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Quest for Piety and Obedience: the story of the Brethren in Christ, by Carlton O. Wittlinger, Nappanee, Indiana: Evangel Press, 580 pp., \$15.73.

This volume is an interpretive history of the Brethren in Christ denomination. The title is very appropriate, since it calls attention to the two main concerns with this group, namely devotion and discipline or piety and obedience. The author was well qualified to undertake this major task, since he served as archivist at Messiah College in Grantham, Pennsylvania. Thus the reader has the advantage of an author who deals with primary source materials as they are available. His is a sympathetic approach to a denomination and yet it is discriminating. He managed to achieve a high degree of objectivity while a participant and a sympathetic observer of the chronicle he narrates.

The volume is in four major sections: the first one deals with the first century of the group's existence, which goes back to 1780. The period of transition is from 1880 to 1910. The third portion followed the period of adjustment from 1910 to 1950. A fourth and concluding segment deals with the second period of transition: 1950 to 1975. The Brethren in Christ are somewhat unique in that they combine two major elements of Protestantism. One is the Mennonite insistence upon daily obedience to the pattern of Christ and the second is the individual piety and experience which characterizes the movement known as Pietism, which comes to focus in Wesleyan theology and in the holiness movement. In short, this group is unique in that it added to its own Mennonite background the influence of the modern holiness movement. It reflects a group of earnest Christians seeking to follow the light as they see it in Scripture and reflected in contemporary Christian life movement; seeking and "walking in the light." Before accepting the Wesleyan doctrine of holiness, they subjected it to intensive study rather than simply inheriting it second hand or by hearsay.

There were many brethren following the Reformation, but these particular Brethren originated on the banks of the Susquehanna River in Lancaster County, Pennsylvania among German farmers. These were spiritual descendants of Swiss Anabaptists, and therefore their ancestry goes back to 1525. Another strain that influenced the

Brethren in Christ were the Dunkards or Brethren, who originated in Germany in 1708, led by Alexander Mack. Many of these immigrated to the New World in 1719, and settled in Lancaster County, Pennsylvania. The third component in the origin of the Brethren in Christ is Pietism, which influenced the Brethren in Europe before they migrated and which contributed to a revival of religion which profoundly affected the German community in Pennsylvania during the latter part of the 18th century. Two men in particular influenced the movement. Philip Otterbein of the German Reformed Church and Martin Boehm both experienced a profound religious experience of the new birth. These men led an evangelistic meeting around 1767 near Lancaster. From their different backgrounds they both experienced a profound religious awakening. After hearing Boehm preach, Otterbein arose and said, "We are brethren;" hence "United Brethren."

The immediate founders of the Brethren in Christ trace their origin, among others, to Jacob Engel, who also experienced a religious awakening. Evidence is scanty, but it seems clear that under Jacob Engel's leadership the Brethren in Christ came into existence between 1775 and 1780. The first general conference seems to have been held in 1881, at which time the Minutes of the General Council of the Brethren in Christ were composed. These Brethren adhered to the main principles of the Mennonites and the Dunkards, namely: triune immersion, feet washing, the wearing of the prayer bonnets by the women, plain clothes for all, refraining from taking oaths, rejection of military service, no instrumental music, no adornments including the wedding ring, no salaried ministers, and a believers' church (only those who have experienced the new birth would be recognized as real Christians). Another feature shared by the Anabaptists is the discipline of backslidden members. In these matters they followed a literal interpretation of the New Testament. They were a rural people and tended to live in close association with families of like persuasion.

The early Brethren grew and used tobacco, but toward the end of the 19th century, influenced by the temperance movement, they came to adjure the growth and use of tobacco and also advocated temperance. Tobacco was forbidden for ministers and its use discouraged among the membership. However, abstinence from both alcohol and tobacco seemed not to have been a condition of membership. They opposed secret societies and discouraged the

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holding of public office.

Wittlinger traces with great detail the changes that have evolved in the Brethren in Christ during their two centuries of existence. They were and are a very conservative group. Most of the changes that brought them near the mainstream of evangelical Christianity came not so much as discoveries from within but influences from without the group. Their interest in foreign missions, for example, came rather late and then was subject to many vacillations in policy; it did not become firmly established as an official commitment until the beginning of the present century. They were reluctant to recognize the role of women in leadership roles, as in several other denominations. It was in the field of missions that women were first recognized and given leadership.

