

BOOK REVIEWS

Habitation of Dragons, by Keith Miller. Waco, Texas: Word Books, 1970. 188 pages. \$4.95.

Keith Miller has given us a third book, the first two being *The Taste of New Wine* (1965) and *The Second Touch* (1967). Once the first volume caught on, which was not for some months after publication, Miller was in the literary race, and today he is ahead of most devotional writers. There is reason to believe that *Habitation of Dragons* will meet needs at an even deeper level. Problems one struggles with for years are illuminated and solved in this volume. His disciplined study of theology, psychology, and human nature in action all bring to this book an astonishing helpfulness.

Honesty characterizes *Habitation of Dragons*. There is a 1970 style of openness here that appeals to the earnest, inquiring spirit. Keith Miller hides nothing, and while this may be offensive to an older generation brought up to "keep quiet about things," the eager young will devour these devotional pages.

In addition to the author's own experience, there is here a delightful wealth of resources: Trueblood, Tournier, Temple; Bunyan, Buber, Barclay; a Kempis, Augustine, Adler—to mention a few.

Donald Demaray

Speaking from the Pulpit, by Wayne C. Mannebach and Joseph M. Mazza. Valley Forge, Pa: Judson Press, 1969. 128 pages. \$4.95.

Unconventionally, the book begins by an analysis of today's heterogeneous audience and shows how the preacher must shape his sermons to meet specific listener needs. Happily, the authors come to grips with listening patterns and behavior, a necessary part of full orbed homiletics today. Not only is the condition of the audience analyzed, but the conceptualizing process, including focus and a helpful motivational scale, is also treated.

In good Aristotelean style, logos, pathos and ethos are handled, and twentieth century applications are made. Cause-effect relationships are treated intelligently, and the reader undergoes a refresher course in logic. The role of emotion is given its due place, and the ethical status of the preacher is related to his power to establish good will.

The structuring of pulpit speech is handled in a clear and concise way. The difference in power between implicit and explicit structures is vivid, and guidelines for achieving meaningful order are provided. Oral

style is defended to the extent that over-precise preachers will be needled into altering their method (the reasons are eloquent and convincing). Obstacles to clarity are itemized: verbosity, and profoundness, over-conciseness, inaccurate syntax, foreign language, equivocation. The list of forty-one figures of speech may be a bit technical, yet the rather long section (pp. 78-92) could prove helpful to the serious reader. Chapter six closes with a brief statement of freshness of expression. A final chapter deals with delivery: voice quality, rate, volume, pitch, pronunciation, articulation, posture, eye contact, facial expressions, use of audiovisual aids. In summary, delivery is both a vocal and visual affair.

The book includes appendices: (1) Sources of Material for Sermons and Speeches. (2) Books on Biblical Interpretation. (3) Pope Paul's address at the United Nations. Although it is a brief book, it is nonetheless packed with information. Unfortunately, there is no index.

Donald Demaray

The Bible as Literature, by T. R. Henn. New York: Oxford University Press, 1970. 270 pages. \$7.00.

The author, President of St. Catherine's College, Cambridge University, is a well-known authority on Yeats and the Irish poets. The basis of the present volume is the Authorized Version of 1611, "not merely because of its familiarity," the author states. "It alone of all the versions is the product of one of the great ages, and the first stable age, of English literature" (10). The R. V. and the R. S. V. bear too obviously "'literary' marks of ages whose literature was not beyond criticism for sensitivity and taste" (11). The modern or 'personal' versions were written in an idiom likely to be dated within a short time. Of the Authorized Version, Dr. Henn writes, "Wherever its 'antique style' is misleading, it is not difficult to produce modern or better equivalents" (11). Should the common reading of the Bible fall into disuse, it goes without saying that the 1611 Version will remain with Bacon's "Voyages", Donne's "Sermons", and the prose poems of Traherne, among the literary monuments of all time.

As the author is careful to point out, the study of the Bible as literature, however valuable, is in no sense a substitute for the Christian view. It may furnish a new perspective and prepare us for consideration of the numinous, but it cannot lead us to Christian apprehension. This calls for a different and higher type of insight.

Yet another reservation is insisted on. Inasmuch as the Bible is an Eastern book, its study as literature demands acquaintance with its language, metrics, imagery, and philosophical backgrounds. Its imagery, for

instance, is built mainly on simple, vivid sense objects derived from everyday life. In both Testaments it reflects the common life of man. At first nomadic, then agricultural, cave, desert, river, tower and wall, it later embraces both field and flower, shepherd and sheep, vineyard and owner, war and peace—images always germane to the life of the people.

Dr. Henn considers critically the epic, narrative, lyric, and dramatic qualities of the Bible. He exposes its unique “forge of style” and its imagery, which so profoundly gives the Bible its “Biblical character.” The Sermon on the Mount as set forth in Matthew 6:24 ff. is in his opinion the most famous and cogent passage of persuasion in the Gospels. The discourse is built on household language: aphorisms, gnomic sayings, and proverbs from the simplicities of everyday life. “It remains a model of persuasion” (110). The piece of New Testament prose which shows the most complex and subtle rhythmic variations is I Corinthians 15, the Lesson for the Burial of the Dead (42–43).

The lyric, elegiac, and nature poetry of the Bible is as strong and moving as anything in English literature (256). Yet transcending literary considerations, the Bible reader is acutely aware of the ever-recurring problem of evil and suffering, and of the theodicy that lies at the heart of all tragedy. The problem of suffering is everywhere—from Job through the prophets, from Isaiah’s Suffering Servant to the Crucifixion. If “the wages of sin is death” is always in bold relief, the fact of the suffering and death of the innocent is almost equally prominent.

