

# Book Reviews

James D. Robertson, Ph.D., Book Review Editor

*The Teaching Task of the Local Church*, Harold Carlton Mason.  
Winona Lake: Light and Life Press, 1959. 214 pages. \$3.75.

The writer of this text speaks out of a long and rich experience as pastor, teacher, and school administrator at the high school, college, and seminary levels. The volume was written to implement the author's *Abiding Values in Christian Education* (Fleming H. Revell Co., 1955), which covers the principles of Christian education. This new book seeks to relate those principles to the practical task of education in the local church.

Beginning chapters provide orientation to the subject. Subsequent chapters discuss such matters as personnel and agencies of the church school, pupil classification, record-keeping, plant and equipment, promotion and publicity, educational evangelism, and the rural church school. The book is compact with practical knowledge, always presented in the context of recent educational developments. The number of topics so carefully treated under the several chapter-headings belies one's first impression of this modest-sized volume. The chapter which discusses church school agencies is replete with information relating to teachers' meetings, departmental organization, the library, vacation and week-day church schools, and camping activities. The book should prove a valuable guide to the conduct of the teaching task of the local church. That which will gratify many a reader is Dr. Mason's loyalty to the Bible as *the Book*.

The author not only knows the subject whereof he speaks; he knows children and young people, who, after all, are to be the ultimate beneficiaries of his labor.

Here is a Christian education textbook with its feet on the ground. It avoids on the one hand the absurdities of an impractical pedagogy based on romantically--conceived notions of teaching; and on the other hand, it escapes the naive spectacle of the teacher, poised for attack with an assortment of sleight-

of-hand tricks and other irrelevant gadgets.

James D. Robertson

*A Reporter Finds God through Spiritual Healing*, by Emily Gardiner Neal. New York: Morehouse-Gorham Company., 1956. 192 pages. \$3.50.

Can a person be instantly healed, by spiritual means, of observable physical and organic afflictions and diseases? This book gives an affirmative answer, documenting cases involving such diverse conditions as cancer, tuberculosis, brain fever, and broken bones in patients from new-born infants to 68 years of age.

The author is no apostle of some sensational "healer." The material from which the book was written is drawn primarily from healing services conducted in Protestant Episcopal churches by clergymen of that denomination. Mrs. Neal, a newspaper reporter and near-agnostic, was an unwilling on-looker at such a service, and two specific cures which she observed shocked her into the investigation--at first intended to "explain" such things--which led the author to a vital faith in Christ and ultimately resulted in this book.

The author devotes relatively little space to healings which could be explained as psychosomatic, although she recognizes the value of such healings; for her aim is to show that God can and does, today, heal physical afflictions by supernatural intervention in response to prayer. This alone is eminent justification for the book. In addition, however, she discusses dispassionately and clearly the factors which are conducive to spiritual healing and the implications of spiritual healing. She strongly emphasizes that healing services should be related to the worship and sacraments of established churches. She makes it clear that spiritual healing is intended by God as a means of bringing people to faith in Christ.

It would appear that the churches ought either to prove this book false or else seriously apply its implications.

J. Harold Greenlee

*Basic Beliefs, An Introductory Guide to Christian Theology*, by Donald E. Demaray. Grand Rapids: Baker Book House, 1958. 140 pages. \$2.00.

In the world of affairs we are living in the century of the common man; in the church--the era of the layman. The dean of the School of Religion of Seattle-Pacific College has made a valuable contribution to that rapidly growing list of religious books for laymen. In *Basic Beliefs*, Dr. Demaray has "stepped down" some of the loftiest truths of our holy Christianity to the language level of the man in the pew. And yet the virility and clarity of his thought and style make the book an appealing "refresher" for those well-informed in doctrinal matters.

In fourteen brief chapters our author moves all the way from arguments for the existence of God to evidences of "last things." Though this *Guide* is definitely doctrinal in content it is designed to shape the life as well as the mind of Christians. The breadth of the author's training is reflected in the way he draws upon both historic and current thought-trends in the Church in order to mark well the path to and through the great centralities of the Bible. The author senses the need of stimulating sound thinking on Biblical truths, and to this end uses a series of well-phrased questions at the end of each chapter to provoke further meditation and discussion upon things spiritual. A selected bibliography on each major doctrine discussed furnishes guidance for further study.

Notwithstanding the merits of this book, this reviewer would point up some things which seem necessary to him for a balanced view of Biblical truth. In treating the "permanence of the *Imago Dei*," Dr. Demaray could have shown that even in this life some men may commit the unpardonable sin which puts them beyond conversion. That state would rob man of his freedom to choose God (pp. 53, 54).