The author gives special attention to the awakening interest in Wesleyan holiness. This influence came from the Free Methodists, the Salvation Army, the Faith Missionary Association of Tabor, Iowa and others involved in the American holiness movement. From the beginning they had stressed regeneration, but did not think of sanctification as occurring subsequently. It was sometime before they came to recognize that entire sanctification is available as a second, definite work of grace. Influenced by the American holiness movement and especially by the Hephzibah Faith group in Iowa, certain writers espoused the doctrine and experience, and in 1886 the doctrine of entire sanctification came before the general conference. Wittlinger refers to this emphasis as "second work holiness." In course of evolving their doctrine, they finally abandoned the words "second definite work of grace" for "the grace of cleansing completed." Among the most influential exponents of this doctrine experience were Noah Zook and his son John Zook. A very extensive document defining their understanding of the doctrine came into existence in 1910.

Among other things, this influence led to a greater appreciation of the holiness movement and a greater stress on individualism in the Brethren community. This emphasis is kept alive in the holiness campmeeting at Roxbury, Pennsylvania. In 1941 this land was purchased and made a camp ground, and in Canada in the same year the first holiness campmeeting in Canada was held at Fort Erie, Ontario. Wittlinger notes "no one whose life was not free from known sin was a candidate for sanctification." When the seeker testified to freedom from past sin, the next step was "to die out, which meant to

surrender wholly and unreservedly to God for all time.” A final step was the exercise of faith for “the infilling, or baptism with the Holy Spirit.” It was noted at the Roxbury Holiness Camp that “many of the young ladies had to remove their jewelry, such as watches, bracelets, rings and beauty pins, before they could get through to victory. Other seekers gave up alcohol and tobacco” (p. 337).

The interest of the Brethren in pacifism has led them to joint efforts with the Mennonite Central Committee. They have also joined the Christian Holiness Association and the National Association of Evangelicals. Following a period of very slow growth, some leaders meeting at the National Association of Evangelicals, noting there a “success oriented attitude,” gradually convinced the Brethren movement that they should be less exclusive and get more into the mainstream of evangelical Christianity. This has led to many changes, such as less legalism with such things as the prayer bonnet, men’s clothing, the holding of public office and an attitude toward the world which they have shared historically with the Anabaptists.

The problem during the second century of their existence has been one of self-identity. At this point Wittlinger makes his greatest contribution, because his is not simply a historical review but is also interpretive and evaluative. The value of the book is not only for self-understanding among the Brethren in Christ but also as a lesson for other evangelicals who see in the development of this group during the 200 years factors in their own denominational experience which suggest either emulation in some areas and avoidance in others. The volume is copiously and meticulously documented and thus stands not only as a survey of a group of earnest Christians and their quest for piety and obedience but also as a source book for scholars interested in study along this line.

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History of the Religion of Israel, Volume IV, by Yehezkel Kaufmann, translated by C.W. Efroymson, New York: Ktav Publishing House, 726 pp.

Among the major Old Testament works from the middle of the 20th century, that of Yehezkel Kaufmann is not widely known. In part, this is so because he wrote in modern Hebrew, but also because of his rather idiosyncratic approach. Since he does not fit neatly into

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any one theological or philosophical camp, there is no significant group claiming him as their own and pushing his work to the fore.

An example of this idiosyncrasy would be his general acceptance of the source hypothesis (JEDP) while denying the evolutionary presuppositions which have undergirded that hypothesis. So he argues that monotheism was fundamental to Israelite religion back to its very origins. Furthermore, he dates the P document prior to the D document, a conclusion which flies in the face of the basic format of the theory.

These conclusions appear in Kaufmann's major work, of which the book under consideration is the last part. Kaufmann worked on the *History* from the early 1930s until his death in 1963. Projected to be a four volume, nine book treatise, the ninth book was still unfinished at the time of his death. The gist of the first three volumes, including seven books, was made available in a one volume English abridgement by Moshe Greenberg in 1960. The present volume is a translation of the entire eighth book (Volume IV, Book 1).

The subtitle "From the Babylonian Captivity to the End of Prophecy" accurately describes the scope of the discussion. Kaufmann begins with a treatment of the exilic experience and then moves to a book by book study of the post-exilic prophets (including "Deutero"-Isaiah), concluding with a discussion of the literature of the Persian period: Daniel and Esther. Also included are some 13 appendices covering various literary and critical details.

As in the Greenberg abridgement, so here Kaufmann's insistence upon the distinction of Israelite religion from that of the pagans is a dominant motif. His unique critical positions are further indicated when he accepts Deutero-Isaiah, but refuses to allow chapters 56-66 to be divided off into Trito-Isaiah; he calls such a division the result of a liberal Protestant inability to understand Jewish thought.

