

Book Reviews

Apostle to Islam, by J. Christy Wilson. Baker Book House, Grand Rapids, Michigan, 1952. 261 pages. \$4.00.

Apostle to Islam is a biography of Samuel Zwemer, the great missionary of the Reformed Church in America to the Moslem world. No man of our generation is better qualified for such a biographical task than J. Christy Wilson who himself spent twenty years as a missionary in Iran, and has had other extensive experience in Moslem areas.

Here is the life study of one of the most colorful missionaries that the Christian Church has produced. Zwemer was a giant among the missionaries of this present century. His was the type of consecration which caused him to ask for the most difficult field available to a young missionary. He spent thirty-five years as an evangelistic missionary to Arabia and Egypt. Ultimately he traveled all over the world wherever Moslems are found, becoming an evangelist on a world scale. His great knowledge of Moslem fields equipped him to guide and organize general conferences on Moslem work. About ten of the later years of his life were given to the Professorship of Missions and History of Religions at Princeton Theological Seminary.

The book itself will be of supreme value to students of missions and will provide a rich source for inspirational reading. It is divided into four parts. Part One deals with Zwemer's backgrounds and his preparation for the task. Part Two gives a picture of the pioneering days in Arabia and of the work in the land of the Pyramids. Part Three deals with Zwemer's extensive journeyings throughout the Moslem world. The book closes with Part Four which pictures the "Harvest of the Years" and in which the story is told of missionary conferences, literature produced, the Princeton years, home and family and finally the thrilling account of this consecrated man's personal relation to God.

There is little to be desired in a biography of this kind that is not found in *Apostle to Islam*. The author, who currently holds the chair vacated by Samuel Zwemer in Princeton, has accomplished in this volume a work which places the Christian world under great indebtedness to him.

W. D. TURKINGTON

The Faith Once Delivered, by Clarence E. Macartney. Nashville, Tenn.: Abingdon-Cokesbury, 1952. 175 pages. \$2.50.

The Mighty Saviour, by Arthur J. Moore. Nashville, Tenn.: Abingdon-Cokesbury, 1952. 154 pages. \$2.00.

The fifteen sermons in the Macartney volume deal with fundamentals of the Christian faith, beginning with the doctrine of God and ending with heaven. Dr. Macartney, author of more than forty books, many in the field of Bible biography, here sermonizes in the field of Christian theology. In reviewing these messages one is reminded of the advice James Black used to give his students, "Preach the big controlling truths It is the big truths that heal and it is healing that men need." The church has crippled her usefulness by her failure to emphasize doctrinal preaching. Here are no trivial themes, but solid messages of enlightenment and encouragement for our day. Here is proof abundant that doctrinal preaching need not be dull. To pursue thus a series of sermons on the great teachings of the Bible is surely one of the most fascinating ways of holding a congregation. The author's clarity of style and his shrewd use of illustration help make for good preaching.

In the ten sermons by a bishop of the Methodist Church, Christ is exalted as *The Mighty Saviour*, the answer to the need of our world. Perhaps the salient marks of these messages are a strong positive tone and an evangelistic fervor. One feels in them the gospel of the glow. It is heartening to find men like Bishop Moore lay stress on the things that many of us still regard as fundamental to salvation. These are suggested by such sermon titles as "Whose Son is He?" "The Mission that Brought Him," and "The Miracle of Power Sinners Find in Him."

JAMES D. ROBERTSON

You and the Holy Spirit, by Stuart R. Oglesby. Richmond, Va.: John Knox Press, 1952. 112 pages. \$1.50.

