

Book Reviews

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

Christians and the State, by John C. Bennett. New York: Scribner's, 1958. 302 pp. \$4.50.

In times like ours when so much of human existence is riddled by ambiguities, the sensitive Christian feels with special keenness the perplexity which betimes grips all men. After all, he is a part of a spiritual society existing within a general society whose aims are diverse from spiritual ideals. The problem is vastly greater in our pluralistic society, in which Protestant and Roman Catholic aims are often as diverse from one another as they both differ from those of secular society. Add to this the recent tragic experience of the rise of National Socialism, and of the phenomenal expansion of Communism.

These problems set the pattern for a volume by Dr. John C. Bennett, Professor of Applied Christianity in Union Theological Seminary (New York), which brings together within one cover a vast amount of meticulous study into the complexities of the Christian's situation in contemporary society. Dr. Bennett deals with his subject under three general divisions: Christian Faith in a Pluralistic Society, the Christian Understanding of the State, and the Relations between Church and State.

The author's approach to his topics is uniformly positive. He is critical of historic Christianity's doctrines of the Fall and of Sin because of what seems to him their negative value judgment, not only upon men as individuals, but upon human institutions. His attitude toward the several elements in our pluralistic society is one of studied fairness. He has the ability to set forth the major known elements in a given discussion, and then to bring in others equally relevant, keeping the reader asking, Why did I not think of that in this connection?

Dr. Bennett writes as one who once expected more of Communism than the cynicism, moral relationsim, and

brutality that it has manifested in the U.S.S.R. and China. His analyses are the more pungent as a result of disillusionment with the course of this movement, especially in the last two decades.

He is uncompromisingly in favor of separation of Church and State, and keenly alert to the tendency implicit in Roman Catholicism to evade the consequences of such separation. His final appeal is for a coherent but indirect influence of Church upon the State, that is, in the influence which follows the impact of the enlightened Christian witness and conscience upon public opinion, and upon the value-systems of the community.

This is a valuable volume, reflecting the mature experience of an author who has passed through the idealistic stage (e.g., of Christian socialism) to the belief in the genuine possibility of achieving social justice within the framework of our present socio-economic system. The work combines in splendid fashion the tasks of informing and of challenging further thought.

Harold B. Kuhn

A Tool In His Hand, by Ann M. Harrison. New York: Friendship Press, 1958. 170 pp. \$2.75.

"In the name of Allah, the Merciful, to the honorable, the esteemed Dr. Harrison," began the letter.

"It has come--an invitation to go into the Nejd!"

Thus, after some years of faithful service on the Arabian coast, Dr. Paul Harrison's medical skill, the "tool in his hand," had opened up the way for the first Christian witness in central Arabia by invitation of King Ibn Saud himself.

Here is a biography which will challenge prospective missionaries to prepare themselves to meet human needs as a means of securing opportunities to present the message of Christ. The story is especially pertinent in view of the prominence of Arabia and the rest of the Middle East in the news of the present day. The experiences of Dr. Harrison's forty years as a medical missionary in this most difficult of fields, the Moslem world, point up the fact that one may not determine whether he is in God's will by counting the number of converts. Our faith is challenged as we see his faith for the gospel in the future of this area.

Even so today, when many missionary doors are closed, the

Christian message can still enter through the missionary who has "a tool in his hand."

Ruth Olney Greenlee

Christianity and World Issues, by T. B. Maston. New York: Macmillan, 1957. 374 pp. \$5.00.

The major social issues of our time receive much attention nowadays. The question of the individual versus the state, or the factors of race relations, the family, economic life, social change, war and peace, and the communist threat, all are discussed, often in varying contexts. Dr. T. B. Maston, who is Professor of Christian Ethics in Southwestern Baptist Seminary, has brought to these issues the essentially evangelical outlook, and in this volume discusses them within a frankly Christian context. Assuming that there is an identifiable Christian social ethic, he brings it to bear upon the 'live' issues of the time.

Certain ideas pervade the book and lend coherence to it. The primary one of these (apart of course from the doctrinal positions characteristic of the Christian faith) is that of the inevitability of tension in human relations, particularly in modern life. In his approach to each of the questions with which he deals, he notes the sources of polarity, the degree to which tensions are inevitable, and the degree to which they may be resolved by the vigorous application of the message of the Evangel to our common life.

The author is a discerning analyst of the problems of our time, and has done a prodigious amount of research in preparation for his work. He adds an extensive and valuable bibliography to a very stimulating book.

Harold B. Kuhn

The Private Letters of Luke, by Roger Lloyd. New York: Channel Press, 1958. 192 pp. \$3.00.

