

Book Reviews

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

The Kingdom of God, by John Bright. Nashville: Abingdon-Cokesbury Press, 1953. 288 pages. \$3.75.

With this volume the Professor of Old Testament at Union Theological Seminary (Richmond) won the Abingdon-Cokesbury Award for 1952. It is based upon a series of lectures given at a laymen's conference at Montreat, North Carolina, in 1950. In it the author finds the unifying theme of both Old and New Testaments to be the Kingdom of God. Virtually every theme and book in the Bible is related to this theme, which, in the Old Testament, was conveyed in terms of the nation, and, in the New Testament, of the church. The treatment is particularly fresh and incisive when dealing with the Kingdom period—the area in which the author's doctoral dissertation was written. Both text and footnotes attest the author's familiarity with the most significant contributions in contemporary Biblical scholarship. The volume will serve therefore not only the layman who needs a survey and synthesis of Biblical history and theology, but also the specialist who will find here many valuable bibliographical hints.

The volume is an excellent representative of the rapidly growing list of books on Biblical theology. Even though it deals with a well-worked theme it does so in such a fresh and provocative manner that it wins for itself a permanent place on the shelf of books dealing with Biblical doctrine. The thrust of the study is practical as well. To read the book carefully and prayerfully will likely result in the reader's sharing something of the author's concern for a more vital and creative Christianity and a commitment to the unfinished tasks in world evangelism. The volume thus deserves high priority in one's book budget.

GEO. A. TURNER

The Spreading Flame (The Rise and Progress of Christianity), by F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953. 543 pages. \$5.00.

This is a three-in-one volume describing in interesting and informative style the rise and progress of Christianity from the time of Christ to the early establishment of the Christian faith in the British Isles. The first section, "The Dawn of Christianity," tells the story of the church from its infancy to the fall of Jerusalem in A.D. 70; the second, "The Growing Day," continues the record to the accession of Constantine in A.D. 313; while the third, "Light in the West," records the story of the church in Rome following Constantine and its spread to the British Isles.

In this unusual presentation of the beginnings and early growth of the Christian community, one sees the Church as a fellowship of salvation, suffering and persecuted but always confident of its divine mission; often undergoing an apparent defeat but at the same time being assured of its place in the eternal purpose of God. The place of the Church in the world as a human organization is lessened in order that its place as a divine institution may be properly emphasized. The promise of God recorded in Revelation 3:21, "He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne," is uniquely fulfilled in the life of the Church in the first three centuries. "In the fiercest of tribulations Christianity proved its capacity for survival, and not mere survival, but for actual victory. And the victory was won by spiritual weapons alone. . . . 'And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.' Whatever failures may be marked here and there, they disappear in the light of the 'patience and faith of the saints.' We review the history of Christianity up to the year 313 with no sense of shame, but with a sense that here is something to evoke gratitude and inspire courage."

Was the Church more triumphant before Constantine in the face of imperial hostility, or has she experienced greater triumphs of faith under imperial patronage? This question is raised by Professor Bruce and is partially answered by his quotation from Dr. Foakes Jackson, "If missionary zeal is a proof of life, the Christian Church was never more alive than in the sixth century. By A.D.

461 there were strong and vigorous Churches in Armenia, Iberia, Mesopotamia, Persia, and Ethiopia. The gospel was being preached in the Sahara . . . Ireland, which had never been incorporated in the Empire, was a Province of the Roman Church; and Christianity had overstepped the wall of Hadrian, which the Romans had had such difficulty in defending. Britain was over-run by heathen invaders who were powerless to eradicate what must have appeared to be but a feeble branch of the Christian Church. By means unknown to us, by missionaries whose names will never be revealed, every invader of Gaul and Italy, Spain and Africa, had heard of Christ."

That the real Church may upon occasion be found outside the so-called main stream is suggested by the author. He contends that all the truth is not always confined to the majority report. "We do not go so far as the late seventeenth century writer who said that 'the true church in any generation is to be found with those who have just been excommunicated from the actual church;' but the genuine spirit of Christ is sometimes to be found in unlikely quarters. We have tried, however, to follow the main stream of Christian progress in these pages, and in so doing we have found proof enough that the spirit of the Servant was vigorously alive in those centuries."

The book concludes with an expression of confidence in the complete triumph of the Christian movement. "Christianity was not so tied to the imperial power that it was forced to share the decline of that power. On the contrary, all that was of value in Roman civilization was preserved by Christianity and carried over into the new world that followed the Dark Ages. The barbarian nations of Europe one by one in quick succession accepted the Christian gospel; the Gentiles came to the light. Today when Christian men and women are prepared to take up and carry forward the commission of the obedient and suffering Servant, the issue is not in doubt: the nations will come to His light."

HOWARD F. SHIPPS

The Golden Book of Immortality, edited by Thomas Curtis Clark and Hazel Davis Clark. New York: Association Press, 1954. 232 pages. \$2.50.

MacLaren's 1024 Best Illustrations, by Alexander MacLaren. Grand Rapids: Zondervan Publications, 1953. 296 pages. \$2.95.

Here are two small anthologies. The first is a collection of testimonials concerning the reality of the invisible world, from 200 scientists, philosophers, poets, and religious leaders. Conviction of immortality is organized around themes like "Intimations of Immortality," "Deathless Personality," "Faith," "Easter," and "Eternity." More than just a book of cheerful affirmation, this volume should prove mentally challenging and should certainly disturb any who seem to dwell aloof from such considerations.

