

knowing is possible. This approach allows the possibility for the complementarity of science and faith.

The approach adopted in this book betrays a misunderstanding of the scientific methodology. It is true that some scientists are so wedded to their views that their science has become for them a 'faith commitment'. These are the scientists who have lost their scientific humility and have overstepped the mark. The scientific method, however, does allow for scientific ideas to change. At its best a scientific theory is a working model—a model which is currently the best explanation of the data. As new data come along the theory has to be refined to accommodate them. If the theory begins to break down under the weight of contrary evidence then it must be replaced by a theory which can explain both old and new data—a painful process for all scientists whose careers were embedded in the redundant paradigm.

It is because of this misunderstanding of the nature of scientific thinking that I find the argument for design presented in this book so unconvincing. If, as is stated by Johnson, there is a body of evidence which cannot be explained by the current Darwinian paradigm, then this is a scientific problem. To the scientist, the inadequate model needs to be replaced by a better model, a model which is more able to explain all the data. Data which do not fit an accepted theory do not automatically require a philosophical revolution and a new world view. To argue that such a model will never be found is a presumptuous statement of faith. Furthermore, statements such as 'The scientific evidence is strongly *against* the blind watchmaker thesis' (i.e. atheistic evolution, p. 21) and 'Darwinism is sustained not by an impartial interpretation of the evidence but a dogmatic adherence to a philosophy, even in the teeth of evidence' (p. 83), I believe to be untrue. Of the evidence discussed from my own scientific discipline, the Earth Sciences, I am deeply dissatisfied. In two places the author plays down the palaeontological evidence for evolution. This in my view is dangerously naive. There are two certainties in this area of science. One is the great age of the earth—4.55 billion years—an observation which has been verified from a number of independent methods of radioactive dating. The second certainty is that there is a palaeontological record; this record which when taken to include geochemical signatures for photosynthesis can be traced back in time for 3.8 billion years. Over this huge sweep of time there is a progressive in-

crease in biological complexity. That this complexity did not increase in a linear manner says something about the mechanisms of evolution, rather than to nullify the process. Furthermore, to pour scorn on the absence of evidence from single celled organisms (p. 95) is to display an ignorance of the nature of the fossilisation process.

A further element of the argument for design is embodied in statements such as 'a God who acted openly and left his fingerprints all over the evidence' (p. 23). Surely, this is a re-run of the classical argument from design, many centuries old but illustrated with modern scientific examples. Personally, I find this argument unpersuasive. As a Christian believer I can see the evidence, but I cannot expect my agnostic or atheistic colleague to be convinced.

Taken as a whole the most significant weakness of this book is that it seeks to destroy the theory of evolution without replacing it with an adequate alternative. The author seems to want to replace the theory of evolution with a model of 'intelligent design'. If this is the case then he must articulate his alternative much more clearly. Much of the art of modern science is in communicating the results of a scientific investigation. So here. If the author wants to convince the scientific world that their current paradigm is wrong, then he must seek not only to present an alternative, but he must demonstrate how this better paradigm explains our observations of life on earth and life in the past more successfully than the currently accepted scientific view. If he can do this then he will have achieved his goal. In my view he has not yet done this successfully and for this reason I shall not be recommending this book to my high-school children.

Hugh Rollinson
Cheltenham, England

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Streams of Renewal **P. Hocken**

Carlisle, Paternoster Press, 1997,
301 pp., pb, ISBN 0-85364-805-0

RÉSUMÉ

L'auteur étudie les divers courants qui ont alimenté les débuts du renouveau charismatique dans les Îles britanniques au milieu des années soixante et au début des années soixante-dix. Il

ne prend pas vraiment position sur l'apparition de ce que l'on a appelé les «nouvelles Églises» et sur la tension qui est apparue entre celles-ci et les Églises majoritaires. Il se base pour la plus grande partie du livre sur des interviews de personnes et sur des textes non publiés. Ceci donne une présentation sympathisante, basée sur des faits, et le plus souvent sans critique, d'une tranche importante de l'histoire de l'Église en Angleterre. Elle intéressera les spécialistes du mouvement charismatique.