As one might expect in a work now nearly 30 years old (it was written between 1948 and 1956), there are some positions which lack the benefit of more recent work. An example is his tendency to dismiss Chronicles as tendentious theologizing. More recent views have found more value in the book.

A conservative student of the Bible will find at least two significant values in this book. First, the detailed discussions of the biblical books afford numerous insights into reverent Jewish interpretation of the Old Testament. These are frequently very helpful. Second, Kaufmann's critical findings, being neither conservative nor that of

the prevailing consensus, can provide grist for approaching the problems in a new light, helping us to avoid the “either-or” nature of the present impasse.

I would encourage reading the Greenberg abridgement first, but this volume is an excellent companion to that, both as conclusion and as a fuller indication of Kaufmann’s work.

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Index to Brown, Driver and Briggs Hebrew Lexicon, by Bruce Einspahr. Moody Press: 1976. 452 pages. Paper.

The student whose grasp of Hebrew is already marginal is frequently tempted to resort to an analytical lexicon. The results are usually deadly. What was marginal quickly becomes moribund, because the analytical lexicon removes the necessity of the student’s own analysis. Thus, he or she loses even further what was already going.

On the other hand, for the student who does not have the principles of analysis well in hand, the search for the “root” in a conventional lexicon can be time-consuming and frustrating. This book will help to bridge the gap. It does not tell you what the actual verb form is, but for each separate root occurring in a given verse of the Bible, it will identify exactly where the discussion of the Word occurs in Brown, Driver and Briggs (BDB). Exactly means just that. The page, column and section in BDB where the word is discussed are given.

The *Index* is arranged according to the English order of the Old Testament books. Thus, beginning at Genesis 1:1 and working through to Malachi 3:24 (Hebrew versification), every verse in the Massoretic text is covered.

This book should be of genuine help to the pastor who is not an Old Testament scholar but who wishes to use and keep alive the Hebrew he or she worked hard to learn.

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Referral in Pastoral Counseling, by Wm. B. Oglesby, Jr., Nashville: Abingdon Press.

The availability of the minister means that most persons make contact with a minister before they contact other helping pro-

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fessionals. Consequently, the minister comes in contact with a variety of pastoral care opportunities.

From the standpoint of the minister, this fact is not only experienced as an opportunity, but also as a difficulty. The opportunity lies in the wide range of pastoral "care" that can be extended to the lives of persons with all types and conditions of need. The minister has the opportunity to bring the resources of the Gospel to bear on the day-to-day problems that face all persons. It is an opportunity to demonstrate that faith is concerned with the "here and now."

The difficulty, however, is no less real than the opportunity. It is one thing to be available to the pressing needs of persons in every walk of life, but it is another thing to be able to provide the kind of help that is appropriate for every conceivable need and situation.

One book that can help with the dilemma of pastoral care, "now" and to "all" who come, is *Referral in Pastoral Counseling* by Wm. B. Oglesby, Jr. This stimulating volume was originally written in 1968. This 1978 edition contains material still useful, though the world scene shifts and changes, because personal struggles and distress are timeless and therefore transcend the cultural situation of the moment.

Time tested and updated, this volume discusses the why, when, and how of referral. It presents practical guidelines for the pastor in referring individuals to other professions and service organizations, and provides helpful information on several areas related to referrals by ministers.

Dr. Oglesby recognizes the minister's own skills and resources and demonstrates how they can be utilized before referral. Yet, he realistically recognizes the importance of every minister establishing contacts with the total resources of the community surrounding the church. Through knowing the resources of the wider community, the minister becomes an agent of healing in its widest context. Referral is one part of pastoral care, and when done with care and knowledge, the minister's own pastoral care is in a sense extended and not limited.

Drawing from case histories, Oglesby identifies the obstacles encountered in referral, discusses the reasons why persons resist referrals, and presents methods of dealing with various types of problems. It is not out of failure that the minister refers persons to

other resources, but rather out of a desire to provide persons with the best help necessary, especially for needs when the minister is either not equipped or not readily available. The minister is always invited to continual care, even when a person is receiving additional help from other helping resources. *Referral in Pastoral Counseling* is an informative and helpful book.

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The Minister as Diagnostician, by Paul Pruyser, Philadelphia: The Westminster Press, 134 pp., \$4.95.

The Minister as Diagnostician: Personal Problems in Pastoral Perspective is a very useful book directed to pastors from a highly skilled and theologically astute lay person. The author, Paul Pruyser, writes out of his background as a clinical psychologist at the Menninger Foundation in Topeka. Over the years, he has worked closely in the training of pastors and chaplains in the clinical setting. He has also served as a consultant to several denominational groups.

