

Book Reviews

James D. Robertson, PhD., Book Review Editor

The Editorial Committee presents three books by members of the faculty of Asbury Theological Seminary. The authors are Dr. J. Harold Greenlee, Professor of New Testament Language; Dr. J. T. Seamands, John Wesley Beeson Associate Professor of Missions; and Dr. George A. Turner, Professor of Biblical Literature.

Introduction to New Testament Textual Criticism, by J. Harold Greenlee. Grand Rapids: Eerdmans, 1964. 160 pages. \$3.50.

I often wonder what goes on in the mind of the ordinary reader of the English New Testament, when he sees in the margin a textual variant, for example, at Mark 1:1, "Some ancient authorities" (A.R.V. or R.S.V.), or, "Some witnesses" (N.E.B.) "omit the Son of God." Certainly he is not likely to imagine the extensive and complicated underlying process so clearly and compactly presented in the handbook by Asbury's Professor Greenlee, *Introduction to New Testament Textual Criticism*. But curiosity, if nothing more important, might well induce him to make a start under such a guide. Really he should not stop until he has mastered enough Greek to grapple with the process, as Dr. Greenlee's students have done. It may still be true that Greek is studied by more people in Kentucky than in almost any other state of the Union.

To anyone who wishes to be "biblically literate" the facts of textual criticism should not be a closed book. The production in our day of several English translations should have sharpened the readers' interest in their differences and especially in that class of differences which are due to the occasional discrepancy between the Greek manuscripts, early versions, and early quotations (otherwise called witnesses or authorities) on which the translations rest. Professor Greenlee scarcely indicates how very

small a proportion of the words of the original authors are now subject to doubt, though he indicates that those that are debatable do not really involve any significant difference in doctrine. Here is one area of biblical study so free from *odium theologicum* as to transcend the fences between Protestants of sundry extremes and between Catholics and Protestants. Dr. Greenlee's book, so comprehensive and informative, need have no parochial or sectarian clientele.

He takes the reader step by step into a recovery of the process of book writing in early Christianity, its external forms and tools, its transmission by copying and consequent accumulation of thousands of variants, and then on to the more modern effort to unscramble the process of centuries and to get back as nearly as possible to what evangelists and apostles actually wrote.

The book shows the author's familiarity with the latest literature on the subject, the discoveries (like the Bodmer Papyri), and the mature conclusions about what is probable and what is uncertain in the study. The admirable presentation attests the experienced teacher, and the publication shows the meticulous checking of proof reading. The misprints noticed were—as is often the case—chiefly in the index. Even the Greek—another pitfall of printers—is immaculate. I found one error in a breathing on page 83 and that only with the help of a magnifying glass! With such reassurance, one hopes that this field so relevant to "the most important piece of ancient literature" will, with the help of this trustworthy guide, be explored by many readers and students in years to come.

Henry J. Cadbury
Haverford, Penna.

The Supreme Task of the Church, by John T. Seamands. Grand Rapids: Eerdmans, 1964. 126 pages. \$2.95.

The distinguished professor of Missions at Asbury Theological Seminary, burning with the conviction that missions is the reason for the very existence of the church, challenges us in these pages to face up to our responsibility of world evangelism. Never was this appeal more needed than now. The world's exploding population, the rising materialistic spirit among new nations, the re-awakening of old non-Christian cultures and religions, the arrogant march of Communism—these conditions

must be reckoned with, and the contest is not an easy one. Clear thinking and high dedication to the cause of Christian missions is essential. Certainly the church needs to hear the voice of one for whom the Gospel has not lost its ancient thrill, yet one who still speaks with relevance to the modern day.

Dr. Seamands is such a man. He knows his subject. His early life was spent in a missionary home. For twenty years he served as one of the most beloved and effective missionaries in India. And even now, while teaching in the Seminary, he still spends several months each year visiting mission fields of the world, keeping abreast of what is going on, and doing the work of an evangelist. Missions is his life whether he is at home or abroad.

The theme of this book and the life of the author are most intimately related. Dr. E. Stanley Jones aptly expresses this in his Foreword when he writes: "It is not a discourse but a deed. It is vascular; cut it anywhere and it will bleed—bleed with the life blood of its author." Dr. Seamands treats such themes as: "The Great Omission," "The Gospel Versus Religion," and "The New Look in Missions." Perhaps the last sermon, "What India Has Done for Me," explains why he writes as he does; for in his years of missionary service he learned the power of simple faith, the joy of giving, and the meaning of self denial.

In scores of conferences and churches across America, God has been pleased to use these messages to stir thousands with a new vision of the Great Commission. The author writes with the average churchman in mind. Part of the popular appeal of the volume is in the persuasive simplicity of its message. No one can fail to follow the development of thought in each sermon as it progressively unfolds. The illustrations, from personal experience, will for some more than compensate for the price of the book.

