaos. There are always those who are willing to let liberty slip into licence, what the Preface to the *Book of Common Prayer* quaintly calls 'sundry inconveniences' many times more and greater than the evils that were intended to be remedied'. MacCulloch moves from 'Purifying the Realm' to 'Building the Temple' and neatly links the social discontent associated with the financial embarrassment of Government and the alientation of church revenues with the frustration of what had been seen as a movement of hope.

MacCulloch goes beyond the disillusion in considering 'The Aftermath of the Edwardian Reformation' in his last chapter, speculating on the ways in which European Protestantism might have affected the Church of England. That it did not was immediately because of Mary, but in larger historical perspective and significance more because of Elizabeth, whom MacCulloch describes as an Evangelical, but of a distinctive and (in the conditions of the late 1550s) an extremely old-fashioned variety (p 187), embracing, like her stepmother,

Catherine Parr, such fundamental Protestant attitudes as belief in justification by faith and anti-Romanism but also, on the other hand, clerical celibacy and the crucifix. With her it was not *semper reformanda* as many of her contemporaries hoped, but rather 'Thus far and no farther'. It was indeed the Elizabethan Settlement.

ARTHUR POLLARD

VARIATIONS ON A THEME: KING MESSIAH AND SERVANT IN THE BOOK OF ISAIAH (The Didsbury Lectures 1997)

H G M Williamson

Carlisle: Paternoster Press 1998 241pp £8.99 pb ISBN 0-885364-870-0

Professor Hugh Williamson observes that a considerable shift has come about in the way that prophetic books are read by academics today. Formerly, scholars sought to recover as accurately as possible the actual words and deeds of the prophet himself. In that process, they would strip away whatever was deemed to be secondary. Now, however, these later additions are included in the focus of study, as it is the process itself of editing and adding to the prophet's words which has become the object of academic study: 'our interest moves precisely in the opposite direction, from the earliest material through the various stages in its growth to the point at which the present text emerges as the culminating point of the whole process, understanding of which is enhanced by such study over and against a purely flat reading' (p 95). It is the 'various stages' rather than the present text which are now of interest to scholars, and only with this shift in mind can we begin to appreciate what Williamson wants to do in this work. The aim is not to recover just what Isaiah of Jerusalem thought about kingship – that belongs to a bygone era of study. Neither is it the aim to examine the presentation of kingship in the present form of the book of Isaiah – that would be a 'flat reading'. The object of Williamson's study is rather to get at the intentions of those who received and then developed the words of the prophet Isaiah of Jerusalem. It is a given here that 'unity of authorship is not a viable option' (p 115).

Messiah, servant and king are all related, of course: but readers hoping for an examination of the key Messianic and Servant passages in their (present) context will be disappointed. For example, in challenging Budde's so-called

'Isaiah memoir', Williamson argues that 7:1-14 is best read apart from chapters 6 and 8, in order to pursue the goal he has set himself. The reasoning is often complex, convoluted and occasionally circular, but the author presents it all with commendable clarity.

The conclusions reached within this particular reconstruction are ably communicated in terms of a theme and variations. The original 'theme' emanates from Isaiah of Jerusalem, whose firm views on the duties of the king are summarized in the words 'faithfulness', 'justice' and 'righteousness'. Subsequent writers and editors take up and develop this theme, introducing 'variations' by virtue of the changing challenges which they perceive to be facing God's people before, during and after the exile.

What remains disappointing is that we are not helped to step back and reflect on the presentation of kingship and its effect on the whole book as we have it in its final form. In others words we are not greatly helped to understand the mind of the hypothetical final editor, which after all, is the test facing the church. But such was not the aim of the book or of the Didsbury Lectures from which it issues. Nevertheless, with all that said, this is a valuable contribution to the academic study of the book of Isaiah.

ED MOLL

FROM AWAKENING TO SECESSION: Radical Evangelicals in Switzerland and Britain 1815-35

Timothy Stunt

Edinburgh: T & T Clarke 2000 402pp £29.95 hb ISBN 0567-08719-0

This is a magnificent piece of work – magisterial in its competence, comprehensive in its reference, assured in its grasp. Already well-known as an expert on the history of the Brethren Movement, Timothy Stunt in this volume that has been gestating for over 30 years, assembles his vast learning to produce a study of radical Evangelicalism in Switzerland, Oxford, Scotland, Ireland and Plymouth, altogether adding a new dimension to our knowledge of the ecclesiastical history of the early nineteenth century and giving us an account of yet one more of those periodical outbursts of

'enthusiasm', with several of which Ronald Knox dealt in his classic study of the subject.

