

BOOK REVIEWS

When God Comes Alive, by Lance Webb. Nashville: Abingdon, 1968. 223 pages. \$4.50.

One of the more recently elected Methodist bishops speaks in this volume not only of the need of the contemporary church for renewal but also of the way in which he thinks it can come to pass.

Bishop Lance Webb of Springfield, Illinois, declares in these pages that personal and church renewal comes when the Holy Spirit becomes real in the experience of Christians rather than merely through changing words, forms and structures in the church. New and more vital forms of worship, theology, community, morality, ministry and structure are required for the church to be fully relevant in this age; but the new forms and structures are the results of the Holy Spirit's renewal and not the cause.

Bishop Webb deals directly with the areas of worship, theology, community, mission, evangelism, ministry, and personal life. He points out that the renewal of the church in each of these areas is dependent upon God coming alive in Christ and through the Holy Spirit. He prescribes the means of renewal and describes the manifestations of renewal in relation to these areas. His chapters, rich in contemporary illustrations, provide a sharp cutting edge to challenge the reader to decision.

This book on the renewal of the church reaches a fitting climax in the closing chapter entitled "Joy in Living." It is imperative to understand that the renewal of the church is dependent upon Christians rediscovering "the joy of the Lord." This "joy of the Lord" is the supreme personal evidence of the fact that God is alive. "The joy of the Lord" results not from an escape from life, but rather from an escape from self-centeredness into life and ministry in Jesus Christ. Jesus Christ alone gives power to work with meaning and joy for the future.

The church needs the message of this book. Clergymen, laymen, professional scholars need this message about renewal. Taken seriously it could really renew the church in the creative inspiration and activity of the Holy Spirit.

Frank Bateman Stanger

Crusade Hymn Stories (with ten hymn stories by Billy Graham), edited by Cliff Barrows. Chicago: Hope Publishing Co., 1967. 160 pages. \$3.00.

Thousands who have attended the Billy Graham Crusades have been profoundly impressed by the music ministry of Cliff Barrows, particularly in his leadership of the congregational singing and the choirs. In a day when hymnody is running the gamut from the staid chorale and paraphrased Psalm to contemporary swinging song with wild accompaniment, the carefully selected evangelical hymn or gospel song is indeed a strategic form of communication. It must pass more critical tests now than ever.

Mr. Barrows grew with the revived tide of mass evangelism which has succeeded so remarkably under Dr. Graham's preaching ministry. Sophisticates who have judged the gospel song harshly by lyrical and musical standards (often justly so) will sense in this carefully documented collection the integrity they seek, because only the best is included, in both evangelical hymn and song.

With an emphasis on "What Do the Hymns Say?" the stories of fifty-two hymns are presented in graphic style—not as scholarly analyses, but certainly not garnished with over-sentimentality. Tedd Smith, George Beverly Shea, and Don Hustad have all assisted with stories of some of their favorite hymns.

An effort has been made to adapt these stories for family and personal use. Since the hymnal should be a devotional companion to the Bible and since our congregational singing should evidence this, it is with gratitude that we welcome another significant addition to hymnic devotional literature.

To know a good hymn and its author is to love it and sing it with understanding. The international scope of this collection bears vivid witness to the validity of the Gospel as a unifying force for Christians in every land.

John S. Tremaine

The Harvest of Medieval Theology, Gabriel Biel and Late Medieval Nominalism, by Heiko Oberman. Grand Rapids: Eerdmans, 1967. 495 pages. \$3.95 (paperback).

The author regards as a curious and dangerous coincidence the fact that late medieval thought is one of the least known in the history of

Christian thought. And it seems true that this period indeed has been regarded largely as a part of the history of philosophy with the consequent result that its theological contributions have been neglected. This volume therefore is a detailed theological study of nominalism, the late medieval movement which contributed at once to the decline of Thomism and the developing thought of many of the reformers.

The key theologian studied is Gabriel Biel, sometimes called the "last of the scholastics." Biel's thought is examined without reference to Luther or the "high scholastics," a methodology not usually followed. This and his examination of Biel's rarely quoted *Sermons* lead the author in not a few instances to take issue with respected scholars in the field, as evidenced most clearly in his rejection of the thesis that nominalism is the disintegration of late medieval thought. It is precisely to call attention to this fact that the book's title was chosen, *The Harvest of Medieval Theology*. The book is comprehensive and deals with a wide range of issues as developed in nominalism.