The New Testament sketch of St. Luke is tantalizingly brief, and it is understandable that Christians should seek to round out the picture of his career. Roger Lloyd, Canon of Winchester (England) Cathedral, has endeavored to do just

that, utilizing such data as the New Testament gives concerning Luke, Paul, and Theophilus, together with hints given with reference to lesser-known characters. This volume is a collection of thirty-four letters, such as might have been written by Luke, Silvanus (Silas), James the Elder, Mark, and Theophilus.

The author seeks to throw light upon the career of Luke, beginning with his situation as a physician in Antioch, continuing through his conversion and his contacts with Paul, including his researches preparatory to the writing of his Gospel, and up until the actual penning of the works in the New Testament which bear his name.

Antioch is chosen as the point of departure, partly no doubt because it was here that major issues between Jewish and Gentile Christians arose and had to be ironed out. Of the characters involved as either writers or recipients of letters, only one is not mentioned in the New Testament--Issachar, who is a staunch champion of the Law as binding upon Christians.

The book is written in a fascinating style, and evidently seeks to incorporate nothing which is not harmonious at least with New Testament narratives. It is incisive in its treatment of the mentality of Gentiles when confronted with the emptiness of Roman paganism and with the "strange new message" of the Gospel. Luke and Theophilus are portrayed convincingly; one only wishes that he might possess the actual facts connected with each as he was related to the Christian Church. Lacking these, Canon Lloyd has sketched them as they may well have been. His volume is an absorbing one, highly worth the reading.

Anne W. Kuhn

The Origin and Transmission of the New Testament, by L. D. Twilley. Grand Rapids: William B. Eerdmans. Pp. ix plus 65. \$1.50.

In this small volume of the Pathway Book series a British Baptist pastor has given a brief and lucid description of the development of the Christian Church during the period when the books of the New Testament were being written. The author speaks of the writing of each book of the New Testament as a part of the story, according to his own views of their date; but he also includes special notes indicating the differing

views of other scholars.

The second half of the book is devoted to the story of how the New Testament was handed down through the centuries to the present, and includes a concise and helpful survey of the principles of textual criticism.

This book will be helpful to the minister who has never studied textual criticism; it will also provide for the layman a very readable presentation of the origin and transmission of the New Testament.

J. Harold Greenlee

The Reality of the Church, by Claude Welch. New York: Charles Scribner's Sons, 1957. 254 pp. \$3.95.

Today's theology is in quest of a definition of the Church, and for a more concrete understanding of the relationship existing between the Church as defined in the New Testament and the empirical Church. This volume addresses itself to these two concerns. The writer, in his ontology of the Church, begins with the definition of the Christian community as existing in reponse to God's redemptive call. As such, the Church is one of the multiple institutions of man, and at the same time "described as the people of God, the colony of heaven, the royal priesthood, God's planting, the body of Christ" (p. 21).

Our author traces this polarity in a two-fold direction: first in terms of the paradox of the life of the individual Christian, who both lives in this world, and exists "in Christ"; and second, in terms of the incarnate Christ, who at one and the same time "had no beauty that we should desire him" and walked among men as Emmanuel, the Lord of Glory. He traces a number of current solutions which are proposed to resolve the paradox with which the empirical Church confronts us, with all of her shortcomings, her rigidities, and her power structures.

Significant in this connection is the statement of the writer's point of view. While he recognizes that we must see the Church alongside the other institutions of society, yet he insists that no one will see her with appreciation who does not do so in terms of the "perspective of faith." She is formed around the historical figure of her Lord, is determined in her development by "the peculiar relation of this people to God in Jesus Christ," and conditioned in the ongoing of her life by

her response to the prior initiative of God toward men in the incarnation of Christ.

In short, says Professor Welch, it requires the same "eye of faith" to perceive "the people of God" in the visible institution which we call the Church as it took (and takes) to see the Son of the Living God in the humble man of Nazareth. He preserves our sense of the essential unity of the Church in terms of a very able assertion of the true unity of the Person of the God-Man, in whom God assumed humanity in the self-movement toward our race which we call the Incarnation.

Crucial to our author's discussion is his treatment of "The Church in Sin." No discussion of the question of the relation of the Ideal Church as Christ's Body to the Church involved in the difficulties of our sinful world can be wholly satisfactory. Professor Welch rejects several classical solutions, centering in the assertion frequently made that the Church herself transcends any involvement of her members. His own solution to the problem is in terms of his words, "The life of the Church cannot be understood simply as analogous to the life of Christ; it reflects also the life of Peter, and even of Judas" (p. 126). Again he says (same page), "The dialectic of the holiness and sinfulness of the church derives directly from the dialectic of the life of the Christian man as saint and sinner."

