
Review of Theological Journals: 1985—6 (Part 2)

The Editor

The Evangelical Quarterly included an article by Dr. Michael Haykin of Central Baptist Seminary, Toronto, on **The Fading Vision? The Spirit and Freedom in the Pastoral Epistles** (Vol.LVII/No.4, Oct. 1985). “The paucity of references to the Holy Spirit in the Pastoral Epistles has often led scholars to see a more rigid, less charismatic understanding of Christian theology and practice in them” but the author questions this interpretation of the biblical data. Haykin is countering the views and writings of the calibre of B.S. Easton (**The Pastoral Epistles**, 1947). Ernst Kasemann (whose most extensive comments on the pneumatology of the Pastoral Epistles occur in the midst of an essay entitled ‘Ministry and Community in the New Testament’ in his **Essays on New Testament Themes**, London, 1964) and James Dunn (his view of the doctrine of the Spirit in the Pastorals is developed in his books **Jesus and the Spirit** and **Unity and Diversity in the New Testament**, published in London in 1975 and 1977 respectively).

Without detailing the different arguments and exegesis, this article is a positive contribution to the defence of the Pauline authorship of the Pastoral Epistles as well as a masterly exegetical work. His conclusion deserves quoting in full: “The Spirit in the Pastoral Epistles is still regarded as Lord over the Church, for it is he who provides freedom from sin and empowerment for ministry, and who ensures that the truth is expounded in a living and authoritative way from generation to generation. Clearly, there is nothing with regard to the Spirit in these letters which Paul could not have written. A final word should be said about the influence of the circumstances which the Pastoral Epistles address upon the pneumatology of these letters.

There is no direct evidence that the opponents who are in view in the Pastoral Epistles claimed the inspiration of the Spirit for their teaching. Nevertheless, there is indirect evidence that the Pastoral Epistles were written to refute a movement whose doctrine and conduct were characterized by enthusiastic excesses. For instance, the great emphasis upon self-control in the Pastoral Epistles would seem to indicate such a state of affairs. Thus, the Pastoral Epistles reiterate the frequent concern of Paul to strike a balance between barren orthodoxy and unbridled enthusiasm. And as such, the pneumatology of these letters remains a challenge and guide for the Church of today” (pp.304-5).

In the same issue of the *Evangelical Quarterly*, Michael Austin seeks to throw even more light on the parable of the Prodigal Son, possibly the most discussed of all the parables of Jesus. Austin challenges the widely-held view

that Luke chapter 15 forms a self-contained unit with the three parables illustrating the one theme set out in verses 1-3.

One difficulty with this view, argues Austin, is that “all three parables must be seen to be illustrating the supposed theme. The theme, rather than the content of the stories themselves, becomes the dominant interpretative criterion” (p.307). He then observes that the first two stories are introduced by a similar question in verses 4 and 8 but the third parable, that of the Prodigal Son, is not introduced in this way. In fact, the father in the third story does not take the initiative as does the shepherd and the woman in the other two stories. Furthermore, the first two stories conclude with a similar refrain (vv. 7 and 10) but there is no comparable conclusion at the end of the third story. Another objection Austin brings against the single theme would here be broken (see, e.g., Luke 13:18-19 and then verse 20; chapter 14 verses 29-30 and verses 31-32). Why not let the Lost Sheep and the Lost Coin stories “stand as a pair therefore and disconnect the Prodigal Son from them, especially in view of the fact that the first words of 15:11 indicate a break from what precedes?” (p.309).

Dr. Austin urges us to link the parable of the Prodigal with that of the Unjust Steward (Luke 16:1-8) so that “each of these two parables provides an interpretative context for the other” and he observes some remarkable similarities between them. Both stories are about relationships between two men; in both stories there has been a reckless waste by one man of another man’s property. Again, the younger son “came to himself and said ...” (15:17) while the servant “said to himself ...” (16:3).

This is a stimulating article with some detailed and compelling exegetical insights. Make sure you read it!