The author's style is good, especially so since English is not his native language. The detailed and clear outline makes the book especially helpful for one not accustomed to reading in this particular field of study. The scholarship is superior, and this work is perhaps the best examination of nominalism in the English language. The bibliography lists all the major works related to the subject. A helpful glossary of the most crucial terms in the area of late medieval scholarship is of value to those interested in studying this period which is gradually taking shape as a field in its own right.

Kenneth Cain Kinghorn

A Song of Ascents, by E. Stanley Jones. Nashville: Abingdon, 1968. 400 pages. \$4.95.

This publication climaxes the long, brilliant literary career of a distinguished missionary and evangelist. It is the composite of three separate manuscripts, during the writing of which the author came to the conclusion that a regular autobiography of the outer events of his life was not sufficiently important to warrant a book, but that a "spiritual autobiography" of the inner events was of sufficient significance to pass on.

The title of the book is taken from the title of Psalms 120-134. They are called "Songs of Ascents" because, according to the scholars,

they were sung by the people when they ascended to Jerusalem for a festival or a pilgrimage. In this spiritual autobiography the author sings his song of the pilgrimage he is making from what he was to what God is making of him.

In the first eight chapters Dr. Jones describes the great spiritual experiences that became the foundation of his life and ministry—his conversion, infilling with the Holy Spirit, missionary call, miraculous physical healing, confrontation with the non-Christian faiths, and call to a specific task. Here we gain glimpses into the heart of the man, completely transformed by divine grace and thoroughly surrendered to his Lord.

In the remaining chapters the author describes the great, basic convictions that have moulded his thinking in the past sixty-seven years of his ministry. He shares his thoughts on such important subjects as the Kingdom of God, spiritual healing, church union, freedom and discipline, self-surrender, the cross and suffering, psychology and religion, and evangelism. Here we gain glimpses into the mind of a man who has surrendered his intellectual powers to God.

To those who have read the writings and have heard the messages of Stanley Jones over a period of years, much of his material in this publication will not be new, for it all appears scattered throughout his previous twenty-five books. However, the value of this his latest volume lies in the fact that it is a wonderful summary of all that Dr. Jones has been writing and preaching about for the past fifty years.

Written in a lucid, frank style, *A Song of Ascents* is both serious and humorous, interesting and inspiring, simple and yet profound. The author narrates his failures as well as his victories, and makes it very clear that he is not one who has fully arrived, but is still “a Christian in the making.” When the reader has completed the book, he has the feeling that he has been reading more about the Lord Jesus than about E. Stanley Jones. This, no doubt, is what the author intended.

John T. Seamands

Studies in the Life of Christ: The Middle Period, by R. C. Foster. Grand Rapids: Baker, 1968. 604 pages. \$7.95.

This is the second volume of a trilogy entitled *Studies in the Life of Christ* by the professor of New Testament at Cincinnati Bible Seminary. Volume I, *Introduction and Early Ministry*, discusses Christ's early life

through the Sermon on the Mount. A third volume, *The Final Week*, is yet to come. The present treatise is in the nature of an extended commentary. It considers the entire narratives from the end of the Sermon on the Mount to the Triumphal Entry, combining exegesis of the text with discussion of critical problems. Much time is devoted to practical applications. The merit of the volume, as seen by this reviewer, is in its insights into and its rather thorough treatment of each of the episodes in Christ's life during the period under consideration. The author's familiarity with historic Palestine, its geography, its peoples and their customs, its religious and ecclesiastical rationale, does much to bring to life the kind of atmosphere and environment in which our Lord ministered. The work throws much light upon the life and ministry of Christ. As a handbook, it will be especially useful to ministers in the preparation of sermons on the events of Christ's ministry. From reading what this author has to say, one's own sermons on these events cannot but be enriched.

James D. Robertson

The Theology of Martin Luther, by Paul Althaus. Philadelphia: Fortress Press, 1966. xv and 464 pages. \$8.00.