Since “all literary values are in the last resort subordinated to what is communicated” (248), the author in a closing chapter discusses four kinds of values resulting from this study: religious, ethical, historical, and personal.

The Bible student and the general reader will find here much that is illuminating and strengthening. To the student of English literature, Dr. Henn’s volume will rank high as a critical study.

James D. Robertson

John Wesley and the Church of England, by Frank Baker. Nashville: Abingdon Press, 1970. 422 pages. \$14.50.

For over thirty years Dr. Frank Baker, distinguished Professor of English Church History at the Divinity School, Duke University, has been collecting books, pamphlets, and manuscripts relating to early Methodism. Most of these materials now comprise the Frank Baker Collection at Duke University Library. The author of numerous books, he has also written extensively for religious and historical magazines and journals.

This volume is a carefully-detailed, expertly-documented narrative of John Wesley's relationship to the Anglican Church. It is impossible to understand Wesley apart from the Church of England. "In thought and affection, in habit and atmosphere, his whole being was inextricably interwoven with that of the church." Beginning with Wesley's early years at Epworth Rectory, the author traces John Wesley's intense, and at times paradoxical, involvement with the Church of England. A study in human reaction to changing circumstances, this book gives detailed and documentary evidence of Wesley's reluctance to break with the Anglican Church and at the same time his personal resolution and spiritual dedication to follow the dictates of his conscience.

John Wesley claimed that he lived and died a member and minister of the Church of England. Although some of his words and actions during eighty years of supposed loyalty to his beloved church appear somewhat bizarre for a churchman, although he frequently shifted ground in his constant protestations of never separating from the church, although he certainly founded a great daughter church in spite of those protestations (and toward the end knew that he was doing it), although he appeared at times inconsistent in his relationship with the Church of England, yet Wesley was consistent in seeking to follow the leadings of Providence. This volume treats both sides of the coin with careful detail and objective research. Wesley's life-long insistence on his faithfulness to the Church of England and his reluctance to separate from it, or have any of his followers do so, is pointed out with the painstaking care of the historian.

But the inevitability of the ultimate separation of the Methodists from the "mother church" is just as clearly established. This evidence is offered along three main lines. (1) Early Methodism was a "revival" movement, a revival of apostolic emphases. It is practically impossible to contain "new wine" in "old bottles."

(2) A series of administrative actions beginning in 1749 and culminating in 1784 led to ultimate separation. Wesley's *ad hoc* experimentation in 1749 with "a general union of our societies throughout England" could not help but lead to a self-conscious connectionalism. The *Larger Minutes*' securing a measure of legal protection and continuity in 1763, the giving up of all hopes of a union with the evangelical clergy, and Wesley's appeal in 1769 to the itinerant lay preachers for the preservation of Methodism after his death, all had the same effect. Then in 1784 three highly significant actions were taken: the legal incorporation of Methodism as a distinct denomination, the preparation and publication of a drastic revision of the *Book of Common Prayer* and the Thirty-nine Articles, and the embracing of presbyterial ordination in practice as well as in theory.

(3) As a consummating factor, national independence in America, where Methodism was spreading so rapidly, made a separation from the English Church inevitable.

This volume has valued insights for the church historian. Here is told in an authentic manner the story of the beginning of a church which has become a major force in the religious world. The church historian is always concerned with beginnings, especially when such an origin involves the process of ecclesiastical separation.

Here are unusual insights for students of John Wesley and Methodism. The whole is an excellent presentation of the leadership characteristics and qualities of John Wesley. There are further revelations of the tensions between John and Charles Wesley in relation to certain administrative procedures and decisions. Perhaps a bit facetiously I would comment that this book convinces me that Methodist preachers from the beginning have been quite alike in certain respects. For example, in Wesley's day some Methodist preachers at Annual Conference would get quite upset at some of his administrative actions, and sometimes they suggested rather rash responses. But at the next Annual Conference Mr. Wesley would be commended for having acted wisely and in accord with The Divine Plan. (Does this remind us of Annual Conference and conference relationships today?)

This book is particularly timely for evangelicals within Methodism today. It enforces the validity of the question: "Is there room for a far-reaching, genuine 'revival' movement within an established church structure?" Wesley's words answered in the affirmative, but his actions seemed to lead in the opposite direction. Who causes polarization within a church body: those who would recall the church to its traditional heritage, or those contemporary leaders who refuse to be sensitive to such a recall? Evangelicals in every branch of the church today will be facing increasingly momentous and far-reaching decisions. Perhaps this book will help to clarify the issues. I predict that this volume by Dr. Baker will become a vital part of the basic bibliography relating to the Methodist Movement.

Frank Bateman Stanger

War and Moral Discourse, by Ralph V. Potter. Richmond: John Knox Press, 1969. paperback. 123 pages.

This volume, by the Assistant Professor of Social Ethics at Harvard Divinity School, was written out of the author's own struggle to ascertain the difference between right and wrong in the pressing ethical issues of his day. He writes in a community characterized by militance with reference to social ethics in America and by pacifism concerning the national war effort in Southeast Asia. Many will sympathize with the author's frustration, "It is morally irritating to see zealous moralists pass year after year

without exerting themselves to clarify the moral dilemmas entailed in such questions as torture, ambush, sabotage, . . . the use of terror, and the taking of hostages, and then hurl denunciations at military and political leaders who under severe pressure of time and circumstance make judgments which appear to be morally dubious." The war critics are challenged to consider this problem: Under what circumstances is it immoral to wage war and under what circumstances is it immoral not to wage war. The book was written early in the year 1968, when the critics of the war effort were loudest in their denunciations and most provocative in their demonstrations.