Continuing his analogy of the Church as reflecting both the divine and the human in Christ, he suggests that "The historicity and sociality of the church reflect the humanity of Christ" (p. 135). Now, so long as this is kept in the realm of pure analogy it may be acceptable; but one can foresee those who deny the sinlessness of our Lord as deriving comfort from any literal pressing of this proposition. The author does emphasize over and over that he is speaking only analogically; and his major point is clear, that the Church's existence is basically a teleological existence--that it is an existence which is moving toward a goal toward which the world outside the Church is unknowingly also proceeding, namely, toward the day when "every knee shall bow, and every tongue confess that Christ is Lord."

Chapter VI, entitled "Christ, World, and Church," raises many questions to which no final answer can be given, such as: "Is there salvation outside the Church?" "What is the divinely-intended relation between Church and World?" and "what is the relation between Church and Kingdom?" Professor Welch's answer is always in terms of the perspective of faith,

by which we seek to see that which is not yet. His solutions are usually proposed from the point of view of the empirical Church's involvement in sin, and of her expectation of the day of fulfilment.

The final chapter, under title of "Christ, The Spirit, and The Church," brings to summary that which our author has been seeking to say. He assumes as granted the organic unity of the divine life within the triune God, and the continuing and life-giving ministry of the Holy Spirit. It is through Him that Jesus Christ continues to manifest Himself in the Church. If this be done imperfectly, it is due to the fact that the Church reflects His humanity, and the humanness of the apostolic circle. The sacraments of the Church are "concretely visible, historical means through which Christ gives himself to be present to his Church, as determinate patterns of common life which through the power of the Spirit are lifted up to be instruments for the realization and sustenance of new life in Christ" (pp. 233f). These, together with the continuing ministry of the Word, help the Church to realize the reality of His incarnate life.

Enough has perhaps been said to indicate that this volume is an unusually stimulating attempt at the definition of a reality difficult to pin down. It leaves us with some questions unanswered; it leaves us at times uncertain with respect to precisely who can be really termed a Christian. It leaves us in no doubt concerning the high purposes which our Lord intends to fulfil in the Church, His Body.

Harold B. Kuhn

Handbook of Church Management, by William H. Leach.
Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1958.
504 pp. \$8.00.

Here is the most complete book in print that deals with the organization and administration of Protestant local churches. The publishers, with some exaggeration, claim that this volume is "almost encyclopedic in content" and that "literally nothing is left out."

The broad scope of the contents includes discussion of the nature of executive leadership and the basic problems of church organization and administration including finance,

publicity, working with lay officers, and other important aspects of the supervision of a local congregation. In addition to the primary interests in church management, the author also discusses ministerial etiquette and ethics, worship, "the ministry of marriage," and the pastoral care of the bereaved. The volume includes some material that is not ordinarily included in the general field of church management.

The author's discussion of all these problems is clear and effective. He demonstrates acquaintance with the contemporary principles and practices in administration. In some cases, however, he is too specific. He tells his readers the "right" way to do things when a broader discussion of several methods would be more helpful. The book is strengthened by numerous charts, rating scales, check lists, and illustrations. Many of the chapters furnish excellent bibliographies. The volume has much to offer pastors, for whom it is primarily intended. Lay church leaders will also find it valuable. It will doubtless stand for many years as a basic and definitive work in its field.

W. C. Mavis

Day Is Dawning, (author not named). Philadelphia: Christian Education Press, 1956. 222 pp. \$3.50.

The subtitle of this volume indicates its contents, "The Story of Bishop Otto Dibelius." It is not, in the conventional sense, a biography, but the account of the development, by significant stages, of a Christian statesman. The author is not named; he is a man close enough to the evangelical Bishop of Berlin and Brandenburg to have access to the major events in his life and to many of the documents and proclamations which have issued from his ministry and his church administration.

Great men sometimes show their greatness by almost imperceptible stages; so it has been with Otto Dibelius, who is today the best known and (outside the Red world) the best loved churchman standing in opposition to the communist regime. In this work, biographical sequences give place to crucial events: and in the 78 years of the Bishop's life, many such events have appeared. He has met three great occasions of decision: the first came when he took his place in the line of

Adolf Stoecker, and declined to be a clergyman of the conventional sort, blandly beating the drums for the "squirearchy" which surrounded the Emperor in the closing years of the Second Reich. Otto Dibelius chose rather a nonconforming role--one which took him from the fashionable circles of the Kaisers' Berlin to a parish in Cressen/Oder, and then to Danzig.