Robert E. Coleman

The Gospel of John: An Evangelical Commentary, by George A. Turner and Julius R. Mantey. Grand Rapids: Eerdmans, 1964, 420 pages. \$8.95.

This excellent volume is the third in the New Evangelical Bible Commentary series. (Mark and Acts were printed by Zondervan.) In keeping with the objectives of the set, the book is both exegetical and expository, with proper attention to significant

critical concerns. The work is thoroughly evangelical in spirit, scholarly in method, clear and logical in outline, and broad in scope of treatment. Informative footnotes draw upon sources from both English-speaking and other lands. Large double-column pages of clear type have made possible a full-scale commentary in the old tradition of vastness without sacrificing the readability and conciseness demanded by modern standards. In this respect, the format is like that of *The Interpreters' Bible*.

Dr. Turner, editor-in-chief of the series and professor of English Bible at Asbury Theological Seminary, has brought to this volume the fruit of many years of study and teaching as well as the results of extensive travel and research in Bible lands. Dr. Mantey, professor emeritus of Greek and New Testament at Northern Baptist Theological Seminary, has provided exegetical materials for the book. The product is a rich storehouse of information and inspiration concerning the events, backgrounds, and teachings of the Fourth Gospel and is a most trustworthy and useful guide to its understanding both as a whole and in its various parts.

People of discernment are calling for a commentary of this depth and scope on the whole Bible from the Evangelical, Wesleyan-Arminian approach. Here is a good sample of what can be done if the market will support the great financial investment involved in publication of a book with six to ten times the number of words common to a four or five dollar book—and with the expensive elements required by the technical nature of the material. The future of the commentary series will depend not simply upon the quality of the material (in John, this is assured), but rather upon the willingness of like-minded people to spend a bit more for a new book that meets the real need than would be charged for less satisfactory reprints. This volume is a worthy addition to the great body of literature on the Fourth Gospel and is unexcelled in its field.

Wilber T. Dayton

The Amplified Old Testament, Part One (Genesis to Esther); Part Two (Job to Malachi). Grand Rapids: Zondervan, 1962, 1964. \$4.95 each.

The success of the Amplified New Testament (750,000 printed in four years) has led editor-translator Miss Frances E. Siewart and the publishers to amplify the Old Testament also. This volume follows the same general and rather unique plan of the earlier work on the New Testament—the addition of alternate readings by means of brackets, italics, commas, and the dash.

In the early days of English translations of the Bible, explanatory notes proved to be unsuccessful and were abandoned, largely because they had a sectarian slant. The American Bible Society has consistently stressed the policy of translations “without notes.” Today, however, several annotated Bibles have met with success. The average Bible reader has grown more tolerant.

The reader of this version will find many things helpful and commendable. For instance, the footnotes on Isaiah 14 and Ezekiel 28 make clear why the words addressed to the king of Babylon were sometimes regarded as addressed to Satan. In Joel 2:20 the locusts are described accurately. The interpretation of Isaiah 45:7 on the creation of “evil” is exegetically sound. A sample of the amplification is Hosea 2:20, “You shall know—recognize, be acquainted with, appreciate, give heed to and cherish—the Lord.” Here the verb has been translated in six different ways.

But there are instances when the amplification seems a bit superfluous because repetitious—one does not need to be told repeatedly in the same context that “know” means to “recognize, understand and realize” (Ezek. 20:15,16,20) and the “good” means “suitable” and “pleasing” (Gen. 1:4,10,12,18,21,25). In some places the text has been improved (?), e.g., “grape juice” or “fruit juice” substituted for “wine” (Lam. 2:12; Joel 1:5,10; 2:19,24). A few minor errors of historical or archaeological nature are noticeable such as the statement that Askelon and its adjacent sea-coast are still uninhabited (Zech. 9:3 footnote). Actually Israel is rebuilding the ancient harbor to serve the South Israel and the nearby city of New Askelon. The translator is much interested in prophecy and its fulfillment, often ignoring the fulfillment of some prophecies in the Restoration of the sixth century B.C. (Ezek. 36:10,11; 37:21; Isa. 66:8) and viewing them as fulfilled only in modern Israel. The literal fulfillment of prophecy is often pointed out, sometimes helpfully as in Micah 1:6. Occasionally the literal meaning is allegorized as when the ideal wife of Proverbs “seeks out the wool and flax (of which righteous character is made?) and works with willing

hands to develop it." The note on the four "living creatures" in Ezekiel 1:10 makes no mention of their reappearance in Revelation 4:7 but states that they are symbolic respectively of the Matthew portrait of Christ as King (lion), Mark as servant (ox), Luke as human (man), and John as divine (eagle) in the sequence of Revelation 4:7. Medieval art follows the sequence of Ezekiel: Matthew (man), Mark (lion), Luke (ox), and John (eagle).