The author notes that Christians traditionally have taken three attitudes toward the use of force: (1) the pacifistic position, in which force of all kind is renounced; (2) the crusading attitude, in which war is conducted for religious purposes; and (3) the just war doctrine, which seeks to discriminate between wars that are just and those that are unjust. He notes that pacifists, when confronted with the demand for subtle forms of ethical reasoning, dismiss the complexity with the simple affirmation that war is never justifiable, that violence should never be employed. At the opposite extreme are Christians who believe that a "holy crusade" is justifiable. Answers such as these can be too simple, perhaps indicative of the Christian citizen excusing himself from responsible conduct. The author observes that in recent years Protestants have flirted with the idea that in certain situations, violent revolution is justifiable, especially in the case of the urban "ghetto" dweller. The implication is "that extreme duress relieves the oppressed of the obligation to observe restraints imposed by the other criteria" (p. 52). The author dismisses this as another easy rationalization.

But he notes that the just war doctrine incorporates sentiments important to both the pacifist and the crusader. For the Christian there are two claims not easily reconcilable. One is the demand to love one's neighbor; the other is the obligation to help protect the innocent, even if it means war. Perhaps never before in world history has this tension been more acute, and the solution more demanding than just now.

The difficulty in resolving the tension is illustrated by the fact that many who condemn our involvement in South East Asia are insistent that we remain involved in the Middle East. Likewise, many who condemn the use of force in South East Asia condone or even commend it on the domestic front. These, most of whom are religious liberals and/or humanists, condone violence if necessary to secure civil rights in North America but condemn the application of force to preserve the civil rights of others in Asia. For this reason, this booklet is a tract for the times worthy of serious consideration. The author sees Martin Luther King, Jr. as one who successfully resolved the moral tension between the demands of justice for the oppressed and the obligation of the Christians to non-violence. Yet, King, who was unsparing in his denunciation of the Viet Nam war, urged

military aid to Israel. With justice the author points out that both pacifist and crusader lack ethical systems sufficiently subtle and flexible. Each has failed to provide a workable ethic for the policeman at home and for the international policeman abroad. He states that the just war theory seeks to provide such an ethic for the policeman, the soldier, and the magistrate. It is a compromise which renounces the use of force in normal circumstances and reserves it only to protect the innocent against aggressors. In other words, force is justifiable only when it safeguards justice. He acknowledges that under this policy one can rationalize and attempt to justify unjust wars, but he charges that the other ethical systems are even more vulnerable to inconsistency.

To alleviate the present distress, Potter calls for an international police force, not subject to veto power by any of the great nations, in which Christians may and perhaps should be participants. He wonders if bomb protestors would march against the seat of world government if one member of the family of nations was bent on civil war in the international community. Under what circumstances, if any, could a Christian conscientiously kill a man in combat? The author implies that he could do so only if it were his duty as an officer of the universal community.

The merit of this volume is that it is sensitive to two sides of the question. It is not satisfied with the simplicities of either pacifist or crusader but asks that a person be both Christian and a responsible member of society. The book succeeds in exposing the issues and in calling for clarification in moral judgments. The whole is less a program for peace than an indictment of the shortsighted and simplistic efforts of those who, however good their intention, offer answers that do not really face the issues. The author would obviously like to see imposed upon a world community the same restraints which civilized nations impose upon themselves by the use of police forces and of home guard.

George A. Turner

Understanding Christian Education, by Wayne R. Rood, Nashville: Abingdon, 1970. \$8.50.

This book was designed as a basic text on the philosophy and theology of Christian Education. It attempts to present basic issues and provide thought-provoking perspectives. The author is professor of religious education at Pacific School of Religion, Berkeley, California.

The format of the book calls for treatment of a basic philosophy of church education, introduced in each chapter by a brief biographical

sketch of a major thinker in the area covered. In chapter one Dr. Rood makes a brief survey of the historical developments in the field, chiefly those which have had a bearing on the place of philosophy and theology in the discipline of Christian education. He points out that the movement passed from a simple emphasis on Sunday school work to that of a rather sophisticated discipline which has in turn changed from an emphasis on religious education to that of Christian education. In his opinion, too many Christian educators have not integrated theology and education, but they swing back and forth between the two. They are not clear as to whether they are laymen supervising a program of the church or whether they are part of the ministry of the total church. They do not know whether they are specialists or integrationists. Perhaps the underlying issue in these ambivalent experiences is that the Christian educator is not really clear what he means by Christian education. This condition prevails also in most seminaries, where religious education has rarely been an integral part of the theological curriculum.

In dealing with this issue, the author attempts to define the province of Christian education—to the end that the director of religious education or the professor of Christian education shall be provided with a rationale for his ministry in the life of the church.

The author has apparently two purposes for this volume. First, he attempts to establish the boundaries for the development of a philosophy of Christian education. Second, he suggests specific issues and concerns that should guide that philosophy. For both purposes he assumes Christian education is a discipline that is the result of the “creative interpenetration of a historical context, an active content, a personal process of growth, an educational science and art, and a working theology.” (398) It is, in other words, an integrative field of endeavor.

A large part of the book is concerned with the first of the two purposes. Three categories of thought are surveyed: experimentalism, personalism, and essentialism. Here are revealed different views of learning, truth, religion and the sources of knowledge. John Dewey, Albert Coe and Maria Montessori are major thinkers for these views. The views are supplemented with statements on the work of philosophers and theologians who have helped shape each view. Herein lies one of the strengths of the book.