His book is an attempt to deal with the "identity crisis" of pastors/chaplains who have become enamored with the language and methods of the social psychologists and analysts to the exclusion of their own distinctive faith-perspective and the resources of their spiritual heritage.

I have selected four chapters which have special relevance to the current discussions about pastoral identity and performance. First, Pruyser discusses the reasons people with personal problems may turn to their pastors for help. With insight and skill, the possibilities are enumerated. We are given indicators and clues which would assist any pastor in planning his pastoral intervention. Second, Pruyser presents a "perspectival" theory of the relationship between the pastoral and other helping professions. This provides a useful framework for dialogue between theology and psychology, as well as providing a model for cooperation between pastors and other professional care givers. Third (the heart of the book), Pruyser presents a highly suggestive tool ("Ordering Principles") for use in a pastoral diagnostic interview. Categories such as: The person's awareness of the holy, understanding of providence, quality of faith, the presence of grace (gratitude), repentance, communion and sense of vocation. In this chapter he points practically to a way of utilizing

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one's faith-perspective in his pastoral assessment. Actual case studies utilizing this diagnostic tool are exhibited in Chapter 10. Finally, Pruyser deals with "reasons for referral" and emphasizes the necessity of a multidimensional approach to those in need.

Although Pruyser cautions against it, some will probably misuse his book to develop wooden checklists for dealing with persons in need. This would indeed be unfortunate. But many will find here both a challenge as well as guidelines for a more satisfying integration of their pastoral skills with the resources and perspective of their tradition. Pruyser's theological categories for use in diagnostic interviews will undoubtedly be suggestive. We would hope for a more complete development of those kinds of categories in each pastor's work. Seminarians and seminary teachers could usefully adapt and expand these categories as a framework for reviewing cases and reflecting upon the theological issues in them. This intentional focusing upon theological dimensions of pastoral situations will not only be key to "priestly formation" but will hopefully result in deeper and richer ministry to those who are turning to their pastors for help.

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Tolkien: A Biography, by Humphrey Carpenter, New York: Ballantine, 327 pp., \$2.50.

This authorized biography of the Oxford philologist and famous writer of fantasy comes to us couched in extraordinarily fine English, with plotting as splendid as the language. Carpenter's genius lies not only in mastery of his mother tongue but also in consistency; sentence upon sentence, paragraph after paragraph he builds the story, using suspense and anticipation, captivating dialogue, calculated sequence.

The great problem in biographical writing is the welter of facts. What should appear? Robert Louis Stevenson said if he knew what to omit he would have hold of genius. Carpenter knows both what to exclude and include.

Still another challenge for the biographer lies in the crucial question, what atmosphere will best project authenticity? Fortunately, Carpenter had had contact with J.R.R. Tolkien at Oxford and saturated himself in Tolkien's writings. That knowledge shows in

this biography.

Today's readers may well appreciate the lack of psychobiography. Refreshing it is just to read interesting facts, relevantly and imaginatively couched. Carpenter proves himself an excellent analyst of human nature without falling into the fad of Freudian analysis. More, facts are made available in varied ways: in the running text, naturally; in four appendices; by the thorough index.

One would, of course, wish to know if Carpenter discusses the Inklings, the literary circle of which C.S. Lewis, Charles Williams, and J.R.R. Tolkien were the chief members. The origin of the group and its function take up an appropriate amount of space, but in 1979 Humphrey Carpenter published an entire volume on the Inklings. Writers and other interested inquirers will read both books with relish.

Here and there the author reveals the origins of Tolkien's fantasies, but the chapter entitled "The Storyteller" provides the richest concentration of information on sources. Arthur Rackham's tree-drawings, Beatrix Potter, C.S. Lewis, a nightmare — all and more constitute some of the beginnings of fantasy material.

For preachers, chief services of a great biography like this include (1) language and idea modeling, (2) observations on the uses of fantasy, (3) the genius of sequence, (4) enriched knowledge of first class Christian writers, (5) a vast store of material potentially illustrative, (6) and not least the fact that a rather ordinary man like Professor Tolkien, who had no notion the fantasies he wrote for his children would one day be read by millions, had communication challenges similar to ours.

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The Inklings, by Humphrey Carpenter, Boston: Houghton Mifflin Company, 287 pp., \$10.95.

This work, a sequel to Carpenter's biography of Tolkien, extends and enlarges the earlier work. Tolkien, Williams and Lewis, each very different, nonetheless complemented one another in their interests, most particularly writing. They read to and criticized one another's manuscripts. Seeing the three together as part of the Inklings literary coterie, along with their friends (Barfield, Cecil, Dyson, *et al*), provides both fascination and information. One stands

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astonished at the vast research Carpenter reveals; new perspectives emerge on the characters of the book.