In most instances the amplifications are accurate and helpful as when shepherds are called civil leaders (Jer. 23:1) and the branch is interpreted to mean "sprout" or "germ" (Jer. 23:5). Footnotes are generally accurate and helpful to an understanding of the text, as the explanation of "ban" in Numbers 3:38 and the note on the consequences of David's sin (II Sam. 2:11). Unfortunately each verse is printed as a separate paragraph, thus obscuring the natural units of thought.

For the busy reader without access to commentaries, or lacking the time to use them, this version will be readable, instructive, and edifying. All will find the footnotes and interpolations interesting, and often informative.

George A. Turner

The Meaning of Being a Christian, by Harry Emerson Fosdick. New York: Association Press, 1964. 365 pages. \$4.95.

This book embodies the essence of three of Dr. Fosdick's earliest books: *The Meaning of Prayer* (1915), *The Meaning of Service* (1920), and *The Meaning of Faith* (1921). The new volume contains 365 daily meditations so organized as to constitute a study of what it means to be a Christian. Reverence for the person of Christ is not enough. We are Christians not because we endorse His teachings and character, or because we repeat the historic Christian creeds and keep busy as church-members. Being a Christian calls for a sacrificial commitment to Christ that is established in faith, strengthened in prayer, and expressed in service. In reading this volume one realizes that the basic message of Fosdick's early trilogy is still eminently relevant to our day. Both minister and layman will find in these readings a wealth of practical insights on prayer, faith, and service.

James D. Robertson

The Prophets, by Abraham J. Heschel. New York: Harper and Row, 1962. 518 pages. \$6.00.

The stated aim of this book is "to attain an understanding of the prophet through an analysis and description of his consciousness, to relate what came to pass in his life-facing man, being faced by God—as reflected and affirmed in his mind."

It is to be noted, therefore, that the work is a study in religious psychology: The psychology of the prophetic experiences of Israel's great men of God—His servants the prophets. The author has sought to find the characteristics of this experience within the act of God's revelation of His will to the prophets. The prophets are regarded as persons who were in a dynamic interaction with God: Persons who were certain that it was their task to give their people God's view, God's reaction to the existing situation. Dr. Heschel has not sought to pass judgment on the truth of any claim made by the prophet; rather, he has tried to locate and to "reflect the decisive categories or the structural forms of prophetic thinking." He has sought to accomplish his purpose by observation, careful evaluation, and repeated inspection of the data left to us in the prophetic writings. His basic principle has been "to know what we see rather than to see what we know."

The author insists that he who would understand the writings of the prophets must do more than think about them; he must live in them. Their world must be reconstructed as much as possible. The student of the prophets, moreover, must realize that prophecy is an "*exegesis of existence from a divine perspective*." It is "an understanding of an understanding. . . it is exegesis of exegesis."

After a brief description of what the prophets were like, the author presents short but incisive summaries of the life and mission of the prophets: Amos, Hosea, Isaiah, Micah, Jeremiah, Habakkuk, and the so-called "Second Isaiah." He then sets forth in lucid style the Hebrew prophet's concept of history, of chastisement, and of justice, giving full weight to the prophets' pronouncements in the Old Testament.

With chapter twelve, the author begins to discuss his concept of the prophet's understanding of God's relationship to Israel. Utilizing a Greek term, Pathos, in its strictly lexical sense, namely, "a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire" (see Thayer's *Greek-English Lexicon*), Heschel proceeds to outline a theology of pathos which, he says is to be found almost everywhere in the writings of the prophets.

The prophet's theology of pathos portrays a God who loves man and who is greatly concerned for man's welfare. The emotions which the Hebrew prophet relates to God are not unreasoned manifestations, but are deeply rooted in a free act of God to communicate Himself to man and to express His decision to intervene in human affairs through judgment and salvation. Willingness to be related to man personally and intimately is at the very center of God's nature. The prophet understood that pathos, in terms of anger, was not an attribute of God, not essential to His being; rather pathos is a function of God's will, an aspect of God's relationship to rebellious men.

The author compares and contrasts the prophet's concept of a personal God of love and anger with pagan concepts of gods as nature powers or impersonal, universal systems of logic.

The response of the prophet to the self-disclosure of God's concern for man is designated as sympathy, a feeling with another. "The prophet not only hears and apprehends the divine pathos; he is convulsed by it to the depths of his soul." The prophet's sympathy meant that he was in an immediate relationship of fellowship with God; he was actively cooperating with God. Hence sympathy signifies an interaction between persons involving a challenge, an act of dedication, and a condition of tension. In times of tension the prophet's reactions may range from dismay and frustration to full surrender and a sense of spiritual victory. A fundamental characteristic of the prophet's sympathy is that first God contacts and calls him; God speaks and the prophet reacts.

Akin to the author's method of contrasting divine pathos with pagan concepts of God, the concept of sympathy as a characteristic of the prophets' inner life is contrasted with a wide variety of ecstasy, and many kinds of emotional experiences, including psychosis. The uniqueness of the experiences of the Hebrew prophet with God is clearly set forth.