The other major emphasis of the volume begins with a brief and pointed exposition of the major ideas of Horace Bushnell. In his final chapter the author discusses the apparent precarious nature of Christian education as a discipline: its educational emphasis lead it continually in search of new directions. Indeed, compared with other, more stable disciplines, its search for direction may be one of its most significant characteristics. It is concerned with the heritage of faith, the experience of man in the present, and the reshaping of man's future possibilities—all at the same time.

Some of the strengths of this work are evident. It helps to fill a need for a volume of this kind. It is well written. It raises significant questions for the Christian educator, and it should prove to be a useful resource book for both the Christian educator and the student of Christian education. Most certainly it does demonstrate that the Christian educator does have a unique and significant professional identity.

In other aspects of the book we see weaknesses. The purposes of the study are not made clear. It proposes to be a textbook on philosophy, but much of it is biographical in nature. A second major weakness is its failure to maintain the tension among the philosophical, theological, psychological, and educational sources that inform the discipline of Christian education, even within the three basic areas of thought marked off by the author. To this reviewer a significant omission is the author's failure to investigate and report the evangelical persuasion in the field of Christian education. For in this area evangelicals have made a significant contribution theologically, psychologically and educationally. The author makes only passing reference to "fundamentalism", and he makes no effort to quote sources of evangelical persuasion. The evangelical must try to place the author's treatment of the whole in the context of evangelical thought.

H. W. Byrne

The Politics of Doomsday; Fundamentalists of the Far Right, by Erling Jorstad, Nashville: Abingdon, 1970. 190 pages. \$4.95.

This is a rather melancholy book, but it probably ought to be read by all evangelicals in that it tells the tale of misguided men whose inordinate concerns grew out of misinformation, fear, and—worst of all—impersonalism.

The author, a member of the faculty of St. Olaf College in Northfield, Minnesota, traces the origins of the theological far right from the modernist-fundamentalist controversy, and the origins of the political far right from the disillusionment that set in after World War II. The two are brought together during the McCarthy era of the 1950's and reach a peak in the Goldwater campaign of 1964. In the process the reader obtains capsule summaries of the roles played by Machen, McIntire (not so capsule!), Hargis, Bundy, and other lesser personalities.

Much of the material is rather familiar by now, but it reminds one of what can happen when a form of biblical Christianity and conservative politics are made natural, or even mandatory, concomitants. Professor Jorstad shows how four men—Carl McIntire, Billy James Hargis, Edgar C.

Bundy, Verne P. Kaub—with the help of such men as Senator Joseph McCarthy created the “politics of doomsday.”

A review of the contents is not necessary here since it is mood, rather than data, which leaves the reader wondering. Many will be very thankful that the author always makes a clear distinction between evangelicals and the ultrafundamentalists—a distinction that charity and honesty demand but one which is not always expressed by non-evangelical writers. The book does not always measure up to the standards one has come to expect from Abingdon. The author’s style is often choppy or ragged. On the other hand, by his profuse use of quotations, he lets the words of the ultrafundamentalists tell the story. The book will take its place with the growing literature that is attempting to chronicle or analyze the theological and/or political far right.

Robert W. Lyon

Conquering the Fear of Death, An Exposition of I Corinthians 15, by Spiros Zodhiates. Grand Rapids: Eerdmans, 1970. 869 pages. \$9.95.

The President of American Mission to Greeks, Inc., and a recognized authority on the Greek New Testament, has added another volume to his impressive list of expository and exegetical studies. In this book, each of the fifty-eight verses in I Corinthians 15 comes to life. The author’s exhaustive analysis and interpretation is the result of four years’ study of this chapter. The work is marked by scrupulous regard for exegesis, painstaking concern for practical implication for us in the twentieth century, and a conservative perspective throughout. This is no dry series of expositions. With a touch of imagination, the shadowy and the abstract are bodied forth until Paul and the Corinthian brethren, death and resurrection become tangible realities. Stylistically, the author could be a little more concise, less expansive.

The format of the contents is inviting. The exposition of a verse is approached in the form of a topic, sometimes as a question. Frequently several chapters treat different aspects of one verse. The volume concludes with a lengthy bibliography of reference works containing chapters on I Corinthians 15. This book should prove most helpful not only for the general reader but also for series preaching on this great chapter on the resurrection.

James D. Robertson

Yahweh and the Gods of Canaan, by William F. Albright. Garden City, N.Y.: Doubleday, 1968. 276 pages. \$6.95.

This volume is made up of the Jordan Lectures of 1965, delivered at the University of London. As the subtitle states, it is "A Historical Analysis of two Contrasting Faiths." The titles of the chapters indicate clearly the scope of the contents of the book. Chapter One is concerned with "Verse and Prose in Early Israelite Tradition." Other chapter titles are: "The Patriarchal Background of Israel's Faith," "Canaanite Religion in the Bronze Age," "The Struggle Between Yahweh and The Gods of Canaan," and "The Religious Cultures of Israel and Phoenicia in Periodic Tension."

As one might expect, many of Albright's positions are restated in this volume. The value of the book rests in the re-organization of materials and in the inclusion of more recent discoveries and insights relating to Canaan and Israel in ideological conflict. The author has added a needed dimension to Old Testament studies.

Dr. Albright tends to be highly technical in his discussions. He draws heavily on the literature recovered from Ras Shamra (Ugarit) since 1929. This series of inscriptions date from the thirteenth century B.C. and beyond. Their content, basically Canaanite, bears upon the Old Testament, especially its poetic forms and style. With the aid of this material the author is able to show that some poetry in the Pentateuch, dated late by the followers of Wellhausen, must be dated before the rise of the monarchy and close to the fall of Ugarit. However, Dr. Albright then indulges in what some might feel is questionable procedure. Without the aid of contemporary literature, he proceeds to analyze other Hebrew poetry in the Old Testament according to variety of type and to establish a dating sequence for those samples of poetry. The effort to date the material solely on variety of form, without the check of inscriptions from Palestine from 1300–1000 B.C. would seem unwarranted. Certainly an appeal to traits of oral transmission is adequate to fill the gap here or to set up a dating sequence.