The author declares, "Any honest Christian, however saintly, would readily admit that his experience of 'oneness' with God has been wretchedly incomplete and woefully spasmodic (p. 71)." Does this not absolutize on what most professing Christians might have to confess but what is not universally true of all? This reviewer has met a few saints who have joyfully declared, and that in the presence of those who knew them best, that they have not been "conscious of a break with God" for as long as fifty years. What does the New

Testament mean when it calls for "constantly abiding" in Christ? (John 15; I John 2, 3). At another point Dr. Demaray might have helped the lay reader to keep his line of thought clear by definitely pointing out that it is hereditary sin that is cleansed in entire sanctification, and not just the acquired uncleanness of committed sins.

To some readers a different organization of content might have been beneficial at one basic point. While the Holy Spirit is presented in both His person and work, yet from the chapter titles, His place seems to be more incidental than fundamental. Would it not be more honoring to the Holy Spirit Himself and more helpful to this confused generation to show the Holy Spirit's co-equality with the Father and the Son by devoting a chapter to His person and ministry?

No doubt the simplification of the doctrines handled and the brevity of the volume account for these and any other omissions which might have helped the careful student to have some of his questions more quickly answered.

Evidently intrigued by the penetrating insights yet stylistic simplicities of such writers as C. S. Lewis, Dr. Demaray has striven for and achieved a style and diction that is bound to make this a very usable volume for serious youth and adult study groups.

Delbert R. Rose

*Basic Evangelism*, by C. E. Autrey. Grand Rapids: Zondervan Publishing House, 1959. 183 pages. \$2.95.

The Professor of Evangelism at Southwestern Baptist Theological Seminary has compiled in this volume the basic outline of evangelism as it is taught today in the classroom of the world's largest theological school. Imbued with a warm evangelical spirit, Dr. Autrey sets forth systematically an aggressive program of soul-winning, an emphasis so characteristic of his church denomination.

The whole field of evangelism is treated, particularly from the standpoint of the local church. The emphasis is upon method, although attention is given to the theology, Biblical basis, and motivation for evangelism. Surely this is an ambitious task for a brief volume, and for this reason some areas

of evangelistic activity are given only general reference. Perhaps the treatment of the church revival is the most complete, although even here the discussion calls for some expansion.

Sometimes repetitious but always inspirational, the book is clear in its supreme purpose--that of strengthening the work of soul-winning. Apart from this divine passion to seek and to save the lost, neither the individual Christian nor the Church has any real reason for existence. The pastor who wants to take a refresher course in the main task of the people of God could well profit from reading this book.

Robert E. Coleman

*Evolution and Christian Thought Today*, Russell L. Mixer (ed.). Grand Rapids: Eerdmans, 1959. 238 pages. \$4.50.

With the other works which have appeared on the centenary of the publication of Darwin's *Origin of the Species*, it is fitting that one should appear which is written from the evangelical point of view, dealing with the major questions related to Christian thought at the end of a century. This volume is expressive of the thought and conclusion of thirteen members of the American Scientific Affiliation, the opening essay being a survey and an assessment of the impact of Darwin upon biographical theory, particularly as that theory touches upon points vital to Christian faith.

A review which would seek to characterize in detail the positions held by the several contributors would, of course, require a chapter in itself. The reader whose interest in the subject is vital will desire to make his own survey of the materials. This reviewer found himself delighted with the general reserve with which most of the writers expressed themselves, and with the basic sanity of the several approaches. Some of the chapters are, we dare to venture, beyond the competence of the average reader, being the work of specialists in the areas concerned.

The reader who desires a series of witty diatribes against some caricature of Darwinism will find the book disappointing. The contributors forego the luxury of seeing straw men topple, and of repeating the usual clichés concerning their own or other people's ancestries. It is this sobriety and seriousness which

make the volume so largely of merit. It does not seek to write "Finis" after every area of controversy. It does seek to expose issues and to point to the area or areas in which solutions will be found, if at all, to the multitude of questions raised by a century of biological inquiry for Christian theology.

Harold B. Kuhn

*Evangelical Bible Commentary: The Acts of the Apostles*, by Charles W. Carter and Ralph Earle. Grand Rapids: Zondervan Publishing House, 1959. 435 pages. \$6.95.