Professor Heschel has provided us with a study of the Hebrew prophet which is of high significance. Actually, the present work is a revision and enlargement of a doctoral dissertation, entitled *Die Prophetie*, written in German about thirty years ago. This reviewer was assigned the task ten years ago of translating and analyzing this original volume as part of his own doctoral dissertation on the prophets. At that time it was his privilege to get acquainted with Professor Heschel, from whom he gained valuable insights relating to his project.

Experience in testing Heschel's theory of pathos and sympathy validates much of claim to truth. However, the reviewer has felt that the underlying philosophical cast of the theory, the

tendency to view the prophet's understanding as basically content and form, provides a framework which is too rigid. To see the prophet's interaction with God in terms of the dynamics of person-to-person relationship, would seem to be much more helpful. To be sure, Heschel clearly has seen that person-to-person action and reaction is the essence of the concepts of pathos and sympathy, but he has failed to elucidate adequately all of the facets of this interaction, though the material for such elucidation is quite abundant in the writings of the prophets. The prayers and dialogues in the first twenty chapters of Jeremiah are especially rich. So also is Hosea.

The author has recognized that the role of the people's rebellion against God is an important factor in the expression of divine displeasure, but the full significance of antipathy as a third dimension in the structure of person-to-person relationships within the covenant is left largely unexplored.

Notwithstanding these shortcomings, the book is of sufficient importance that the student of the Hebrew prophets can hardly afford to neglect it.

G. Herbert Livingston

The New Testament in Plain English, by Charles Kingsley Williams. Grand Rapids: Eerdmans, 1963. 572 pages. \$3.95.

This book is the work of a scholar of long experience as a teacher of English in India and Africa. Professor Williams' subsequent work as General Editor of the Longmans Simplified English Series has brought him fame as an authority on modern English usage. The translation has been made from the Greek text that lies behind the English Revised Version of 1881. It was the writer's intent to expose the meaning of the New Testament to the man in the street. In so doing, he has merited commendation from men like Frank Laubach and Eugene Nida. Vocabulary is restricted as much as possible to the 1500 words of the Interim Report on Vocabulary Selection (London, 1936). A Glossary of such additional words as seemed necessary is provided at the end of the book. The whole makes for greater flexibility than is the case with the *New Testament in Basic English* (1941), which used 900 words. Notwithstanding its limited vocabulary, *The New Testament in Plain English* is a work of dignity, charm, and truth.

James D. Robertson

Introduction to the New Testament, by Everett F. Harrison. Grand Rapids: Eerdmans, 1964. 481 pages. \$5.95.

A profound scholar from Fuller Theological Seminary has produced from a conservative viewpoint the most useable volume on the introduction to the New Testament since Thiessen. Many will find it a happy successor to Thiessen. The book grows out of a quarter of a century of teaching in the field and a broad acquaintance with the sources in English, German, and French, as well as the ancient languages and documents relevant to the field. Each chapter presents enough of the debates of the past century or two to acquaint the student with trends of thought. Ample bibliographies are provided for further investigation.

The book is in five parts, the first four of which occupy less than one-third of the space. First there is a summary of the background of New Testament times in relation to history, institutions, and literature. In turn, the Greek language is analyzed in its New Testament context, the science of textual criticism is treated, and the concept of the canon is discussed in its proper setting. The rest of the volume is devoted to the various books and sections of the New Testament. Here the emphasis is on special introduction or criticism with primary attention given to authorship, date, place, contents, purpose, special problems, and the results of recent study. The treatment furnishes a broad and excellent introduction for a beginner or a useful analysis and summary for one who is acquainted with the field.

It seems impossible, of course, to write a book in the field that serves all equally well. To some, including the present reviewer, the weakest element grows out of the author's acceptance of the priority of Mark. Though Dr. Harrison admits the problems in his view, he is forced to wrest the Synoptic Gospels out of their traditional settings and to date the more Jewish Matthew later than the more Roman Mark. And since there is evidence for dating Mark near the death of Peter, he tends to place the Gospels somewhat later than the ancients affirmed or than recent studies (such as Albright's) would indicate. The repercussions of this view carry through the whole period of the Gospel and Acts writings. Though there is sufficient modern consensus in favor of his opinion to require an awareness of this viewpoint and of its implications, evidence is increasing that the priority of Mark is an unproved and misleading hypothesis. If this be true, it is unfortunate that so learned a conservative has given his support to a position that was introduced on a wave of doubt concerning the equal inspiration and validity of the four Gospels.

Though varying judgments will be formed as to whether the writer has settled the various questions directly on center or to the right or the left of center, Dr. Harrison has certainly produced a most useful volume. A firm loyalty to the Scriptures is coupled with an inquiring mind and an intellectual honesty that dares to cite the evidences on both sides of the questions. The spirit is always fair and constructive. And the reader is free to disagree with the conclusions. Many will welcome this as a text to be adopted. All will find it profitable reading.

