

Book Reviews

Books reviewed in *THE ASBURY SEMINARIAN* may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

The Epistle to the Hebrews, by Gleason L. Archer, Junior. Grand Rapids: Baker Book House, 1957. 108 pages. \$1.50.

This volume by the professor of Biblical Languages, Fuller Theological Seminary, Pasadena, California, is presented by the publisher as the first in a series of "manuals which are to serve as guides for the study of the Bible" for seminaries, colleges and Bible schools. The book is essentially an analytical outline of the epistle, with accompanying exposition.

The outline of the book is excellent. It reveals a sure grasp of the message of this important treatise, and skill in relating the parts to the whole. The numerous hortatory portions of the letter are included in the main argument so as to make a smoothly unfolding sequence, smoother actually than the letter itself! The author correctly sees that the epistle is divided into two main parts: the superiority of the Mediator and the superiority of the New Covenant, with superiority being the unifying theme of the book. The outline thus serves the very useful purpose of revealing the inner structure of the epistle; it gives perspective, something often lost sight of in Bible study.

The exposition which accompanies and clarifies the outline is concise, incisive, and sound in both doctrine and exegesis. The most difficult chapter of the epistle (chapter two) is treated with considerable exegetical skill. Some may object that the author is too preoccupied with millennialism and with the theory of atonement known as the Federal theory, but it is difficult to find fault with his general grasp of the message of this great anonymous book. Professor Archer's close study of the Greek text is in evidence on every page.

The surprisingly short bibliography is explained by the purpose of the volume--which is, to serve not as a commentary but as a study manual. The brief introduction sets the problems of date, authorship, purpose, etc., in clear perspective.

On the whole, the volume serves its specific objectives admirably. It is not a substitute for a study of the Biblical text but a manual to accompany the study of the Bible itself. For the serious student of this important Bible book it should prove invaluable. It is good to know that we may expect other books

of this nature in "The Shield Bible Study Series." Anything which will promote a direct study of a Bible book should be warmly received. This volume meets a real need.

George A. Turner

Evangelism in a Changing America, by Jesse M. Bader, St. Louis: The Bethany Press, 1957. 192 pages. \$3.00.

Coming from one long associated with the National Council of Churches in America, the book is a very refreshing though less profound appeal for a dynamic evangelism for our day. The author sees evangelism as the first concern of the church, apart from which nothing else has any divine significance. To fulfil this primary concern, Dr. Bader calls upon the church to develop a soul-winning program geared to the twentieth century. His many suggestions as to how it can be done are sensible though lack of more detailed information in actual implementation of these plans limits the practical value of the book. Laymen may appreciate this non-technical purpose, but it is doubtful whether the busy pastor will find it more than stimulating of thought. However, if the book does nothing more than arouse a sleeping disciple to action, it deserves a reading and appreciation among churchmen.

Robert E. Coleman

Jonah—Fact or Fiction? by M. R. DeHaan. Grand Rapids: Zondervan Publishing House, 1957. 168 pages. \$2.50.

This is another very significant volume of Dr. DeHaan's radio messages. It could fittingly be entitled *The Gospel in the Book of Jonah*, for, while pursuing his study of Jonah, the author has succeeded in throwing light on many of the major concepts of Christianity--Substitutionary Sacrifice (Ch. 5), Christian Works (Ch. 8), Eternal Punishment (Ch. 10-13), and Atonement (Ch. 18). The messages have been given arresting titles which lure the reader on through the book.

DeHaan presents a typological study of the book of Jonah, relating the prophet to Jesus. To him the account of Jonah is

as literally true as the account of Jesus, and each must be believed as firmly as the other. "Faith in the literal account of Jonah is indispensable to salvation" (p. 74). He also attempts to make the characteristics of the type binding upon the anti-type. "If Jonah is fiction, so is Christ" (p. 75). In doing this, he creates an interesting explanation of the "three days and nights" which are designated for Jonah's stay in the midst of the fish and Christ's stay in the tomb.

Jonah--Fact or Fiction? is an interesting book and will be a worthwhile addition to the reading experience of any preacher or layman. Dr. DeHaan's ability to find analogies and symbols has filled the book with fresh insights and new meanings. The reader will feel that suddenly the story of Jonah has new significance and greater worth as a part of the Bible. In addition, the messages have a deep practical purpose. Each one makes a close application to the hearts and needs of both the Christian and the unconverted reader--close enough to bring real conviction.

