

even though it is not based on original research or on a first-hand knowledge of Kuyper's Dutch-language works. Its reliance on secondary material of a semi-popular nature produced by American devotees of Kuyper may, in fact, be considered its chief weakness. The result is that in places it suffers from a somewhat superficial analysis, and a rather racy tone. This does not detract, however, from the usefulness of this short work to those seeking an introduction in English to the core of Kuyper's intellectual legacy. It certainly provides inspiration to those within the evangelical tradition who seek to relate biblical and Reformed principles to the task of cultural and social transformation. In words from the forward by the well-loved British politician Viscount Tonypandy: 'It provides Christians in public life with an added incentive to proclaim the relevance of our faith to all aspects of human activity.'

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EuroJTh (1995) 4:1, 102-104

0906-2720

Business Through the Eyes of Faith
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Apollos (IVP), Leicester, 1992; 266pp. N.p.
ISBN 0-85111-429-6

RÉSUMÉ

Ce livre est destiné à ceux qui suivent des études commerciales dans les Collèges Chrétiens, mais il pourrait aussi être un excellent outil pour des groupes d'études bibliques d'employés de commerce et de chefs d'entreprise de tous niveaux.

Les auteurs connaissent bien une variété de théories et d'approches du commerce et il y a une bibliographie précieuse comprenant des informations sur les cassettes, lettres de nouvelles et groupes de soutien. Un guide des professeurs est également disponible, en tiré à part.

Le livre couvre un certain nombre de domaines et la meilleure partie est celle qui décrit les aspects économiques, sociologiques et psychologiques du travail dans une perspective théologique. Beaucoup de suggestions bibli-

ques' sont parfois discutables et les textes bibliques se rapportant à l'usure, le cautionnement et la dette sont à peine mentionnés. Ou ne tient pas non plus suffisamment compte d'un contexte de pluralisme religieux du monde des affaires et trop peu de conseils pratiques sont offerts sur la manière de corriger les choses en matière de justice des coûts et des prix. Mais la réflexion est menée dans un cadre où les affaires sont considérées comme une vocation et l'accent mis sur le fait de les voir véritablement avec les yeux de la foi est bienvenu.

ZUSAMMENFASSUNG

Dieses Buch richtet sich an Studenten der Wirtschaftswissenschaften an christlichen Colleges. Es könnte jedoch auch als ausgezeichnetes Arbeitsmaterial für Bibelkreise von Angestellten in der Wirtschaft und Managern aller Ebenen eingesetzt werden. Die Autoren sind mit einem breiten Spektrum von Wirtschaftstheorien und — ansätzen vertraut. Außerdem enthält das Buch eine wertvolle Bibliographie, einschließlich Informationen über Kassetten, Informationsblätter und Förderkreise. Ein separates Lehrerhandbuch ist ebenfalls erhältlich.

Das Buch behandelt eine ganze Reihe von Gebieten, wobei seine Stärke vor allem bei der Beschreibung von wirtschaftlichen, soziologischen und psychologischen Aspekten der Arbeit aus theologischer Sicht liegt. Es enthält viele kreative Vorschläge. Die unter dem Etikett der 'biblischen' Perspektive abgegebenen Urteile darin sind jedoch nicht unumstritten, relevantes Bibelstellenmaterial über Wucher, Bürgschaften und Schulden wird kaum erwähnt. Darüber hinaus wird der religiös-pluralistische Kontext der Wirtschaft nicht ausreichend berücksichtigt und es wird zu wenig praktische Anleitung gegeben, wie man Angelegenheiten regeln soll im Hinblick auf ein gerechtes Verhältnis von Kosten und Preisen. Doch der Kontext der Argumentation ist die Sicht der wirtschaftlichen Tätigkeit als Berufung, und die Betonung darauf, die wirtschaftliche Tätigkeit konsequent mit den Augen des Glaubens zu sehen, ist höchst erfreulich.

This readable and practical book on business is intended to be studied with a Bible lying open to one side for constant reference and guidance. Business is described as an institution which reflects God's intention for people to work and serve each other. The key question in difficult circumstances is: 'what would

Jesus do?' As the question is raised in issues ranging from the training of an employee in a new software program to the democratisation of corporate ownership, the need for careful reflection and creative application is paramount.

The authors make the important point that Christians should see the motivation for all they do as a response to a calling from God. Too often, it seems, a 'vocation' is still thought of in terms of teaching or ministry or missionary activities. Christians should be encouraged to consider and respond to the 'call' of a business career. The business environment holds remarkable opportunities for the unfolding of God's kingdom.

Within this kind of personal commitment, the topics covered in the book take form. There is an overall review of business from a Christian perspective, a discussion of justice and human development in the work-place, and an exploration of the paradox of leadership and servanthood. The fourth section speaks of business as an agent for '*shalom*,' for peace, wholeness, harmony, and prosperity in a broad sense.

A common difficulty in efforts to account for a 'biblical' perspective is the tendency to make value judgements, honourable though they may be, which are at some distance from scripture itself. For example, the book asserts that 'there is probably no more dehumanizing force in the world' than structures which deny employment or promotions. Sharing wealth, whether between family members, business entities, or nations is said to be 'at the core of God's definition of justice.' Finally, along with pornography and illegal drug dealing, the production of alcoholic beverages is denounced as a pursuit by which 'none of us would want to make our living.' The point is, a reasonable interpretation of the Bible may lead to very different conclusions about the most dehumanizing force in the world, or about the core of God's justice, or even about producing wine from water. This fine book is not well-served by overstatement.

A parallel difficulty in identifying the 'biblical' perspective is a lack of comprehensiveness, whether intentional or unintentional. The Bible does not provide a wealth of guidance specifically on the nature of business and its transactions. This is all the more reason why relevant and well-known cautions such as those pertaining to usury, surety and debt, for example, deserve careful attention. Unfortunately, the book makes scarce mention of these issues.