The author of this attractive volume has been pastor of Central Presbyterian Church, Atlanta, Georgia, for more than twenty years. His earlier books include *Prayers for All Occasions* and *The Baby is Baptized*. In this book he treats an important but neglected theme and brings to it deftness and sympathetic insight, the fruitage of an effective parish ministry. The treatment is not from a dog-

matic or sectarian standpoint but is rooted firmly in Scripture and Christian experience. The chapters, twelve in number, survey the "high points" of the doctrine of the Holy Spirit in the Church—guidance, witnessing, intercession, sealing, unifying, communion and Pentecost. The author writes from the conviction that "if the Church is ever to capture the power and the enthusiasm which characterized the lives of the early Christians, . . . it must turn its attention more seriously to the revealed source of that power and enthusiasm." (p. 100). He seeks to rescue the doctrine of the Spirit-filled life, normative in the early church, from fanatical groups with more zeal than knowledge who have alienated many earnest Christians from their heritage. He believes that one reason Christians do not give more attention to the Spirit is that his personality is not recognized. In the unlikely event that the Spirit is called by a more personal name (Paraclete), he thinks, it will assist in making him seem more personal.

The treatment given in this book to this important subject may be properly described as simple, practical, and Scriptural. By the latter it is meant that the ideas and language are obviously influenced by the teaching of the Bible, rather than that every statement is elaborately documented. The practical needs of ordinary church members are constantly kept in view; speculative questions are not prominent, technical problems not discussed, and the illustrations are, as might be expected, drawn from the life and literature which an alert minister is likely to know. There is a sense of urgency underlying the treatment so that the whole is evangelistic without the appearance of straining to put over a point of view.

There is little in the book which is original. For the purposes to which it addresses itself this is not a defect. The volume is justified by the need for the emphasis which it brings. Like most treatments of the subject in the Reformed tradition little is said about the *cleansing* of the Holy Spirit in the believer's life. The emphasis instead is upon the positive work as the previously mentioned subjects suggest. The note of cleansing and sealing is not entirely absent, however, for it is incorporated in some of the discussion of other topics. Above all the book is helpful. It will stimulate devotion, prick the conscience of the complaisant, and edify all seekers of God's best. The printing does credit to the publishers. The reading public stands in need of more books of such a wholesome kind.

GEORGE A. TURNER

An Introduction to Psychology, by Hildreth Cross. Grand Rapids: Zondervan, 1952. 464 pages. \$4.95.

The sub-title of this work, which is a prize-winner in Zondervan's Christian Textbook Contest, describes its pervading tone as *An Evangelical Approach*. The field of psychology has been, in general, left to the tender mercies of the secularists, and it is the more heartening to find one of Evangelical convictions turning herself to the task of analyzing the major currents in the discipline.

In the broadest sense, the volume is a protest against the psychologists' mania for over-simplification and for restriction of the field to mere biological function. The historical part of the book, comprising fifty pages, is actually a penetrating critique of the Functionalist and the Behaviorist, and while Dr. Cross does not endorse fully the Gestalt school, she believes that Koehler and Koffka offer a better framework within which an adequate psychology can be elaborated than either the Hormic or the Psychoanalytic schools.

The definition of psychology which the work elaborates, that "psychology is the study of the individual in his total environment, both natural and supernatural" (page 21), lays out the plan of the author. Against restricting man's environment to that which stimulates his five senses, Dr. Cross insists that man is bounded by an invisible and absolute environment, whose claims are as valid as those of his temporal milieu. Throughout the volume, this expanded conception of man's environment, together with the elaboration of the ways in which it impinges upon human consciousness, finds an able presentation. In the section on "Our Spiritual Drives" (from Chapter IX, pages 267ff) the author makes suggestions which merit expansion and at the same time are a good statement of the Evangelical case.

A discussion of Personality belongs to any psychological work. Beginning with a statement of the premise that man possesses a Mind (with a capital M), and against the background of the author's confidence in the basic validity of the tri-partite nature of man, Dr. Cross seeks to give a Christian interpretation to the much-abused concept of Integration, observing that in the Christian personality there is a rallying of the whole of human powers around an adequate center, namely Christ as the object of man's total loyalties.

The author is always alert to the possibilities which are suggested by the statements of psychiatrists concerning the deleterious effects of human sin, with their entail of worry, conflict, and anxiety. At every point, she seeks to apply with vigor the Word of God; her notice of the perennial validity of Scripture to the subject in hand is in wholesome contrast to the general irreligion which has marked much of the discipline of psychology.