Among some of the New Testament publications reviewed and generally recommended in the *Evangelical Quarterly* are **Jesus and the World of Judaism** by Heza Vermes (London, SCM, 1983, 197 pp., £5.95); **The ‘Son of Man’ as the Son of God** by Seyoon Kim (soon to be published by Eerdmans but no details yet available). Howard Marshall says of this book, “It is very much indebted to the present school of NT study in Tubingen ... it is also not afraid to pose important critical questions to contemporary scholarship, especially in so far as the latter does less than justice to the recorded teaching of Jesus in the Gospels. Above all, it offers an original thesis which may solve the problem of why Jesus used the ‘Son of Man’ as a self-designation ... this is a remarkably learned and stimulating piece of work which could be the basis for a creative, conservative understanding of the person and work of Jesus” (p.369); a republication of Ralph Martin’s **Carmen Christi: Philippians 2:5-11 in Recent Interpretation and in the Setting of Early Christian Worship** (Eerdmans, 1983, Revised edition, 367 pp., £7.25) and **The Contribution of British Writers between 1560 and 1830 to the Interpretation of Revelation 13:16-18** by David Brady (Tubingen: J.C.B. Mohr, 1983, 343 pp.).

In *Evangel*, Tony Lane reviews and commends John Calvin’s **Sermons on the Epistles to Timothy and Titus** (Banner of Truth Trust, 1983, h/b £17.95) and

writes: "... these sermons are more than historical interest. Calvin exemplified many virtues needed in preaching today: careful exposition and brevity, profundity and simplicity, attention to the meaning of the text and practical application. We have here some first-rate sixteenth-century sermons ... Despite the gap of more than 400 years, many of the sermons speak forcefully to our contemporary situation" (p.21, Spring 1985). If one can cope with the archaic spelling and language then this commentary is a must for preachers.

While not strictly a theological journal, **Christian Arena** (the journal of UCCF Associates) has published some helpful material within its pages and the December 1985 issue (Vol. 38, no.4) is no exception as the biblical principles of leadership are considered alongside such titles as 'The headship of Christ' and 'Democracy in the local church?'

The **Calvin Theological Journal** continues to provide value for money with good articles plus ninety pages of book reviews. One of the reviews looks at Klaas Runia's valuable book, **The Present-Day Christological Debate** (IVP, 1984, 120 pp., £4.95). In this book the author surveys and evaluates in a most helpful way various contemporary theories of Jesus Christ and the review concludes, "Runia's conclusion is right: Chalcedon, for all its difficulties, preserves the doctrines of the trinity and the incarnation, the doctrine of Christ's ability to save, and, not least, the authority of Scripture to inform us on these things. Even in its somewhat obscure language, Chalcedon preserves a Christ who is worthy of doxology and worship ..." (p.155, Vol.20, No.1, April 1985). Runia's book should be compulsory reading for church leaders and it is one of the more significant books published by IVP in recent years. The book may help to counteract the tendency even among some evangelical scholars to depreciate the Chalcedon statement in a bias towards a more 'functional' approach.

The theme of the **Holy Spirit** receives considerable attention in Volume 9 and Number 4 issue of the **Evangelical Review of Theology**. Edwin Orr writes the first article under the title, 'A Decade of Revival 1900-1910'. He reminds us that the "... worldwide Awakening of the early twentieth century came at the end of forty years of evangelical advance which followed the outpouring of the Spirit far and wide in 1858-59 and the sixties. Thus it did not represent a recovery from a long night of despair caused by rampant infidelity, as was the case in the days of Wesley. It seemed, rather, a blaze of evening glory at the end of the nineteenth century ..." (p.296).

Dr. Orr goes on to claim "... it was the most extensive awakening of all time, reviving Anglican, Baptist, Congregational, Disciple, Lutheran, Methodist, Presbyterian and Reformed churches and other evangelical bodies throughout Europe and North America, Australasia and South Africa and their daughter churches and missionary causes throughout Asia, Africa and Latin America. More than five million folk were won to an evangelical faith in the two years of greatest impact. In countries experiencing awakening in the wake of the revival, there arose the Pentecostal denominations".