A number of writers have recently written negative things about Lewis. Carpenter is no exception. He finds little to criticize in Tolkien; someone has suggested his biography of J.R.R. Tolkien may be an idealistic portrait. But Carpenter sees Lewis as now emotionally immature, sometimes inconsistent in thought, again obsolete in philosophical perspective; yet, our author sees the good sides of Lewis too. He knew how to write fantasy, demonstrated remarkable empathy, had his disciples. Time will reveal more data and enlarged perspective; the emerging picture of Lewis will prove interesting to watch.

Preachers will profit by reading both the Tolkien biography and *The Inklings* in these ways: (1) When read in sequence, the books show a good deal of repetition, but repetition as reminder on which to build fresh information. Repetition easily insults intelligence or becomes dull, yet Gospel communication requires it for growth. Carpenter has mastered the art of repetition. (2) Kingsley Amis, in the *New Statesman*, rightly says “there is not one dull or slack sentence” in *The Inklings*. Studying models of genuinely good English stimulate stylistic development. (3) The vast and rich stores of information about Tolkien, Williams, and Lewis, all committed Christians, serve to add materially to the preacher’s illustration file. (4) A discriminating writer, Carpenter models careful thought and as such encourages the reader to think for himself. Sermon listeners long to hear an intelligently presented point of view at once subtly and concretely defended.

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A Severe Mercy, by Sheldon Vanauken, New York: Harper and Row, Publishers, 238 pp., \$7.95.

This book won the Gold Medallion Book Award for excellence in evangelical literature. Vanauken, a professor of English at Lynchburg College, Lynchburg, Virginia, and friend of C.S. Lewis, possesses no mere theoretical knowledge of the English language; he has mastered his pen.

Admittedly a difficult genre, autobiography can, nonetheless, become the vehicle of genuine literature. Sheldon Vanauken tells the

gripping story of his romance with Davy, their marriage, conversion to Christ (including Lewis's involvement), Davy's unbelievable yet real illness that culminated in her death, his handling of grief, and the subsequent continuation of his life work. Great literature is marked by universals couched in timeless symbols; sensitive readers will detect both.

This volume has potential for helping preachers in terms of (1) how language can serve as a tool of powerful communication (observe both subtleties and style); (2) providing background for therapeutic preaching on grief (this volume should not be omitted from current bibliographies on death and dying); (3) illustrative material (note Vanauken's use of imagination); (4) an enriched experiential theology; (5) renewed passion to bring people to Christ (but in no superficial way).

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Prophecy and Prediction, by Dewey M. Beegle, Ann Arbor, Michigan: Pryon Pettengill, 274 pp.

After dealing rather thoroughly with the "errors" of those evangelical Christians who believe the Bible to be inerrant, Professor Beegle has undertaken another major assignment. This time he is aiming at "experts" on biblical prophecy. He seeks to show them the error of their ways, at the same time pointing out "errors" in many of the predictions of the Bible. He notes, for example, that Ezekiel, after making a prediction that did not come to pass, added other predictions which rectified the "errors" of the first. Among those writers in biblical prophecies he singles out are J. Barton Payne (*Encyclopedia of Biblical Prophecy*) and Hal Lindsey (*The Late Great Planet Earth, There Is a New World Coming*).

In several respects Beegle has rendered a distinct service. He effectively challenges those writers who, once having adopted a position, such as dispensationalism, therefore undertake to fit all Scriptures to this format. He finds that Hal Lindsey shares this heritage of dispensationalism from Darby and Scofield onwards through Dallas Theological Seminary. He also decries the mentality of those who must at all cost fit Scripture into a preconceived theological position of which the late Barton Payne is one example. However, because of Beegle's eagerness to point out alleged errors

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in the predictions of the Bible, the book is unlikely to find a hearty welcome among evangelical scholars and readers. As usual, Beegle writes with evangelistic zeal, and this volume will doubtless evoke discussion, as did his earlier volume on inerrancy; he is exceptionally successful in stimulating debate.

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Word Meanings in the New Testament, Volume IV, by Ralph Earle, Kansas City: Beacon Hill Press, 348 pp.

This is another contribution by the Professor Emeritus of New Testament of the Nazarene Theological Seminary to a projected six volume work dealing with New Testament words. This volume deals with Corinthians, Galatians, and Ephesians. These word studies follow in the tradition of Marvin Vincent, A. T. Robertson, and Alan Richardson, among others. This set is geared primarily for preachers and laymen, rather than the world of technical scholarship; accordingly, all the Greek words are rendered into their English transliterations. To understand an author's mind, we must know the tools by which he conveys his thought — hence the value and importance of word studies in general.