Kenneth W. Burton

Second Thoughts on the Dead Sea Scrolls, by F. F. Bruce. Grand Rapids: Eerdmans, 1956. 144 pages. \$2.50.

This is one of the better volumes on the famous scrolls from Qumran. It is less exhaustive than Burrow's volume, less biased than the writings of Dupont-Somer, and yet gives more than a repetition of earlier scholars. The fact that this introduction to the scrolls appeared relatively late has permitted a clearer perspective and hence is appropriately termed "second thoughts." The author is Professor of Biblical History and Literature in the University of Sheffield and is widely known as a careful, conservative New Testament scholar.

The volume recounts what is now generally known of the discovery of the scrolls in a concise and readable account. The community which produced the scrolls is described with accuracy and good judgment. The chapters dealing with the central ideas of the Qumran library and their relevance to Christianity are the best part of the book. The author shows wide acquaintance with the current literature on Qumran and handles the controverted subjects with precision and clarity. The similarities and contrasts between the Qumran expectations of the Messiah and those of Christianity are handled

with especial competence. The author concludes that the chief difference between the religion of the Qumran Essenes and the early Christians is Jesus Christ!

The person seeking a trustworthy account of the scrolls and of their significance for Christianity will find it in this volume.

George A. Turner

Devotions and Prayers of John Wesley, compiled and edited by Donald E. Demaray. Grand Rapids: Baker Book House, 1957. 109 pages. \$1.50.

This pocket volume is one of a series of little devotional books published by Baker. Previously issued are brief collections of the prayers of Calvin and Luther. The aim of this treatise is "to offer the public helpful devotional material arranged to stimulate leisurely meditation."

Fifty-two devotional units, each comprising a meditation and a prayer, are selected from Wesley's writings; and the whole provides challenging spiritual and mental exercise for the reader. The compiler, an alumnus of Asbury Theological Seminary, is at present associate professor of religion at Seattle Pacific College.

James D. Robertson

The Dead Sea Scriptures, in English Translation, by Theodor H. Gaster. New York: Doubleday, 1956. 350 pages. \$.95.

If I were to buy but one book on the Qumran scrolls it would be this volume. It is a fresh and independent translation of the major scroll fragments published to date by a competent Hebraist. In addition to the translation is a terse and incisive introduction to the scrolls in general and to each individual one translated. Avoiding most of the extreme views expressed by the scholars, the translator sets the problems in proper perspective with a minimum of pleading for his point of view. Dr. Gaster, as professor at Columbia University and Dropsie College, was formerly chief of the Hebraic section of the Library of Congress. The time has come when the layman as

well as the scholar needs to read the documents for himself rather than merely read discussions about them. This opportunity comes as a result of the publication of this book, since more of the scrolls are translated in this volume than in any other volume thus far published.

George A. Turner

Contemporary Evangelical Thought, edited by Carl F. H. Henry. Great Neck, New York: Channel Press, 1957. 320 pages.

The growing number of scholarly productions from the pens of competent, evangelical scholars is an encouraging sign. The book under review is a worthy addition to the basic tools with which an earnest student can properly evaluate the present age.

This book is really an anthology. Major areas of theological and philosophical concern are analyzed and weighed in the balances of the Christian message. The trends and emphases of Old Testament scholarship are discussed by Edward J. Young of Westminster Theological Seminary. Major happenings in the New Testament field are covered by Everett F. Harrison of Fuller Theological Seminary. The professor of theology at Gordon Divinity School, Roger Nicole, comprehensively outlines the major contributions of evangelical scholars in both the Continent and the United States to the study of theology. Dirk Jellema of the Case Institute of Technology provides a survey of contemporary ethics. Apologetics is covered by Gordon H. Clark of Butler University, and education is evaluated by Frank E. Gaebelin, Headmaster of the Stony Brook School. A study of the various attempts to build a philosophy of history is presented by Earle E. Cairns of Wheaton College. Dr. Harold B. Kuhn of Asbury Theological Seminary has a comparable analysis of various philosophies of religion, and the editor, Carl F. H. Henry, seeks to discover the proper relationship which should exist between science and religion. The series closes with an essay on evangelism and preaching by Andrew W. Blackwood.

The contributors tend to agree concerning the following points:

1. Since the turn of the century evangelicals have definitely

been in the background of the intellectual scene, being effective only in evangelism and missions.