The ideas and illustrations drawn from MacLaren attract by their quiet uncovering of profound truths. Though fresh and incisive they are not likely to call undue attention to themselves; and hence may serve as a model of the art of sermon illustration. The usefulness of the volume would be greater if at the end there were a single alphabetical index of topics covering the entire book instead of ten separate indexes, one for each chapter.

JAMES D. ROBERTSON

A New Critique of Theoretical Thought, by Herman Dooyeweerd. Philadelphia: The Presbyterian and Reformed Publishing Co., 1953. 566 pages. \$9.00.

Since the time of Kant, western thought has assumed that philosophical reasoning must and should begin with the assumption of the self-sufficiency of theoretical thought. Professor Dooyeweerd, professor in the Free University of Amsterdam, was trained in Neo-Kantianism, and in his later study, was influenced by the phenomenological school of Husserl. As he indicates in his Foreword, he found a turning point in his philosophical career as he saw what he calls "the religious root of thought itself." His projected four-volume work, of which the one under review is the first, seeks to re-establish the position that all theoretical thought needs religious

presuppositions. In other words, he holds that every philosophical system must begin *somewhere*, and that the basic Idea upon which a system rests must be related in some manner to the fundamental religious outlook of the person or persons elaborating it.

Our volume is, basically, an investigation of proposed syntheses. Professor Dooyeweerd, after discussing at some length the immanence-philosopher, begins an analysis of Western thought, which he believes to have been guided by three dialectical presuppositions or controlling notions: first, the classical Greek analysis of reality in terms of matter-form; second, the Thomistic "synthesis" of classical and Christian motives under its analogical treatment of the relation of *lex naturalis* and *lex aeterna*; and third, the modern humanist position, which is nominalist in orientation, and which seeks to synthesize nature and freedom. The common denominator for all of these is, of course, their dialectical character. The classical world resolved its dualism of form-matter in a manner which made the deity to be "pure Form" while "matter" became a mere principle of potentiality, and explainable without reference to a Creator (p. 67).

It is of the nature of medieval thought, contends Dooyeweerd, to bring the irreconcilable into harmony. The discussion of the opposition between nature and grace was held in check by the power of ecclesiastical control; the threat of excommunication held all save the most independent souls in line, so that the fiction of genuine synthesis between the classical and the Christian was maintained. The Renaissance, however, says our author, seized upon the weakness of the post-medieval ecclesiastical structure, and shortly philosophy began to free itself of the medieval ground-motif. Basic to this emancipation was the spread of nominalism, with its undermining of the medieval hierarchical Idea and the encouragement of individualism.

The major portion of the volume is devoted to the analysis of the basic motives of what the author calls "Humanistic immanence-philosophy" which has been dominant since the Renaissance. His analysis of the past three centuries involves a study of a wide range of thinkers. Dooyeweerd is, of course, much concerned with the Copernical revolution of Kant; he develops the thesis, however, that such earlier thinkers as Descartes, Hume and Hobbes were governed by the same basic and controlling motif as was Kant. This

controlling notion is, of course, that theoretical thought is autonomous.

Against the philosophies of immanence, Dooyeweerd seeks to project a new "Cosmomic Idea" in which the Reformed conception of Revelation should become *the* ground-motif for a new synthesis, a new bridging of the gulf which was created when nominalism "demolished every bridge between the Christian faith and Greek metaphysics" (p. 511).

From what has been said, the reader will conclude that Professor Dooyeweerd's work is a painstaking and rather difficult one. Since the proposed solution to the problem raised in this volume is to be undertaken in earnest in Volume 2, it would be premature to criticize his major thesis for reconstruction. Volume 1 is, to say the least, a careful survey of what has been thought, which seems to weigh and find wanting a great deal of recent thought. The manner in which the author analyzes the thinkers of the "modern" period is, to say the least, instructive.

HAROLD B. KUHN

Gods, Graves, and Scholars, by C. W. Ceram (pseud.). Translated from the German by E. B. Garside. New York: Alfred A. Knopf, 1951. 426 pages. \$5.00.

This book is a most interesting compendium of notable archaeological developments during the last one hundred years. It is written in a style that should captivate the imagination of any reader from nine to ninety. Of his work the author says: "My book was written without scholarly pretensions. My aim was to portray the dramatic qualities of archaeology, its human side." In this effort the author has done a superb job. The subjects are well chosen and well developed. It is the kind of book one likes to read straight through although its many divisions are complete accounts in themselves and can be read piece-meal as a digest magazine.

The author divides his writings into five topical sections or books. The Book of the Statues deals with Pompeii, Troy, Mycenae and Crete. Winckelmann is presented as the father of archaeological science. The most interesting chapter in this section deals with Schliemann's discovery of Troy and its ancient treasures. The con-

cluding chapter tells about Evans' discovery of ancient ruins on the island of Crete.

The second book considers the Empires of Egypt. It deals with the discovery of the Rosetta stone by one of Napoleon's men and the exciting story of Champollion's opening up the mystery of the Rosetta stone. The adventures and discoveries of Belzoni, Lapsius, Mariette and Petrie are presented in a dramatic manner. But the most exciting story deals with the discovery of King Tut's tomb under the direction of Carter and Carnarvon.