Since this is only the second volume to appear in a projected forty volume series it may be well to describe its format. It is similar to the twelve-volume *Interpreter's Bible* (1951-57) in having on each page first a passage in English translation, then exegesis of it, then exposition. It differs in using for text neither the King James nor Revised Standard Version but the American Standard Version of 1901. It frequently cites in the exegesis the other two, usually to disagree with KJV and to agree with RSV. Its general introduction is briefer than in the *Interpreter's Bible*, including for example no discussion of possible sources, of form critical inferences, or of the Greek text. This is contributed by Professor Earle who also provides in the exegesis a careful comment on each significant word, and other detail. Some of this is merely data from the concordance, comparison of views of earlier commentaries, lexica, etc., scriptural sources or parallels.

The exposition is provided by Professor Carter. It indicates the divisions and subdivisions of the text and revels in further numerical analysis which doubtless will be welcomed by some preachers. Much here is simple and direct explanation. To the same writer are due most of the geography--with a flavor of modern color--and the Additional Notes at the end of several chapters, on quite various subjects, some of them simply quoted from other writers. Indeed both editors depend heavily on others as the abundant notes honestly indicate. (Future volumes would do well to use less minute type for the references.) They therefore make available some quite up-to-date information, but not about proselytes of the gate (p. 150). Neither the notes nor the extended bibliographies at the end

cite, I believe, any work not written or translated in English nor do they show the writers' firsthand knowledge of other French or German works. It is a pity that the somewhat revolutionary work in the last three editions of the commentary of Meyer by Haenchen was too recent or too foreign to be used. Perhaps the language limitation is a concession to the lay readers for whom Greek words are also avoided or at least transliterated and translated. The two writers do not overlap each other, and in general the proof reading is well done.

The doctrinal viewpoint is not easy to characterize. Acts is not a theological storm center and the comments here are too simple to be controversial. On matters of introduction the book is apparently as conservative as the editors' conscience permits. According to the flap and foreword, "the series is evangelical in the historical sense, being sympathetic to the principles of the evangelical revival of the 18th century." It evidently admires Adam Clarke among the ancients, and F. F. Bruce "who is probably the leading conservative New Testament scholar in England today" (p. 72), and a member of the Advisory Board, and the author of three recent commentaries on Acts. Evidently there is some resistance to predestination (pp. 40, 191) and extreme dispensationalism (p. 102). The odd selection of topics for additional notes does not betray a special viewpoint. In casting lots it is assumed the early Christians made a mistake though Acts does not say so (p. 22f.), but in the community of goods any suggestion that the disciples were mistaken is rejected (p. 67) because Acts does not say so. Just which of the various conservative groups will find their sympathies and antipathies exactly matched by this volume is too delicate a question for the present reviewers' competence.

Henry J. Cadbury

*Best Sermons* (1959-1960 Protestant edition), G. Paul Butler (ed.). New York: T. Y. Crowell Co., 1959. 304 pages. \$3.95.

After a four-year interim another volume of *Best Sermons* makes its appearance. The forty-two sermons in this edition are from Protestant sources, representing ten American denominations and five European countries. Almost all were preached within the past two years. A glance at the list of

preachers and sermon topics promises much. Most of the men are eminent in their respective denominations. For the first time, laymen are represented.

These messages come to grips with spiritual and social needs of our day. Perhaps there never was a time when the pulpit evidenced greater awareness of contemporary problems than at present. Diagnosis here is excellent. The solution is the Christian faith--unfortunately, in the opinion of some, not always here presented with the forthrightness of the Biblical plan of salvation. Most of the sermons are topical in form, most of them begin with a text. There is a good balance between Biblical and life-situation approaches. Generally speaking the sermons are rich in Biblical reference and insight. The pulpit of today makes wide use of the Bible for illustrative ends. These messages are rich in their variety and aptness of extra-Biblical allusions--literature, history, nature, contemporary thought. Structurally speaking, many of the sermons would serve as models.

This book will be worthwhile to those who seek to learn about the content and style of contemporary preaching, to those who would increase their talent for making the Bible relevant to human need, and to those who would learn better how to adapt to homiletical ends the abundance of material that literature and life affords.

James D. Robertson

*Between the Testaments*, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 132 pages. \$2.95.

The student of the New Testament is here presented with a very convenient account of the important centuries between the Old and the New Testaments. To many Bible students this period of four hundred years is virtually a dark age. It was, however, anything but that; knowledge of the four hundred intervening years is imperative to one who seeks to know the religious, political, and intellectual environment of the New Testament. Indeed, no adequate grasp of the New Testament teaching is possible without a knowledge of this environment. The book is divided into two parts--the Persian period and the Greek period. Both periods lasted approximately two hundred years each. The author, in a concise but readable manner,



summarizes the rise and fall of Persia and the relation of these to the Jews in general. It is interesting to note that on the whole the Persians were favorable to the Jews. The Hellenistic period was marked by hostility to Jewish interests. Circumstances which led to the Hellenistic conquest of Jewish beliefs and the resulting reaction--the Maccabean struggle for independence--are set forth in a clear and interesting manner. The author, who has written a book on the Dead Sea Scrolls, gives appropriate recognition and place to the Qumran community in the Jewish sects of the Christian era. Dr. Pfeiffer, contrary to such writers as Charles Foster Kent and Stewart Perowne, finds little that is admirable in Herod the Great. The volume includes a helpful chronology, an index, and a short bibliography for further study. The book is a convenient manual for one who needs to know this inter-testament background and who lacks time or facilities for the more involved reviews and discussions of the subject. The publishers have placed the material in an attractive format.