An Introduction to Psychology is designed for use as a college textbook; as such it may well fill an important gap in the literature available to Christian colleges. This reviewer believes that the book is a rare combination of professional skill and wholesome application. The volume is interestingly illustrated, contains a useful glossary and two extended indices. The Christian minister will find the work no less valuable than the instructor in psychology in the college.

HAROLD B. KUHN

The Mysterious Numbers of the Hebrew Kings, by Edwin R. Thiele. Chicago: The University of Chicago Press, 1951. 298 pages. \$4.98.

Without chronology history becomes as evasive as a spineless fish. The avoidance of the unpleasantness involved in mastering chronology does not expedite the understanding of Old Testament history. Most students are content to accept dates which someone has assigned without anxiety over the perplexing problems involved in establishing any chronological system. Professor Thiele has struggled with the difficulties in the most confused period of Old Testament chronology. While it is impossible to concur with him in all his conclusions, he deserves special commendation for solving practically all the apparent conflicts in the Scriptural record. Few modern discoveries have yielded greater confirmation of the minute accuracy of the Bible.

Older chronologists, along with Ussher, found it necessary to suppose the presence of two lengthy interregna during which there was no king in Israel for a number of years. It is much easier to assume that a few of the rulers began to reign as coregents with their fathers. This is most apparent in the rule of Jotham during the affliction of Uzziah with leprosy. The more obvious complications are explained in this way.

By applying two other techniques, Dr. Thiele fits together almost all the meticulous synchronisms which have confused the scholars. To begin with, he distinguished between postdating which was used in what he calls the accession-year system, and antedating which was used in the nonaccession-year system. According to the first method initiated by Judah, the time between the king's accession and the beginning of the official year was not counted; whereas in Israel the fraction of a year was considered as a full year. Thiele assumes that each nation later changed its systems. The other principle that helps to harmonize the synchronisms is the premise that Judah began its official year in the fall month of Tishri; while Israel counted her years from the month of Nisan in the spring. When a scribe from one country reckoned the years of the king in the other land, he used the system that was familiar to him. The effect of applying these principles is almost miraculous in confirming the accuracy of Biblical data.

Notwithstanding the success of Dr. Thiele, he does set forth a theory which is disconcerting. In this he decides that Hezekiah did not begin to reign till after the fall of Samaria, which implies the denial of all the synchronisms in II Kings 18. Everyone who has studied the question knows that the synchronisms of this period are the hardest to fit together. Some have supposed that Ahaz began to reign before his grandfather died. To place three kings on the throne at once is no better than Thiele's hypothesis. The only position that is safe at present is to reserve judgment and to hope that the remaining difficulties will yet be explained. Until further enlightenment the chronology of Thiele will provide a reliable standard which requires only minor corrections in the period from Jotham to Hezekiah.

JAMES WHITWORTH

A Harmony of the Books of Samuel, Kings, and Chronicles, by William Day Crockett. Grand Rapids: Baker Book House, 1951. 365 pages. \$3.50.

For a clear picture of Old Testament history during the period of the kings of Israel and Judah, the Bible student must carefully compare the account given by the Chronicler with that given by the prophetic historian. Much time is always consumed in turning the pages backward and forward. Very often one is satisfied with a

less exhaustive study than would be desirable. A new harmony of the historical books is now available which meets an urgent need. No Bible student can well afford to be without this essential aid to study.

The form of this harmony of the kings is on the whole good. Endorsement of the book, however, does not necessarily imply agreement with all the synchronisms suggested. The value of such a book does not lie in its solution to perplexing problems. For instance, serious objection could be made to the employment of the doubtful interregna which Ussher and the older chronologists postulated; yet this is not sufficient reason to deprive oneself of the time-saving advantages accrued from using the book. It therefore merits wide circulation.