The end of World War I found him with his family back in Berlin, where he served as pastor of the Church of the Holy Fount, and ministered to the disillusioned generation. During this period, he marked out the prophetic course (the course of a minority) as a man determined to pursue the spiritual values which would survive the crumbling order. By this time he had attended the Edinburgh Conference of 1910 (thus revisiting the Scotland which he had known as a student some years earlier); he was now confronted with rising marxism among the embittered in his defeated nation. He sought in those days two objectives: first, to confront the neo-pagans of Berlin with the realities of the Christian Evangel; and to build a bridge between his defeated nation and the Western powers. During this time began a series of visits to America, which should come to be so significant for the Christian Church.

With the gathering of the clouds for the Nazi storm, the life of Otto Dibelius entered its second major phase. Shortly after the inauguration of the Third Reich, he was forced from his pastorate and compelled to move his family into a garage apartment in the Steglitz area of Berlin. As a disrobed pastor, he defied the Nazi Minister of Religion by a vigorous program centering in the distribution of mimeographed outlines and directives, these prepared by members of his family in their garage-home. Three times the Nazis imprisoned him during their ill-fated regime; and the end of World War II found him again seeking to find a way by which the Church in a defeated land might serve as a "light in a dark place."

The dismemberment of Germany soon brought him to the third phase of his life: his episcopal responsibility was for churches in the area under Russian occupation and control. It became his lot to shepherd congregations which became increasingly isolated, and increasingly subjected to totalitarian control. Meanwhile, the Bishop was active in establishing contacts with Christians in the West. He was instrumental in the ecumenical movement within Germany, and in its establishment in formal terms of the World Council of Churches.

It has been the privilege of this reviewer to meet Bishop Dibelius upon several occasions in his native Berlin. During these interviews, the struggles through which he has been compelled to go have been recounted in more detail than *Day is Dawning* can give them. Here is a man who has been trained in the crucible of suffering and by immersion in patterns of difficulties almost inconceivable to us. He is a man of rare insight and of boundless ingenuity. This volume gives us documentary insight into his mind and spirit.

One is impressed by his use of Scripture, his pungent analyses of men and movements, and his rare courage. The title *Day is Dawning* seems at first glance somewhat remote from the content of the work. Upon second thought, however, one sees its relevance to the whole thrust of the life of Otto Dibelius. He has labored and suffered to bring a day in which a Church, freed from secular control, should declare herself prophetically and with a ministry of healing and reconciliation. The evangelical Bishop is not primarily concerned with the permanence of human institutions; no one can foresee the future for East Germany. He is concerned that the Church shall be the Church, and that she shall be able to light candles in the darkness of a pagan society. To do this in the face of the secularization of the Church under Red domination is not easy. Here is a man who counts nothing dear to himself that he may shepherd the Church through its present dark night.

A volume so heavily documented with the carefully-pondered public utterances of a descendent of the Teutonic Knights is not always easy reading. This should not, however, deter the thoughtful person who desires to learn how one man, often standing alone, has found the resources of the Word of God sufficient to enable him to weather in succession three storms, and to make him, now in his seventy-ninth year, a key figure in the resistance of the Church to communist pressure. The man Otto Dibelius is in himself a source of profound inspiration. The book *Day is Dawning* is in the best sense a "tract for the times."

Harold B. Kuhn

The Story of the American Negro, by Ina Corinne Brown. New York: Friendship Press, 1957. xi plus 212 pp. Cloth, \$2.75; paper, \$1.25.

This book, first published some years ago and now brought up to date to include recent developments, can be recommended to anyone who sincerely wants to understand the American Negro and his present circumstances. The author surveys a three-hundred-year period, from the beginning of the African slave trade down to current measures seeking to implement or to circumvent the Supreme Court's ruling outlawing racial segregation. The book is written in a commendably dispassionate style, yet the pathos of the very facts thus related often strike to one's heart.

The book's wealth of background and reference information should be welcomed by anyone who comes to grips with the race problem which presses so urgently upon Americans today: the fact that the theory of racial inferiority of Negroes was only a late development (p. 10); how an acceptance of slavery was written into our federal Constitution (pp. 41-42); the changes of attitudes toward slavery as slavery became more profitable; how northern states took away from free Negroes the right to vote (p. 62); and a summary of the Negro's circumstances during the ninety years since his emancipation (pp. 155-156).

Typical of the author's clear perspective is her incisive paragraph giving "the real tragedy of slavery" (p. 56). Likewise valuable are her summary of the hopeful signs at present in the race situation in the United States.