Whilst most ministers know about the Welsh revival, they are nevertheless

unaware of the extent of the Awakening in other English-speaking countries. For example, “churches of the various denominations ... were moved from Newfoundland to British Columbia across Canada, in both spontaneous prayer and ardent evangelism, while students eagerly responded as in the States. Church membership in the United States in seven major Protestant churches increased by more than two million in five years and then continued rising ...” (p.300). But the revival extended as far as Asia, Latin America and Africa. In India, Orr continues, “... the Awakening moved every province while the Christian population increased by seventy per cent, sixteen times as fast as the Hindu, the Protestant rate of increase being almost double that of the Roman Catholic ... In Burma 1905 brought an ingathering quite surpassing anything known in the history of the mission ... the Korean Revival came in three waves, 1903, 1905 and 1907, the membership of the churches quadrupling within a decade, the national church being created from almost nothing by the movement ... In Indonesia, the number of Evangelicals, 100,000 in 1903, trebled in the decade of general Awakening ...” (p.302).

Another absorbing article in this issue comes from the pen of Dr. Klaas Runia, entitled, **The Holy Spirit and the Church**. After some exegetical work under the sub-headings: (a) the Spirit’s Relationship to Jesus Christ and the Church and (b) the Spirit Given to the Believers Collectively, he then compares the relationship between the Spirit and the Church as viewed differently by Roman Catholics, Spiritualist (Radical Reformation which laid **all** the stress on the immediate subjective experience of the Spirit) and Protestants, particularly Calvin.

A third article on the theme of the Holy Spirit is equally absorbing and is written by G.A. Cole and entitled, **Renewal: Catholic, Charismatic and Calvinist**.

The author reminds us that since Vatican II (1962-1965) renewal has been an important concept for Catholics and Cardinal Suenens, a renowned R.C. Charismatic and ecumenist, is singled out by Cole for consideration. “Cardinal Suenens exemplifies many aspects of modern Catholic renewal”, adds Cole, “in his concern for the Spirit and concern for a revitalized church through social action, individual renewal and ecumenical dialogue” (p.326). He then chooses Michael Harper as a representative of the charismatic movement which “has renewal as its chief desideratum ... A defining characteristic of the movement is an accent on the exercise of spiritual gifts based on the model ... in Paul’s Corinthian correspondence ...” Harper argues that the “Holy Spirit continues Jesus’ work in the Church in three areas. First: He speaks forth God’s words through God’s people. Second: He foretells the future through certain members of the body of Christ. Third: He enables God’s people to have an intuitive grasp of God’s message ... For Harper there is continuing revelation” (p.329).

Cole thinks it is more difficult to describe a Calvinist view of renewal for Calvinists have been animated — historically at least — by “a particular vision of God” and he takes James Packer as an example whose view of revival is thoroughly God-centred.

The article closes with a helpful summary of six conclusions concerning the comparison between the three positions. Firstly, while all three “see renewal or revival” (surely the terms are not synonymous!) “as a work of God’s Spirit ... it is Packer who understands the phenomenon in the most explicitly trinitarian way. Secondly, all accent the corporate nature of renewal ... However, Suenens of the three is the most committed to the institutional form of his church which he sees as Christ’s own historic body. Thirdly, each appeals to the Bible in stating his position” but Packer alone believes “the Bible alone is to determine the models and categories in which renewal is to be understood and assessed”. Fourthly, not surprisingly there is considerable agreement in views between Cardinal Suenens and Michael Harper and both understand the experience in the same way and also as a means the Spirit is using to draw Christians of different traditions together. Fifthly, Cole observes that Suenens and Harper “make little reference to grace in discussing renewal. Whilst for Packer, revival needs to be considered in the context of sin and grace with the focus on Christ as an all-sufficient Saviour and Lord ... Word and Spirit must not be divorced from each other nor from the Christ to whom both bear witness”. Finally, with regard to the doctrine of justification by faith alone, Packer is the only one of the three who “explicitly relates the Spirit’s work of sanctification to the foundation of justification” (p.333).

The final article on the theme of the Holy Spirit which I want to refer to is **The Work of the Holy Spirit and Evangelization** which consists mainly of reflections by Bruce Nicholls in the Oslo 1985 Consultation on the subject under the joint sponsorship of WEF and ICWE (incidentally, a book summarising the forty papers given at the Consultation and the findings of it is being edited by Dr. David Wells and is now about to be published).

