not argue that this fundamental pattern needs to be changed, but insists that it
must be retuned so that the church will regain its missiological effectiveness. Too
many institutions and organizational entities have become ends in themselves and
hardly, or not at all, contribute to the mission of the church.

Secondly, there is the matter of standards. Chapter 8 explains by what various
ways Adventists arrived at their standards, and how even today the formation of
standards continues largely on an “ad hoc” basis. The church must do better in
relating its standards and values to the present-day cultural context, and must avoid
the peril of “ghettoization” as well as that of “uncritical assimilation” (125).

The final and possibly the most insightful chapter explores the dilemma the
SDA Church has to come to terms with: How credible is its proclamation of an
imminent Parousia after more than 150 years? How can modern Adventism retain
its prophetic vision and clear sense of mission? Some Adventists live in a past-
oriented intellectual and/or social ghetto (158). This approach must be rejected
just as decisively as another “dysfunctional” approach which is totally fixated on
the future. But Knight adds that an exclusive focus on the present, in a search for
relevance, is also not enough. Relevance needs rootage. At the same time
Adventism cannot survive without a clear apocalyptic understanding. The
Adventist Church, therefore, needs to be relevant, but is must be so within “the
framework of the continuum of the past and the future” (158).

George Knight’s view of what is happening in his church to a large extent
coincides with that of this reviewer. I concur that the recent Global Mission
initiative (76) is a promising attempt to shift more of the church’s resources and
attention to mission outreach, in particular in areas where the church has not been
active before. But Knight fails to signal how this “fresh” outreach model has
already fallen victim to immense bureaucratization and institutionalization.

Finally, although Knight warns his readers that this book does not offer a
“full-blown set of remedies” (8), his suggestions towards such a remedy are
disappointingly meager. It is to be hoped that future publications will remove this
disappointment.

St. Albans, UK

Reinder Bruinsma

McGrath, Alister E., ed. The Christian Theology Reader. Cambridge, MA:

Alister McGrath has published this Christian Theology Reader as a companion
book to his Christian Theology: An Introduction which, because of limitations of
space, did not include many citations from original texts. The Reader is divided
into ten chapters following the same broad thematic presentation as found in the
Introduction but can be used as a resource on its own. It contains 280 seminal texts
of Christian theology, drawn from 161 different theologians or sources
representing significant landmarks in Christian thinking on various doctrines.

Characterizing this Reader as “a general introduction to the great tradition of
doing theology within a Christian context,” McGrath, who is research professor
of systematic theology at Regent College, Vancouver, B.C., has attempted to
choose texts that are characteristic, intellectually and chronologically, of two
thousand years of Christian theology. "The texts have been chosen on the basis of the known needs of those studying Christian theology at seminary, college, or university level" (xviii).

The Reader is particularly helpful as a textbook and is very user-friendly with its introductory sections on how to approach the readings and use the book. Each chapter includes study panels listing various readings relevant to a doctrine or theological theme and study questions to further facilitate reflection and thinking. Each text has an explanation about its context and key features, and alerts the reader as to what to look for in it. At the end of the book, one finds brief biographical sketches and details about the theologians and Church documents cited in the Reader, a glossary of theological terms, and suggestions for further readings.

Although McGrath did not want the readers to think that the omission of a theologian from the Reader is to "be understood to imply that this theologian has made an insignificant contribution to the development of Christian theology" (xviii-xix), his omissions of Arminian/Wesleyan thinking on grace and salvation, and of Augustine on the church and eschatology, are great weaknesses which, it is to be hoped, will be corrected in the next edition. Furthermore, the introductions and contexts of some brief texts are so short that the reader is sometimes left to wonder about the larger context of the authors' thoughts and the relevance of such texts in the Reader. Here also later editions could correct these deficiencies.

Yet, in spite of these weaknesses, this Christian Theology Reader is an excellent textbook, one that will encourage further study into the development of Christian theology.

Andrews University

DENIS FORTIN


Stephen Miller has written a very readable commentary on the Book of Daniel. It is based upon presuppositions which are in harmony with the more conservative branches of Protestantism, while at the same time showing a fair and thoughtful attitude to other points of view. The author does not make dogmatic claims for most of his positions, but looks at the alternatives suggested by other authors and states his own preference with reasons.

The Editor's Preface mentions that the New American Commentary series is built upon the "full authority of the Bible," taking it as divinely inspired and inerrant. This stance indicates where Miller stands on many critical issues concerning the book of Daniel. Even those who may disagree with his presuppositions will respect the documentation of sources and the caution of the author's stated views.

The conservative approach is quickly apparent in the extensive introductory section. There is a lengthy discussion of the dating of the book with a careful analysis of each piece of evidence (24-43). The author rejects the Maccabean