Professor Earle is well qualified for this task, since he has been dealing with New Testament Greek for more than three decades. He has facility with language and can express ideas with clarity. In this volume, he notes the different English translations with which he works, so that the reader is helped regardless of which of the current main translations he is using. Among the helpful by-products of this study is the comparison of several modern translations. Thus it is an evaluation of the translations as well as clarification of the Greek itself. For those who aspire to be biblical preachers and teachers, as well as informed laymen, this volume constitutes a good investment.

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From the Apostles to Wesley; Christian Perfection in Historical Perspective, by William M. Greathouse, Kansas City: Beacon Hill Press, 124 pp., \$3.50.

This slender volume originated in a series of lectures given at the

National Mexican Holiness Conference in February of 1978. In a manner similar to that of R. Newton Flew (*The Idea of Perfection in Christian Theology*, 1934) Dr. Greathouse, who now serves as a General Superintendent of the Church of the Nazarene, follows the quest for perfection through history from the biblical setting to the 18th century and John Wesley. The author traces the biblical exposition of the doctrine of entire sanctification through the early church, the Christian Platonists, concern with perfection among the monks, Augustine's influence, the Church of the Middle Ages, the Reformation and the post-Reformation era down to Wesley's formulation of the doctrine.

A bibliography is provided, as well as a compilation of historical sources. Thus the volume is helpful to the serious student as well as the one who simply seeks to be informed of the main thrust of the movement. The volume benefits from this author's long-time involvement in this subject, as pastor and as teacher as well as administrator. The volume is carefully documented and benefits from inclusions of direct quotations that are carefully and wisely selected.

The author's perspective appears to be sound, his judgment and discernment judicious. The evidence presented makes it clear that a concern to be Christlike, to be made perfect in love and delivered from indwelling sin has characterized earnest Christians through the centuries. It was Wesley who was able to see and clarify the issues more effectively than his predecessors; millions today benefit from his insights. The reader of this volume will be better informed and is likely to be convinced that what Wesley called the "grand depositum of Methodism" is something that needs to be experienced and shared. One cannot fail to understand more clearly current theological issues, and appreciate the possibilities of grace, after examining the historical development of this truth as surveyed in this volume.

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Voice of Fundamentalism, by C. Allen Russell, Philadelphia: The Westminster Press, 304 pp.

C. Allen Russell in this volume revises a number of articles originally published in a variety of historical journals. Obviously,

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such an approach cannot be a general history of fundamentalism. In his conclusion, Russell does call for such a work to be written. "A long-range need is an overall history of the movement objectively oriented and academically critical" (p. 185). He goes on to outline some general steps that such a study would require to be comprehensive and balanced. (He suggests that two specific directions would be a sociological quantitative study of rank and file fundamentalists and a psycho-historical study of the leaders.) While Russell's collection of historical-biographical essays are not a general survey of fundamentalism, they are a positive step in such a direction. The 50 pages of comprehensive, scholarly notations, the excellent annotated bibliography and the helpful index attest to this man's scholarly ability and make his work extremely valuable.

The most valuable emphasis of this book is Russell's successful attempt to shatter the stereotypes which scholars have had of fundamentalists. He takes such standard works as Cole and Furniss to task at some points. All the fundamentalists were not narrow, bigoted and anti-intellectual. Each of the seven men the author chose were different. They not only differed among themselves; they differed with their denominations and often the larger Christian community. Consequently, Russell makes it obvious that fundamentalism cannot be seen as a cohesive group or in so narrow a perspective as traditional history has often viewed it. The most popular stereotype of the fundamentalist as a "Bible-thumping" illiterate is shattered, at least partially, by his essay on Machen, a sophisticated Biblical scholar, and William Jennings Bryan, a polished and urbane orator-statesman. Bryan particularly needs some revision in that the Scopes Trial debacle has left him with a poor historical image. The old image of fundamentalism has for a long time needed some revision, and Russell has taken an important step in that direction.

Russell does not try to hide the failures and flaws of his biographical subjects. He presents them realistically. He is perhaps most charitable to J.C. Masee, the moderate fundamentalist leader among Northern Baptists. He was not as sensational as men like J. Frank Norris, John Roach Straton and William Bell Riley. The author's balance in his research and writing comes out again when he discloses that these fundamentalists did have a social conscience and concern for the Gospel's impact on society. While they fought the "social gospel" movement, they were concerned about social issues

and man in society. The fundamentalist leaders were not ignorant men. They were perceptive and often progressive men. They were, however, argumentative, dictatorial and often exclusivistic.