In recent decades Luther's theology has taken on an almost unprecedented significance in theological studies. New multi-volume editions of his works have appeared in America, Germany, France, Poland, and Japan. Moreover, countless monographs on Luther's theology by Protestants and Roman Catholics have appeared in many countries. This volume is a major contribution to all such prior Luther studies. Paul Althaus, professor of theology for many years at the University of Erlangen in Germany, is a mature scholar and an internationally recognized authority in the field of Reformation research. He has given us a comprehensive and systematic survey of Luther's entire thought. He sets forth, in a fashion which will be appreciated by scholars and non-specialists alike, the main theological questions which engaged the Reformer's attention. The twenty-eight chapters systematically cover subjects from "The Authority of Scripture and of the Creeds" to "Eschatology."

This book is the result of a lifetime of Luther research, and was published in the original German in 1963. An excellent translation by

Robert C. Schultz has recently made this material available for English readers.

Professor Althaus' work is characterized by his impressive familiarity with the *Weimar Ausgabe* of Luther's *Werke*. Numerous quotations at key points (more than a thousand in all) allow Luther to speak for himself. The author uses few secondary sources in this book. (However, he is familiar with them, as can be seen e.g., in his "Die Bedeutung der Theologie Luthers für die theologische Arbeit," *Luther-Jahrbuch*, 1961, pp. 13 ff.) No attempt is made to trace the historical development of Luther's thought except at a few necessary points. Apart from these exceptions, the Reformer's theology is considered as a unified whole and as consistent at all important and decisive points. Luther's polemical opposition to Roman Catholic scholasticism is developed only when necessary to an understanding of the substance of his position.

Of especial merit is Althaus' presentation of Luther's theology as a *way of thinking*, for this is the way Luther is best understood. Moreover, the author particularly emphasizes Luther's biblical foundation, and appropriately so because Luther consistently developed his theological position by interpreting and referring to Scripture passages. The book is also strengthened and made more valuable by the author's refusal to interpret Luther within his own dogmatical frame of reference, or for that matter, in the presuppositions of any contemporary "school" of theology.

To this reviewer, this is the best basic study of Luther's theology in print.

Kenneth Cain Kinghorn

The Recovery of Christian Myth, by Guilford Dudley III. Philadelphia: Westminster, 1967. 127 pages. \$3.95.

This brief volume is truly a contemporary essay to the modern Church. Its thesis could have significant impact on the life of the Church and on its effectiveness in communicating the Gospel.

The author urges that the Church has seriously misinterpreted modern culture and radically undercut its own mission by submitting to the rational spirit of this century. By eschewing its own particular forms and language it has set aside the one effective instrument for communication. "The book is a study of how much is at stake in the very mythic language which the churches are hastening to disown. . ." (p. 13). Con-

temporary churchmen have too easily set aside the vocabulary and language as merely *forms*, but, argues the author, “. . . the substance of the Gospel is embedded in a mythic or archetypal consciousness” (p. 14). Again, “The question of the church’s language is a question of its life and death” (p. 17).

The book is based on two observations: (1) That the modern Church has chosen to free itself from the myth as it is used in the New Testament. This is seen especially in the neglect of the Apocalypse in modern liturgy and worship. (2) At the same time that the Church has abandoned the myth, contemporary literature has embraced it and demonstrated how effectively this form *does* communicate to rational man. The book is divided in accordance with these two observations. The first part points out the degree to which the modern Church has banished myth from its language and consciousness, and the resulting impoverishment. The second part focuses on the effective use of myth by such writers as Thomas Mann, D. H. Lawrence, Nathaniel West and others.

The author argues with considerable success that only by a return to the biblical language and the use of the mythic form can the Church recapture a sense of the scope of the victory Christ has wrought, or duplicate the life of the Early Church. “Without being able to communicate in the language of the apostolic faith, the churches can scarcely hope to evoke and nourish apostolic allegiance to Jesus Christ” (p. 25).

Though it may perhaps lie outside the purpose of his book, the author might well have said something as to how myth is related to history. How historical (as over against “existential”) is Christianity? Certainly at the heart Christianity speaks to man’s existence (which is the thrust of the author’s comments on the book of Revelation), but what of the goal of history? What about time and eschatology? But these questions should not be allowed to detract from the value and relevance of this book, which seeks to address itself to the malaise in which the Church of our generation finds itself.