J. Harold Greenlee

Perfectionism, by Benjamin B. Warfield. Philadelphia: Presbyterian and Reformed Publishing Company, 1958. 464 pp.

The present volume is an attractive reprint of the thousand-page study of the subject of perfectionism undertaken by Dr. Warfield about thirty-five years ago. Professor Warfield held the chair of Didactic and Polemic Theology at Princeton from 1887 to 1921 and was known as the leading theological exponent of Calvinism. The publishers are to be commended for making available again some of the more enduring contributions of Dr. Warfield. The editor, Samuel G. Craig, has selected the more relevant sections of a larger study and condensed them in this volume.

In this abridged volume Warfield traces the history of perfectionism in this country to Oberlin, where he finds that Charles G. Finney and his associate, Professor Asa Mahan, played a decisive role in the history of American perfectionism. He attributes the perfectionism of these men not to what they learned from the Scriptures, but rather to Pelagianism in general, and to the "New Divinity" of Hopkins at Yale in particular. While Professor Warfield attributes the modern perfectionism movement to Wesley and his successors, it is remarkable that he pays scant attention to perfectionism in Methodist circles. His attention is confined almost entirely to the perfectionism in the Reformed tradition, both on the Continent and in the United States. Thus he traces it from Oberlin to the Higher Life Movement pioneered by W. E. Boardman in his book entitled *A Higher Christian Life* (published in 1859). From there Warfield follows the perfectionist movement to Germany, where it was known as the Fellowship Movement; it flourished during the latter half of the nineteenth century. Here it built on the foundation of Pietism, which is essentially a reformation of the Reformation, stressing, along with the objective grounds of Atonement, the subject it effects in a renewed life of holy living. The important figure in this phase was H. Pearsall Smith, who had a remarkable influence around 1875 coincident with the influence of the Moody and Sankey revivals. It culminated in the Keswick Movement, which still manifests considerable power. In this latter movement Henry Clay Trumbull and the *Sunday School Times* played a leading role.

Warfield's criticism of perfectionism is that it is unfaithful to the cardinal doctrines of the Reformation; especially is it inadequate in its conception of sin. He defends the traditional Reformed position that perfection is available but not in this life; that the life described in the seventh chapter of Romans is the normal Christian life; that perfectionism draws too much from Pelagianism and is to a large extent a self-salvation. He is restive under the accusation by the perfectionists that the Reformed doctrine is a "miserable sinner" type of Christianity.

Warfield in his criticism of Finney and the revivals of the early nineteenth century, does not exhibit sympathy with the evangelical point of view. He is skeptical of the worth of Finney's work as an evangelist, both as to the methods and the results. The idea of an evangelical conversion, of a true re-

vival among believers, finds scant enthusiasm in Warfield. Much of his criticism of the Perfectionist Movement he describes is justified. His attention is confined entirely to the Reformed tradition where he effectively points out the inconsistency of claiming a perfection in Christ which is never actualized in the life of the believer. He notes that by stressing dependence on Christ, Jellinghaus and others (page 442) in effect denied the possibility of effectual "perfection" in this life. Much of the criticism leveled by Warfield against the Keswick Movement would be shared by the Holiness Movement in the Wesleyan tradition. With the latter, however, Warfield does not concern himself except by way of an occasional background reference.

Those whom Warfield criticizes apparently did not recognize that in a lower sense all Christians are sanctified. In other words, they made little distinction between the initial sanctification experienced by all believers and entire sanctification which some believers profess to have found. The study as a whole reflects a deep interest on the part of Warfield in this general subject. It also reflects deep prejudices against revivalism in general and perfectionism in particular--two things which Warfield feels endanger Reformed theology. As a polemic theologian rather than an exegete, it perhaps is not surprising that Warfield does not more frequently test the theology he is considering in the light of the Scripture. However, when Warfield abandons the role of the polemist and adopts that of the exegete, his views on entire sanctification have much in common with the Wesleyan point of view. This is seen in the appendix to this volume, an exposition of I Thessalonians 5:23, which he entitled "Entire Sanctification." It is also seen in a study of verbs for renewal in a volume by Warfield entitled *Biblical Doctrines* (Oxford University Press, 1929). It might be better if more frequently we became exegets rather than theological combatants. In any case, the appropriate rule for growing Christians is that of quest.

George A. Turner

The Holy Spirit in Your Life, by Andrew W. Blackwood, Jr.
Grand Rapids: Baker Book House, 1957. 169 pp. \$2.50.