Wilber T. Dayton

The Earliest Christian Confessions, by Vernon H. Neufeld. Grand Rapids: Eerdmans, 1963. 167 pages. \$4.00.

This book, Volume V in a series of *New Testament Tools and Studies*, edited by Bruce M. Metzger, is a condensation of a doctoral dissertation at Princeton entitled "The Primitive Christian *Homologia* According to the New Testament." The fuller treatment is exceptionally meaty, with ample documentation and bibliography. It is by nature addressed to those who have some interest and competence in New Testament studies.

By an analysis of literary forms in the New Testament, Mr. Neufeld seeks to arrive at the earliest expressions of the Christian *homologia* or confession. A survey of studies in related areas is followed by an analysis of the cognates and antonyms of the word *homologia*. Exegetical and lexical studies differentiate the concepts of *didache*, *kerygma*, *paradosis*, *martyria*, and *pistis* and lay the foundation for a specific analysis of the open expression of the faith denoted by *homologia*. After a brief examination of the *Shema* and the *one God* confessions of Judaism, the writer, in moving systematically through Paul, John, the Synoptic Gospels and Acts, and the other books of the New Testament, furnishes an illuminating analysis of all passages that reflect an early Christian confession. The final chapter brings the findings together in a summary of the origin, nature, development, and function of the *homologia*.

Among his significant conclusions are the following: 1. The *homologia* was an early form of Christian tradition. 2. Its basic pattern includes two elements: the naming of Jesus and the ascription to Him of an important title or concept. 3. It represents the basic core of the Christian faith. 4. As a distinct form of tradition, it had its place primarily in the life of the early apostolic church, though it had antecedents in the ministry of Jesus and the simple

conviction that the disciples gained by contact with Jesus. 5. Its earliest form was "Jesus is the Christ." 6. An early adaptation, with similar emphasis, was "Jesus is the Son of God." 7. In Paul the stress is on the later and more Gentile confession "Jesus is Lord." 8. The form underwent certain modifications in the expanding church but both elements in the primitive *homologia* remained constant. 9. The *homologia* served the purposes of personal confession of faith, basis for developing creeds, succinct form of proclamation, and a norm of truth in apologetics and polemics.

The book is most timely in its elucidation of the fundamental convictions of the apostles and the earliest Christians. From a historical standpoint, they were closest to the facts which the Gospel proclaims. A study of their reactions to the Jesus of history and of their faith in Him as Lord and Christ is normative. This work is an excellent antidote for much of the superficial and erroneous thinking of our day about the gap between the historical Jesus and the Christ of faith. Here the strength and credibility of the original witness can be examined realistically. The result is a positive note—a Gospel to be confidently proclaimed.

Wilber T. Dayton

A Survey of Syntax in the Hebrew Old Testament, by J. Wash Watts. Grand Rapids: Eerdmans, 1964. 161 pages. \$3.95.

Professor Watts has been an instructor of Hebrew for more than thirty years, mostly at New Orleans Baptist Theological Seminary. He spent six years among the Hebrew-speaking people of Israel. This book is the product of his long and intimate knowledge of the language. It is one of the most thorough treatments of Hebrew syntax done by an American Protestant.

The book is primarily concerned with an accurate and consistent translation of Hebrew verb forms into English. Since Hebrew verbs do not of themselves have clear indicators of tenses or moods, as do English, it is not easy to select the English tense form or mood form which properly conveys the full force of a Hebrew verb in varied syntax structures. Consequently, an analysis of the environment of a Hebrew verb form is essential. Professor Watts has sought to provide such an analysis.

The end result of this kind of an analysis is often quite startling, producing English translations that bring out aspects of the Hebrew verb forms rarely found in popular English versions. This fact is frequently evident in Watts' other volume, *A Distinctive Translation of Genesis*.

The most interesting feature of Watts' book on syntax is his attack on older theories concerning a distinction between a *waw* conjunctive and a *waw* consecutive. Watts says that since this distinction is not supported by the evidence, it is to be rejected.

The older theory maintained that when a *waw* was attached to a Hebrew perfect form of the verb, the perfect form took on the same sense as the preceding, dominant verb. Watts maintains that in such a case the perfect still has a distinctive meaning common to all perfects. He denies that a shift of accent on perfects with the *waw* in any way changes its fundamental sense. He also denies that imperfect forms of a Hebrew verb with a *waw* attached undergo a change to a sense other than that of all Hebrew imperfects.

The position of the author reminds one of the contention of Robert Young a century ago, that the *waw* attached to Hebrew perfects and imperfects did not change their sense fundamentally. Young has passed on to us the results of his position in *A Literal Translation of the Holy Bible*, reprinted by Baker Book House in 1953.