George A. Turner

*The Rise and Development of Calvinism*, John H. Bratt (ed.). Grand Rapids: Eerdmans, 1959. 134 pages. \$2.75.

This book, written by four professors at Calvin College in Holland, Michigan, presents a summary of the life and work of John Calvin and traces the main stream of Calvinism through the centuries from Calvin's day to the present. The editor writes the opening chapter on Calvin and the concluding chapter on "The History and Development of Calvinism in America." Other chapters trace the spread of Calvinism in Switzerland, Germany, France, the Netherlands, Scotland, and England. The volume provides a helpful and concise history of a great branch of Protestantism that has made "an incalculable impact on the life of mankind."

Obviously it is written by men who are enthusiastic about John Calvin and who desire an unadulterated Calvinism. For example, it is noted that American liberal theology, which is essentially man-centered and thus "the sworn enemy of theocentric Calvinism," takes the form of "Arminianism, Universalism, Classic Modernism, and Christian Realism (p. 123)." The authors seem to fail to realize that there is

such a thing as an evangelical Arminianism that finds its basis and authority in the Bible.

That Calvinism and its five major points have fallen on hard times is recognized by each contributor. Though achieving high pinnacles of development and influence, for example, in Switzerland, Germany, and France, in each of these areas it "subsequently floundered (p. 60)." Scotland, where the Calvinistic movement claimed such leaders as John Knox and Thomas Chalmers, is only "nominally Calvinistic" today while the vast majority of the people pass the churches by (p. 107). "Today Calvinism is weak in England (p. 110)." In America Calvinism is a "struggling remnant (p. 132)," with only five or six small denominations that are still quite thoroughly imbued with Calvinism. They include the Christian Reformed Church, the Orthodox Presbyterian Church, the Protestant Reformed and the Orthodox Protestant Reformed Churches, the Reformed Presbyterian Church, the Associate Reformed Presbyterian Church, and the Free Magyar Reformed Church.

This reviewer would like to submit that the decline of Calvinism which these writers indicate provides another testimony in history that the whole truth is rarely found in extremes. Though Protestantism is greatly indebted to the life and labors of John Calvin, it is necessary to recognize that his extreme view of an absolute Divine Sovereignty represented an abnormal reaction to Roman Catholicism on the one hand and humanism on the other. The subsequent development of Calvin's view in the famous "Five Points" of Calvinism is the flowering of this extreme and one-sided conception of Divine Sovereignty. While history likewise records extreme reactions to Calvinism, such as Unitarianism and Modernism, it also witnesses to a needed and healthy corrective to both of these extremes in a theological position that takes into consideration a balanced view of Divine Sovereignty and of human responsibility. Wesleyan Arminianism and modified forms of Calvinism are testimonies to such a corrective.

There is a thorough and valuable bibliography at the end of each chapter. For pastors, laymen, and students alike, this volume is valuable as a concise history of Calvinism.

William M. Arnett

*Encyclopedia for Church Group Leaders*, Lee J. Gable (ed.). New York: Association Press, 1959. 633 pages. \$7.95.

The title of this compilation of writings by leaders in the field of Christian education suggests a volume devoted exclusively to group techniques; actually the book covers a rather wide range of additional topics in religious education.

Part I is devoted to theology, the understanding of age groups, and the leader and the group as a team. In Part II various questions concerning Christian nurture are raised, and consideration is given to the aims of Christian education and to the part which the church and home play in the educative process. Bearing on the title of the volume directly are such topics as how group leaders can know the individuals in their groups, knowing what is important about the group process, and how to plan for its use. Part III is devoted to ways of working with church groups, such as leading group discussions and guiding group activities, role playing as a technique in group dynamics, and the use of small groups in "buzz sessions," "the cube plan," and "the dream plan." Included in this part of the book are discussions of story telling, drama, and the use of audio-visual aids. Part IV is given over entirely to organization and administration in religious education, leadership training, evaluation of the educational program, and planning by the teacher.