Robert W. Lyon

Christianity and Humanism. Studies in the History of Ideas, by Quirinius Breen. Grand Rapids: Eerdmans, 1968. 183 pages. \$6.95.

It is not often that an author of note takes time, in the rapidly-moving world of the twentieth century, to survey the thought of the

Renaissance and to chronicle its (to us) remote events and thought-currents. This work, edited by Nelson Peter Ross, embodies the researches of a thinker whom one judges, from the caliber of his essays, to be worthy of more public notice than he has received. The volume deals with the tensions which existed between Christian thought and secular learning, especially during the fifteenth and sixteenth centuries, with special reference to the problem of "double truth" which plagued the early modern humanists.

The author, reared in the Christian Reformed tradition, turned after certain difficult experiences to the Presbyterian ministry where he found a second spiritual home. He was himself the heir of both the French and the Dutch Reformed tradition, the former through his mother, the latter through his father. Calvin was his spiritual mentor; and it is in the light of the great Genevan's thought that he viewed Mirandola, Barbaro, Melancthon, as well as the emerging humanistic thinkers of late medievalism. To Professor Breen, the Church (seen in a broad historical sense) is the "foster mother of learning" as a result of her strong sense of history and her heritage of historic creeds.

It goes without saying that as an historian, Dr. Breen acknowledges the historical continuity of the Church, from the Early, through the Medieval, and through the Reformation. He maintains that one of the major roles which the Church has played is that of correcting and synthesizing the currents of so-called "profane" thinking. Thus the Church, and more particularly the Church of the Reformed tradition, could thankfully accept the deliverances of all serious thinkers and finally resolve the problems of *veritas duplex* which they seem to create in essentially Christian terms. Study of this (at times) rather ponderous volume will reward the critical reader.

Harold B. Kuhn

The Creeds of Christendom, by Philip Schaff. Grand Rapids: Baker reprint, 1966. Volume I, xviii and 947 pages. \$12.95. Volume II, vii and 634 pages. \$7.95. Volume III, vii and 966 pages. \$12.95.

Baker Book House is performing a service to the church in its "Limited Editions Library." This series of reprints consists of the best volumes from the areas of Biblical Theology, History, and Philosophical Literature. Many volumes in this series are rare and almost unobtainable.

The books selected for reprinting in the series are among the great basic works in religious studies. These three volumes—Schaff's *The Creeds of Christendom*, first published in 1887—have long been regarded as the standard work for a study of the creeds.

From the first century, Christianity has been expressed via creeds. All the creeds, from the "Apostles Creed" to the elaborate polemical creeds of the post-Reformation era, provide valuable insights into Christian belief and serve as illuminative footnotes to church history.

In Volume I Schaff traces the history of the creeds from the early ecumenical creeds up to the creeds of the modern denominations. Schaff's style is still readable, and editing has not been deemed necessary. In the first volume the author develops the history of the creeds while frequently referring to persons and events; in addition, he enlivens his account with the analytical analysis of a master historian.

Volumes II and III contain the creeds themselves. Volume II consists of the Greek and Latin creeds in the original languages with a parallel column of English translation. Volume III presents the Evangelical Protestant creeds in the same manner.

In our present ecumenical era it is crucial that the Church understand the platforms upon which she rests. In a time when the historic doctrinal standards of the Church are being both misunderstood and at times abandoned, the reappearance of these volumes is timely. It is axiomatic that we build the future on the basis of the past, and the future Church can profit greatly by a study of the historic creeds which have been made available by this outstanding reprint.

Kenneth Cain Kinghorn

Communication for the Church, by Raymond W. McLaughlin. Grand Rapids: Zondervan, 1968. 228 pages. \$3.95.

In an introduction to this volume, Dr. Frank E. Gaebelin writes, "While the Church has always had some naturally gifted communicators within its membership, it needs help, especially during this time of kaleidoscopic change, in presenting the Gospel in our pluralistic American society. For it is possible for a Christian to hold a thoroughly evangelical theology and yet not have his witness listened to, let alone understood, because of inept presentation."

Dr. McLaughlin points out ways and means of improving our efforts

to communicate. He comes to his task with eminent qualifications, for not only does he hold earned doctorates in both communication and theology, he is also a teacher of wide experience. Writing for both church leaders and laity, the author discusses basic principles of communication as they are related to the work of the church in general and to biblical evangelical faith in particular.

