

Christ. Inevitably something else will suffer from being placed last if it is not to be eschatology: in Jenson's case it is ecclesiology.

This is not a textbook—it reads too well for that!—although there is an index relating the main text to the theological words it avoids. Each chapter ends with discussion questions.

Jenson has set out the structure and dynamic of Christian belief in a clear and lively way for believers wishing to grasp 'the whole truth in outline' and for unbelievers wishing 'to explore the essentials of Christian truth' (the book has an apologetic feel at times). There is much here, too, to stimulate the preacher seeking effectively to communicate the truth. 'Doctrine', Jenson reminds us, 'is far too vital and interesting to be locked up in textbooks.' (p. 9). Jenson's work is a good illustration of this.

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The Blackwell Encyclopedia of Modern Christian Thought

Edited by Alister E. McGrath

Oxford: Blackwell, 1993, xiii + 701pp., £60.00, ISBN 0 631 168 966

RÉSUMÉ

Cet ouvrage tente de présenter la pensée chrétienne depuis 1700 jusqu'à nos jours en relation avec diverses disciplines—entre autres la philosophie, la sociologie et les sciences, en tenant compte de la diversité de ses expressions dénominationnelles, régionales et culturelles. Plusieurs articles sont admirables, d'autres sont de valeur inégale, et l'équilibre entre les articles laisse à désirer. Il y a des lacunes graves : l'Afrique, le Congrégationalisme et le Néo-Scholasticisme. Le volume, bon dans certaines de ses parties, n'atteint pas pleinement son objectif.

ZUSAMMENFASSUNG

In diesem Buch wird versucht, einen Überblick über das christliche Denken vom Jahre 1700 bis heute in Zusammenhang mit verschiedenen Wissenschaftsbereichen zu geben. Es handelt

sich u.A. mit Philosophie, Soziologie und Naturwissenschaft im Blick auf verschiedene konfessionellen, regionalen und kulturellen Ausdrücke des Christseins. Sind viele Artikel sehr wertvoll, gibt es auch manche, die nicht ausgeglichen sind; auch problematisch ist das unbalancierte Verhältnis zwischen den verschiedenen Artikeln. Es gibt bedeutende Lücken, z.B. Afrika, Kongregationalismus, und Neuscholastizismus. Das Buch ist zum Teil gut, erreicht aber nicht völlig sein Ziel.

The objective of the contributors to this handsome volume is admirable: to survey Christian thought from 1700 to the present day in relation to a variety of disciplines—among them philosophy, sociology, and the sciences, with reference to varied denominational, regional and cultural expressions. Whereas there is an abundance of reference books specific to philosophy, theology, the Bible, ethics, sociology and world religions, there is none to compare with this in terms of breadth of coverage within the post-Enlightenment period. Major articles on themes are supplemented by others on persons, and a glossary of the theological terms and a most useful index completes the work.

Let it be said at once that many of the articles are authoritative and comprehensive, among them those on Atheism, Christian Socialists, Epistemology, Ethics, Spirituality and War and Peace. It is particularly refreshing to see a properly discriminating account of Deism.

Sadly, at a number of points and in a variety of ways the book falls short of its goal. Firstly, there is the question of balance *within* articles. For example, that on Ecumenism restricts the term to unity among Christians, and makes no reference to the impetus towards the formation of the World Council of Churches which was provided by some of the Christian World Communions which predated it. That on Philosophy of Religion helpfully indicates some of the problems treated by philosophers of religion today, but is weaker on the development of the discipline since 1700. The authors of the articles on Lutheranism and Presbyterianism are strongly Euro-U.S.-centric. Neither mentions the relevant international organs (Lutheran World Federation; World Alliance of Reformed Churches); the former pays no heed to Indonesia or Africa, the latter ignores *inter alia* Francophone and Anglophone Africa, and even South Korea, where the growth of Presbyterianism has been as phenomenal as its fragmentation has been

distressing. The article on Judaism and Christianity neglects the Dutch contribution to the debate, while that on Liturgy and Doctrine does not acknowledge the contributions of Mercersburg, Forsyth, W. D. Maxwell, Neville Clark *et al.*, which are of more than a little significance where liturgical convergence is concerned.