The primary aim of religious education is given as "trying to help men and women, boys and girls to learn and to follow the teachings of Jesus such as that implied in the two commandments, "Love God," and "Love your neighbor."

The child is to be guided in relation to his church and his home; in his social relationships; in his increasing knowledge and appreciation of the Bible. Juniors are to develop an understanding and appreciation of the teachings and life of Christ, and to accept Him as Savior and Lord and live accordingly. They are to develop an appreciation of the Bible and a desire and ability to participate in the Christian Church. Adults are to increase in their ability to understand and use the Bible, and to interpret it. They should seek to clarify their religious beliefs and to know the peace of absolute conviction and commitment.

Group dynamics is defined as a study of the forces that are at work in groups of people. It is pointed out that group inter-

action can go through a process of growth and maturation similar to that of an individual, finally becoming mature; that the responsibility of the leader in guiding group discussion involves knowledge of the participants in the group activity.

Role-playing in group dynamics is not made so significant as role-playing in the dramatic arts. The Church is rediscovering the arts. The author writes that drama is one of the major forms to be a part of this renaissance in the Church. Christian drama finds its origins and continuing illustration in the life of Jesus. His life is *the* Christian drama because it unfolds the spirit of God taking on flesh and living in the world creatively against the forces that sought to kill it.

The ambitious character of the book is revealed by its twenty-two major divisions which are subdivided into more than one hundred articles dealing with many fields in Christian education. Among the leaders in theology and religious education named as contributors are Harkness, Cummings, Lobingier, Hainer, Sherrill, the Eakins, Snyder, Maves, Bowman, Vieth, Fallaw, Jones, Shields, Herriott and McKibben.

Harold C. Mason

*The Works of John Wesley*, Volume XII. Grand Rapids: Zondervan, 1959. 528 pages. \$3.95.

The reprinting of all the writings of John Wesley, undertaken for the first time in a century by Zondervan, is a distinct contribution to the religious book-output of our generation. The set, projected to consist of fourteen volumes and including a full index, will be a treasure-house of literature for minister or layman.

This twelfth volume in the reprinting of *The Works of John Wesley* composes the many hundreds of personal letters which Mr. Wesley addressed to his numerous friends and associates. Several are written to his mother and father and other members of his immediate family. The letters reveal a wealth of information and a wide interest in many subjects--social, personal, political, scientific, ecclesiastical, and spiritual. They are arranged in a general chronological order and cover most of the lifetime of Wesley.

Howard F. Shipp

*Studies in the Sermon on the Mount*, Vol. I, by Dr. Martyn Lloyd-Jones. Grand Rapids: Eerdmans, 1959. 320 pages. \$4.50.

Thirty expository sermons preached as a series constitute the present volume. Since this reviewer had the opportunity last spring of hearing Dr. Lloyd-Jones in Westminster Chapel, London, he has been watching for something from the pen of this man. Here is expository preaching of our day at its best.

Introductory chapters furnish a general view and analysis of the Sermon on the Mount as a whole. Chapters three through thirteen give a comprehensive and detailed exposition of the Beatitudes. The remaining seventeen chapters deal in like fashion with the rest of the "Sermon."

The entire discourse of our Lord is seen, not as a code of ethics or morals, but as a description of character. It is as though Christ said, "Because you are what you are, this is how you will live." The idea recurs throughout the volume, that to attempt to force social applications of the Sermon on the Mount to meet modern needs is to misunderstand the whole completely. For example, people will select the matter of "turning the other cheek," isolate it from the Sermon, and denounce all forms of war as unchristian. None of these injunctions may be held up to an individual unless that individual is living in a state of grace. What folly, to imagine a man can make himself a Christian. Everything in the "Sermon," the preacher insists, must be understood in the context of the whole; moreover, the order in which a statement comes is important. "Christ did not say things accidentally."

Lloyd-Jones' approach to the Beatitudes is unique: the first three are concerned with our consciousness of need--poverty of spirit, mourning because of our sinfulness, meek as the result of a true understanding of the nature of self; then comes the statement of the satisfaction of our need--they who hunger shall be filled; from then on we are looking at the consequences of that satisfaction: we are merciful, pure in heart, peace-makers. The first Beatitude is regarded as the key to all that follows: poverty of spirit is the fundamental characteristic of the Christian. The author makes a good case for the necessity of *all* Christians manifesting all these "Blessed" characteristics. He makes clear the distinction between these spiritual qualities as they appear in the Christian, the product of grace alone; and as they appear in the unbeliever, the result of natural temper-

ament or biological inheritance.