The author of this practical volume on the Holy Spirit is

pastor of the Presbyterian Church in West Palm Beach, Florida, and the son of the well-known preacher-teacher-author, Andrew W. Blackwood. He writes from a background of experience in pastorates and in the Naval Reserve chaplaincy. As one might expect from a pastor's approach to the subject, materials are presented in relation to the needs of ordinary church members.

It is the author's conviction that "the Church's outstanding need in our time is to rediscover the Holy Spirit" (p. 15). The earnestness and warmth of his personal concern as a pastor is indicated by a significant paragraph:

Rediscovering the Holy Spirit means far more than dusting off some theological formulae about the third Person of the Holy Trinity. These formulae came into being to give expression, as precise as possible, to soul-shaking experience our fathers had. Sometimes the language that meant much to one generation means little to another. So I am not especially interested in recapturing the religious vocabulary of yesterday. But I am praying instead that the church in our time may have anew the flaming consciousness that God is present, the intense concern for our neighbors, the confidence of God's guidance, the whole-hearted commitment to God's will, and the peace of heart that are implied in the phrase, 'I believe in the Holy Ghost' (p. 23).

There are eleven chapters in all, four of which are devoted to various aspects of the theme, "The Spirit in Salvation." Two chapters give attention to "The Difference Faith Makes" in times of disaster and tension. Materials are presented from the standpoint of a high regard for the Bible as having been written by men who were inspired by the Holy Spirit. The author unhesitatingly affirms the divine personality of the Holy Spirit, who "is God, in all His mystery, power, and love" (p. 16).

This volume will appeal especially to pastors who are interested in presenting this vital truth to their congregations. While its content is not particularly original, the approach is fresh and lively. The book should be valuable not only in helping the preacher grasp the theme more comprehensively, but in furnishing guidance as to the manner in which the various topics may be developed in a pulpit ministry.

There is one novel idea presented by the author, whose

inclusion some will question. In describing the Holy Spirit, it is Blackwood's opinion that "Jesus' word 'she' is far more adequate than our word 'he'" (p. 148). He bases this opinion on two observations: first, that the word for spirit is feminine in the language which Jesus spoke--Aramic, a Hebrew dialect; secondly, on the work of the Spirit, which, says the author, is "creative, intuitive, giving moral strength in times of weakness, bringing order out of confusion, producing beauty, warmth, and love" (p. p48). He regards this as the "feminine component" of reality, to use a phrase of the philosopher F. S. C. Northrop, just as "in human society it is woman who brings life into being, who creates beauty and order, who possesses the warmth of intuitive understanding" (p. 149). Fortunately, this novel idea is limited to the chapter (Chapter 10, "Receiving the Spirit") in which it is presented. Admittedly, human language is limited when we come to speak of God. But to speak of the First and Second Persons of the Trinity with the masculine gender, and the Third Person with the feminine, would not clarify but confuse. As for the author's arguments for the use of the feminine pronoun, it appears to this reviewer that the gender for spirit in Aramaic is no more determinative than is the gender for spirit in Greek (which happens to be neuter). Further, the characteristics and functions which the author regards as feminine are not necessarily so, and be predicated of the "man Christ Jesus." There is no need to make a concession, even unwittingly, to Roman Catholicism with its misplaced and erroneous emphasis on the Virgin Mary, to which the author makes reference in the chapter. It is precisely because of the neglect of a proper stress on the ministry of the Holy Spirit and the mediation of Jesus Christ that Roman Catholicism has sought to fill the vacuum by assigning functions to Mary which in the New Testament and in classical theology are associated with the Holy Spirit.

The present volume, nevertheless, helps to atone for the neglect of an important theme; its use in a practical, down-to-earth ministry should serve to make the Third Person in the Trinity a greater reality to the Christian Church.

William M. Arnett

The Amplified New Testament. Grand Rapids: Zondervan, 1958. 989 pp. \$3.95.

The editorial committee responsible for the preparation of this volume "assiduously examined" in whole or in part twenty-seven translations and versions of the New Testament. Much of the credit for the book is given Frances E. Siewart, who according to the Preface, "spent the major portion of a long life in humble, thorough preparation--translating, collating, and correlating in an amazing display of ability and accomplishment." Publication was made possible by the Lockman Foundation, a California non-profit corporation.

This amplified version of the New Testament seeks to hold to a four-fold purpose: fidelity to the original Greek, grammatical correctness, layman intelligibility, and Christ honoring. Here is both a translation and a commentary--a unique combination for student and layman alike. Several shades of meaning are often supplied for a given word or phrase, with contextual insights added for further clarification. Truth becomes more palpable as difficult passages are rendered in the modern idiom. Some will feel, however, that at times the beautiful, sonorous cadences of the older translations have been wantonly sacrificed, particularly the King James version. One wonders, too, what is gained in clarity and fidelity in the "Lord's Prayer" in addressing deity with "Your" and "Yours" instead of "Thy" and "Thine." A generation blinded by secularism needs every reminder of Him who is altogether "Other."