Stunt opens his preface with a reference to Knox and the changing attitude which the latter found within himself as he considered such movements. Stunt himself with his own background has modified his attitude also. Though never denying the fervour of the enthusiasts' commitment and never ceasing to admire their single-mindedness, he recognizes clearly their frequent intolerance, their seeing everyone else as 'woefully out of step with the will of God and, more frequently, with themselves' (p xii). It is not, however, until he reaches his final paragraphs that he explicitly reminds us of the parallels in our own day with much of what he describes for us, though the reader can hardly have missed such references as those to Irvingite glossolalia, even though these fall far short of the 'charismatic' corybantics recently reported from west London and some other places. Not the least valuable of the lessons deriving from this book is the evidence it provides of the dangers emanating from what Dr Johnson called 'a vain belief in private inspiration'. An alternative title might well have been 'Revivalism Running Off The Rails'. If not perhaps quite that, it was remarkably versatile in finding any number of dead-end sidings. In a somewhat different metaphor Stunt himself speaks of 'ecclesiastical agoraphobia which so often accompanies the quest for a smaller and purer communion' (p 312).

From his years of teaching in Switzerland Stunt is particularly equipped to develop a brilliant new extended survey of the 'awakening' in such places as Geneva, Lausanne and Berne, showing that the revival was basically a Pietistic reaction to the prevailing Enlightenment rationalism of the Swiss Church. More relevant perhaps to most English readers will be what he has to tell us about Oxford and the various Evangelicals who defected from the Church of England and thus left the Tractarians with more of a free run than they might otherwise have enjoyed. Had John Hill, Principal of St Edmund Hall, been able to retain around him such younger acolytes as Bulteel and Newton, pioneering figures in the establishment of Brethrenism, there might have been a somewhat different story to tell.

One must hesitate in such a judgment, however, because one is left wondering whether such personalities, religiously unstable as they were, would have gone anyway. They distrusted the authority embodied in the Establishment,

whilst many of these ardent souls no doubt also regarded second-generation Evangelicalism as having descended into routine observance, lacking the warmth of the pioneer predecessors. This led, especially for the Irvingites, into dismissing 'respectable professors' as hardly qualifying as genuine believers. Nor did the fervid anticipations built up from current dabblings in one or another version of millenarianism do much for religious stability.

Ireland, with an apparently less strong commitment to the Establishment, also produced or encouraged several of the revivalists, most notably John Nelson Darby, often regarded as the founding father of the Brethren. And then, of course, there was Plymouth itself, where Hawker had established a High Calvinist congregation at Charles and Hatchard was preaching an Evangelical message at St Andrew's, ironically in the very heart of the diocese of that inveterate and irascible High Churchman, Bishop Henry Phillpotts. There Darby joined B W Newton and others in December 1830, from which date we may place the formal origins of Brethrenism. Meanwhile Irving himself had been sidelined in what was to develop as the Catholic Apostolic Church. It may be fitting to end this review by mentioning someone who saw something of Irvingism and resisted it. Hugh McNeile, who ended his career as Dean of Ripon but who is nowadays remembered, if at all, as a fiery Liverpool Protestant, was incumbent of Albury, the seat of the banker Henry Drummond and scene of prophetic meetings. By 1831 McNeile was clear about the fissiparous tendencies of all this radical revivalism with 'its refusal to give up personal liberty for the sake of collective order' (Sermon at St Clement Danes, *q* p 267, n 107).

In addition to all its other qualities, this book has an extensive bibliography, exemplary annotation and a comprehensive index. It is a long time since I have read a contribution to church history with so much profit and delight.

ARTHUR POLLARD

PROVERBS, ECCLESIASTES, SONG OF SONGS (New International Biblical Commentary)

R Murphy and E Huweiler

Carlisle: Paternoster Press 1999 312pp £8.99 pb ISBN 0-85364-733-X

Based on the NIV, the commentaries in this volume aim to expound the

text from the standpoint of 'Believing Criticism'. They are at their strongest when surveying and describing the vocabulary and details of the text, and remain open-minded on the message of each book for Christians.

Roland E Murphy has contributed the section on Proverbs, and in his helpful introduction he demonstrates a clear familiarity with Wisdom literature. The form, language and style of the proverbs are brought to the reader's attention both here and in the commentary notes. Individual proverbs encapsulate part of the truth about a given topic: taken as a whole, however, their collected voices on subjects such as wealth and poverty, life and death, speech and truth is more complex – even contradictory. Murphy admits (following Westermann) a weakness of the commentary format in that it stifles proper thematic exploration. In the end, the reader is left alone to ponder what these ambiguities might mean.

Ecclesiastes is less amenable to 'neutral' scholarly treatment than Proverbs; even the division of the text, for example, gives weight to an interpretative option. Elizabeth Huwiler provides another introduction to wisdom literature, followed by a more extensive survey of the repetitions, contrasts, questions and other features of Ecclesiastes. Questions of structure are left unresolved on purpose: 'Because Qohelet experience life as finally incoherent, it is appropriate that the reader should struggle with the question of form and meaning' (p 169). Because Huwiler does not allow the epilogue (12:9-14) any significant role in the interpretation of the whole book, she also leaves readers more or less alone to ponder what the book's message might be.