2. The liberalism of the early part of the twentieth century has run its course, and new movements such as neo-orthodoxy and existentialism are capturing attention.

3. Within western civilization there is now deep soul-searching and a renewed interest in religious matters. Evangelism is once more coming into the focus of attention.

4. There is a marked resurgence of evangelical scholarship. Important books are appearing in almost every field, written by competent conservative scholars. These are portents of more to come. Evangelicalism has a message and it ought to be proclaimed.

G. Herbert Livingston

The Amazing Dead Sea Scrolls and the Christian Faith, by William S. LaSor. Chicago: Moody Press, 1956. 251 pages. \$3.50.

The Moody Press and Dr. William S. LaSor of Fuller Theological Seminary have done for American readers what is done elsewhere by F. F. Bruce in his *Second Thoughts on the Dead Sea Scrolls*.

Professor LaSor is well qualified for this important task. He is holder of two earned doctorates in biblical languages, and has spent two seasons in the Holy Land. This volume is the outgrowth of his doctoral dissertation at the University of Southern California. After reviewing the story of the discovery and identification of the scrolls he enters into a discussion of their significance for the Christian. Doctrines of the Qumran literature are examined carefully including the doctrines of God, salvation, the Law, the Messiah and eschatology. The light which the scrolls throw on contemporary Judaism and the early Christian church is set forth in the closing chapters of the volume. The author's careful scholarship is in evidence on every page and his insights are the more to be trusted because they reflect the combination of a scholar's exactness and an evangelical Christian's concern for the fundamentals of his faith.

George A. Turner

Revolution in Missions, edited by Blaise Levai. Madras, India: Christian Literature Society, 1957. 300 pages. \$.60.

Revolution in Missions is one of the most recent and most important books on the subject of missions to appear during the last few years. Edited by a missionary of the Church of South India, the book is a symposium on the subject of "The Role of Missions in Present Day India." It is a guide to encourage further study and discussion. No less than thirty-five different church leaders, both national and missionary, ministerial and lay, have contributed to the discussion of the subject. Their opinions and recommendations, presented in a very frank and sincere manner, contribute largely to the value of the book.

Though a variety of opinions are expressed, some of them in direct opposition to each other, certain fundamental conclusions are arrived at as a result of the discussion: (1) Missionaries will always be welcomed by the Indian Church, though in smaller numbers, to maintain its ecumenical outlook and contact with the Church of Christ throughout the world. (2) The Indian Church must be truly independent and free from any outside interference regarding policy or government. (3) Qualified Indian leaders should hold positions of responsibility. Wherever trained personnel is not yet available, immediate steps should be taken to provide the necessary study or training. (4) Missionaries from the West should come only at the invitation of the Indian Church as colleagues to share in the general life and work of the Church. (5) Since the Indian Church assumes its own responsibility, foreign help, including both finances and personnel, should be proportionately decreased.

The book has its weaknesses. One is its redundancy. Some phases of the subject are discussed over and over again. A more careful editing could have avoided this. Again, the value of the book, varying with a writer's ability to comprehend the issue under discussion, is disproportionate. Finally, there is the drawback of having the majority of the contributors from the south of India. A more representative selection of writers, including those from other parts of India and from other denominations, would have been wise.

But in spite of these defects the book should prove rewarding to those interested in the advance of the Church in India, and to all interested in the problems of present-day missions.

John T. Seamands

Life in the Spirit, by J. C. Macaulay. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 112 pages. \$1.50.

This is the kind of book that one is delighted to recommend to pastors and laymen who appreciate a rich biblical content in their reading. As the title and subtitle indicate, a study is made of "Life in the Spirit as Exemplified in the Acts of the Apostles." The author, J. C. Macaulay, who formerly was pastor of the Wheaton Bible Church, Wheaton, Illinois, is now Instructor in Pastoral and Systematic Theology at Moody Bible Institute. A series of articles by Dr. Macaulay based on the general theme of "Life in the Spirit" was published in the Moody Monthly in 1952. Those articles, with some alterations and additions, reappear in the present volume.