Dr. Albright is at his best when he deals with the archaeological evidences for the patriarchal period. Since he has long had a deep interest in this section of the Pentateuch, it is not surprising that here is a gold mine of information and insight. The chapter concerned with the Canaanite religion is another treasure house of information. Again the content of the many inscriptions found at Ugarit provides the essential source material.

The correlation of all this information with the witness of the Old Testament is masterful. The interaction of culture upon culture is described vividly. Dr. Albright has excellent ideas about the extent and the

nature of “borrowing” from one culture for the enrichment of another. He points out unique ways in which Israel borrowed from Canaan. His greatest shortcoming is to ignore the part God had, according to the Old Testament’s own witness in Israel’s adapting to its own needs cultural forms of neighbor nations.

This book should be carefully read by every serious student of the Old Testament.

G. H. Livingston

Biology: A Search for Order in Complexity, by John N. Moore and Harold S. Slusher, editors. Developed by the Creation Research Society. Grand Rapids: Zondervan. 1971. \$7.95.

Here at last is a biology textbook that is the answer to every evangelical’s prayer. Prepared by scientists who are Christians, the book is a creationist treatment of major biological topics. This attitude is reflected in the discussions of scientific methods and their application, basic biological chemistry, genetics, the microbio, plant and animal divisions of the biosphere, and ecology.

One section, devoted to an examination of the theories of biological change, is worth the price of the book. The writers have marshalled evidence to support the creationist position, using the arguments of the neo-Darwinian school of evolution. The problems, fallacies—and overt deception—of evolutionary thinking are presented to the reader for his objective appraisal.

The photographs, drawings, graphs, charts and other illustrative devices are expertly prepared and liberally employed. Each new biological term appears in bold-face type with a phonetic spelling and is immediately defined. The appendix contains a classification of the major groups of organisms, with a brief description of each group.

Though the appeal of the book is to the Christian college non-biology major, or as a rebuttal to evolutionary dogma in the secular school, it would be a valuable addition to the library of the Christian whose ministry is with young people.

John M. Smith

Daily Readings from W. E. Sangster, edited by Frank Cumbers. Westwood, N. J. : Revel. \$3.95 (paperback).

Daily Readings from the Works of Leslie D. Weatherhead, edited by Frank Cumbers. Nashville: Abingdon, 1968. \$3.50 (paperback).

A First Book of Daily Readings from the Works of Martyn Lloyd-Jones, edited by Frank Cumbers. Grand Rapids: Eerdmans, 1970. \$2.95 (paperback).

Frank Cumbers has put us in his debt with these three contributions to the devotional literature of our time. That he has invested an enormous amount of time cannot be doubted. The Book Steward for Epworth Press, London, is to be commended for a task well done. Each volume is prefaced with delightful and meaningful remarks by the editor who knows how to come right to the heart of his men.

The careful devotional reader will not hurry his reading of these volumes; he will take the full year for each, meditating on just one page a day. The depth of the material and its power to stimulate, dictate this thoughtful procedure. In other words, one must take time to "listen," and as he does, he will find himself listening to God.

What profit! What insight! What reward! This is especially true of the first two volumes, the Sangster and Weatherhead anthologies. One will look a long time elsewhere to find something devotionally comparable. Indeed, the wise pastor will see that his people have access to these two volumes. It is not too much to say they are "musts."

The sheer vividness, the marvelous illustrative character in these writings are factors that makes Sangster and Weatherhead so appealing. But it is what they are vivid and illustrative *about* that is preeminent. That these modern disciples have thought through relationships between themselves and God, between themselves and others, and their own relationship to themselves is all clear. It is obvious that they spent a lifetime analyzing and finding. If any in our time have sought and found, they have.

This reviewer has difficulties with the last book by the Martyn Lloyd-Jones. The lack of illustrative material means a lack of interest. Sangster's preaching was criticized because he used too much illustration, but his sage comment in reaction was that he knew what communicates. That is my real difficulty with Lloyd-Jones—he does not communicate with the sharpness of Sangster and Weatherhead. He lacks warmth, human contact. But he does place emphasis on the Word of God, and that has its own rewards.

Donald E. Demaray

A Theology of the Holy Spirit, by Frederick Dale Bruner. Grand Rapids: Eerdmans, 1970. 390 pages. \$8.95.

The author of this carefully documented volume, a graduate of Princeton Seminary, is professor of Systematic Theology at Union Seminary in the Philippines. The work is the result of an intensive and extensive investigation of the Pentecostal movement, both theologically and experientially, in an effort to determine the soundness of its claim to be biblical in its stress upon the Spirit-filled life. The volume consists of two parts: the first, an in-depth examination of the Pentecostal movement and its theological basis; the second, a study of the New Testament to ascertain the degree of correspondence between the Scriptures and modern Pentecostalism. There is added a collection of documents on the work of the Spirit, gleaned from early Methodism and from such writers as F. B. Meyer and R. A. Torrey. An appended bibliography totals thirty pages.