The third book deals with the kingdoms of Assyria, Babylonia and Sumeria. In this section Botta finds Nineveh, Grotefend deciphers Babylonian tablets, Rawlinson discovers Nebuchadnezzar's dictionary in clay, Layard makes many interesting discoveries at Nimrud, and George Smith discovers the Gilgamesh Epic, an account of Noah's flood substantially confirming the Biblical story. Two of the most interesting stories deal with Kaldewey's discovery of the Tower of Babel and Wooley's detailed account of the flood layers at Ur of the Chaldees.

Book Four deals with the empires of the Toltecs, the Aztecs, and the Mayas. Perhaps the most exciting and adventuresome section deals with Cortes' discovery, attack and plunder of Montezuma. Stephen's discovery of the ancient city of Copan in Honduras is superbly told. The final chapters speculate on the mystery of the abandoned Mayan cities, as well as the question of where the Toltecs, Aztecs and Mayas came from.

In the concluding book the author acknowledges that a satisfactory explanation has not yet been found relative to the highly developed culture of the ancient peoples of Central America and Mexico. An appendix furnishes an interesting chronological table dating from 3000 B.C. and showing the development of the several civilizations. A six page bibliography gives the reader further source material on the subjects discussed. A commendable feature of the book is its comprehensive index.

Without doubt this book will give the average reader a few hours of exciting adventure in a subject all too often unattractively presented.

HOWARD A. HANKE

An Introduction to Philosophical Analysis, by John Hospers. New York: Prentice-Hall, Inc., 1953. 532 pages. \$5.95.

The writing of books on the subject of philosophy has frequently been subject to the tendency to excessive specialization, until the impression has been created, in some quarters at least, that philosophy is more a science than one of the liberal arts. Professor Hospers, who is Associate Professor of Philosophy in the University of Minnesota, has sought to broaden the base of philosophical study. His study begins with the general problem of meaning, as expressed by the symbols we call words. His opening chapter, "Words and the world," occupies nearly eighty pages, and seeks both to clarify the philosophical problem of formulation and communication, and to "slip up on the blind side" of the student who would not intentionally enroll for a course in Logic. By the time he has read chapter 1, he is conditioned for the more directly analytical study of logic in the chapter, entitled "Necessary Knowledge."

In a certain sense, Chapters 2 and 3 form the heart of the volume. The former of these is a careful critique of the empiricist position; the second is a penetrating analysis of the Verifiability Principle. Chapters 4 and 5, under title respectively of "Law, Cause, and Freedom" and "Life, Mind, and Deity," are in reality extended illustrations of the application of the problems raised with respect to empirical knowledge. The latter of these contains, of course, an analysis of rational theism, as well as a statement of the several bases upon which the religious interpretation of the universe rests. The author's own position at this point is not clear; the fact that he makes the most convincing case for mysticism as yielding the most tenable clue to the existence of God might indicate his preference.

The last three chapters deal with the nature of the world in which we live. Chapter 6, entitled "Perceiving the World," deals with the True; Chapter 7 deals with the Good, and Chapter 8 is concerned with the beautiful. These follow the same method of "approach through problems" which make the entire volume to be challenging. The reader who hopes to be convinced of a "position" will be disappointed in this volume; the one who wishes to see the live alternatives set forth in order will appreciate it.

HAROLD B. KUHN

Where'er the Sun, by Samuel H. Moffett. New York: Friendship Press, 1953. 121 pages. \$2.00.

The author dramatically relates the salient episodes in the story of the world-wide missionary movement. Reviewing the world church country by country, Dr. Moffett introduces such striking figures as Sundar Singh of Tibet, Prince Chantrakorn of Siam, and Jimmy Yen of China, who turned down an eight million dollar bribe to sacrifice his church work for politics. A significant emphasis is the major role now being assumed by nationals themselves in propagating the work of the church in their own lands. Europe and North America, long the starting point for Christian missions, are presented as part of the world-wide church community, with a discussion of some of the problems pressing the church in these areas. A brief, documented, eminently readable appraisal of world-wide Protestant missions by a man who received his doctorate at Yale and who has long been familiar with the lands of the East.

JAMES D. ROBERTSON

Agape and Eros, by Anders Nygren. Philadelphia: The Westminster Press, 1953. 764 pages. \$7.00.

The study of the Christian doctrine of love (*agape*) has come into new prominence as a result of the work of several theologians from the University of Lund in Sweden. Of these, Bishop Nygren has come to be the best known with English readers. In a limited sense, it may be said, the theology of the Lund men represents a specialized form of the dialectical theology, and has inherited some of the characteristics of the Swiss movement. One of these characteristics is indicated by the title, in which *Agape* and *Eros* are, in a certain sense, set over against one another as opposites. Again, part of the concern of this work of Nygren is to show that whenever Christianity falls from an exclusive emphasis upon *Agape*, and seeks to incorporate within its thinking *Eros* as a controlling idea, there is polarity and tension.

The volume seeks to explore two lines of thought: first, the essential difference between the Christian message, with its emphasis upon *Agape* (love in the New Testament sense), and rival systems; and second, to trace the modifications through which Christian doctrine at this point has passed through the two millenia

of Western Christian history. The method employed is that, first, of discovering the "fundamental motif" of Christianity, that is, of discerning what element in the Christian message marks it off from the thought-systems of man apart from the stream of Revelation. The author's assumption is, that Agape represents a new order of relationship, a wholly new concept of "love." Basically, it differs from Eros in that, while Eros is an outreach of man, Agape is a down-reach of God. It goes without saying that Nygren understands Eros in terms of its highest or "heavenly" sense, as described by Pausanias in the *Symposium* (180D). As such, it is purified from its sensual elements, and represents a humanistic and sublimated up-reach of the human spirit.