In a series of probing, penetrating chapters, the author deals with such topics as: *The Will to Communicate*, *The Fundamentals of Communication*, *Barriers to Communication*, *Group Communication*, and *The Power to Communicate*.

Dr. McLaughlin asks, "Do we love more? Do we communicate better? Do we live more selfless lives than those who are not Christians? Christian love, Christian character, Christian communication—these three—they are the stuff of Christian sharing. In the words of our Lord, 'What do ye more than others?'"

Dr. Elwood Murray, formerly Director of the Department of Speech, University of Denver, says: "Dr. McLaughlin is one of the first scholars to bring power from modern communication theory and general semantics to the service of religion in church relationships."

Herbert W. Byrne

The Philosophy of Gordon H. Clark. A Festschrift, by Ronald H. Nash, editor. Philadelphia: Presbyterian and Reformed Publishing Company, 1968. 516 pages. \$9.95.

The evangelical is always heartened when one who has throughout a long and distinguished career maintained a "thorough confidence in the faith once delivered" is honored by the scholarly world in a memorial volume. Professor Clark has combined two major forms of ministry, one in the distinctly Christian college, and one in the secular university. This *Festschrift* embodies typical productions of its honoree and essays in his honor by colleagues who have known and esteemed him over the path of his career of forty years as a professor of philosophy.

A reading of this excellent collection of essays will reveal that Professor Clark's ministry has been marked by several clearly discernible features. First and foremost, he has consistently maintained a high view of the inspiration and authority of the Holy Scriptures. This has qualified all which he has sought to do; he has not only accepted biblical inerrancy,

but has applied this principle as a category for the understanding of the entire spectrum of human learning. Second, he has insisted upon the priority of epistemology over metaphysics. This he did, not to bypass studies into the basic structure of things, but to afford a basis in thought which was the necessary *prius* for the study of things.

Dr. Clark has insisted, ably and for a long time, that one's prior notion of God is determinative for the whole of his thought. It is from this base that he criticizes much of modern philosophical, as well as scientific, thinking. He is never without the awareness of the controlling role of materialism in large segments of contemporary thought, and has never relaxed his efforts to expose the weakness of the materialists' position.

The panel of writers agrees upon the validity of Professor Clark's basic positions. Not all of them agree with his views at the point of some theological details, such as that of human freedom and responsibility, or of his view of the origin and role of the State. But the whole tone of the volume (particularly that part written concerning him) is that in Gordon H. Clark the evangelical world has a dedicated and capable spokesman. We join in tribute to a distinguished colleague and rejoice in the honor accorded him by the publication of this volume.

Harold B. Kuhn

Partners in Preaching: Clergy and Laity in Dialogue, by Reuel L. Howe. New York: Seabury Press, 1967. 127 pages. \$3.50.

Both without and within the Church the pulpit in our day is a much-criticized institution. Not a few consider it outmoded as a means of religious communication. To those who hold to the centrality of the preaching task, these reproaches call for a re-evaluation of the preacher's role.

If this author has little time for those who say that preaching is obsolescent, he does acknowledge that too much of our sermonizing is monological in its concept of communication, that the "performer" image of the preacher throttles his potential power until the preaching becomes locked up in a stereotype. He insists that, to become effective, preaching must be dialogical. Preacher and people are to be partners "in the discernment and proclamation (by word and action) of the Word of God in response to the issues of our day" (p. 5).

From hundreds of tapes of sermon discussion between clergy and

laymen at the Institute for Advanced Pastoral Studies these major criticisms of “conventional” preaching have been garnered: (1) The sermon has too many ideas; it moves too rapidly from one idea to another. (2) There is too much analysis and too little solution. (3) Sermons are too formal, too impersonal. There is a lack of personal urgency. (4) Preachers assume that laymen know more about theology and theological terms than is actually the case. (5) Too many sermons reach a dead end—give no guidance to commitment or action (pp. 26-33). Three suggestions are given for getting started in dialogue preaching: (1) Instruct the laity on their role in sermon participation. (2) Arrange for study and discussion groups on matters of faith and mission. (3) Provide for feedback on preaching by inviting a small group to meet after church to reflect congregational response to the minister’s communication. With regard to (3), an appendix in the book contains the abstract of a sermon preached in a local church, and the transcribed discussion is that of a group of church members who gathered immediately afterwards to comment on the service and the sermon. The reader will find this discussion rather illuminating.