Bruner first examines the historical development of the Pentecostal movement with sympathy and creativity. He is obviously eager to be fair, and accordingly treats the movement constructively, setting it in the best possible light lest he pre-judge it. He notes that the movement began in Los Angeles in 1906, and that it spread rapidly and was taken to Europe by a Norwegian Methodist pastor who became the father of Pentecostalism in Europe, from whence it went to South America. (Pentecostalism is now the largest Protestant group in Latin America.) Bruner distinguishes between the original Pentecostals and what he calls Neo-Pentecostals, the latter being members of other than Pentecostal churches who have received the gift of tongues. He credits the Full Gospel Business Men's Fellowship, based in Los Angeles, with initiating this newer phase of the movement. Among the reasons given for the amazing growth in seven decades is the relative apathy and coldness in the old line churches. He notes in Pentecostal church services a much greater congregational participation than is the case in other communions. Each member of the congregation comes with a spirit of expectancy. He is made to feel that he is there to contribute and to receive something personally.

The investigation then takes the form of an examination of the alleged biblical grounds for the Pentecostal teaching on the Spirit's baptism. Bruner notes that in common with the early Methodists and the holiness movement in general, Pentecostalism urges the believer to seek something beyond the conversion experience. The biblical evidence for this is limited largely to the book of Acts. The author concentrates on the facet of speaking with tongues as the objective evidence of having been baptized by the Holy Spirit. The gift of tongues, it is observed, is only the initial evidence but it is not the only evidence. Bruner notes that while the older churches stress the ministry of the Word and the Sacraments, Pentecostalism has added as equally important the personal involvement of the worshipping community. Key passages in the book of

Acts are subjected to a detailed exegesis, with the conclusion that in every case the gift of the Spirit or the baptism of the Spirit occurs concurrently with the remission of sins and with water baptism. It is not something to be sought later as a separate experience. In this the author is in line with the reformed tradition and opposed to early Methodism, the Holiness Movement, and to Pentecostalism, in which the baptism of the Spirit is something to be sought subsequent to conversion. By his appeal primarily to Galatians Bruner emphasizes that it is unscriptural to seek the Holy Spirit in distinction from seeking Christ. He also stresses that the Holy Spirit is given and does not need to be sought. He concludes that both the Holiness Movements and Pentecostalism have missed the main point of the Gospel by putting stress upon believers seeking to qualify themselves for the further bestowal of the Spirit rather than in their acknowledging that in Christ they have everything that is to be found in the Gospel. He finds that the Galatians' insistence upon circumcision is no more disastrous than Pentecostalism's seeking the baptism of the Spirit and the gift of tongues as something over and beyond being a Christian. He would equate the emphasis upon tarrying as something men are trying to do to improve upon what Christ has already done, and therefore it is worse than useless. It can even be a betrayal of the Gospel. The study ends, therefore, not by concluding that Pentecostalism is a relatively innocuous and mistaken emphasis but rather that it jeopardizes the Gospel itself in the same way in which Judaisers jeopardized the Gospel in Paul's day.

George A. Turner

God in the Dock, Essays on Theology and Ethics, by C. S. Lewis (edited by Walter Hooper). Grand Rapids: Eerdmans, 1970. 346 pages. \$6.95.

These essays and letters were written over a twenty-four year period, and almost all are published here in book form for the first time. Ranging from popular pieces written for newspapers to more learned defenses of the Christian faith, they are typical of the author's honesty and realism, his insight and conviction, and above all of his allegiance to Christianity. Lewis' remarkable conversion from agnosticism to the Christian faith and his relish for "rational opposition", made him a formidable opponent in debate.

The more theological essays here fall into two groups. The first group majors on the miracles. It was Lewis' faith that Christianity stripped of the miracles is something less than Christian. The second group supports the title of the book, *God in the Dock*. "The ancient man approached God as the accused person approaches his judge. For the modern man the roles are reversed. He is the judge: God is in the dock" (11). Included also in the volume are a number of more or less brief semi-theological essays on

topics such as vivisection and the proposed ordination of women. All of Lewis' letter on theology and ethics that have appeared in newspapers and magazines are at the end. Drawn from a wide variety of sources, these essays serve to illustrate the many different angles from which we may view the Christian religion. The editor, a long-time friend of C. S. Lewis, provides a substantial index to the whole.

James D. Robertson

Tells, Tombs and Treasure, by Robert T. Boyd. Grand Rapids: Baker, 1969. 210 pages. \$7.95.

The author, a pastor and Bible lecturer, has had experience as an archaeologist at the Wheaton College excavations at Dothan in Palestine. As the subtitle indicates, he has attempted to provide the reading public with a pictorial guide to biblical archaeology. The book has three hundred and twenty pictures or drawings. Almost all the scenes are clearly printed, many were photographed quite recently.

The book is divided into seven chapters, preceded by one short article on the romance of archaeology and another on archaeological definitions. Chapter one summarizes some interesting facts about various artifacts, activities and ideas of the ancient Near East. The second chapter endeavors to describe the procedures of field archaeology. The discussion is interesting but not nearly adequate. In chapters three through five the author seeks to relate the findings of archaeology to the historical periods of the Old Testament. But to compress the correlation of archaeology from the time of the conquest to the late post-exilic period, that is, from 1200 – 300 B. C., into forty pages is bound to be disappointing.

For the newcomer to archaeology the survey of the significance of the Dead Sea Scrolls (chapter six) is more helpful. A fair amount of basic information is packed into eight pages. Chapter seven seeks to summarize the contributions which archaeology has made to our understanding of the New Testament. The best part of the book is the variety and clarity of the pictures. The text as a whole falls far short of the value which the price of the book should represent. The author is strongly conservative in his attitude toward the Bible itself, but this does not compensate for the inadequacy of his coverage of archaeology as a discipline of study.

G. H. Livingston

A New Face for the Church, by Lawrence O. Richards. Grand Rapids: Zondervan, 1970. 288 pages. \$5.95.