Against this, Nygren sees Agape, not as a further sublimation and purification of Eros, but as an entirely new order of motif. Eros is thus, not the parent of Agape, but its "born rival" and its most damaging competitor. Chapter IV outlines the fundamental conflict between these two motifs. The "scandal" of the Cross to the Greek mind is, thinks Nygren, to be found precisely here. This does not mean that our author accepts the view, attributed to Barth, that the concept of Agape, as expressed supremely in the Cross, is an irrational idea, in the sense in which the term "irrational" is frequently used. His thought is, rather, that Agape is "a quite simple and clear and easily comprehensible idea. It is paradoxical and irrational only inasmuch as it means a transvaluation of all previously accepted values" (pp. 204f).

The historical section of this massive work traces the course of the theme of Agape through Church history. Nygren compares and contrasts Agape with the idea of *Caritas*, particularly as the latter has been developed by Augustine, Dante and Pascal. By the medieval era, it seems that *Caritas* had been diluted by the Eros-trend until men sought to "take heaven by storm" through their own efforts. True to his Lutheran background, Nygren sees Martin Luther as, in the first instance, a purifier of the Agape motif. In his rejection of all bargaining, and in his rejection of the Augustinian *Caritas*, Luther is held to have perceived the major problem confronting the Christianity of his day; and in his opposition to Rome, he was in reality severing what ought never to have been joined, namely the Christian message and the medieval ladder to heaven.

Agape is seen by Nygren to be spontaneous (p. 75), without disposition to bargain (p. 77), creative (p. 78), and in reality a

one-way street, that is, running from God to man (p. 80). Being divine in origin, it is unmotivated, save from the inner impulse of God (p. 101). Interestingly, Nygren finds much more which is wholesome in Marcion than can most Christian historians. Marcion's opposition to Law (*Nomos*) is equated with a reaction against an analogue to Eros. One almost gains the impression from this work that Marcion made a more genuinely constructive contribution to Christian thought than did Augustine. This is doubtless due to the impact of Neoplatonism upon Augustine; Nygren's position here may be open to challenge.

By way of evaluation, let it be said that this volume (which combines in translation two previous ones) is a treasury of information. The author brings together researches of a diverse character, and has done a prodigious amount of work. At the same time, it cannot be said that the work is an objective one, for its tendentious character would be admitted readily by the author. This reviewer finds himself asking the question while reading it: Is there the clear-cut disjunction between Eros and Agape which Nygren seems always to find? Is there not a tendency, in the development of such a thesis, to divorce Christianity from the ordinary concerns of life, and to disallow the Christian claim to the sanctification of all of life?

On the positive side, Nygren strikes a powerful blow at all forms of self-sufficient humanism. God does not lie at the end of the road of human quest and human achievement. In the last analysis, God is *seeking* for an alienated race, and out of the spontaneity which the doctrine of divine transcendence implies, is making the overtures toward man. If there be a conspicuous omission in the work, it is in the treatment of the area of human response.

HAROLD B. KUHN

The Bearing of Recent Discovery on the Trustworthiness of the New Testament, by W. M. Ramsay. Grand Rapids: Baker Book House, 1953. 422 pages. \$4.50.

This is another volume in the reprint program of Baker Book House, and a good choice it is. This book was originally the James Sprunt Lectures for 1911, at Union Theological Seminary, Rich-

mond, Virginia. The lectures were almost wholly rewritten after World War I before first published. Long out of print, the book will serve new usefulness by being available to preachers and laymen.

One of the interesting features of the book is an introductory section in which the author gives an account of his early education in Scotland and England. It is not likely that many American Bible students would appreciate the type of classical training which was normal in Ramsay's day. Of greater interest is the autobiography of his intellectual and spiritual journey from a skeptical liberalism to an acceptance of the veracity of Bible history.

This book really does not cover the whole of the New Testament as the title would indicate, but rather is limited to Luke, the Book of Acts, and the Pauline letters. Asia Minor is the geographical center of interest, but other areas about the Mediterranean also enter the study.

The author describes his aim and technique thus: "My aim is to state certain principles that result from modern discovery, and to illustrate their bearing on the New Testament. The method is to show through the examination of a few passages which have been exposed to hostile criticism that the New Testament is unique in the compactness, the lucidity, the pregnancy, and the vivid truthfulness of its expression . . ." This aim and method is carefully carried out in the book. Sometimes the argument of the book is quite detailed and closely knit, and the impression of "heaviness" is made by frequent, long, and involved sentences. A knowledge of Greek and Latin would help greatly in appreciating the book. The conclusions of each discussion are sound and conservative.

Recent archaeology has added much to our knowledge of New Testament times, which really makes this book out-dated in some respects; yet it has not contradicted the essential insights of Sir William Ramsay. The volume is still of real worth to the student of the New Testament.

HERBERT LIVINGSTON

Ways of Evangelism, by Roland S. Scott (Editor). Mysore City, India: The Christian Literature for India, Wesley Press and Publishing House, 1953.

This volume, *Ways of Evangelism*, has resulted from the marked renewal of interest in the evangelistic task of the Church in India in recent years. The publication was sponsored by the Council of Evangelism of the National Christian Council of India. The editor, Roland W. Scott (who is an alumnus of Asbury Theological Seminary) is the Executive Secretary of the Council. The fact that the National Christian Council has sponsored the survey and the printing of this book is indicative of the widespread interest in evangelism in India today.