The theology of the Song of Songs is perhaps the most elusive of the three, and little discussed here. Instead Huwiler leads us through a thorough survey of the language, vocabulary, images, metaphors, repetitions and refrains which characterize the Song. She does not shy from sexual interpretations, which are fleshed out in the commentary section. Once again, much is left unresolved, especially about the Song's relationship to what the rest of the Bible teaches about human sexuality.

For all three biblical books, therefore, this commentary gives a brief, readable and valuable introduction to the text itself. Such is the diversity

even among 'believing critics', that silence on theological interpretation is probably inevitable.

ED MOLL

FLAGSHIPS OF THE SPIRIT: CATHEDRALS IN SOCIETY

Stephen Platten and Christopher Lewis (edd)

London: Darton, Longman and Todd 1998 £9.95 ISBN 0-232-52197-2

This is a symposium of essays by a number of people who have in one way or another been associated with the cathedrals of the Church of England, as clergy, surveyor, musician, member of the congregation and a novelist who calls herself a questioning outsider. This last person, Susan Hill, makes a particularly perceptive contribution with which the book opens.

The title is taken from the experience of one of the authors looking down from the air upon the 600 parish churches of Norfolk, each of them pointing 'in the same direction, as if moored in some vast harbour, awaiting a fleet review. In the midst of them all stands Norwich Cathedral, like a great flagship, its spire standing as an ensign above the marshes of the River Wensum' (p xii).

Each contributor explores, from a different angle, the place and purpose of the cathedral in a modern secular society. Inevitably there is a degree of overlap as they consider the different roles the cathedral has to fulfil, as the bishop's teaching *kathedra*, the mother church of the diocese, a place of Christian worship (sometimes a parish church with the demands of its own congregation), a focal point for the civic community to celebrate occasions such as the Queen Mother's recent 100th birthday, a centre for the arts, a concert hall and a tourist attraction, to name but a few. One feature noted by several of the contributors is the magnetic effect a cathedral can have on its local community, offering a degree of anonymity to those who want to wander in seeking the space and 'otherness' that such a building affords, to look around and possibly attend the round of worship daily celebrated in such a place.

Bernard of Clairvaux condemned cathedrals as a 'foolish extravagance', and

there are those who would question whether the large sums of money required for their upkeep are justified. Writing as the outsider, Susan Hill makes the point (p 25) that the expense of building more cathedrals could in no way be justified, but that we have a duty to preserve the ones we have as a part of our inheritance.

In his chapter the Dean of Norwich, Stephen Platten, echoes the theology of Ignatius of Antioch which is becoming popular in some Anglican circles today. This is the idea that as the church grew in the early centuries there was a need for a 'wider conspectus for oversight'. Thus it became essential to have a clear focus of unity in a particular place, and 'the episcopate came to fulfil this function, with priests acting as focuses within smaller eucharistic communities; the Eucharist within which they presided was still the bishop's Eucharist – that is, it still associated itself with the universal Church through the wider ministry of the bishop' (p 128). The concept of episcopacy which lies behind this thinking was fully explored by Bishop Lightfoot in his magisterial essay on the Christian ministry appended to his commentary on the Epistle to the Philippians, where he sees the ministerial orders as being derived from the local congregation, with the episcopate 'formed not out of the apostolic order by localization, but out of the presbyteral by elevation'. To speak of the bishop's Eucharist does not appear to sit easily beside the concept of the Lord's Supper, and this Holy Communion being the natural expression of worshipping the common Lord and having fellowship with one another within the local Christian community led for that purpose by those responsible for pastoring and teaching.

In days when so many who are out of touch with the Christian faith and community still visit our cathedrals as tourists or in school parties it is vital that these buildings should be welcoming and geared up to the bridge-building and pre-evangelistic role they can fulfil. The former is being performed by the increasingly high standard of the ministry of hospitality in cathedral refectories, while it is exciting to see the interest of parties of schoolchildren being taken round by the staff of Education Centres attached to the cathedral such as the one at St Albans. Diocesan clergy who do occasional duty as chaplains during the tourist season will know the opportunities afforded for sharing their faith if there is a 'Pause to Pray' spot offered each hour during the course of the day. A bookshop/bookstall suitably

stocked with apologetic and evangelistic material can also exercise a valuable ministry if those manning it are well trained in suggesting appropriate reading matter for the enquirer.

Similarly, in his chapter *Jewels in the Dust*, Keith Walker, the Canon Librarian of Winchester Cathedral discusses the various styles of art in cathedrals and the impact they can have on visitors, citing an example of a recently bereaved woman who rediscovered integration with God and life through a statue of the crucifixion. This of course was the *raison d'être* of the medieval wall-paintings still found in some of our churches, and the many stained-glass windows. He makes the significant point that 'cathedrals are the meeting-point between Church and world. What we display there should be what we believe'.

This is a stimulating book, carefully edited, and deserves consideration by all who have any interest in our cathedrals and their future.

DAVID WHEATON