

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 it 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 (76f) 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.

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REINDER BRUINSMA

McGrath, Alister E., ed. *The Christian Theology Reader*. Cambridge, MA: Blackwell, 1995. xxiv + 422 pp. Paper, \$21.95.

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

Miller, Stephen B. *Daniel*. The New American Bible Commentary: An Exegetical and Theological Exposition of Holy Scripture, vol. 18. Nashville: Broadman and Holman, 1994. 576 pp. \$27.99.

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