Ways of Evangelism presents in a very practical and specific way the various methods of evangelism, both old and new, that are being employed in the presentation of Christ to the multitudes of India. It seeks to explain how these methods have been adapted to the needs of the land and its people. About twenty-one Christian leaders, both missionary and Indian, have contributed chapters; these contributors were chosen for their experience in the various methods described. Thus the book is the result of a wide range of experience and knowledge, and makes a most practical manual for any pastor, evangelist, or layman who is interested in making Christ known to the people of India.

Though written specifically for use by the Church of India, *Ways of Evangelism* should be a useful manual for missionaries and nationals of the various mission fields. Here is a book dealing not merely with the "why," but more important, with the "how" of evangelism.

J. T. SEAMANDS

The Doctrine of the Atonement as Taught by Christ Himself, by George Smeaton. Grand Rapids: Zondervan Publishing House, 1953. 502 pages. \$5.95.

The purpose of this book, a reprint, is to exhibit the entire teaching of Christ on the subject of the atonement as this teaching is recorded in the Gospels. It is not primarily a polemic though there are several references to contrary positions with Biblical refutations of what the author considers to be erroneous. Pastors and

students will find this monumental work a great aid to understanding the atonement, but the average layman may consider it too heavy.

The re-issue of this work comes at an opportune time in that it may well serve as an antidote to much of the loose and fanciful thinking of those who say they want the teachings of Christ without the interpretation of the apostles. The book is an exegetical exposition of all the passages in the Gospels which deal in any way with the atonement.

Its scope, if limited, is extremely intensive. The atonement is examined from practically every angle through the words of Christ himself. Some of the basic assumptions are a sovereign God, a divine Christ, utterly sinful man, the trustworthiness of the New Testament, and the need of the atonement. These assumptions are refreshing in a day when so much is doubted. The author's thesis is seen in these words, "Nothing important can keep its ground, if, indeed, anything of paramount moment can be said to remain, where the atonement is abandoned, or no longer held in some form" (p. 408).

The volume first appeared in 1868 in England. Its author, considered by Dr. James Chalmers and others as one of the most accomplished Greek scholars of his day, gives us a definitive work on a much neglected but central Christian doctrine.

MILO D. NUSSBAUM

Primer on Roman Catholicism for Protestants, by Stanley I. Stuber.
New York: Association Press, 1953. 276 pages. \$2.50.

The Protestant-Roman Catholic problem is perennial. The purpose of this volume, written primarily for Protestants, is to give greater clarity and understanding where basic issues are concerned. In each chapter some aspect of the problem is presented, first from the Roman Catholic point of view through official Roman Catholic sources, after which an appraisal is made from the Protestant standpoint.

The author, Dr. Stuber, is an eminent Baptist who has held important positions in the Protestant Christian world, not only in his own denomination, but also in inter-Church movements on both the national and international levels. Through long familiarity with

the policies and teachings of the churches he is well qualified to write a book on this important subject.

The five main sections of the book, with related topics, are as follows:

First, the Historical Background of the Church. Both Europe and America are included in the survey. The Roman Catholic interpretation of the Protestant Reformation is also given.

Second, the Roman Catholic Church and How It Functions. Various topics are considered, including the absolute authority and power of the Pope, the Ten Commandments and Six Precepts of the Church, the special ministry of the seven sacraments, functions of the Catholic priest, and the place of the laity in the Roman Catholic Church.

Third, the Beliefs of Roman Catholics. Their basic beliefs are discussed, as well as their attitude toward the Bible, veneration of the Virgin Mary, marriage, divorce, the family, birth control, the miracle of the Mass, heaven, hell, purgatory, and indulgences.

Fourth, Practices of Roman Catholics. This section deals with good works, confession, the devotional life, world missions, and social justice.

Fifth, Areas of Conflict. Attention is given to education, the public school, democracy, the world power of the Vatican, and church union.

A final chapter presents a helpful summary of the differences between Protestants and Roman Catholics, fifty-five of these differences being noted.

Two outstanding merits of the book should be noted. In the first place, the Roman Catholic position is presented in a clear and dispassionate manner, liberal use being made of reliable Roman Catholic sources. In fact, several Roman Catholic scholars, including two official censors of the Roman Catholic Church, examined drafts of the manuscript, thus insuring an unbiased and accurate description of Roman Catholicism. Secondly, references for further reading on the Protestant point of view are appended to each chapter. For those who want the facts about Roman Catholicism, this book will be of great value. It will serve as a valuable reference work for both pastor and layman.

WILLIAM M. ARNETT

The Baptizing Work of the Holy Spirit, by Merrill F. Unger. Wheaton, Illinois: Van Kampen Press, 1953. 147 pages. \$2.00.

Along with the renewed emphasis upon evangelism and Christian experience in contemporary Protestantism, there has also come from the press a literature stressing the ministry of the Holy Spirit in Christians and to the world. To this growing body of literature belongs the book under review by the professor of Old Testament at Dallas Theological Seminary. Dr. Unger is probably best known in academic circles for his prize-winning volume on *Introductory Guide to the Old Testament*.

The author devotes the first chapter of his latest book to what he believes to be current misstatements and confusions concerning the baptizing work of the Holy Spirit. He then proceeds in the next three chapters to trace through the Gospels, the Acts, and the Epistles successively the teachings on this theme. He concludes his treatise with a discussion of "The Baptizing Work of the Holy Spirit and Power."