Bruce Nicholls summarises his reflections on this important consultation in ten points. (1) The Holy Spirit empowers God’s people for world evangelization. (2) The work of the Holy Spirit must be understood in the trinitarian framework of God’s mission in the world. (3) It is important to churches seeking their own identity and mission to understand the interpretations given to the work of the Holy Spirit throughout the history of the Church. (4) The work of the Holy Spirit is inseparable from the Word of God. (5) The Holy Spirit constantly renews the Church for mission in the world. (6) The Holy Spirit renews unity in the life-style of the Church. (7) Spiritual gifts as functional ministries of the Holy Spirit continue to be valid today. (8) The power of the Holy Spirit in signs and wonders needs to be balanced by holiness in the life of the believer. (9) The Holy Spirit is the prior cross-cultural missionary. (10) The Holy Spirit speaks to the conscience of the people and of the nation (pp.339-347). He concludes with the words: “Whenever Christians have embraced this role of powerlessness and servanthood, God has been pleased in many cases to multiply their number many times. This law of the harvest has been amazingly evident in recent years in parts of Eastern Europe, Asia, Africa and Latin America”.

Two other articles of a different nature in this issue of ERT deserve mention. One, a most fascinating contribution by Han Chul-Ha, **Belief and Unbelief in**

Prayer: A Comparison Between Calvin and Karl Barth. Rightly he finds Barth's account of prayer in the fourth part of Volume III in the **Dogmatics** inadequate and unscriptural, lacking in the depth and God-centredness of Calvin's teaching on the subject in the **Institutes**. The other article is entitled **The Church and Theological Ferment in Africa** and this highlights the strongly pluralistic and religious nature of the majority of people living in this vast continent. The author then suggests some guidelines for a more relevant mission strategy as well as discussing the role of theological institutions in the mission of the Church in Africa.

In this context, I am glad to report encouraging news from Bangui Evangelical School of Theology (BEST) in the Central African Republic which is growing and exercising a strategic ministry. BEST is supported by the Association of Evangelicals of Africa and Madagascar; it started nine years ago only with 17 students but it has now 57 students from 13 of the 18 French-speaking countries. The College offers a postgraduate training in theology leading to a Master's degree. There is an urgent need for a further five full-time professors and for a qualified librarian. Prayer is requested for the supply of these teachers.

Still Reforming is a theological bulletin published by the Grace Baptist Study Centre and publishes material either of a specialist nature or relating to a distinctively Baptist position. In the May 1985 issue, for example, Stephen Dray provided a study of Deuteronomy 24:1-4 entitled 'Divorce and Remarriage in the OT' and Robin Dowling, the Editor, wrote on 'Implementing Change in the Church'. Nigel Halliday then dealt with 'Attitudes to Money' while Keith Davies wrote on the vexed question of 'Plurality, Equality and Leadership'. I was appreciative of all the articles but especially the latter one. His conclusions, after some careful exegesis and reasoning, are that all elders share a corporate responsibility for teaching, ruling and caring for the flock but that the pastor emerges within the eldership, called of God and recognised by the church as being wholly given over to the work of teaching and ruling. "He is the shepherd to whom the flock particularly relates ... As the church's representative figure, he speaks for the church, leads it in the work and its life, baptises its converts and chairs its meetings" (p.20, no.5).

Having read the history of the church in Germany during the thirties and forties of this century, I was intrigued by Rolf Ahlers' article in the **Calvin Theological Journal** (vol.20, no.1) entitled 'The Community of Brethren': The Contemporary Significance of the Third Thesis of the Barmen Declaration. The 'Theological Declaration' approved by the Synod of Barmen in May 1934 relates to the opposition of some church leaders to the Nazi regime during 1933-1945. The Synod is more famous for the Declaration which Karl Barth helped to prepare but Ahlers reminds us that the same Synod appealed to the various churches to 'develop a responsible interpretation' of the Declaration from the perspective of their various confessions.

The churches' failure to develop this 'responsible interpretation' was a tragedy particularly in view of the importance of the Third Thesis of the Declaration

which deals with ecclesiological matters. “Failure to grapple with its insights has hampered sound ecclesiological and ecumenical reflection among the protestant churches; it is in fact my contention”, writes Ahlers, “that these churches have gone without an ecclesiology solidly grounded on the New Testament during most of the period since Luther and Calvin. The Third Thesis of the Barmen Declaration takes a major step toward making up that deficit and is therefore eminently worthy of the responsible interpretation that the Synod of Barmen asked the churches to give it” (p.7). I do not agree always with Ahlers but his arguments deserve to be considered.