The challenge of this denial of a principle of Hebrew grammar which has been widely accepted in the past is worthy of consideration. It should be carefully tested by students of the Hebrew Old Testament in order to evaluate more fully its worth.

G. H. Livingston

Chapters in the History of New Testament Textual Criticism, by Bruce M. Metzger. *New Testament Tools and Studies IV*, edited by Bruce M. Metzger. Grand Rapids: Eerdmans, 1963. xi plus 165 pages. \$4.00.

The author of this volume, who is also editor of the series, is one of the finest New Testament scholars on the contemporary scene. His work is always fully reliable and carefully documented. The present volume is not a book for beginners in the field of textual criticism, but deals with some special subjects for those who are already well-oriented in this significant area of study. In dealing with these special topics, including certain text-types, the Old Slavonic version of the New Testament, Tatian's Diatessaron, and a survey of contributions from Spanish scholars to New Testament textual criticism, the author has also suggested subjects for investigation and research topics which will be of interest to students in this field.

J. Harold Greenlee

The Measure of A Minister, by Dudley Strain. St. Louis: The Bethany Press, 1964. 128 pages. \$2.50.

This small volume is packed full of healthy advice to the person seeking to fulfill the calling of a parish minister. The value of the book does not lie in its treatment of the spiritual depth of the minister's life but rather in the practical administration of his time and talents. It deals with such matters as ministerial ethics, the parsonage family, managing a church staff, keeping records, and dozens of other down-to-earth situations in a pastor's work.

The author's own distinguished ministry in several pulpits of the Disciples of Christ adds credence and honesty to his treatment of the subject. It was his reputation as an effective pastor that prompted the leaders of his denomination to commission Mr. Strain to write the book.

Young ministers especially will welcome his counsel. Yet even among more experienced men of the cloth, the book might profitably draw attention to some neglected areas of concern. One looking for help in becoming a more effective minister will appreciate the systematic way in which this book deals with many of the problems peculiar to his high calling.

Robert E. Coleman

More Southern Baptist Preaching, compiled and edited by H. C. Brown, Jr. Nashville: Broadman Press, 1964. 165 pages. \$2.95.

A sequel to *Southern Baptist Preaching*, this is another collection of sermons by Baptist pastors and denominational leaders. Each contributor also furnishes a step-by-step account of his method of sermon preparation.

Although the sermons come from within the ranks of a denomination they hold universal appeal. They are in the evangelical tradition and are Biblically grounded and life-centered. But much contemporary preaching needs to recapture something of the joy and the wonder that in New Testament times attended the proclamation of the Gospel. Of course, a significant part of the preacher's task is to expose sin and criticize life, but surely the preacher's chief function is to show where life exists—in its height and breadth and depth. When men come face to face with God in Christ and truth is preached with compassion, the Gospel becomes the power of God unto salvation. We are first of all ministers of the grace of God.

If these sermons do not represent contemporary preaching "at its most effective," they do make clear "the way" and they challenge us to self-examination and to growth. Some of the messages are superior both in content and in homiletical and literary style; others leave some things to be desired. Generally speaking, the volume would be strengthened by more freshness of insight both with regard to Biblical truth and to the human predicament. There is too much laboring of the obvious. In some instances, homiletical arrangement and an expansive literary style suggest the need of more disciplined thinking. In one sermon there is no obvious relationship between the sermon title and outline. In another, the theme is specifically treated only in the last division of the sermon. In our day little defense need be made for using illustrations. Yet where almost half of a sermon consists of illustrations there is not likely to be much progress of thought. The relating of a lengthy anecdote, however apt, is hardly an adequate handling of a "point."

The inclusion of each man's homiletical method is interesting and instructive. Not a man but takes the business of sermon preparation seriously. One always takes a risk, however, in placing in juxtaposition the method and the finished product. For it sometimes happens that the end result hardly justifies the apparently painstaking program of preparation.

James D. Robertson

It Took A Miracle, by Herbert L. Bowdin. Westwood, New Jersey: Revell, 1964. 128 pages. \$2.50.

This is the story of Ford Philpot—the moving account of how a mountain boy from Kentucky, bound by alcoholism at the age of thirty, was rescued by the grace of God in a prayer meeting off the campus of Asbury College to become one of the foremost evangelists of our time.

It is a moving account, told with zest and candor. One might find himself having to wipe a tear from his eye as some of the scenes of Ford's life are flashed across the page—such as the day when he left home without having finished high school. All alone he started walking down the little country road that led out into the big world beyond, not daring to look back at his dear mother standing at the house trying to dry her eyes with her apron. Another time, years later, he had come back to his home town to conduct a revival meeting, and on the last night as the invitation was extended, his father, long disdainful of religion, slowly walked down the aisle to kneel beside his son at the altar of prayer.

It is evident that the author has a strong affection for his subject, and at times it might seem that he overdoes his story because of it. But if such is the case, it would only be natural since the two have been close friends since college days. It was at Herb Bowdin's invitation that Ford preached his first sermon, and it was his idea, too, which led to the production of "The Story," a popular television series featuring Ford Philpot, now appearing on stations from coast to coast.