The central thesis of this volume is that while the birth of the Spirit and the baptism with the Spirit are distinguishable, they are never separable. "The baptism with the Holy Spirit and regeneration are thus two complementary, and yet distinct works of God, simultaneously and eternally wrought in the believer the moment he exercises saving faith in Christ" (p. 10). To Dr. Unger, "it is an absolute impossibility to be a Christian at all in this age, and not be baptized with the Spirit" (p. 16).

The Dallas author is careful to distinguish theoretically the baptism with the Spirit, regeneration by the Spirit, sealing with the Spirit, and the indwelling of the Spirit; but he refuses to separate them in point of time experientially. He also distinguishes between the baptism with the Spirit and "the filling with the Spirit," asserting that "One baptism for the believer is in contrast to the many infillings" (p. 15), and that the "*baptizing work of the Spirit is universal among Christians, whereas the filling with the Spirit is not*" (p. 17).

One is unprepared to follow Dr. Unger's reasoning and exegetical conclusions unless he accepts the Dallas professor's explanation of the meaning of the baptism with the Spirit. To Dr. Unger this baptism is inseparably tied-up with a rigid type of dispensationalism and an unconditional eternal security. He holds that the baptism with the Holy Spirit "puts the believer 'in Christ' . . . into

His Body . . . and, therefore, brings the believing one into an eternal position, which is unalterable and immutable, having the finality of God's own unchangeable nature . . . One 'in Christ' positionally, can never again through all eternity be 'out of Christ' positionally . . ." (p. 15). Repeatedly our author affirms that the "baptizing work of the Spirit is non-experimental, whereas the filling with the Spirit is experimental" (p. 16). Consequently, the Spirit's baptism gives the believer "standing or position," whereas the "infilling concerns his state or walk" (p. 18).

Dr. Unger so unites his doctrine of the baptizing work of the Holy Spirit with his views on "sovereign grace" and an "unforfeitable, unchangeable, eternal life" as the "absolute gift to all who *believe*," that if one does not preach "these eternal glories" of a positional baptism into Christ and of an unconditional, eternal security, he has no gospel at all (pp. 25-26). Such an interpretation will be acceptable to only a segment of Bible-believing Christians.

One does not read far into Unger's book to discern that he doubtlessly is aiming at correcting the "fanaticisms" and "confusions" of two groups in particular: the Tongues Movement with its "sign" or "evidence" emphasis, and the Holiness Movement in Wesleyan-minded churches. Concerning the latter he writes: "Other groups interpret the baptizing work of the Holy Spirit as an experience of 'perfect holiness,' and fall into the vagary of 'sinless perfection' and 'eradicationism.' All, in viewing the Spirit's baptizing work as a 'second blessing' or 'second work of grace' for the believer, necessarily cast a reflection on the completeness of the first work of grace, wherein Christ, in all His fulness, becomes the portion of the believer the moment he is saved" (p. 14). One might ask Dr. Unger how a second work of grace could reflect on the completeness of the first work of grace any more than to stress the future glorification of the believer through resurrection by the Spirit. In other words, regeneration, sanctification, and glorification might prove to be successive stages of Christ's complete salvation, each of which is administered by the Spirit.

Dr. Unger's scholarly attempt at a comprehensive survey of the baptizing work of the Holy Spirit in the New Testament is especially commendable in the light of his treatment of the Pauline passages along with the portions in the Gospels and the Acts on this theme. Not frequently enough are such passages as I Cor. 12:13,

Romans 6:3-4, Col. 2:9-12, Eph. 4:5, Gal. 3:27-28, adequately treated by expositors in the light of Acts 2, 8, 10, and 19. However, this reviewer finds it impossible to follow Dr. Unger's exposition at several points. For instance, our author asserts that the Samaritans were not saved (regenerated) under Philip's ministry (Acts 8), but had to await the coming of the apostles, Peter and John, under whom they were baptized with the Spirit and thereby saved (p. 66). By the same token one would be forced to say that the Ethiopian eunuch was not saved under Philip's guidance since there is no record that the eunuch was baptized with the Spirit (Acts 8:26-40).

It seems to this reviewer that Dr. Unger's exposition of the Acts is not governed by the inductive evidence within the book, but by the arbitrary, dogmatic definition with which he has approached the baptizing work of the Holy Spirit and to which he has slanted his interpretations of the various passages. Especially surprising is the author's failure to interpret Acts, chapters 2 and 10, in the light of Peter's own interpretation of the baptizing work of the Holy Spirit both among the Jewish disciples in Jerusalem and the Gentile believers in Caesarea (Acts 15:8-9). In the Acts 15 passage Peter clearly indicates that the baptizing work of the Spirit has to do with the *state* of the believers, namely, imparting to them *purity of heart* by faith. A fair, full, Scriptural consideration of Acts 15:8-9 would alter the whole thesis of Dr. Unger's book. The almost studied omission of exegeting Acts 15 in the light of the rest of Acts, and of an etymological and historical study of the term "baptism"—thereby showing the purifying or cleansing work of the Spirit in His baptizing ministry—seems to weaken greatly what, in other ways, is a commendable study of the New Testament on this ageless theme of the person and work of the Holy Spirit.

DELBERT R. ROSE

What Is Religion? by Alban G. Widgery. New York: Harper & Brothers, 1953. 329 pages. \$5.00.