The same issue of the Calvin Theological Journal includes articles such as **Were Hooker and Sheppard Closet Arminians?** as well as **The Problem of Tradition in the Christian Reformed Church**. These articles are absorbing as is **‘De Afscheiding’ — Review and Evaluation** by John Kromminga. The latter article refers to the Secession of 1834 when a number of young ministers and congregations seceded from the Reformed Church of the Netherlands. In this article the author draws attention to the youthfulness of the movement’s leaders (average age was only 27 at the time of secession), their diversity and the internal tensions within the group. He also reminds us of the hostile environment in which the leaders worked. In addition to complaints by many against the spirit of the age, there was also ‘a ground swell of protest among the laity against developments in the Church. As early as 1830, civil courts had imposed fines on lay individuals as well as clergy who held unauthorized meetings. More than 20 such judgements were made in Groningen alone before the secession. Heuvik De Cock finally came to the step of secession at the urging of his consistory and congregation. Immediately after De Cock and Scholte had taken the step of secession, a number of congregations announced their desire to secede ... By the end of 1835, some seventy congregations had joined the movement, most of them in the northern provinces but also many scattered throughout the rest of the Netherlands. Such was the demand for ministerial services that the ordained men sometimes preached as often as 20 times in a week” (p.50).

Important issues were at stake for these leaders including the reformed faith and religious liberty. The Afscheiding was not schism for schism’s sake but one lesson at least is salutary and relevant for us today. “A cause worth fighting for, as theirs was, is also worth the self-denial and self-discipline that restrains Christians from fighting over everything and nothing” (p.57).

Another helpful historical article is found in another issue of the same journal (vol.20, no.2) dealing with **The Background of Metrical Psalmody** and written by Allen Cabaniss. While collating and partly exegeting the biblical references to the singing of the Psalms, the writer concentrates on the history of metrical psalmody. You may be interested in reading his conclusions: “(1) Psalmody, both prose and verse, has been characteristic of prayer and praise from Christianity’s inception, without particular regard to parties in the Church. (2) Psalmody has never been used to the exclusion of hymnody except temporarily, among small groups, and in these cases, hymnody has tended to creep back in with paraphrases of New Testament passages. (3) Metrical

psalmody has never been produced in order to replace the prose psalms. (4) Metrical psalmody and hymnody have tended to coalesce and almost imperceptibly in two types of situations — when the Psalms are given distinctively Christian colouring and when biblical texts other than the Psalms are admitted. (5) No-one who believes in the inspiration of Scripture would ascribe that sort of inspiration to a metrical psalter any more than they would to a hymnal” (pp.205-206).

Before I leave the Calvin Theological Journal, I want to refer to two useful reviews of books included in the Journal and relating to ecumenism. The first is **Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level**, ed. Harding Meyer and Lukas Vischer, World Council of Churches, 1984. This book is a collection of documents produced during the seventies in ecumenical conversations at the world level. The collection is not complete but confined to “bilateral interconfessional doctrinal dialogues conducted on the world level”.

The editors emphasise that the bilateral interconfessional doctrinal dialogue is relatively new, emerging only in the 1950’s. One major conviction underlying this new approach was that the doctrinal issues dividing Christendom must be faced and resolved. Meyer and Vischer suggest three reasons why this new approach was adopted:

“The bilateral method of dialogue allows for thorough and detailed study of specific issues which separate two traditions ... and also ... brings out more effectively the elements they have in common ...”

Secondly, “the official nature of the discussions helps in reaching results which carry authority in the churches, and thereby contributes to the important process of reception of ecumenical agreements in the life of churches”.

Thirdly, “... the theological differences rooted in the historical heritage of the churches are still operative today. They cannot, therefore, be ignored, but must be taken up and worked through if a strong and lasting fellowship is to be established” (p.148, vol.20, no.1).

The aim of these bilateral dialogues is to reach doctrinal consensus — not merely for its own sake but in order to promote the unity of the Church in a practical way, to translate “theological agreements into practice in the living fellowship of the churches”.