This book heavily underscores a need widespread in today’s pulpit. It should open the eyes of the preacher who only talks, the monologist in the pulpit who does not see or hear. It is, of course, quite possible to overstate the case for dialogue preaching. This “new” emphasis must not be allowed to turn the pulpit into a platform. Moreover, because it is concerned with human problems, preaching must never fail to confront people with God.

James D. Robertson

Hymns and the Faith, by Erik Routley. Grand Rapids: Eerdmans, 1968. 311 pages. \$4.95.

In a day when there appears to be a revived interest in hymnology following a long period of dearth, properly documented hymn commentaries are warmly welcomed by serious church musicians and theologians. Especially is this true when theology assumes its rightful position again as the keystone by which the music structure becomes sound.

Eric Routley, through the companion volume to this one (*Hymns and Human Life*), a definitive book, *Church Music and Theology*, and a score of others, has established himself as an authority in discerning

theological worth of hymns. Less historical and more personal in nature than its predecessors, *Hymns and the Faith* excites imagination, confirms faith and delights with the incisive style typical of the compiler. Forty-nine themes are presented, one hymn for each, and the format follows in very general pattern that of the content of a comprehensive hymnal (without notation, of course) proceeding from universal "Praise," through the attributes of God and Christian experience, to "Praise" in a celestial sense—an "Alpha and Omega."

This reviewer noted that only certain stanzas are selected or omitted as in the case of Wesley's "Love Divine" under "Sanctification" with its "Breathe, O Breathe . . ." stanza conspicuously missing. However, the same stanza is omitted in the Methodist Hymn Book (British), Anglican hymnals and many others. Since this is a case in point, let it be remembered that hymns which have found their way into a wide spectrum of denominational hymnals have done so by virtue of their general strength and have often lost thereby some of the doctrinal genius of the movement which inspired them. It would be impossible to include all hymns in toto, but the thorough student of hymnology will, we trust, be inspired to search for the whole text in many instances.

There is no doubt that the clergy in particular should examine this volume for its enriching possibilities in their own appreciation of subtleties exposed in familiar hymns. These observations include strong and effective sermonic material and might well enliven congregational singing—which in most areas can well afford an enlightened and genuinely "spiritual" touch.

John S. Tremaine

The Modern Tongues Movement, by Robert G. Gromacki. Philadelphia: Presbyterian and Reformed, 1967. 165 pages. \$4.50.

The first half of the twentieth century saw a new rise of tongues speaking in the Pentecostal movement. In the recent decade the phenomenon of speaking in tongues is seen occasionally in the established, historic denominations. The author, who holds a Th.D. from Grace Theological Seminary, seeks to present a "careful study of the modern tongues movement with its historical antecedents." He also offers a study of the biblical phenomenon of tongues and evaluates the current tongues movement in the light of that study.

In his brief historical survey the author concludes "there are no

genuine cases of glossolalia in the post-apostolic era. Speaking in tongues had definitely ceased" (p. 17). He disregards the testimonies of Montanus and Tertullian. He also concludes that any claim of speaking in tongues in the Middle Ages and the Reformation (each period treated in less than a page) is false. Regarding the instances of tongues speaking in the post-Reformation era he states, "It would be difficult to prove that these instances of phenomenon constituted a revival of biblical tongues speaking" (p. 23). His main basis for this rejection is that glossolalia occurred in the unorthodox, cult sects.

Assessing the twentieth century tongues movement, Gromacki asserts that all modern tongues speaking is produced either "satanically, psychologically, or artificially." He categorically announces: "That modern glossolalia is not divinely produced at all will be demonstrated in [my] following chapters" (pp. 49, 50). He sees the New Testament variety of tongues as being a known foreign language. (The author equates the types of glossolalia found in Acts and I Corinthians.) His major thesis is that the gift of tongues has ceased (pp. 139, 140). He does not say whether other spiritual gifts have also ceased.

The book is lacking in scholarly caution, and it abounds in categorical and simplistic statements. Although one may have deep reserves about the modern tongues movement, this book will throw little light on the issue.