This impressive and important volume is authored by the professor of philosophy at Duke University. He is known internationally, having served on the faculties of Cambridge, St. Andrew's and Bristol in England and Bombay in India and having written several

books on comparative religions. In the breadth and accuracy of the author's command of data and in the soundness of his judgment one recognizes here the work of a mature scholar. It is a book on the philosophy of religion. The chapters include a discussion of philosophy in general and the philosophy of religion in particular. Also under discussion is the nature and destiny of man and the nature and reality of God. Sin and salvation are discussed in the various faiths in an objective, well-informed and judicious manner. Other chapters deal with various religious practices, religious emotions and ideals and "the meanings in religion." The volume is an outgrowth of lectures delivered at Oxford and Cambridge. The influence of F. R. Tennant upon the author is evidenced not only by the dedication and the acknowledgments but also in the text.

Objectivity, comprehensiveness and clarity of perspective characterize the author's treatment of the main elements common to all the great religions of the world. The arrangement is according to topic rather than religion or time. The author repeatedly shows up the inadequacies of Naturalism and of Neo-orthodoxy but he would be classified as a fundamentalist or even "evangelical" in the current U. S. meaning of the term. His treatment is more than analysis and description. There is evaluation and not infrequently important Christian insights. There is no apparent "axe to grind," and instead a relatively unbiased way of setting down points shared in common and those in which they differ. Because of the author's orientation in philosophy as well as comparative religions he is able to set their things in proper perspective and evaluate them.

Of particular significance for Christianity is the author's discussion of sin and salvation. He notes the "confusion" in Hinduism with reference to evil. He shows the inadequacy of the view of some Christian philosophers that evil is the "demonic" in the God-head. He shows the shortcoming of Naturalism in viewing sin as primarily maladjustment rather than defiance of a Supreme Will. He argues that, contrary to Naturalism, the religions have recognized that the consciousness of sin comes not only by natural processes but by experiential contact with the divine. Only by the "eradication of religious experience from human life" can Naturalism be harmonized with religion on this "fundamental issue" (p. 194). He finds that Naturalism, Marxian Communism and "Liberal" Christianity of the early twentieth century all exaggerated the effectiveness of social organization (p. 193). He thinks Christian thinkers have

placed too great a stress on sin and that the most characteristic note in Christianity is thanksgiving for salvation and hope. He recognizes that in most religions love is the highest note and the ideal. Against Naturalism and Absolute Idealism the author maintains "that God is to be conceived as a spirit, in the manner of Personal Theism (p. 289). In conclusion he has some sound advice about the function of a Philosophy of Religion in leading those dissatisfied with Naturalism or dogmatic theology into religious satisfaction.

The chief value of the book is the understanding and clarity with which it gives *perspective* to both philosophy and religion. The book might have had added usefulness if the quotations had been documented with footnotes and if the author had been more specific in drawing up recommendations for the best in religion. A more forthright espousal of the merits of Christianity would satisfy many readers and probably would not detract from the perspective which the "detached" philosopher and historian seeks.

GEO. A. TURNER

The Return to Reason, edited by John Wild. Chicago: Henry Regnery Co., 1953. 373 pages. \$7.50.

The familiar charge that a philosophy based upon the realist principles embedded in classical philosophy is 'naive' has been sufficient to frighten away all save the courageous from giving it serious consideration as a possibly tenable world-outlook. The alternative has been the abandonment of metaphysics, the surrender of great areas of the investigation of data to the special sciences, the subsumption of all philosophy under the category of a phenomenological epistemology, and the loss of an ethic rooted elsewhere than in the caprice of the individual.

The Return to Reason brings within one set of covers fourteen essays, which set forth the principles of classical Realism as they relate to major contemporary philosophical questions, and as they bear upon education, theology, ethics and statecraft. This reviewer feels a deep sense of indebtedness to his esteemed tutor for making such a wealth of material available. The work avoids the usual tendency of symposia, namely to lack coherence. Dr. Wild must have done a thorough task of collaboration with the several authors,

prior to their writing on their respective subjects. The end product is a tribute to the thoroughness of its Editor.

To give an adequate review of the total material of this closely reasoned volume would require an entire issue of a periodical like this one. The most that can be done here is to indicate its major themes. Basic to the work of each contributor is agreement with the principle that a view may accord with 'common sense' (i.e., be *naive*) without being false. This panel of writers is remarkable in that each refuses to be intimidated by the sophistication which the various forms of idealism love to parade, and in that none is driven from his position by the exuberance with which either positivists or subjectivists announce their claims.

The writers included in *The Return to Reason* recognize the incomplete quality of 'naive realism' and seek to elaborate it into a system which will do justice to the demands of reason for an adequate accounting for both *being* and *knowing* as inseparable factors in the content of philosophy. At the same time, they recognize the tendency of British realism to be overly concerned with epistemology.

The volume is concerned to present what may properly be termed a 'realistic approach.' This involves two major principles: a) that the universe consists of 'a plurality of active, existent entities'; and b) that these entities can be known (in part, at least) with accuracy by the human mind. This implies an ontology which seeks to defend metaphysical study against positivism's shrinking of the area of possible reality to the qualities of things as presented to the senses.