Secondly, there is the question of the balance *between* articles. What are we to infer from the fact that the amount of space allotted to Moltmann is exceeded only by that allotted to Barth and Schleiermacher? That Moltmann is the third most significant Christian thinker since 1700? That his thought is so technically sophisticated that extended exposition is required—or that it is so convoluted or incoherent that lengthy unscrambling is needed? Or that we have here a case of editorial haphazardness? This last must surely explain why Moltmann occupies six columns while Kierkegaard, Pascal and Wesley receive less than one each. Why are there separate articles on Alisdair Macintyre and Stanley Hauerwas but not on Francis Hutcheson and Richard Price? On John Hick but not on Samuel Clarke, Berkeley or Reid? On T. F. Torrance but not on F. D. Maurice? On Rosemary Radford Reuther but not on Herrmann? On James Denney but not on James Orr, A. M. Fairbairn and W. B. Pope? On B. B. Warfield but not on Nevin and Schaff? On C. S. Lewis but not on Charles Kingsley? On Austin Farrer but not on F. R. Tennant? On Louis Berkhof (incredibly!) but not on A. H. Strong? Among others who do not receive their own articles are Berdyaev, Bergson, Blondel, Dörner, Eucken, Kuyper, Lammenais, Lotze, Sabatier and Whitehead. In the period since 1700 few have epitomized the intention of this book more completely than the polymath Priestley, who adjusted his thought to most of the intellectual disciplines current in his day. Readers will search in vain for his name in this volume.

Turning to topics, we find Feminist Theology, Liberation Theology, Narrative Theology, Postmodernism and Process Theology, but not Antinomianism, Arminianism, Socinianism, Unitarianism, the New Divinity, Common Sense Philosophy, the Noetics, the Oxford Movement, Mercersburg Theology and Neoscholasticism. At Calvinism we are referred to Presbyterianism, which is, as we have seen, a regional-cum-denominational account, and hence of little use in understanding Calvinism. While the regional articles covering more than fifty pages on Protestant Theology will

serve to remind some that there is theological life in countries other than their own (and it is particularly encouraging to see the contributions on Australia and Canada), to confine Roman Catholic Theology to a mere eleven pages seems parsimonious in the extreme. When, quite rightly, we have articles on Christianity in China, India, Japan and Korea, on what grounds do we not have one on Africa? Finally, the article on Ecclesiology omits two of the three main varieties of church polity, the presbyterial or consistorial and the congregational; and, notwithstanding the ecumenical promise of its catholic ecclesiology and its significant contributions to worship, theology and mission, there is no article on Congregationalism (though Quakerism is present, as is Baptist Thought—the latter's four columns being dwarfed by the entirely disproportionate eleven devoted to Dispensationalism). When an academic Anglican editor can overlook an entire tradition of orthodox Dissent in this way it bodes ill for that long overdue reconciliation of memories as between the Church of England and the heirs of the Congregational Way.

Among minor slips are the transfer of Reinhold Niebuhr from the Evangelical/Evangelical and Reformed/United Church of Christ to the Presbyterian Church; and the running heading above the article *Evil, problem of*, which proclaims Evangelism. The bibliographies clearly had to be selective, but a number of them are dated too.

The editor and publisher had a good idea; the book is good in parts, and many will be helped by individual contributions; but overall we are given a somewhat skewed picture of modern Christian thought.

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What is Scripture?

Wilfred Cantwell Smith

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RÉSUMÉ

L'ouvrage de Smith passe en revue les traditions écrites qui dans les diverses religions du monde sont considérées comme Écritures Saintes. Il insiste beaucoup sur le rôle de