This is a radical book. It expresses the radicalism of a staunch evangelical, who, aware of the revolutionary character of the contemporary age confident of the Biblical portrait of the church, and distressed because of the ineffectiveness of today's church, issues the summons for the church to assume A NEW FACE and points out basic steps that can be taken on the local church level to move toward renewal and revitalization.

The author, Lawrence O. Richards, formerly Christian Education Consultant for a Christian publisher, is Professor of Christian Education in the Graduate School of Wheaton College.

The book is divided into four sections:

Section I introduces the areas of concern in the book and provides insight into the whole pattern of the author's thought. Section II examines the true nature of the church as revealed in Scripture. (As a conservative, the author feels that any face of the church, old or new, must be in full harmony with relevant teachings of the Word of God). Section III highlights directions in which congregations can move to reconstruct local church life to fit biblical patterns. (It includes several case histories of churches in the process of change, and suggests principles to guide church leadership in moving intelligently into a change process). Section IV is a completely speculative look at the church's "new face"—the face the author foresees. A sketch of a Christian church life for our culture is presented.

The author's convictions can be summarized as follows:

1. The church desperately needs to be changed. "It must be done differently."
2. The Bible gives guidelines for re-structuring the church.
3. The church should exist primarily for itself, not for society. The church exists for the spiritual nurture of its members. Properly nurtured church members will inevitably influence society.
4. The small group is the strategic agent in the process of change.
5. All the people of the church must be involved in the process of change. All decisions must be made as the result of "consensus".
6. The book deals a heavy blow against the traditional idea of ministerial leadership. The pastor is denied the role of authoritatively directing the life of the church. The pastoral role is chiefly that of a change-agent.
7. Traditional church organizational structures for the most part will have to go. New ones will have to be designed to support group life.

8. In each local church, renewal will be a different adventure with God.

The author says that he has a four-fold purpose in writing this book: (1) to focus issues (2) to suggest directions (3) to motivate to action (4) to cause reaction. Every concerned churchman ought to read this book. There may be as many reactions as there are readers.

Frank Bateman Stanger

Christian Apologetics, by J. K. S. Reid. Grand Rapids: Eerdmans, 1970. 224 pages. \$2.45 (paperback).

J. K. S. Reid is a name already familiar to many because of his helpful books *Our Life in Christ* and the *Authority of Scripture*. He is professor of Christian Dogmatics at the University of Aberdeen and co-editor of the *Scottish Journal of Theology*. In this volume he presents us with a concise, readable and illuminating historical survey of the ways in which the Christian faith has been defended from New Testament times to the present. Reid very consciously refrains from taking a definite position and argues instead that from the historical survey will emerge the materials and insights for a successful defense today. Four questions are kept firmly in mind throughout the survey: 1) What does Apologetics defend? 2) Can apologetics be faithful to the faith? 3) Against whom or what is the defense to be conducted? 4) How is the defense to be conducted?

Almost half of the book is devoted to New Testament times and the patristic period up to St. Augustine. After devoting one chapter to medieval scholars (particularly Anselm and Aquinas) and their proofs for the existence of God, and another chapter to the reformers, Reid focuses attention primarily on the English tradition, especially the rise of Deism and the impact of science. The book ends with a consideration of the problems of secularization and some contemporary theological responses. One could wish that more attention had been given to European thought in the modern period. There is no mention, for example, of Pascal and of Barth, whose position is of great significance for the style in which apologetics is to be done, receives only passing attention. Nineteenth century theological figures are given consideration only to the extent that they entered into the debates about science. Despite these problems, this book will be of great help to students attempting to grasp the sweep of historical theology. Pastors engaged practically in apologetics will be helped by this summary of the Church's experience in this area. The "Evangelical" Church in particular needs this kind of historical perspective.

Donald W. Dayton

The Grounds of Secession from the M. E. Church, by Orange Scott. New York: Arno Press, 1970. 229 pages. \$8.50.

This is a facsimile reprint of a book originally published in 1848 to justify the secession of the Wesleyan Methodist Connection (a forerunner of today's Wesleyan Church) from the Methodist Episcopal Church of that day. As such, it brings together a number of documents (from notices of pastors' withdrawal to Wesley's *Thoughts on Slavery*), but the main text consists of detailed documentation of both the development of the attitude of Methodism toward slavery and the development of the episcopacy in the Methodist Episcopal Church. It is argued that slavery is one of the greatest evils devised by the mind of man and that the episcopacy has no basis in either Scripture or early Methodist history. The latter position seems to have arisen at least partially in response to the reaction of some bishops to the activities of the abolitionists within Methodism.

The New York Times has chosen this book to appear in its Arno Press series entitled "The Anti-Slavery Crusade in America"—designed apparently to meet the needs of American historians and "Black Studies" programs. Its value for both Methodist and Wesleyan history is obvious, but it raises more than just historical issues. This small book reminds us once more of the social passion of Wesley and other early Methodists and challenges us to recover that vision. Beyond this, it provides an example of an "evangelical church" founded on issues moral rather than primarily theological in character and encourages rethinking of definitions of heresy that are stated exclusively in doctrinal or intellectual terms. And finally the ever present threat of schism (often today raised by social issues) in most of the large denominations (as well as some of the smaller!) should drive us back to learn what we can from earlier and paralleled historical situations.

Donald W. Dayton

Selected Shorter Writings of Benjamin B. Warfield, by John E. Meeter, ed. Nutley (N. J.): Presbyterian and Reformed Publishing Co., 1970. XV, 494 pages. \$7.50.