In his essay "Phenomenology and Metaphysics" John Wild sets forth the two basic principles of a realistic metaphysics, namely, the 'law of contradiction' and the 'principle of sufficient reason.' The former of these asserts a radical disjunction between being and nothing. The application of this principle will cut the ground from beneath the radical 'philosophies of becoming' which are so fashionable—and dogmatic—today. The second is applied according to the rule that all which "contains reasons" is intelligible in itself (p. 57).

In the relating of these principles to finite entities, Professor Wild seems to this reviewer to establish his case (a crucial one) that change as a datum is not all-pervasive; that is, that while change pervades the data of human experience, it is not the obvious and

'given' thing that either Descartes and Locke, or their followers, believed, nor is it the *basic* thing which Dewey or Bergson believed it to be.

Rather, change as a concept and as a fact is comprehensible only in terms of the basic insights of classical philosophy, namely, the distinctions between substance and accident, between matter and form, between essence and existence, and as well, in terms of the tendentious quality of all finite entities. In this connection, our writer observes that tendency emerges at any level at which essence and existence conjoin; it is thus a necessary ingredient in "the complex structure of any finite entity" (p. 65).

It has been standard procedure among Idealists, and especially among Personalists, to equate realism with materialism, and to declare themselves the last bulwark in our day against both naturalism and materialism. Professor Oliver Martin has rendered excellent service in his essay "An Examination of Contemporary Naturalism and Materialism" in showing that a realistic philosophy in no sense limits itself, either in metaphysics or in epistemology, in such a way as to render it in a relation of affinity with either naturalism or materialism. In fact, naturalists are so lacking in the matter of possessing a rational thesis that they can in no proper sense claim to be realists. Moreover, naturalism contains within itself other contradictions, which produce such a dilemma as can be solved only by absolutizing a method. This leads to a denial of metaphysics, and a severance of any relation between the moral and the ontological (p. 90). Realism as a philosophy is specifically committed to the task of showing that the relation between the two is not an accidental one (i.e., one of conjunction), but an essential one (of direct implication). Thus, realism and naturalism are actually poles apart.

With respect to the frequently repeated charge that realism is implicit materialism, Professor Martin observes that the alliance between naturalism and materialism is closer than many suspect. While the latter is dogmatic in asserting "the ontological primacy of inorganic matter," the former is chiefly concerned with asserting the primacy of its methodology over any possible ontology; incidentally it rejects the dogma of materialism. Materialism has an a priori limit upon its content which makes it as inconsistent with realism as is naturalism. In distinction to both, realism maintains an

openness with respect to both content and methodology, and its determination to determine empirically what exists and what is real.

With respect to a theory of knowledge, the volume contains certain underlying principles, which are expressed systematically by Francis H. Parker in his essay "Realistic Epistemology." They are, in brief: a) that epistemology depends upon knowledge, and not vice versa; b) that knowing implies *some* identity of knowledge and the thing known (*contra* epistemological dualism, representationism, etc.); c) that the root principle of a true epistemology is that there is in knowing a non-physical mode of being, "a relational act of identification with something which it is still different from"; d) that sense and reason are valid types of cognition; and e) that the basic quality of all awareness is intentionality.

Closely related to this discussion is Henry Veatch's discussion of Realistic Logic. He disavows both a slavish following of the Aristotelian logic, and a capitulation to the claim of symbolic logic to be able to determine the character of philosophy. Rather, he proposes an 'intentional logic,' that is, a logic which deals with concepts and propositions in relation of intentionality, rather than in their purely logical relations.

The foregoing observations concerning the material of *The Return to Reason* come from Part I of the volume, and have not been concerned with Part II, which deals with the application of a realistic philosophy to art, education, law, sociology, politics, and theology. A brief word needs to be said concerning the last of these. John Wild has a section upon rational theology at the end of his Essay (pp. 65ff). Recognizing the force of recent criticisms of Thomas Aquinas' classical arguments, he insists that there are three valid areas of inference with respect to reasoning from finite being, namely the areas of existence, of causation, and of finite-infinite. In "A Realistic Theory of Forgiveness," J. Arthur Martin explores, from the viewpoint of a realistic view of law, morality and moral relationships, the questions of guilt, repentance, sacrifice, forgiveness, and authority of divine mandate. His statement, concise as it is, has real merit for the student of the philosophy of Redemption.

Two general observations on the volume must bring this review to a close. The first is the attitude of the writers toward ancient Classicism. Two things are notable in this connection: first, the absence of a slavish dependence upon Aristotle; and the second, the presence of an appreciation of the work of Plato. Robert Jordan

has made the second of these features clear in his exceedingly able and fair minded essay, "The Revolt Against Philosophy," in which he shows that to reject Plato wholesale, and to judge his whole philosophy by certain undemocratic aspects of his *Republic* is to impoverish the field of philosophical endeavor.

The second observation is, that each writer deals appreciatively, just so far as that is possible, with the several forms of 'newer' realism, notably Critical Realism and Neo-Realism. While the panel must disagree with these in their excessive preoccupation with epistemology, they welcome what is valid in the contention of these types of thought, especially that there must be some kind of identity between knowledge and the thing known—although they must disagree with *their* explanation of that identity. They welcome also the position advanced by Neo-Realism, that the process of knowing implies an independence of the thing known from the process of being known.

Enough has been said to indicate that *The Return to Reason* is in reality a text-book and a reference book, combined into one. The fourteen essays not only make clear the awareness of their writers with a vast body of material; they contain analyses which make the volume indispensable to the man who will think basically, no less than to the teacher of philosophy or of the philosophy of religion.

HAROLD B. KUHN