While the Wesleyan tradition has not generally been identified with the fundamentalist movement, some of their number could be included in the ranks of such men as Riley. Particularly the absence of any Methodists from this study arouses the question — were there no Methodist fundamentalists? Another area of future study might be an analysis of the relationship, if any, of the holiness movements and fundamentalism earlier in this century.

Biography is valuable to those involved in the parish ministry. The minister can use such a study as a mirror in which he can reflect on his own life and ministry. These studies by Russell are particularly valuable for such reflection. I would recommend this work highly for the parish minister. It is not only exciting reading; it is informative and insightful. We can learn many lessons from looking at the lives of these men who shaped a movement that continues to be influential in the religious life of our nation.

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Religious Origins of Modern Science: Belief in Creation in Seventeenth-Century Thought, by Eugene M. Klaaren, Grand Rapids: William B. Eerdmans Publishing Company.

This book is a “sleeper.” While it is now over two years old, it has been neglected by everyone who ought to be interested. Historians of science have missed it because it was written by a theologian. Theologians have ignored it because it is a discussion of the history of science. Science and religion buffs have neglected it because it is not on a currently popular theme, is difficult, and comes from the wrong publisher. Very few periodicals have reviewed it, and it remains in a vacuum, undeservedly so.

Expect several hard hours of reading. Many terms have to be mastered and complicated analytical history tolerated. But mastery of the relations of science and Christianity will be enhanced by this book. Understanding can be enlarged by reading it with R. J. Hooykaas’ *Religion and the Rise of Modern Science*, E. J. Dijksterhuis’ *The Mechanization of the World Picture*, and

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Alexandre Koyre's *From the Finite World to the Infinite Universe*. The author is either rectifying or modifying the positions of these books.

The thesis is that modern science is rooted in the commitment of early scientists to belief in divine creation. The key elements in the formation of modern science were assembled in mid-17th century England. The representative figure was Robert Boyle, the chemist. Crucial to the development of modern science was the selection of one of three theologies of creation that were available at that time: the "spiritualism" of Johann Baptist van Helmont and the Cambridge Platonists, who blended natural philosophy and theology resulting in a blurring of the distinction between revelation in nature and in the Bible; the "mechanical" model of Bacon, Galileo, Newton and Boyle; and the hierarchical model of Aristotle and the medieval church. The analytical method is an adaptation of Robert G. Collingswood's attempt to integrate history and philosophy, usually called the contextualist mode of explanation. The result is great attention paid to "voluntarist" theological presuppositions; that is, the freedom of the divine will in creation. These are most clearly seen in Protestant theology, as opposed to Catholic scholasticism. Within the Protestant tradition, the presuppositions are rooted in the theology of creation, rather than the theology of redemption, the typical Protestant emphasis.

The self-conscious awareness of the English scientists was one of modernity guided by a strong sense of the unity of individual reality as opposed to the wholism of Helmont. Boyle particularly fought against the making of the natural world into a divinity. Klaaren viewed what happened in the 17th century as the transcendent knowing of the creation of the transcendent God, not as a mere "secularization" process. Secularization came later.

The result of all this is a good history of the determined reformers who founded modern science, among whom Boyle is without peer in his combined spiritual *and* scientific perception.

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The Moon: Its Creation, Form, and Significance, by John C. Whitcomb and Donald B. DeYoung, Winona Lake, Indiana: BMH Books, 1978, \$7.95.

This is a difficult book to evaluate objectively. John C. Whitcomb

is the dean of “creationist” writers; that is, those who accept a literal seven day creation a few thousand years ago. Whitcomb’s talent and prestige have contributed to a book that is distinctly superior to most creationist efforts. On the other hand, the work is marred by the usual flaws of the creationist approach that can be so annoying to readers of another persuasion.

The worst of these flaws are plugging previous books and self-congratulation, and the de-Christianizing of any opposing positions. Also, as is usual with the Creationist approach, an immediate parting with secular scientists over the definition of science takes place. The authors include metaphysical and interpretive judgements as part of their science. This is most apparent in their search for “ultimate answers.” Once again, the Creationists have precluded any impact upon the opposition.

The purpose of the book is to rectify the relative neglect of astronomy by the Creationists. Cosmology and cosmogony are considered, but not comprehensively, for cosmogony is most extensively treated. The first chapter is an excellent summary of the accomplishments of lunar exploration. The second is a not unbiased summary of theories of origin of the moon. The deficiencies of each theory are noted without a parallel summary of the accomplishments of each that brought them a measure of acceptance.