The latter part of the book deals with the development of the various Philpot ministries. Pastors will be interested in the way his crusade is organized and supported.

Those who might be prone to question the power of the "old time" Gospel will be hard put to explain much of what is described. One could wish that the skeptics of evangelism would read it. The theme of the book, as expressed in the title, is witness to what God can do in making a sinner a new creation in Christ Jesus. It is a testimony to the fact that God is still in the business of working miracles in the transformation of lives.

Robert E. Coleman

The Christian World of C. S. Lewis, by Clyde S. Kilby. Grand Rapids: Eerdmans, 1964. 216 pages. \$4.50.

Now that C. S. Lewis' last volume has been published, it is possible to bring all his works together in an analysis that reveals the pattern and thrust of his literary life. This has been effectively accomplished by the chairman of the department of English at Wheaton College. Dr. Kilby's own insights into religion and life, as well as his rich knowledge of literature, eminently qualify him to expound and criticize the works of Lewis. Those who are not acquainted with Lewis' forty or more volumes will find the present book an excellent summary and a tempting appetizer. And the many Lewis fans will broaden their perspectives and sharpen their insights by following this systematic classification and treatment.

The religious theme that runs through so many of Lewis' works is subtle and disarming at the same time that it is forthright and courageous in declaration of faith. Kilby has preserved and expounded this breath of freshness and genuineness. In so doing, he has uncovered the secret of an amazingly penetrating testimony to Christian faith in a language as clear to the uninitiated and the prejudiced as to the religious traditionalists. None will find much in Lewis or in this exposition of his works to foster pride or to

praise hackneyed ways of saying and doing things. Nor will one's sensibilities always be spared the shock of the unusual or the unpleasant. But the thoughtful Christian will find his faith strengthened and challenged. And the sophisticated unbeliever can hardly avoid being shaken. A new John Bunyan has spoken—this time from the halls of learning.

Wilber T. Dayton

Steps to the Sermon, by H. C. Brown, Jr., H. Gordon Clinard, and Jesse J. Northcutt. Nashville: Broadman Press, 1963. 202 pages. \$4.50.

The opening chapter, "Understanding the Task," effectively sets forth the nature of preaching as God's encounter with man and as God's way of giving life to men. The authors' conviction that preaching is primary in the work of the ministry is arrived at not only in the light of the nature of preaching but in view of the fact that preaching was paramount in the work of the prophets, Christ, and the Apostles. They feel, as did P. T. Forsythe at the beginning of this century, that with preaching, Christianity stands or falls. This first chapter also devotes ten pages to a summary of the history of preaching (an innovation in a text on sermon preparation), a consideration which helps the student to see his task in historical perspective. Subsequent chapters deal with "Discussing the Idea of the Sermon," "Interpreting the Text," "Gathering Material," "Maturing the Idea," and "Formulating the Structure."

There is here, for the most part, much worthwhile information concerning the business of sermon-making. The discussion on handling the text is profitable and simply stated. The chapter on gathering material, however, has to do largely with collecting illustrations. The section on structure would be strengthened if the proposed sixteen methods of developing sermons were reduced to ten or a dozen. As is, the treatment is too often fragmentary. With a reduced number, the theoretic statement of a given method could be implemented with adequate concrete examples in point. The two closing chapters, dealing respectively with the development of style and with the delivery of the sermon, merit careful reading. In the main, here is profitable reading, especially for the beginning preacher.

James D. Robertson

Sons of Anak, The Gospel and the Modern Giants, by David H. C. Read. New York: Scribners, 1964. 208 pages. \$3.95.

The "Sons of Anak," it will be remembered, were the inhabitants of the land the Israelites were destined to enter. Because of the huge stature and the forbidding aspect of these men they were greatly feared by the "people of God." In this book of twenty-six sermons, originally given on the National Radio Pulpit, the Scottish preacher at Madison Avenue Presbyterian Church shows us how under God the modern giants that threaten our existence can be cut down to size.

These messages are refreshingly different, down-to-earth, sane, and rich in encouragement. The preacher has his finger on the pulse of our frustrated, fear-ridden generation and brings us right into the Presence of Him who is able. Vision is clarified, faith is strengthened, and hope is renewed. The sermons should prove to be an antidote to him who is sorely tempted to see God only in the image of man. Dr. Read thinks straight and communicates clearly. His language, pictorial yet unpretentious, illustrates Swift's concept of style: "Proper words in proper places makes the true definition of style." This is a volume one will turn to again and again. The sermons are in the Scottish tradition of Arthur John Gossip and James S. Stewart.

James D. Robertson

Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley. Vol. I. Grand Rapids: Eerdmans, 1964. xl plus 793 pages. \$18.50.