Sixteen different topics are discussed, based upon materials gleaned from the Book of Acts, and in several instances the topics are expository studies of various portions of the Book. Each study is preceded by an analytical or homiletical framework which provides a clue to the leading ideas to be presented. For example, chapter five on "The Enlightenment of the Spirit," a study of Acts 2:22-36, is presented as follows: (1) The factual argument (Acts 2:22-24); (2) the biblical argument (Acts 2:25-31); (3) the experiential argument (Acts 2:32-36). Chapter ten, a study of "The Discipline of the Spirit," is based on the record of Ananias and Sapphira in Acts 5:1-11. The material is presented through the following analysis: (1) The sin which provoked the discipline; (2) the severity which marked the discipline; (3) the sanctity which followed the discipline. Other chapters are equally rewarding, each dealing with some phase of the Holy Spirit's activity. The price of the book is modest and its contents will yield rich dividends.

William M. Arnett

The Virgin Mary: The Roman Catholic Marian Doctrine, by Giovanni Miegge, translated by Waldo Smith. London: Lutterworth Press; Toronto: Ryerson Press, 1955. 196 pages. 21s. (American edition: Philadelphia: The Westminster Press, 1956.) 196 pages. \$3.50.

The ever-increasing emphasis upon the Virgin Mary is one of the most important manifestations of Roman Catholicism in our time. The papal pronouncement of the Dogma of the As-

sumption in 1950, the observation of Marian Year in 1954 that commemorated the one hundredth anniversary of the Dogma of the Immaculate Conception, various Marian Congresses throughout the world, the consecration of entire nations to Mary, and a stepped-up tempo in the stress upon the mediation of Mary between God and man, are bold evidences of this development.

The author, Giovanni Miegge, is Professor of Church History at the Waldensian Faculty of Theology in Rome, the theological seminary of the historic Waldensian Church which since the later Middle Ages has maintained its evangelical belief and worship. Professor Miegge's work is a model of controversial writing--sober, judicial, scholarly. The fact that it was written at the very geographical center of the Roman hierarchy adds value to the book.

Miegge develops the theme historically, beginning with a basic study of "Mary in the Gospel," and traces through eight chapters the gradual elaboration of Marian piety from the humble handmaiden of the Scriptures to her present-day exaltation as Queen of Heaven and Co-Redemptress of the human race. Various titles which have been given to Mary as these have appeared more or less chronologically are discussed in their historical development in several chapters, and then evaluated in the light of the Scriptures, as well as in the light of Protestant and Roman Catholic thinking. These chapters are: "The Eternal Virgin," "The Mother of God," "Queen of Heaven," "The Immaculate," "The Compassionate Mother," and "The Co-Redemptress." Concerning twentieth-century Catholicism, Professor Miegge observes:

Catholicism in our time feels itself to be living in an age that in devotion to Mary is second to no other, probably not even those great centuries of mariology, the twelfth and thirteenth. The twentieth century presents, moreover, a doctrinal superiority over that golden age of veneration of Mary. On the one hand, Marian theology through a century of work on it has reached a definiteness and an awareness of itself that the great Marian theologians of the Middle Ages, St. Anselm, St. Bonaventura, and St. Bernard did not attain. On the other hand, the desire to make the laity Mary-conscious has never been served by means so potent or a desire so strong.

The excesses of this Roman development is amply indicated by a short popular catechism, *Chi e Maria*, published in Rome in 1944. Its author, Gabriele M. Roschini, is perhaps the

greatest living specialist in mariology in Italy. Miegge (p. 22) quotes from this catechism as follows:

The divine Maternity raises her to a dizzy height and places her immediately after God in the vast scale of beings, causing her to be a member of the hypostatic order (in the measure that through her and in her the Word is united hypostatically--that is personally--with human nature), an order superior to the order of nature and grace and glory. For this the Fathers and the Scriptures have almost exhausted their resources of language in exalting her without succeeding in giving her the glory that becomes her. Her greatness borders on the infinite.

From the Marian cult, according to Roman Catholic teaching, the most beneficial and exceptional results are expected, not only for the individual, "because the most holy Virgin protects him in life, in death and after death," but also for the family, the Church and for civil society. Indeed, it is not only useful and beneficial, but necessary. Miegge (p. 182) again quotes in point from Roschini:

For the adults who know Mary sufficiently well, such a devotion is morally necessary to attain eternal salvation, so that for one of these who showed himself positively indifferent or refused to venerate Mary and invoke her, it is morally impossible that he be saved.