Professor B. B. Warfield during his thirty-five years on the faculty of Princeton Theological Seminary was a very impressive man, whose teaching career spanned those decades when classic liberalism was at its zenith in this country. As a defender in the reformed tradition he wrote passionately and with obvious theological insight. Shortly after his death Oxford University Press published in ten volumes the more significant works of Professor Warfield. About 1950 the Presbyterian and Reformed

Publishing Company published in five volumes the more significant material from the ten-volume set, which by that time was long out of print. These five volumes are still available and widely sought by theological students: *The Inspiration and Authority of Scripture*, *The Person and Work of Christ*, *Biblical and Theological Studies*, *Calvin and Augustine*, and *Perfectionism*.

Now the same publishing house has made available the first of two volumes of miscellaneous shorter writings by Warfield. Those have been culled from newspapers and a variety of ecclesiastical publications. Such a *pot pourri* is particularly worthwhile in that it enables the reader to realize the catholicity of interests of one who might otherwise appear to be a rather austere apologist-theologian. In these writings Warfield becomes a man deeply concerned for the spiritual life of seminary students; and he writes about the seminary curriculum — an ever relevant topic. In numerous articles one perceives the vitality of Calvin and, at the same time, the tendency toward sterility of calvinist orthodoxy. Occasionally one is disappointed. For example, in a brief note on Frederic Godet, the commentator, we get a summary of one of Godet's former pupils, rather than a first hand appraisal by Warfield himself.

At the same time we can be thankful that the material is being made available to a new generation that did not know Warfield. Evangelicals, without resting on the literary works of their predecessors, should have a kind of healthy veneration for their serious involvement in the theological enterprise. It is to be hoped that many will become acquainted with this volume and, by so doing, with Warfield himself.

Robert W. Lyon

The Broadman Commentary, Volume X, Acts—I Corinthians. Nashville: Broadman Press, 1970. 397 pages. \$7.50.

This volume is part of the twelve-volume Broadman Commentary on the entire Bible, edited by Clifton J. Allen. Three Baptist scholars (T. C. Smith, Dale Moody, and Raymond B. Brown) are responsible for the treatment of these Biblical books which comprise the present volume. The text is the R. S. V. (here printed in full). Each book is outlined, and a paragraph-by-paragraph interpretation of the text is developed within that framework. Technical words are limited to essential information. Introductory materials to each Bible book deal with questions of purpose, date, authorship, and setting. Exegesis and exposition seem wisely balanced throughout. The authors show familiarity with contemporary Biblical research. Their interpretations are often rich in implication for the student of the Word, minister or layman. The entire series represents the largest

publishing venture in the history of the Broadman Press. The over-all purpose is "to help men know the truth of God as it is revealed in his Word." In this regard, it is pointed out that not all views presented are to be regarded as the official position of the Broadman Press.

James D. Robertson

The New English Bible With the Apocrypha. New York: Oxford University Press; Cambridge University Press, 1970. 1777 pages. \$9.95. Also available without Apocrypha. \$8.95.

We are blessed in the twentieth century—especially the last ten and twenty years—with a host of fresh translations of the holy Scriptures. Each new rendering brings its useful insights and disturbing revelations. The New English Bible is no exception.

The New Testament portion, published several years ago, has from the first enjoyed wide circulation in a variety of sizes and covers. And now appears *The New English Bible With the Apocrypha*. It is done in beautiful, clear format; the whole inviting examination. The paper takes ink well, and there is enough white space for notetaking as one moves along through the text.

These translations all have their distinctive renderings of familiar passages. Examples follow: Psalm 126:1, "When the Lord turned the tide of Zion's fortune, we were like men who had found new health," Isaiah 30:15, ". . . Come back, keep peace, and you will be safe; in stillness and in staying quiet, there lies your strength." Some changes are quite different: Isaiah 2:4b, "They shall beat their swords into mattocks and their spears into pruningknives"

There are some lovely poetic passages (e.g., Genesis 9:13, 14—the rainbow covenant). An occasional contemporary expression reminds one of J. B. Phillips (e. g. Genesis 5:9, "a pack of lies").

A number of passages contain transpositions of phrases (Psalms 37:34; see also the book of Proverbs). Translators have also taken the liberty to put format into what they felt was a more meaningful communication vehicle (e. g. Psalms 42 and 43 are put into one reading unit). Also aiding understanding are the headings in upper right and upper left of facing pages. In the Song of Songs the speakers are indicated in turn; this too, assists in comprehension.

Whoever did the Psalms is to be commended. The devotionally alert and eager Bible reader will return to them repeatedly with profit.

Donald E. Demaray

Introducing Jacques Ellul, by James Y. Holloway, editor. Grand Rapids: Eerdmans, 1970. 183 pages. \$2.45 (paperback).

The spiritual and intellectual pilgrimage of Jacques Ellul, distinguished member of the Faculty of Law at the University of Bordeaux, is recognized as being instructive for the Free World in general and for the United States in particular. His analysis of the institutions of the West has been sharpened by his earlier entertainment of Marxism as a live option, and his general sympathy with the attempts of the capitalist societies to achieve economic justice makes his critique the more valuable.

This volume is a series of essays: one is not certain whether they are in honor of Professor Ellul, or whether (in some cases at least) they represent the utilization of the opportunity for special pleading upon the part of the several writers. The articles center (in those cases in which they do form an articulate whole) upon Dr. Ellul's analysis of technology—he prefers the term 'technique.' He is openly critical of any such phrases as "a theology of revolution", and evidently has "turned off" some of his readers by his repudiation of violence as a suitable method for achieving social and economic change.

The essays do not lend themselves to detailed analysis: the reader must read them for himself and try to decide, as he threads his way among the slanted opinions of at least some of the contributors, what estimate he shall make of Professor Ellul for himself. To say the least, the volume abounds in stimulating insights.

Harold B. Kuhn