This preacher's interpretation of the "Sermon" in the light of contemporary needs is thorough, stimulating, and highly relevant. He who plans to bring a series of sermons on this part of the Scripture can hardly afford to neglect the work of this man, who is spoken of as "the greatest expositor of the Word of God in the English world today."

Since sermons are meant to be heard, the author felt that altering or correcting these for publication would rob them of something vital. The messages are published almost as delivered. (They were taken down in shorthand.) If this reviewer has a criticism it relates to the author's expansive style. Like John Wesley, he treats his subject so exhaustively that little is left to challenge the imagination of the reader. Thought progress is sometimes interrupted to clarify at length a subsidiary idea. The style in parts is repetitious, a feature almost unavoidable in the light of the preacher's theory of sermon publication.

James D. Robertson

*The Life and Times of Herod the Great*, by Stewart Perowne. Nashville: Abingdon Press, 1959. 187 pages. \$5.50.

This is one of a two-volume series on the Herod family which was first published in England. This first volume deals with Herod the Great and the world in which he lived. The author served in the British governmental service in various parts of the world, including Palestine. Though he is primarily a statesman, his hobby is history and archaeology. The volume concerns itself with that period of Palestinian history beginning with the Greek epoch, followed by the introduction of Roman influence; it takes up Herod's father, and then the career of Herod himself. While the book is primarily a condensation and systemization of evidence already known, the author brings to his subject matter a rather distinctive contribution contrary to the usual picture of Herod given chiefly through Josephus. This monarch is delineated by Perowne as on the whole a good man. He tends to discredit Josephus' portrayal because the latter was written for Roman consumption. He states that Josephus' work is based mostly upon the last ten years of Herod's life, an admittedly dark period. Herod was afflicted

during this last decade by a dread disease which made him melancholy, fearful, and vengeful. Herod, he maintains, was primarily the politician, secondarily the warrior, and thirdly the builder. His treatment is sympathetic on the whole, even finding some justification for Herod's execution of members of his own household, pointing out that the practice was common at the time, and that they must have merited Herod's anger. The king is pictured as more realistic than most men of his time, comparable to the time of Jeremiah, when the prophet recognized that supremacy of Nebuchadnezzar was inevitable and the Jews must come to terms with him; Herod likewise recognized in his day that this was the day of Roman ascendancy and that the welfare of the Jews lay in accepting this situation. Perowne points out that refusal on the part of the nation to accept Herod's appraisal led to fanatical nationalism and the downfall of the Jewish state. He explains that the favor in which Herod was held by the Caesars was due not to his subtlety, but to his fundamental trustworthiness and general competence.

The author feels that Herod's biggest failure was in his understanding of Judaism. Regarded with jealousy and suspicion by his Arab relatives, and little appreciated by the Jews (because he was an Arab), Herod felt that his own fortunes, and those of the Jews, lay with the Roman power. Even here, however, Perowne is more sympathetic than most biographers of Herod, in that he finds in him some genuine religious concern.

The story is told with sufficient attention to detail to hold the interest of the scholar. It is told also with clarity of diction and with enthusiasm to interest the non-specialist. It gives evidence of close research, in a painstaking attempt to get at the truth. The evidence and the appraisals are presented on a matter-of-fact basis and with the judicious handling of data. As such a volume receives circulation, it will be a boon to students of the New Testament. The volume is enriched by well-chosen pictures which add much to the total view of the period dealt with.

George A. Turner

*The Master's Indwelling*, by Andrew Murray. Grand Rapids: Zondervan Publishing House, 1896. 180 pages. \$2.50.

After having been out of print for many years the reappearance

of this little gem from the mind and heart of Andrew Murray is like a refreshing breeze from another world. The thirteen chapters of this fine devotional are intellectually stimulating as well as spiritually uplifting. The moral impact of the author's meditation should greatly enrich the world of the present generation.

Howard F. Shipps

*Through a Quaker Archway*, Horace Mather Lippincott (ed.). New York: Thomas Yoseloff, 1959. 290 pages. \$6.00.

Much which the average person knows concerning the group of people called Quakers or the Society of Friends has come second-hand, or perhaps through more remote hearsay. Professor Emeritus Horace M. Lippincott has brought together a series of essays by which Quakers from all levels of activity speak for themselves, and in some measure at least for all Friends. The list of contributors includes technicians, educators, philanthropists, social workers, artists, farmers, authors, medical men, an ex-president of our nation, and the man who is currently Vice President of the United States.