JAMES WHITWORTH

The Cosmic Christ, by Allan D. Galloway. New York: Harper and Brothers, 1951. 274 pages. \$4.00.

This volume undertakes a study of the doctrine of cosmic redemption. A question which sharpens the discussion might be stated as follows: Does the scope of redemption include only the salvation of individuals, or does it also involve the redemption of the world? The author, Allan D. Galloway, answers the second aspect of the question in the affirmative, taking the position that cosmic redemption is inextricably bound up with the redemption of the individual. "Personal redemption and cosmic redemption are not two separate things, the one subjective and the other objective. They are correlative aspects of one and the same thing. The objectivity of both consists in the objectivity of the event wherein they are accomplished" (p. 240). Hence salvation occurs in the correlation between self and the world, not separately, or in a dualistic manner.

The book is divided into four parts with a total of 18 chapters. Parts I, II, and III pursue a study of the development of various phases of the problem, while Part IV presents a modern formulation of cosmic redemption in relation to suffering and the demonic or meaningless, terms which appear interchangeable.

At the outset, in Part I, the principle is accepted that "once a community has accepted a redemptive faith, the impact of their

environment upon them forces them either to narrow their concept of redemption by giving it an other-worldly interpretation, or to widen its reference so as to include the whole of their environment" (p. 9). Dr. Galloway illustrates this principle from the development of Jewish eschatology, and endeavors to show that it was the latter alternative of the principle which primitive Judaism preferred and how this led to the formulation of the Biblical doctrine of cosmic redemption. The problem is further pursued in Parts II and III by way of Origen, the Gnostic and Alexandrian schools, through the Mediaeval and Renaissance periods, and finally in the thought of Kant and Hegel. The tendency of the Christian Church has been to emphasize the former alternative in the principle stated above, i. e., redemption *from* the world. It is the author's conviction that this is a digression from the normative Christian perspective. Gnosticism also took the way of redemption *from* the world. Kant's solution, which proceeds along epistemological lines, is rejected for it is too dualistic, and thus, the solution is relegated to the noumenal world. Dr. Galloway is more sympathetic to Hegel, even though somewhat critical of him. Hegel recognized the relation between subject and object, the identity of self and the world. Hegel however works this out in a formalistic and logical manner, while Galloway insists that redemption of self and the world is actual fact. "Diremption," a term greatly used, is not only in time, but is conjoined for the individual and his world.

Christ as Cosmic Saviour is the answer to the predicament of man in the tension between the personal and the impersonal, the dis-harmony which has arisen between self and the world as a result of the "meaningless." The solution comes in a personal religious encounter with Christ. "It is in this personal encounter with the Christ that the doctrine of cosmic redemption must have its foundation if it has any foundation at all" (p. 236). The Incarnation has made this possible. Through the encounter with Christ and loyalty to him the demonic and "meaningless" or "sub-personal" are overcome.

The book reflects great learning. The influence of such men as Buber, Berdyaev, and Tillich is apparent. It requires patient plodding to work one's way through some of the pages. One of the finest features of the book, however, is the brief summaries and re-statements which appear throughout to facilitate reading.

There are a few difficulties in the way of accepting the solu-

tion presented here. The eschatology offered, as suggested in the concept of cosmic redemption, is along the pattern of philosophical idealism, and to this reviewer is greatly removed from the realistic eschatology of the New Testament. Though the book is ostensibly "a development and exposition of the doctrine of cosmic redemption in Biblical theory," one observes the forcing of a Biblical concept into a pre-conceived philosophical mold. That, of course, amounts to distortion. It is to be feared that the close affinity of self and the world in the solution offered reflects Hegelian monism, and ignores the realism of the New Testament. Furthermore, the identification of the problem of evil with a world-process has a tendency to relieve the individual man of grave responsibility for his sin and guilt; and thus it brings a vast gulf between God and man. The Christian believer holds that the sacrifice of Christ on Calvary spells the ultimate defeat of Satan and demonic forces, but the New Testament emphasis is not upon this aspect of the victory; rather it is upon the victory secured for sinful men who need to repent and accept God's proffered mercy and salvation. Cosmic redemption is not a process in the form of spiral progress, but an event toward which history actually moves.