Kittel's *Theologisches Worterbuch zum Neuen Testament* has been in process of publication for a generation. Although the original German work has not yet been completed, it is now being made available in English by Professor Bromiley of Fuller Theological Seminary, who thus again places English-speaking scholars and Bible students in his debt by this undertaking.

As Bromiley states in his Preface, "Written by many scholars over a long period, Kittel contains articles of unequal value and varying out-look," yet this work is of tremendous value in giving extensive and careful studies of virtually every word of the New Testament which has any appreciable theological significance. It thus does not replace a basic Greek lexicon, but rather furnishes

a comprehensive supplement for the most important part of the New Testament vocabulary.

Only after a great deal of study would one be qualified to evaluate comprehensively a work of this magnitude. At the same time, one does not need to endorse everything in the book in order to state that this is a reference work for which the careful student in the field should be most grateful. It is not a book for casual perusal, but the serious reader will find much helpful material. For example, the discussion of the word "sin" (*hamartia*) and its family occupies sixty-seven pages, "apostle" and its family forty-nine pages, and "holy" and its family twenty-seven pages.

It is to be hoped that publication both of the German original and of the English translation of this dictionary will proceed as rapidly as careful work will permit.

J. Harold Greenlee

I Believe In Miracles, by Kathryn Kuhlman. Englewood Cliffs, N. J.: Prentice-Hall, 1962. 206 pages. \$3.50.

This book is devoted to telling the stories of some of the remarkable healings which have taken place in connection with the ministry of Kathryn Kuhlman of Pittsburgh, Pennsylvania. Twenty-one different stories are told, chapter by chapter. The healings deal with such conditions as paralysis, cancer, narcotic addiction, and other conditions, nearly all of which had been given up as hopeless from a medical point of view. In some of the instances described healing was gradual, but in the majority of instances healing was virtually instantaneous. Miss Kuhlman disclaims any power to heal, stating that she is merely an instrument through whom God's power works as He is willing to work through other people.

This book may be startling to those to whom the ministry of supernatural healing is unfamiliar. Such people might do well to read first a book such as Emily Gardiner Neal's *A Reporter Finds God Through Spiritual Healing* (Morehouse-Gorham, 1956. \$3.50) to follow the pilgrimage of one who came from religious skepticism to full faith by personal observation of such healings. The present book, however, is forthright and clear, and will be helpful in strengthening the reader's assurance that God does perform supernatural physical healing.

J. Harold Greenlee

The Preaching of F. W. Robertson, G. E. Doan, Jr., editor. Philadelphia: Fortress Press, 1964. 209 pages. \$2.45.

The Servant of the Word, by H. H. Farmer. Philadelphia: Fortress Press, 1964. 115 pages. \$1.75.

The Care of the Earth, and Other University Sermons, by Joseph Sittler. Philadelphia: Fortress Press, 1964. 149 pages. \$1.90.

These are the first three titles of the Preacher's Paperback Library. Other volumes are in preparation. The entire series will provide reprints of fundamental homiletical studies not presently available, and contemporary studies in areas of primary concern to the preacher. The series is being offered in the hope that it will help promote a revival of the preaching ministry. The consulting editor is Edmund A. Steimle of Union Theological Seminary (N.Y.).

Doan's introductory chapter to the ten sermons by F. W. Robertson, reputedly the most influential preacher in the English language, uncovers new dimensions in this nineteenth century preacher, both with respect to the biblical message and its hearers. Few books have answered the question *Why preach?* with such illumination and force as Farmer's *The Servant of the Word*. Here is the theological undergirding for the preacher's task. In a volume of university sermons, Joseph Sittler (University of Chicago) demonstrates how the gospel can be communicated to the contemporary mind. An introductory chapter discusses university preaching. All three books furnish provocative reading calculated to strengthen a man's pulpit ministry.

James D. Robertson

Slavery, Segregation, and Scripture, by J. Oliver Buswell III. Grand Rapids: Eerdmans, 1964. 101 pages. \$2.95.

The author, assistant professor of Anthropology at Wheaton College (Illinois), here presents as well-documented study of slavery and segregation accompanied by a Christian critique. In the first part of the book he discusses slavery, largely from the standpoint of slaveholders and their defendants. Extensive documentation from the actual words of proponents of slavery helps the reader to gain their perspective. The author's method is to give full expression to the views of those with whom he differs and he does so with a high degree of objectivity. He then points out the contrast between such views and the Christian viewpoint.

The same procedure is followed in the second section dealing with segregation and its protagonists. His background in anthropology enables him to present both scientific and biblical data to substantiate his views. One of the most valuable features of the book is the extensive bibliography, reflecting the patient work of a disciplined researcher. The author's position is against efforts to justify compulsory segregation by pseudo-science and "wresting the Scriptures." Some readers will wish that he had set forth at greater length and with greater force the case for non-discrimination and the Christian concern for equality of opportunity.

George A. Turner