It is to be expected that chapters proceeding from writers of such varied backgrounds would offer something less than a unified point of view. There are, however, certain unities in the volume, notable among which are: a high regard for the quietistic development within Quakerism; a strongly humanitarian and (in the best sense) humane approach to religious duty; a preference for a non-standardized type of belief, a high estimate of the role of education in the religious community; and a preference for the unconventional in mode of worship.

One is impressed with the frankness of many of the contributors in their recognition of the existence of foibles within such a group of individualists as Quakers have tended to be. This reviewer read with much interest the chapter under title "A Quaker Approach to the Bible" by his esteemed tutor, Henry J. Cadbury. Professor Cadbury here deals in charming frankness with the manner in which early Friends used the Bible in the same way that other evangelical Protestants employed it. Not all will agree with the manner in which he regards the deviation from this use, in fashion nowadays. Most will welcome his



insistence upon study of the Bible as a whole, rather than by the selection of single strands.

It should be pointed out for the sake of the record, that this volume is mainly expressive of the non-evangelical wing of the Society of Friends, and tends to ignore the existence of those sectors of the Society which are known in the states of North Carolina, Virginia, Ohio, Michigan, Indiana, Illinois, Iowa, Kansas, Nebraska, Colorado, Idaho, Oregon, Washington, California, Oklahoma and Texas as "Yearly Meetings of the Friends Church." Numerically, these "Friends Churches" are significant in the light of the total membership of Quakerism, while their contribution to the religious life of the nation, and to the several areas in which their missionary societies operate, is significant.

Allowing for this omission, this collection of essays provides delightful reading, and the several contributors have "something to say." One gets the impression that Quakers have exerted an influence in the affairs of this nation quite out of proportion to their numerical strength. The causes for this are discernible in the contents of the book: the traditional Quaker emphasis upon personal religious discipline, the concern for *inwardness* as against mere adherence to the modes of religious life, the emphasis upon education within the Society, and the intensely practical quality of the mysticism which has characterized the "quiet people called Friends."

Harold B. Kuhn

*A New Heaven and A New Earth*, by Archibald Hughes. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. 233 pp. \$3.75.

Contemporary interest in "last things" continues to be productive of significant books on "the blessed hope." An Australian minister, ordained by the Plymouth Brethren but widely used by other denominations, has written this challenging volume. Archibald Hughes has served as a lecturer in Wesleyan Bible College in Melbourne and is currently a regular contributor to Australia's foremost Christian newspaper, *New Life*.

This volume is intended to be an introduction to the study of the Second Advent. It carries the reader from the first Messianic promise in Genesis (3:15) to the believer's eternal

inheritance in the New Heaven and the New Earth, portrayed in Revelation 21. This general survey of the whole subject of prophecy "sets the Second Coming of Christ in its vital connections with Biblical revelation as the consummation of God's eternal plans."

Organized in three parts, the book first presents "the Blessed Hope" as the apostolic age conceived it. That Hope in its Old Testament setting and its New Testament fulfillment constitutes the central emphasis of the work. Taking "the Seed" (the Messiah, Christ) as the key to understanding all of God's great purposes, Mr. Hughes treats in well-ordered discussions these topics: the Seed and the Serpent, the Seed of Abraham and Blessing unto all Nations, the Seed and the Kingdom of God, the Seed of David and His Throne, the Church--the House of Christ and the Habitation of God, the New Humanity, and the Eternal Inheritance.

All is interpreted from the amillennial point of view. For Hughes, the millennium began at Pentecost and will end with Christ's personal, bodily return, at which event the New Heaven and the New Earth will be ushered in. In brief, this Gospel Age is witnessing the fulfillment of all scriptural prophecy ever to be fulfilled this side of eternity. We are now in the last dispensation, the closing age of all time.

In Part II, a series of questions are considered, all intended to clarify the amillennial interpretation of Biblical prophecy and to leave no basis for premillennialism, especially the dispensationalism of the Scofield Bible variety. After handling such issues as Daniel's Seventieth Week, a Pre-tribulation Rapture, the "Two Gospels," the Kingdom that John the Baptist and Jesus offered to the Jews, the Judgment Scene of Matthew 25, and the Millennium, the author in Part III briefly concludes his study with a significant relating of the Christian's Hope to his temporal, social responsibilities.

In presenting his interpretation of Biblical prophecy, Mr. Hughes marshals and quotes scriptural portions with a skill seldom surpassed by Biblical scholars. Considering the nature of this study, a most commendable feature is the author's prolific use of Scripture in conjunction with his interpretative statements. With the pertinent words of each passage italicized for ready reference the reader can quickly grasp the revelancy of the Scriptures cited.