ZUSAMMENFASSUNG

Peter Hocken untersucht die verschiedenen Strömungen, die in die frühe charismatische Erneuerung auf den britischen Inseln in der Mitte der sechziger Jahre und in den frühen Siebziger eingeflossen sind. Das Buch nimmt aber den Leser nicht wirklich mit hinein in das Aufkommen der so genannten 'neuen Kirchen' und in die Spannung, die zwischen ihnen und den etablierten Religionsgemeinschaften bestand. Vieles von dem, was im Buch berichtet wird, basiert auf persönlichen Interviews und unveröffentlichten Materialien. Hockens Werk ist eine wohlwollende, auf Tatsachen beruhende und größtenteils unkritische Darstellung eines wichtigen Kapitels der englischen Kirchengeschichte, die vor allem Kenner der charismatischen Bewegung interessieren wird.

In this revised and updated edition of *Streams of Renewal* Peter Hocken examines the various streams which fed into the early years of the charismatic renewal in the British Isles in the mid nineteen sixties and early nineteen seventies. Much of what he writes is based on personal interviews, letters and other unpublished materials. Hocken's work has preserved a vital piece of religious history which might otherwise have been largely lost. The book is focused on the early developments in the Church of England and the establishment of the Fountain Trust. Hocken draws out well the influence of men such as Richard Bolt who was asked to leave Clifton Theological College on account of his Pentecostal views and the general suspicion of Anglican authorities of the time towards all things charismatic. The book does not really carry the reader into a significant consideration of the emergence of the Restoration House churches and the tensions which existed between them and mainstream religion. It is however given a passing reference in Appendix 4 at the end of the book.

Hocken helpfully identifies some of the prime marks of the early charismatic movement. Among these he includes a new level of

awareness of the persons of the Trinity, a new love for Jesus, a new capacity to praise God and hear his voice, and a new power in people's lives to transform their daily living.

The book which betrays the writer's warm sympathy with his subject matter is a largely factual and uncritical account of the origins of charismatic renewal. Nevertheless it is a good read and provides many fascinating anecdotes and biographical cameos. There are 95 pages containing appendices, notes and bibliography but regrettably there is no index.

Nigel Scotland
Cheltenham, England

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The Missions of Jesus and the Disciples according to the Fourth Gospel

A. J. Köstenberger

Grand Rapids: Eerdmans, 1998. xvi + 271 pp., \$30. H/B, ISBN 0-8028-4255-0

RÉSUMÉ

Köstenberger aborde le sujet relativement peu traité de la mission, en se fondant plus particulièrement sur l'Évangile de Jean. Il montre à la fois ce que la mission de Jésus et celle de ses disciples ont en commun et ce en quoi elles diffèrent. La mission des disciples est liée à leur rôle de représentants de Christ, et celle de Christ dans son incarnation ne constitue pas un modèle pour la leur. Les disciples n'accomplissent pas de signes, mais «des œuvres plus grandes» (bien qu'on ne sache pas clairement en quoi elles consistent). L'ouvrage apporte une étude approfondie et utile, en particulier pour ce qui concerne la mission de Jésus, et il montre que l'Évangile s'adresse au monde environnant. Mais il se concentre peut-être un peu trop sur le thème de l'envoi et ne s'intéresse pas suffisamment au contenu et aux objectifs de la mission. Il serait souhaitable d'aller plus loin, en montrant ce que Jean nous enseigne pour la mission de l'Église aujourd'hui.

ZUSAMMENFASSUNG

Köstenberger beschäftigt sich mit dem verhältnismäßig wenig behandelten Thema der Mission mit besonderer Berücksichtigung des Johannesevangeliums, wobei er auf Kontinuität und Diskontinuität im Zusammenhang mit der Missionstätigkeit Jesu und der seiner Jünger hinweist. Er kommt dabei zu dem Ergebnis,