Kenneth Cain Kinghorn

Man: The New Humanism, Vol. VI in the series *New Directions in Theology Today*, by Roger L. Shinn. Philadelphia: The Westminster Press, 1968. 207 pages. \$2.25.

Humanism in its best sense (as the attempt to understand man at his most basic level) is always a concern of Christian theology. Perhaps it is in this arena that the major tensions have existed and will continue to exist between theology and secular culture. Professor Shinn develops several themes in relation to the tensions generated today as a result of the vast increase of knowledge in the fields related to human life and human behavior. Underlying his discussion, we believe, is his contention that every form of Christian theology must come to terms with the major contentions of humanism. Even the system of Karl Barth must somehow affirm the dignity of man, even if it does not celebrate that dignity.

The volume affirms that there is emerging a New Humanism in our time, shaped by new attitudes toward the world, a new awareness of the

complexity of the human organism and the human person, and the newer configurations of culture produced by the newer technology. Such a "humanism" will be compelled to protest the depersonalizing of man, the alienation of man from his environment, and the erosion of human freedom—however this might be effected. The approach of the author is broad: he relates his subject to a wide spectrum of disciplines, notably biology, psychology and the social sciences.

The third section relates the humanism which Professor Shinn believes to be emerging to historic "human" problems, particularly as those problems are highlighted by historic theological assertions. His discussion balances optimism (particularly in its social form as formulated by Harvey Cox) and the pessimism which is latent in many strains of today's sociological models. The range of his materials is vast; at the same time, the author seems to succeed admirably in dealing in reasonable depth with representative samples, thus avoiding the tendency sometimes seen toward shallowness. With respect to the question which occurs to every Christian, "What of the supposed perfectibility of man?" the work seems to end indecisively. Professor Shinn seems to suggest that the life of faith is more correctly understood as an attempt to realize oneself through living for others. At best, this seems somewhat less than a complete understanding of the gospel of Grace.

Harold B. Kuhn

The Silent Thousands Suddenly Speak, by Charles E. Blair. Grand Rapids: Zondervan, 1968. 149 pages. \$3.95.

The sermons in this book by the minister of Calvary (Baptist) Temple in Denver, Colorado, are the result of polling three groups of hearers: a local congregation, friends of a daily radio religious broadcast, and viewers of a regular Sunday worship telecast aired over six channels throughout the Rocky Mountain Empire. The groups were asked to submit "the sermon subjects they felt would be most helpful." The more than 5,000 responses were analyzed by a computer. Among the ten topics people wanted to hear about most were these: "Where are we in prophecy?", "What is the formula for a happy home life?", "How can I pray effectively?", "What exactly is salvation?", and "How do I have faith?" It is obvious that the

groups questioned represented a select segment of the population, no doubt church-related people in the main.

The technique used in this experiment makes for life-relatedness in preaching. The man in the pulpit, to be effective, must speak to men's needs. And this is precisely what Dr. Blair does. The young minister will learn from these messages what is meant by "life-centered" preaching.

Biblically based, this preaching is all the time aware of the actual world on which our eyes look. The didactic element is strong, but never tedious. The way is made clear so that "wayfaring men though fools shall not err therein." Truth is frequently illuminated by brief, apt, striking illustrations from a surprising variety of sources, not infrequently from the author's personal observation of life about him. The messages succeed not only in bringing into the open heart-felt concerns of men but they speak to these needs with warmth and understanding.

Life-situation preaching has reason for being only if it be considered a form of approach to the sermon and not the sermon itself. These messages all lead directly to the relevance of the Gospel.

James D. Robertson

What's New In Religion?, by Kenneth Hamilton. Grand Rapids: Eerdmans, 1968. 176 pages. \$3.95.

The word "new" has an almost luminous quality in our time, so that even the theologian seems to feel that he can retain respectability by formulating some new system. Intellectual survival seems to depend upon alliance with some movement claiming novelty. It is therefore an encouraging sign that an incisive thinker prefaces his survey of current theological formulations with a critical analysis of the motif of novelty.