This volume will doubtless be used by some as a "clincher"

for the amillennial viewpoint and will remain for some time as a challenge to premillenarianism. However, it leaves some things to be desired by way of treatment of those specific prophecies concerning Israel. Here is another example of holding to the "literal" fulfillment of those prophecies concerning Christ's First Coming, but over-spiritualizing predictions pointing to His Second Coming. Mr. Hughes seemingly cannot conceive of both the literal and spiritual possibilities of the Second-Advent prophecies. No serious reading of this book, however, will leave one content with an unreasoned position relative to our Lord's promised Return.

Delbert R. Rose

*From Eden to Eternity*, by Howard A. Hanke. Grand Rapids: Eerdmans, 1960. 196 pages. \$3.50.

This book is a sequel to Dr. Hanke's *Christ and the Church in the Old Testament* (Zondervan, 1957). It goes beyond the redemptive unity of the Old and New Testaments to a demonstration of the fact that God never has had but one plan of salvation and that it is adequate from creation to eternity.

While this basic idea should be acceptable to all evangelical Christians, every chapter is full of dynamite. The implications cited are often contrary to the accustomed thought patterns of scholars and laymen alike. Here we have the unusual spectacle of a thoroughly evangelical and deeply committed scholar vigorously attacking the "myths" that orthodox theologians have been teaching for centuries.

The first shock to some is the free use of the word "church" from Eden onward. And this is no anachronism. He holds that the church did not begin at Pentecost but at Eden. Prophecy told not of a future Messiah but a present one. The Jehovah of the Old Testament was the Christ. Chronologically precise dispensations are "fanciful." The law was and is perfect and cannot be abolished. Christianity, not Judaism, is the real successor to Pre-Advent Judaism. Modern Judaism is apostate and counterfeit. Sacraments do not change--only the modes (circumcision to baptism). Jesus did not teach a new doctrine or set up a church. He simply fulfilled the old. Moses was a Christian. And it is erroneous to speak of the "Christian

Church" and the "Jewish Church" as though they were two different churches.

Many will disagree with much that is said--at least at first thought. But the book is absorbing and worthy of more than one reading. In the reviewer's opinion, this book is long overdue. He who neglects it does so to his own hurt.

Wilbur T. Dayton

*The Later Herods*, by Stewart Perowne, Abingdon Press. 1959. 232 pages. \$6.50.

It is not easy to make ancient history live. In this second volume on the times of the Herod family, author Perowne has achieved a popularized history which is based on sound scholarship and yet is interesting reading. He is conversant not only with the main primary sources of classical authors, but is also at home with current issues--a fact which gives the book a refreshing relevancy. Almost forty pictures do much to clarify and add interest to the text. Most readers of the New Testament do not have the time or opportunity to become familiar with Josephus and other writers of antiquity, but in this brief compass the author has lifted out the salient points and presented them in an absorbing narrative. His own experience in the British overseas service stands him in good stead as he describes the world under Roman rule. This volume bears on the New Testament history to a greater extent even than does the author's *Herod the Great*. Its careful reading will do much to give a "third dimension" to the reading of the Gospel narratives and the Book of Acts.

George A. Turner

*The Clue to Rome*, by Reginald Kissack. London: Epworth Press, 1959. 108 pages. 2 maps. 8 shillings 6 pence (\$1.20).

"Can seven sovereign little hill communities sink their individualities and become one really worthwhile city?"

The answer to this question, says the author of this unusual little book, gave birth to "The Idea of Rome," whose "essence was uniqueness"--an idea which had geographical, imperial,

and religious implications (pp. 20-21).

Around this "Idea of Rome" Kissack builds an historical survey of Rome, always relating the various periods in the history to relevant points of interest which stand in the city today. The chapter headings suggest the movement of the theme: The Idea of Rome "Formulized," "Evangelized," "Christianized," "Ecclesiasticized," "Spiritualized," and "Nationalized." The volume is therefore neither merely a history nor a street-by-street guide-book (although the Epilogue does outline three or four worthwhile tours of Rome): it is a guide to understanding the present city in the light of the past. (Americans may need to be reminded that "Sta" is the abbreviation of "Santa," the Italian feminine form of "Saint.")

The book is frankly written for Protestant Christians, but with a positive, not an anti-Roman Catholic, point of view. The author, a British Methodist pastor who lives in Rome, writes with a style which is a delight to read. The book will be valued by those who are interested in Rome, and would be a profitable pocket-companion for visitors to the "Eternal City."

J. Harold Greenlee

THE ASBURY SEMINARIAN announces the publication of a new book by Dr. Harold C. Mason, Professor of Christian Education at Asbury Theological Seminary. The volume entitled *The Teaching Task of the Local Church* is reviewed in this issue.

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