Chapter three presents the Genesis record. Since there is little biblical evidence with which to build a theory, most of the chapter is a negative refutation of the positions of others. The theory presented has only two points: the moon was created instantaneously, and it was created after the earth and plant life, although the significance of the second point of the theory is poorly stated. The support for the points is based upon unacceptable uses of analogy. Analogy at best creates intuitive evidence to support already derived ideas. Scientifically, it is not adequate to derive the new points of a theory on the basis of analogies. Biblical “facts” are frequently the authors’ interpretations of the actual biblical statements. God’s omnipotence is glaringly limited to what the authors can understand.

Chapter four returns to lunar explorations. The authors had previously rehashed the old argument over the meaning of “day,” and now they give a familiar discussion of radiometric dating. While the authors see science as weak since it cannot give a complete picture of the complex history and nature of the moon and earth system, they fail to recognize that they have done no better. The negatively defen-

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sive stance of this book can only cloud the issues of substance between Christians and secularists.

The fifth chapter discusses transient phenomena and evidence for current activity on the moon. These point toward a warm moon and a recent date for the authors. The only error of fact (as opposed to interpretation) appears in the diagram on page 137 where 2,160 miles is wrongly stated to be the radius and not the diameter of the moon.

Despite the above dissatisfactions and strong criticism with regard to methodology, this is still one of the best Creationist efforts. It suffers primarily from the scattered introduction of unrelated topics, and remains a simplistic and unsatisfactory answer to a complex question.

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Anatomy Of An Illness As Perceived By The Patient: Reflections On Healing And Regeneration, by Norman Cousins, New York: W.W. Norton & Company, 1979, 173 pp., \$9.95.

Norman Cousins' famous article in the *New England Journal of Medicine* for December 1976, here finds expansion and commentary. The volume breaks new ground — note the research findings throughout — provides meaningful autobiographical data, and is in the grand tradition of genuine literature.

The episode described originally in the *NEJM* is but one of three that could have taken Cousins' life. On the basis of these three healings, he outlines the procedures that made him well: laughter, positive emotions, ascorbate (vitamin C), a strong will to live, exercise, etc. For each Mr. Cousins discusses both scientific findings and implementational techniques.

His chapter on the placebo effect demonstrates the built-in capacity of the body, in concert with the mind, to regenerate itself. Ninety percent of all illnesses, he believes, have capacity to yield to "self-cure."

The chapter on creativity and longevity divides in two parts, the one on cellist, Casals, the other on medical missionary, Albert Schweitzer. He had visited both men in their old age, and observed their remarkable capacities for emotional and physical regeneration. The first half of the chapter on Pablo Casals is the most beautiful piece of literature I have read in half a year.

The chapter on pain has potential for setting at rest fears harbored

by people hurting physically. And his final chapter on what 3,000 doctors told him is freighted with meaning at both research and practice levels.

This book is destined for use in professional communities (medical colleges, seminaries, etc.), and will have a wide reading by the literate public for a long time.

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A Word In Season, Sermons for the Christian year, by John Bishop, Nashville: Abingdon, 1979. 109 pp., \$3.95.

Sermons For Special Days, by W. B. J. Martin, Nashville: Abingdon, 1975, 157 pp., \$3.95.

John Bishop renders splendid service in this book of sermons for the Christian year. His creativity, store of ideas, and capacity for fresh inspiration combine to make the Gospel come alive for contemporary persons.

Pastors will welcome Bishop's little paperback because of its fresh stimulus to constructing special day sermons. Fourteen sermons center on as many days of celebration: Advent, Christmas, Epiphany, Ash Wednesday, the First Sunday in Lent, Passion Sunday, Palm Sunday, Maundy Thursday, Good Friday, Easter, Ascension, Pentecost, Trinity Sunday, and All Saints' Day.

Built on the same principles, yet very different, is the book of sermons by the delightful and stimulating W. B. J. Martin, a Welshman who has worked here and there in the British Isles, taught at the University of Chicago, and now pastors a community church in Dallas, Texas. Pastor Martin's genius lies in his ability to see life in perspective, and from that vantage point observe the secrets of spiritually successful living. He brings both literature and history to the task and the preacher alive to preachable ideas and materials will read the book with extraordinary eagerness.

Pastor Martin not only treats the historic celebration days such as Easter, Pentecost and Trinity Sunday, but also does sermons on Brotherhood Week, Teachers' Recognition Day, Mother's Day and so forth.

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