WILLIAM M. ARNETT

Renaissance to Reformation, by Albert Hyma. Grand Rapids: Eerdmans, 1951. 591 pages. \$6.00.

Several earlier studies in the early modern period by the author, Dr. Hyma of the University of Michigan, have met with a favorable reception. In *Renaissance to Reformation*, he brings together into one volume the major lines of research which have engaged him for thirty years. The fore part of the volume contains a well-documented survey of the economic and social theory of the Middle Ages, and of the means by which the papacy achieved temporal power. Especially valuable as a source for theological insight is Dr. Hyma's careful treatment of the attitude of the Fathers toward money, and of the rôle of economics in the Middle Ages.

The transition period between the medieval era and the Reformation is analyzed by our author chiefly in terms of the intellectual currents which were operative in the change. He sees politics as shaped by the growing Humanism, whose chief exponents were

Gansfort, Colet, More and of course Erasmus. The feature included in this treatment (and often omitted by historians) is that of the new piety, to which Hyma has already introduced us at length in his *Brethren of the Common Life*. The new element in the present volume is, the manner in which the changes which marked the period were changes impelled by religious thought.

This came to a focus, of course, in the events surrounding the German and French-Swiss Reformations. In the treatment of the topic of Reformation, our author captures and expresses that which is frequently overlooked, namely that the Reformation was a tremendously complex thing, being influenced by, and influencing, the whole currents of the life of the period. This reviewer does not know of any better treatment of the economics of either Martin Luther or John Calvin than that given in *Renaissance to Reformation*.

The chapter entitled "New Views on Divine Inspiration" will interest every student of theology, particularly the comparative treatment of the views of Luther and of Calvin at this point. Hyma considers that Luther approached the question with a mind closed on one side, while Calvin remained closer to the Scriptures themselves—and incidentally to "the spirit of the classics and of a man like Thomas Aquinas."

Professor Hyma traces with care the departure of English Puritanism from the theology of Calvin, relating this to his thesis, that while Puritanism had direct and definite affinities with capitalism, Calvinism was not so friendly to the growing capitalism as Max Weber or even Troeltsch believed.

Enough has been said to commend this work to the serious student of the period between 1450 and 1650. It represents a tremendous amount of research, and provides an interpretation of the relation of the New Learning to the religious revolution called the Reformation which cannot be ignored. Above all, the volume is a wholesome combination of the insight of the historian with the theological grasp of human events.

HAROLD B. KUHN

The Christian Understanding of God, by Nels F. S. Ferré. New York: Harper and Brothers, 1952. 277 pages. \$3.75.

He who would elaborate the Christian conception of God is

faced at the outset with the problem of finding a category, or categories, sufficiently inclusive to permit expression of that understanding. Rejecting the historic category of Being as inadequate to express the changing universe in which we find ourselves, Ferré proposes that the principle of *God as love* affords the most inclusive clue to the realm of being-in-becoming in which we find ourselves.

The first part of the volume treats of the character of God, as he relates to the world, to the element of change, and to human life and history. In his treatment of these themes, Ferré indicates repeatedly his indebtedness to Whitehead. Insofar as his thought follows that of his eminent teacher, he finds himself at pains to harmonize his analyses with historic Christianity. This difficulty is most evident in his attempt to deal with the subject of the Trinity.

In selecting Love as the basic category for the comprehension of God's nature, Ferré analyzes Love into four components: being, becoming, personality and spirit. In terms of these, the author seeks to relate the Triune God to the world of space-time. With respect to God's sovereignty, he takes the position that God's foreknowledge is limited. Thus, he would save freedom at the expense of God's knowledge. It is a grave question whether his alternative proposition, that God knows "all there is to know, past, present, and future"—with the limitation that what has not yet been done is within "the category of the unreal"—is adequate as an expression of the Biblical conception of God's knowledge.