For reference purposes and a careful study of ecumenism, the reviewer, Paul Schrottenboer, regards *Growth in Agreement* as “a valuable aid” (p.149).

The same reviewer also draws attention to **Confessing our Faith Around the World II**, ed. Hans-Georg Link, World Council of Churches, 1983. This book presents 19 statements of faith from around the world expressing the diverse ways in which Christianity is being expressed today. The selection covers a wide spectrum from students in India (1971), the SCM in Alberta (1962) to the RC bishop of France (1978) and the Protestant Charismatic Movement of France (pp.336-7, vol.20, no.2).

On 16 October 1986, John Paul II celebrated his eighth anniversary as Pope and leader of 750 million Roman Catholics worldwide. He is now 66 and already he has had an impact on Roman Catholic church life as he has tried to rescue his people from compromising traditional Roman dogma. An editorial by Kenneth Kantzer in **Christianity Today** (vol.29, no.12) examines the question of where the Pope is now taking the RC Church.

One of the first decisions of the new Pope was to revive the Sacred Congregation for Doctrine of the Faith — previously known as the Inquisition. Charges of heresy were soon brought against a French Dominican and then against the famous Dutch theologian, Edward Schillebeeckx. Another victim was Hans Küng who was removed from his post of teaching RC theology at Tübingen and the interrogation and warning of many others has continued ever since, including the Dutch bishops. Repeatedly the Pope has reaffirmed his commitment to dogmas such as transubstantiation, the adoration of the sacrament, the propitiatory value of the eucharist, masses for the dead, mariology, papal infallibility, etc. In Kantzer's words, "he stands for all those things that have, since the days of Luther and before, divided a biblically rooted evangelicalism from Roman Catholicism" (p.15). Yes, Rome has changed but "Rome is still Rome and Pope John Paul II is simply its most effective voice."

In the same issue of *Christianity Today*, Dr. James Packer comes to the defence of David Jenkins, the Bishop of Durham, with whom he had once worked as a student counsellor at an evangelistic boys' camp. Dr. Packer insists that Jenkins does not belong to the camp of liberals or radicals who deny the supernatural. "His books show him to be a trinitarian according to Nicaea and an incarnationalist according to Chalcedon" (p.12) but how do you explain his recent denials of cardinal doctrines? The answer from Dr. Packer is that "Jenkins feels doubts that are a hangover from the bad old days. He thinks, as so many once did, that this scepticism enhances Christianity's intellectual credentials. He fails to see that his own understanding of a pre-existent, all-powerful God makes these doubts unnecessary and unreasonable." Packer's defence of Jenkins is, to say the least, astonishing especially in the light of the Bishop's remarks at the July '86 General Synod of the Church of England where he spoke critically of the place of the miraculous in the incarnation and resurrection of Christ. "Such a God", declares the Bishop of Durham, "is surely a cultic idol ... If such a God is not a cultic idol produced by mistaken and confused worshippers but actually exists, then he must be the very devil, for He prefers a few selected worshippers to all the sufferers of our world. Such a God is certainly not worth believing in."

The **Evangel** Editorial (3:1, page 1) is much more perceptive when it declares: "The Bishop of Durham denies chunks of the creed and the XXXIX Articles and will call us liars for saying so. Don Cupitt denies the rest as well, and makes Bishop Jenkins look more than a little conservative. What are we called to do? We are called to perceive and not to be deceived. We are called to maintain our distinctiveness as orthodox Christians, who hold the title deeds

of the faith. We are called to develop a constant and fearless position on the ground of which we can challenge these harbingers of a new theological and ethical order. As we reap the whirlwind of the infidelities of an earlier age, we can do none other than call the nation back to the God from whom she has turned, in the hope that a better sowing may one day yield a better harvest.”