Miegge's stimulating work indicates the wide gulf which separates contemporary Roman Catholicism from the Christocentric emphasis of the New Testament. The tendency of Mariology is to thrust Christ more and more into the background, and to change the merciful and forgiving Saviour into an awesome Lord and an austere Judge of the world to come. It further demonstrates how vain is the visionary hope of those who yearn for a reunion of Christendom. One wishes that every Protestant clergyman and many thoughtful laymen would read this book. It would not only quicken appreciation for the sufficiency of the grace and mercy of the Lord Jesus Christ, as Professor Miegge so powerfully proclaims from biblical sources, but it would also be a solemn warning to an all-too-often apathetic Protestantism of the aberration of modern Roman Catholic theology and practice from New Testament Christianity.

William M. Arnett

Revivalism and Social Reform by Timothy L. Smith. Abingdon Press: New York, 1957. 253 pages with index. \$4.00.

This well-documented, excitingly new interpretation of mid-nineteenth century American religious history upsets the popular notion that the "social gospel" movement was largely the result of non-spiritual forces at work in society. While not disparaging the material and social conditions of the period which influenced the change of public opinion, the author makes clear that the real humanitarian concern in the country came more from the great holiness revivals than from anything else. Certainly, the oft-repeated charge that revivalistic theology has tended to distract men from the burning social issues of the world is thoroughly repudiated in this book. Citing sources which had heretofore been largely ignored by church historians, Dr. Smith shows that the quest for perfection engendered during the revivals carried with it a compassion which had a practical, ethical application. This healthy spiritual vitality, heightened by the expectation of the millennial kingdom, produced a contagious optimism which could neither retreat before slavery, poverty, and greed nor acquiesce in the presence of denominational narrowness, clerical domination, and unscrupulous dogma. From this tremendous religious ferment, social action was inevitable, as was also a more democratic feeling toward the church, clergy, and doctrine.

In support of this thesis, Timothy L. Smith shows that mass evangelism did not decline in importance after the War of 1812, as many have supposed, but rather increased in significance, particularly in the larger cities. Eventually revival methods were adopted by every major Protestant denomination in the country, and the holiness message gained a wide following in the church, culminating in the great lay revival of 1858 and the year following. The author sees in this yearning for heart purity of the nineteenth century a sort of poor man's counterpart of Emerson's transcendentalist philosophy. Indicative of the same free spirit was a popular reaction against old school Calvinism, which in effect made evangelical Arminianism the practical theology of the day. This was as true of the Presbyterian, Congregational, and Baptist revivalists as of their Methodist brethren.

Many of the conclusions which the author arrives at in this book could have far-reaching ramifications if allowed to pene-

trate some of our prejudices today. For this very reason, many will likely view this work with cautious apprehension. It is doubtful, for example, if the modern religious liberals will enthusiastically accept the facts which reveal the dynamic ethical and social power of the "old fashioned" Gospel. Some staunch Calvinists, of whom I have the greatest respect, may not appreciate the facts which indicate that most revivalists of the period were post-millennial in outlook and strongly addicted to Arminianism, with a bias toward holiness at that. But whatever one's view may be, he has to respect the author's integrity and, I believe, impartiality in reviewing the evidence. The manuscript of this volume was presented for the Ph. D. degree at Harvard University and awarded the Brewer Prize by The American Society of Church History. Among many serious students of history, it is likely to cause a major revision of view in regard to the religious forces at work in moulding the course of American Protestantism.

Robert E. Coleman

The American Sex Revolution, by Pitirim A. Sorokin. Boston: Porter Sargent Publisher, 1956. 186 pages.

For over a quarter of a century the name of Pitirim Sorokin has been associated with the oldest institution of higher learning in the United States. Serving as head of Harvard University's Department of Sociology between 1930 and 1955, and as director of the Harvard Research Center in Creative Altruism, begun in 1949 by the Lilly Foundation, Dr. Sorokin has distinguished himself as one of the world's greatest authorities in social studies. He is a past president of the International Institute of Sociology.

The book under review was written as a result of public demand, after his article on "The Case Against Sex Freedom" appeared in *This Week* magazine, January 3, 1954. So provocative was the article that it was reprinted in several magazines in this country, reproduced in part in many more periodicals, and issued in leaflet form in tens of thousands of copies by a religio-educational organization, and translated and published in many foreign countries. Urged to publish a more-developed version of the article in non-technical style for the intelligent lay-reader, Dr. Sorokin's answer is the book under consideration.