Professor Hamilton, of United College of Winnipeg, notes that it is one thing to explore new frontiers in technological fields, where extension grows inevitably from the discovery of new data, but quite another in fields in which essentials of the human predicament are involved. The problem becomes the more acute in the areas of the "human" societies, including theology. Here novelty may be misleading, for the structures of human values seem not to be subject to the same relativities as technological data.

The question hinges, of course, upon the word "seem"—and our writer is persuaded that when the quest for the new requires disregard

(or contempt) for basic values, tested on the anvil of centuries of moral and spiritual experience, grave dislocations may follow. Hence his words, "All the winds of change blowing around us do not represent the breath of the Spirit of God" (p. 35).

The thesis that they may find their source in "the spirit of the world" underlies Professor Hamilton's critique of the broad spectrum of "new" theological formulations. He seeks the basic concerns behind the words of Bishop Robinson, the "God-is-dead" theologians, the formulators and defenders of "The New Morality," and the apostles of the new forms of secular theology. The luminous quality of such terms as "secular" and "mankind come of age" is recognized as part of a mania for coming to terms with what is, rather than what ought to be.

The volume is a thesaurus of careful and analytical statements concerning not only our present predicament, but also the underlying motives of such controversial writers as Bonhoeffer and Tillich. Professor Hamilton is, in the judgment of this reviewer, a master at sorting out the central from the peripheral in a given writer's works, especially in the case of the ambiguous Bonhoeffer. Perhaps not all will be pleased with the volume. It is uncomfortably clear in its exposé of the current mania upon the part of theologians to avoid any commitment which would be regarded as "outdated" by modern man.

As a critique of the contemporary "overvaluation of newness" it is a refreshing breeze across the theological landscape. As a plea for a return to a "Christian world-view" of durable quality it fills a genuine need. As a handbook for the perplexed in today's theological disarray it has no equal in recent times.

Harold B. Kuhn

Famine—1975! by William and Paul Paddock. Boston: Little, Brown and Company, 1967. 276 pages. \$6.50.

The title indicates clearly what this book is about. The authors contend that by 1975 a disaster of unprecedented magnitude will face the world. Famines, followed by civil disorder, greater than any in history will ravage the undeveloped world.

The Paddock brothers speak with authority out of considerable research and practical experience. Paul served in the U. S. Foreign Service for twenty-one years, in such countries as Indonesia, Morocco, Manchuria

and Laos. William is an experienced agronomist who has worked and traveled extensively in the under-developed nations.

The authors argue that the exploding populations in the hungry nations combined with their static agricultures make famines inevitable within the next decade. The stricken peoples will not be able to pay for all their needed food imports, but will be dependent on the charity of the surplus-grain-producing nations, namely, the United States, Canada, Australia, and Argentina. However, the last three nations named are committed to selling their stocks on the international market to anyone with cash in hand. This leaves the United States as the sole hope of the hungry nations. Yet the United States, even if it cultivates all its land, will not have enough wheat and other foodstuffs to keep alive all the starving. Therefore, the United States will have to decide to which countries it will send food, to which countries it will not.

How is the United States to make this choice? The Paddock brothers contend that the only practical policy is that of "triage," which is used in military medicine on the battlefield. The famine nations will have to be classified as those so seriously wounded that they "can't be saved," the "walking wounded" who can survive without treatment, and those who "can be saved" by immediate care. It will be the staggering responsibility of the American people to make this awesome choice. The reader is immediately shocked at the thought—he asks, "Is this practical? Is this morally right?"—but then he is challenged to arrive at a working alternative.

The authors support their arguments with a good many statistics, quotations, and points of logic that are most difficult to refute. Yet the reader has an inner feeling that perhaps the case is overdrawn, that surely something will avert the impending catastrophe. Recent articles in the newspapers about fantastic new types of rice and wheat which are revolutionizing grain production only add to the reader's inner suspicions. But it is at this point that the authors make their major argument. They contend that modern technology will be "unable to increase food production *in time* to avert the death of tens of millions of people by starvation." Steps should be taken *now* to face the crisis. And it is this very feeling that "something will turn up" to head off the catastrophe that is the most dangerous deterrent to taking the whole situation seriously enough to start making preparations now.

Whether the Paddock brothers are fully correct in all their arguments or not, their thesis is of sufficient importance to warrant all government officials, and all Americans, to study their publication seriously and take adequate action immediately.

John T. Seamands