The various scholars whose translations are used receive careful documentation throughout. Nearly all of the men quoted are of established reputation. The reader will be curious, however, to learn the names of the members of the editorial committee responsible for the project. Likewise, the three scholars who acted as consultants to the committee remain "incommunicado." The volume has the unqualified endorsement of a number of outstanding evangelical leaders.

James D. Robertson

Spirit, Son and Father, by Henry P. Van Dusen. New York: Scribner's, 1958. 180 pp. \$3.50.

The belief that the major tenets of the Christian faith are so closely interwoven with one another that one may approach the study of any one of them by route of another, is the point of departure for a study of the doctrine of the Holy Spirit which will bring up to date the studies of such men as H. Wheeler Robinson, B. L. Streeter, and H. B. Swete. Professor Van Dusen seeks frankly to give an exposition of the Christian faith which will not only begin with the doctrine of the Holy Spirit, but which also will find its other tenets clarified by reference to that doctrine.

Several controlling ideas underlie the volume. One is, that the New Testament doctrine of the Holy Spirit is a lineal descendant of a primitive and non-moral (or even sub-moral) interpretation of "extraordinary phenomena of all kinds, both in physical Nature and in animate Nature..." (p. 36). Another is, that in the gospels, there are no evidences that Jesus Himself made frequent reference to the Holy Spirit. A third is that Christian theology might have taken a much more wholesome turn had the Holy Spirit rather than the Son been identified with the Logos or Word.

Professor Van Dusen attributes the prominent place which the Holy Spirit occupies in the gospels to a reading-back of the central conviction of the early church. Those passages in the synoptics in which our Lord is quoted as mentioning the Spirit are discounted in the following fashion: those which do have parallels elsewhere (e.g., the words "give good gifts" in Matt. 7:11 parallels the mention of the Holy Spirit in Luke 11:13); the parallel passages which do not mention the Spirit are regarded as being "more accurate." The record in the Gospel of John at this point is discounted as historical, and interpreted as being "the interpretation of the Early Church...read back into earlier happenings including His teaching" (p. 61).

Dr. Van Dusen's tracing of the doctrine of the Holy Spirit in Church History centers in the following stated principles: it was central in the message of the early church, and in Paul's thought; it was "captured and imprisoned" by Roman ecclesiasticism; it periodically was released, when it renewed spiritual life; the classic Reformation marked but a temporary release of Him, followed by a re-imprisonment of Him in "Protestant scholasticism"; and He burst forth in new power in the "Radical Reformation" of the sects.

The Conclusion of the volume elaborates the author's

definition of the Holy Spirit--as centering in intimacy and potency--in terms of the priority of the "Trinity of Experience" over the "Trinity of Speculation," with the "Trinity of Revelation" as something of a third term. The outcome of the discussion is that the "Persons" of the trinity represent three aspects of the one God: The term "God the Father" stresses the ultimacy of the divine; "Jesus Christ" reveals the character of God; and "Holy Spirit" indicates the "never-failing availability of God" (pp. 175ff).

What is not altogether clear is, in what respect Professor Van Dusen's conclusions differ from the classical Modalists. It seems to this reviewer that the approach is a bit too subjectivistic. Perhaps this cannot easily be avoided in discussing such an intimate subject as the Holy Spirit. But the volume still leaves unanswered the question, Are we correct in thinking of the trinity as an ontological reality? Or is the doctrine of the tri-unity of God a groping attempt to define human experience of God?

Harold B. Kuhn

The Gospel of Matthew, by David Thomas. Grand Rapids: Baker Book House, 1956. 560 pp. \$3.95.

The aim of the first-mentioned volume of expository sermons is to bring out of Matthew's gospel the "widest truths and highest suggestions for ethical and homiletical purposes." The strong good sense of the author, his insight into the Word, and his homiletical inventiveness, combine to make the book a storehouse of things new and old. He stays close to the Scriptures, and he stays close to human needs. The work is in large part the substance of sermons first spoken from the pulpit and later published in the *Homilist* over a period of almost fourteen years. To him who would learn the art of biblical preaching these discourses will serve as a fine introduction. Their reappearance comes at a time when the pulpit is rediscovering the worth of the Bible.

James D. Robertson

Outline Studies in Acts, by W. H. Griffith Thomas. Grand Rapids: Eerdmans Publishing Co. 1956. 555 pp. \$4.50.