If Americans were to hear that the Atlantic coast line is sinking at the rate of a foot per day, and that the Mississippi river valley is similarly steadily lowering, it ought not to cause more alarm than to learn of what is happening daily in America's moral life. America is in the midst of a sex revolution that is as important as "the most dramatic political or economic upheaval" through which the nation has ever passed. Dr. Sorokin claims that it is "changing the lives of men and women more radically than any other revolution of our time" (pp. 3-4). Since this revolution "drastically affects the lives of millions, deeply disturbs the community, and decisively influences the future of society. . . it deserves as much public attention as any political or economic change" (p. 7).

With startling statistics, this noted professor points out the rapid increase in American life of divorces, desertions, incompatibility in marriages, promiscuity and sex addiction. He shows that the changed views on sex behavior are largely due to a revaluation of the previously held standards of western man. "The sex drive is now declared to be the most vital mainspring of human behavior. In the name of science, its fullest satisfaction is urged as a necessary condition of man's health and happiness. Sex inhibitions are viewed as the main source of frustrations, mental and physical illness and criminality. Sexual chastity is ridiculed as a prudish superstition. Nuptial loyalty is stigmatized as an antiquated hypocrisy. . . Sexual profligacy and prowess are proudly glamorized" (p. 17).

The full reaches of this revolution are further evidenced by a survey of current trends in literature, in painting and sculpturing, in music, in stage, movies, television and radio, in the popular press and advertising appeals, in science, ethics, religion, law and political life--in the total cultural moods and movements of the times.

The question, "What are the effects of sex indulgence in the individual and his associates?" is clearly answered by the studies Sorokin has made of the whole history of western civilization. In examining the effects of sexual debauchery upon health and longevity, upon mental health, upon moral integrity, upon creativity and personal happiness, and upon family life, Sorokin presents an alarming picture of what to expect in the future sexualization of American life. By overwhelming evidence he shows that Christianity's emphasis upon chastity and fidelity in the marriage relationship has created the highest cultural standards and values known to man.

This famous sociologist sounds like an evangelist in his sixth chapter entitled "America at the Crossroads." While our na-

tion has generally been alert to the dangers threatening her well-being, she seems oblivious to the "dangerous listless drift" toward the "grim consequences of an overdeveloped sex freedom" (p. 131). Like most peoples and leaders of decaying societies, America's leaders seem unaware of their "cancerous sickness" at this hour (p. 151).

Through the mass-communication media of our day, notably television, increasing sex obsession and sex permeation have gripped American life. Dr. Sorokin deplures the fact that television is now "bringing into millions of our homes the erotically charged, alcoholic atmosphere of night clubs, ugly commercials, and endless murder-and-sex plays. If the majority of our movies concerned the upper region of the moral and social sewers, the bulk of television programs and commercials would sink us into the filth. No wonder that many of us, after being immersed in this muck, come out of it feeling physically, morally and mentally dirty. Some of us can and do cleanse ourselves promptly. Other less fortunate television viewers often lose even the very desire to re-establish their sanity, and remain contaminated by the poisons" (pp. 32-33).

But has America drifted too far toward sex anarchy to recover herself? The noted scholar thinks not. There are definite steps that can yet be taken to return from the prevailing sex-craze of our generation. The author offers corrective teachings, timely advice, and challenging ideals by which America can chart her way back to morality, creativity and happiness.

To some, Sorokin's appraisal may appear unduly severe and pessimistic, but even if his assertions, based upon his comprehensive studies, are but approximations of our national condition, they ought to alarm us and generate some kind of individual and concerted action to stem the rising tide of this debasing sexualization that is invading every area of modern life.

Perhaps one of the greatest weaknesses of this study is the famous scholar's little faith in the power of mass evangelism and personal conversions. He seems not to have fully measured the potential of a truly spiritual revival such as the Evangelical Awakening of the Eighteenth Century. But on the whole here is a realistic appraisal of our society's moral condition which ought to be read by every preacher, teacher, civic leader and well-informed parent.

In But Not of the World, by Robert W. Spike. New York: Association Press, 1957. 110 pp. \$2.00.

Written by request of and published for the Interseminary Committee of the National Council of Churches, this volume was the study book for seminarians who attended the Fourth Triennial Conference of the Interseminary Movement held this past summer at Oberlin College. After serving a downtown New York City church, Dr. Spike, author of this volume, became director of the Department of Evangelism of the Congregational Christian Churches. Having been trained at Colgate-Rochester Divinity School, Union Theological Seminary and Columbia University, Dr. Spike brought to his writing task a disciplined mind as well as a pastor-evangelist's concern for the Christian Church.