One journal I have not previously referred to is **Religion Today**. This is a journal of contemporary religions published by the Centre for New Religious Movements in the Department of the History and Philosophy of Religion at King’s College, London. I have enjoyed reading this journal since it was first published about four years ago and it certainly contains a mine of accurate information about cults and religions. For example, vol.2, no.3 issue includes articles such as Religion and the Mega-media: the Worldwide Church of God, Islam in Britain, The Brotherhood of the Cross and Star in Great Britain and The Four Position Foundation. This last article examines the sources underlying the crucially important teaching of the Unification Church, the ‘Four Position Foundation’ (4PF). This consists in the idea that there is an ‘Origin’ (usually God), followed by ‘Division’ (subject and object, a further two points) and ‘Union’ (the fourth position, and the final goal). The 4PF works itself out in the three ‘blessings of the Unification movement — individual perfection, marriage and dominion over creation’.

Some suggest that the roots of 4PF lie in the Rev. Moon’s training in electronic engineering, a logical development of Taoist thought and the popular version of Marxism in Korea. One thing is clear, 4PF is not a biblical doctrine and the Unification movement stands condemned by the Word of God.

Perhaps you will allow me to refer to another journal in this field which deals with contemporary religious thought. I refer to **Concilium** which is published in ten volumes annually exploring the latest trends and developments in the sociology of Religion, Liturgy, Dogma, Practical Theology, Fundamental Theology, Canon Law, Ecumenism, Spirituality and Moral Theology. The journal is published in Britain by T. & T. Clark in Edinburgh.

The usefulness and quality of articles/subjects varies from issue to issue. Hans Kung, for example, has written some interesting contributions on Ecumenism (vol.4, numbers 1 and 2) and on Post-Ecumenical Christianity (vol.4, no.6), an Ecumenical Confession of Faith? (118) and Who Has the Say in the Church? (148). My own experience is that it is too expensive to subscribe to Concilium but it is well worth buying individual issues when the subject is appealing and it is always profitable to scan all the issues if they are available in a local library. At the time of writing this review, I am reading Concilium 161 under the title **New Religious Movements**. Articles like The Religious Significance of New Religious Movements, Asiatic Religions in Europe, Neo-Pentecostalism in North America and Europe, Reflections on Pentecostalism in Chile, New Religions in Africa, New Dialogue with Hinduism in India, etc. are interesting and contain some valuable information. The interpretation of these facts and developments is much more questionable.

I am closing this Review with a quotation from a helpful article in **The**

Bulwark entitled *The Necessity of Revival on the Part of Ministers* (August '85): "On looking into the history of the Church, we uniformly find that when God has been pleased to grant a season of revival, he first quickened the souls of his ministering servants, whom he employed in that blessed work ... But I am far from thinking that all our ministers and preachers today are sufficiently alive to the importance of growing daily in grace, and of pleading with God for copious effusion of the Spirit's influence, that a time of refreshing may come from his presence ... let us bestir ourselves, and resolve in good earnest to live wholly to God. We live in eventful times. The enemies of our faith are busy at their work ... Let us take the lead in every holy attainment. Let us cultivate close communion with God. Let us abound in prayer and in active exertions. Let us spend and be spent in the service of Christ. And let us by our united prayers and endeavours, strive to hasten on that bright day of piety and peace, when the Church shall be 'fair as the moon, clear as the sun, and terrible as an army with banners' " (pp.3-4).

Details of Journals

Evangelical Review of Theology

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Still Reforming

The Theological Bulletin of the Grace Baptist Study Centre, 5 Swiss Avenue, Watford WD1 7LL. £1.00 per issue.

Calvin Theological Journal

Published semi-annually in April and November. \$10.00 per year. Calvin Theological Seminary, 3233 Burton Street, S.E., Grand Rapids, Michigan 49506, USA.

Christianity Today

Published fortnightly in the USA. \$2.00 per copy. P.O. Box 1915, Marion, Ohio 43305, USA.

Evangel

A Quarterly Review of biblical, practical and contemporary theology, £1.25 per copy or £4.95 per year. Available from: Rutherford House, 17 Claremont Park, Edinburgh EH6 7PJ.

Religion Today

Published three times per annum. 1 year £4.00, 2 years £7.00. Ethnographica Publishers, 19 Westbourne Road, London W7 8AN.

Concilium

T. & T. Clark Ltd., 36 George Street, Edinburgh EH2 2LQ. Published in 10 volumes annually, approx. £2 per volume.

The Bulwark

Magazine of the Scottish Reformation Society, 17 George IV Bridge, Edinburgh EH1 1EE.