The book is at its strongest in describing the economic, sociological and psychological aspects of work and relating them to God's intention for man. Excerpts and examples are vivid and thought-provoking. The pages are filled with creative and specific ways to promote human development whilst serving love and justice in the work-place. Characteristics of Christian leadership are defined, emphasising the two-way process of accountability, motivation, and communication.

One small disappointment, especially in the context of a pluralistic society, is the authors' failure to address religious belief as a potential factor of discrimination along with age, race, and disability. Direct Christian witnessing in a business setting, other than by example, similarly receives no mention. In a broader sense, the book would benefit from greater attention to conflicting values in the work-place and the ethical decision-making required to resolve them. One contemporary example might be that of 'whistleblowing' to expose corporate wrong-doing at the expense of losing one's job.

A larger disappointment is the book's treatment of cost and price. Promoting love and justice in the workplace is expensive, whether it means offering a second chance to a marginal employee, extra training, wider business consultations, a more pleasant environment, or deference to family responsibilities. The issue is not whether such efforts are valuable or consistent with Christian ideals, but how is business to afford them? Given limited resources, choices must be made. The authors offer little guidance for such decision-making, other than to assert that we simply cannot afford not to redress injustice, notwithstanding the cost and time that may be involved.

Obviously, higher costs will eventually translate into higher prices, and almost inevitably into a loss of market share and profits. Rather than squaring with the competitive implications of this problem in terms of domestic and international sales, value to the consumers, return on investment to the shareholders, and future of the workforce, the authors somewhat lamely suggest that 'customers should be willing to pay more for products from companies that take responsibilities toward their employees seriously.' It may well be desirable that they should. But there is scant economic evidence that human sensitivity, rather than price sensitivity, will determine market demand.

Though much of the bibliography shows a dependence on distinctively Christian sources,

the authors demonstrate a familiarity with a wide variety of business theories and approaches. While some bolster the common sense of the Christian view, others provide a counterpoint which requires no exposition to make the distinction clear. A passage from Michael Korda on power or Donald Trump on executive toys speaks for itself in light of the admonition in Micah 'to do justice, to love kindness, and to walk humbly with your God.' [Micah 6:8 NASB]

The final pages provide a list of relevant books, cassettes, newsletters and support groups. Thought-provoking in itself, an even more extensive compendium may be sought-after by readers. Further enhancing the book's value for study and research is the availability of a separate teacher's guide with additional materials and questions.

While the authors intend the book for students of business at Christian colleges, it could serve as an excellent resource for Bible-study groups of business employees and managers at all levels. Even an experienced executive, who has perhaps too long distinguished between the precepts of his or her faith and the demands of business life, would find herein much wisdom and encouragement. The authors suggest that looking at business 'through the eyes of faith' means trying to see it as God does. Such a perspective is bound to open new personal and professional vistas.

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EuroJTh (1995) 4:1, 104-105

0906-2720

The One, the Three and the Many: God, Creation and the Culture of Modernity

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Cambridge: CUP, 1993, xiv+248 pp., £9.95 pd., ISBN 0-521-42184-5

RÉSUMÉ

Gunton soutient que la doctrine de la Trinité répond au problème de l'un et du multiple qui a préoccupé les penseurs depuis les temps anciens. Car elle montre que l'un et le multiple sont ontologiquement ultimes. L'idée de la Trinité nous amène à rechercher des éléments transcendants, des marques universelles de l'être, qui révèlent l'unité et la diversité dans la

réalité. L'ouvrage de Gunton est le bienvenu dans la mesure où il tente d'articuler la signification d'une notion du Dieu trinitaire basée sur la Bible, pour toute pensée humaine. Mais il surestime le rôle de la pensée abstraite pour guérir notre culture.

ZUSAMMENFASSUNG

Nach Gunton stellt die Lehre der Dreieinigkeit die Lösung des Problems des Einen und der Vielen dar, das seit jeher viele Denker beschäftigt hat. Denn es zeigt, daß sowohl die Einheit als auch die Vielfalt ontologisch grundlegende Prinzipien sind. Die Dreieinigkeit ist ein Konzept, das uns dazu bringt, nach transzendenten, universalen Zeichen des Seins zu fragen, und das die Einheit und Vielfalt in der Wirklichkeit offenbart. Guntons Werk ist ein zu begrüßender Versuch, die Bedeutsamkeit eines biblisch fundierten Verständnisses von Gott als Dreieinigkeit für alles menschliche Denken zu artikulieren. Es überschätzt jedoch den Stellenwert der Begriffsbildung für die Wiederherstellung von Kultur.

In this volume Professor Gunton continues with his project of reconstructing theological thought in the shape of a renewed doctrine of the Trinity. This is a particularly ambitious attempt, seeking to relate the doctrine to modern culture. Modernity has failed in its contribution to the perennial quest for an understanding of the relation of the one to the many. It produces unifying principles of the terrifying or trivializing variety, represented respectively in the totalitarian regime and the Coca-Cola culture. Alternatively, it celebrates plurality and difference, leaving humanity fragmented. Modern culture needs a doctrine of the Trinity which does justice to the status and finality of both unity and difference. But what exactly shall we do with the Trinity? The answer is best given in the author's own words, where he sets out his key notions of an 'idea' and a 'transcendental' in the following terms:

... The doctrine of the Trinity is in the first instance a way of characterizing the being of God, that is, of saying something of the kind of being that God is. It is thus idea rather than transcendental, for it is as a making known of something of the character of the source of all being, truth, goodness and beauty that the doctrine of the Trinity is important. But although it is not