The author's methodology is fresh and stimulating. He has dramatically highlighted "the tension between theology and practice in the local church" in each of the five chapters. He begins each chapter with an episode from life which embodies the issues to be discussed. The doctrinal implications in each selected life situation are then summarized and viewed in the light of the contemporary cultural climate within which Christian faith must exist and express itself. Each chapter closes with a portrayal of the "desirable practice in the local church" in the light of the Church's heritage and destiny.

Chapter one asks and attempts to answer the question, How does the Church (as a community of believers) differ from a social club or lodge? Chapter two inquires and proposes a reply to the query, How can the Church (as the body of Christ) make significant use of traditions without becoming static and archaic? Chapter three considers, How can the doctrine of the Word of God be applied and put into practice in the local church? Chapter four investigates whether or not there is salvation outside of the Church, and what are to be the proper goals of evangelism. Chapter five considers the kingdom of God and how the Church is related to it.

In the light of the vigorous ecumenical thrust of modern Protestantism and the sub-christian, if not antichristian, standards of the prevailing culture of our times, Dr. Spike has both disturbed and challenged every sector of the Protestant Church that frankly faces the trends of the hour. This author is far from satisfied with things as they are, and yet he

does not leave the Church in the valley of despair. He sees the kingdom of God as that which is now in process of realization through the Church but which is yet to be fully, finally sovereign over all the creation, and that within history.

While this volume stabs us wide awake through its thrusts into the culturally-conditioned heart of the modern Church, it is probably too theologically eclectic to produce a crusading ministry for Christ and His Church. It is not sufficiently definitive in its doctrines of the Word of God, of salvation and of the kingdom of God, to meet and conquer the sinister ideologies which are so militantly moving across the world today in their attempted overthrow of "the faith once for all delivered unto the saints." It is a book too valuable to neglect for its diagnosis of our present condition, but not thoroughgoing enough to effect the necessary remedy for a sickly Church in a dying society. The volume however is another strong evidence that modern churchmen are striving to recover the authority and redemptive power of the apostolic Church.

Delbert R. Rose

Inspiration and Interpretation. Edited by John W. Walvoord. Grand Rapids: Eerdmans's Publishing Co., 1957. 280 pages. \$4.50.

This book is the third in a series of volumes by members of the Evangelical Theological Society. It is a symposium produced by ten outstanding scholars who, for the most part, serve in leading evangelical seminaries of America.

The first five contributors clearly establish the fact that the full inspiration, inerrancy, and authority of the Scriptures were solidly held as the orthodox view by such key men of the church as Ireneaus, Augustine, Luther, Calvin, and Wesley. In each case it is abundantly evident that one must beg the question to gain any historical support whatsoever from these giants for the concessions of liberalism and neo-orthodoxy on the fundamental question of the authority of the Scriptures as the very Word of God. Of particular interest to those of the Wesleyan tradition is the unique and penetrating analysis by George A. Turner of "John Wesley As An Interpreter Of Scripture." It is fundamental to an understanding of the Wesleyan heritage.

The next four chapters examine relatively recent attempts to effect a reconciliation between liberal trends of biblical criticism and the inherent values of a "full Christianity." Sanday's compromise is seen to be a sell-out to an immature and changing criticism. Rowley's quest of a "spiritual understanding" of the Bible proves to have a defective standard and ends on the rocks of human limitation and error in the documents. Brunner's attempted synthesis of the orthodox and liberal is a bag of holes through which leaks the basis of Scriptural authority. And Niebuhr, as a Neo-orthodox, judges the Bible by dialectical insights instead of testing those insights by the Bible. Thus it is shown that synthesis is not the answer. The question of orthodoxy is the question of authority. And it is "either-or"; it cannot be "both-and." The Bible is or is not the Word of God.

In the last chapter, Carl F. H. Henry masterfully defends the utter trustworthiness of the Scripture against the various types of attack. He finds the biggest obstacle to faith in the hardness of men's hearts.

The book is thorough, sober, scholarly, well-documented, and convincing. It gives both the historical perspective and an up-to-date evaluation of the present status of the debate on inspiration and authority. One closes the book with a reverent confidence that intelligent investigation and sound scholarship are friends of the evangelical faith in the Word of God and in the God whom it reveals.

Wilber T. Dayton