Another collection of carefully-outlined Bible-inspired messages comes from a former principal of Wycliffe Hall, Oxford, a widely-known conservative teacher and preacher. The continuing worth of Thomas' books is suggested by recent American editions of his Devotional Commentaries on Genesis and Romans, and others of his writings. The present volume was prepared for publication by the author's wife, Mrs. Griffith Thomas (d.1953) and their daughter, Mrs. E. H. Gillespie.

The studies are topical, following the divisions of the Acts in the form of biographical data and early church history. The materials, rich and full of practical application, will provide inspiration and guidance for the pastor who would acquaint his people with the message and the persons of this highly significant New Testament record. The style is lucid yet terse, the outlines natural and distinct, the ideas relevant and suggestive.

James D. Robertson

Beyond Conformity, by W. Curry Mavis. Winona Lake: Light and Life Press, 1958. 160 pp. \$2.75.

A distinguished member of the faculty of Asbury Theological Seminary has given to the Christian reading public an incisive interpretation of the current scene, often heralded as a scene in which vital spirituality is being rediscovered. Dr. W. Curry Mavis, Professor of Pastoral Work, uses as a springboard for his analysis the question of the legitimate versus the non-legitimate relationship between Church and World.

In this book the author seeks to answer two questions: (1) What is "conformity"? and (2) What is "beyond conformity"? The answer to the first is given in terms of what the author calls "culture-Christianity"; while to the second it is in terms of "evangelical-Christianity." Most of the book concerns itself with the nature, objectives, principles, and techniques of evangelical Christianity, which in the author's point of view can furnish the only adequate answer to an era of increased religion, a religion of conformity. Following chapters dis-

cussing "Culture-Christianity" and "Evangelical Christianity" respectively, the remaining four chapters present what may be considered to be an extension of the "genius of Evangelical Christianity." This extension is described in terms of Evangelical Christian Life, Evangelical Evangelism, Evangelical Christian Nurture, and Evangelical Cooperation and Union.

The author uses the term "culture-Christianity" not only in alluding to medieval religion, but as indicative of what contemporary religion in America is fast becoming; for in our time "the so-called revival of religion...is not rooted in a deep repentance of sin or a sincere desire to return to God." In fact much of the renewed interest in religion seems to be inspired by "religious sentimentality" or "personal self-aggrandisement" (18). "The church accepts the larger part of this half-Christian and half-pagan culture. What it cannot accept it tolerates...Prevailing culture, in appreciation of the church's latitudinarian spirit, accepts religion...Society accepts the church as it accepts other institutions."

In contrast to this "exterior-institutional" religion, our author sees evangelical Christianity as offering an "interior-personal" religion, the genius of which is personal conversion (a gift from God through Christ, contingent on man's repentance and faith. Evangelical Christianity also emphasizes the importance of man's being filled with the Holy Spirit (Acts 1:8), who is the inner spiritual dynamic motivating the life of victory in service.

Evangelical Christian life goes beyond conformity in several respects: (1) by doing something about social problems, (2) by exercising discipline in meeting requirements for both becoming and remaining a church member, and (3) by retaining the inward spiritual dynamic of the Christian life. Professor Mavis points out that the loss of this dynamic is evidenced by losses in devotional life and Christian witness. Church activities become less and less Christ-centered. There is a gradual weakening in doctrinal beliefs and ethical standards. "Conformity" is past establishing itself.

In this "era of cheap grace" evangelical evangelism must demand that the gospel be preached dangerously, that it be lived daily, and that it be spread abroad through "first-hand witnessing." Evangelism that will transform must denounce sin "which, in turn occasions a sense of guilt," and must also with equal vigor offer "a solution to the sin problem."

Instead of the ecumenicity of culture Christianity which is

here viewed as "under-emphasizing" the evangelical genius and "over-emphasizing" institutionalism, Mavis describes evangelical ecumenicity as accenting spiritual unity before any corporate union.

Readable, challenging, well documented--this book expresses clearly the "Why," "What," and "How" of a better way. Even the reader who does not agree with all the author's views on evangelical Christianity will find much in this discussion which will set him to thinking on "conformity" and "beyond conformity" in Christian experience. The convinced Evangelical will find the volume highly valuable as a guide to understanding the contemporary religious scene. Dr. Mavis has made a significant contribution to the Christian's knowledge of his actual and potential place in today's world.

C. V. Hunter

THE ASBURY SEMINARIAN announces the publication of a new book by Dr. W. Curry Mavis, Professor of Pastoral Work at Asbury Theological Seminary. The volume is entitled *Beyond Conformity*.

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