In developing the view of God as love, Ferré rejects the view that justice is primary with him. This leads to his rejection of the doctrine of eternal punishment. His objections are the classic ones; one questions, however, whether these objections make null and void the clear statements of Scripture. It may be true that some clergymen have warned men of hell in a spirit out of keeping with the words of our Lord on the subject. This scarcely justifies offering men the hope of a second chance after death, in the absence of any revealed evidence to support the offer. While distinguishing hell from purgatory, and nominally rejecting the Catholic teaching on the subject, the hell which Ferré allows as consistent with God's love is much like purgatory.

The least convincing aspect of the discussion of eternal punishment is the author's analysis of the reasons for believing in an eternal hell. The first, "professional lust for power stemming from

insecurity as to the reality of the Gospel" overlooks the proper rôle of fear in human life. The second, "literalistic Biblicism," would conclude most Evangelical ministers under ignorance. The third, namely that young men preach the doctrine to maintain standing with their denominations, as a gesture to creeds, accuses them at best of being motivated by a murky sub-conscious, and at worst, of being downright cynical.

Along with its ultimate-universalism, this volume seems to the reviewer to lean over backward to please the dynamists, with their horror of anything which is fixed or final. This tendency seems to undercut all Eschatology; Ferré's view that God is eternally creating eliminates any "last times." One is tempted to wonder whether, in his fear of finalism, Ferré does not neglect the important fact that there are "times and seasons" in God's providential dealings with men. In the distinction between "existential and explanatory," our author seems in danger of evaporating before our eyes any positive and definitive doctrinal statements. In this connection, we wonder whether his fear of "static concepts" is justified. It is true that man's natural researches require constant revisions in his theories. Whether this points to the dynamic nature of all things is open to question. Perhaps in giving His revelation, God has after all given us *something* which is final. This Ferré will grant only insofar as the Bible speaks in one vocabulary, that of Love. To this one might reply, in accord with that was stated at the beginning of this review, that one must have a very inclusive category to comprehend the nature of God. Without minimizing at all the revealed statement that "God is love," we might do well to note that the Bible makes a number of other descriptive statements concerning Him.

The volume is provocative, and contains a great deal of down-to-earth wisdom. If this reviewer seem critical of the work, it is not due to a lack of appreciation of this, but rather to the general inadequacy of the author's conclusions at a number of points which are crucial for Christian theology.

HAROLD B. KUHN

The Holy Bible: Revised Standard Version. New York: Thomas Nelson and Sons, 1952. xii plus 997 plus 293 pages. \$6.00.

"The most important publication of 1946" is now joined by

the “greatest Bible news in 341 years” and the result is the Revised Standard Version of the English Bible. Sponsored originally by the International Council of Religious Education, and later by the National Council of the Churches of Christ in America, the new version has the best-founded claim of any of being an “authorized version.” The actual work of translation was done by a revision Committee, with Old Testament and New Testament sections, consisting of fifteen scholars. An Advisory Board of fifty-two, representing forty denominations, reviewed and criticized the work of the Committee pending completion of the final drafts. The Committee began its work in 1930, suspending operations during the depression, and resumed it with an augmented Committee in 1937. The New Testament, which appeared in 1946, was subjected to further editorial scrutiny, hundreds of criticisms were reviewed, about eighty changes were agreed upon, and the revised drafts of both Old and New Testaments were submitted to the publishers nearly a year before the completed Bibles were on sale. The project, comprising the work of nineteen scholars over a score of years, was heralded with the largest advertising budget in publishing history—a half million dollars. Public interest has been keen and the response greatly varied, some viewing the new version with deep distrust, others with enthusiasm. This reviewer confesses a slight bias in its favor, partly because of the increased Bible reading that should result and partly because of the unfairness of much of the adverse criticism.

On the positive side the Revised Standard Version has much to commend it. Through the extensive use of the ancient versions many obscure passages in the Old Testament have been clarified. Marginal notes indicate the sources utilized and serve somewhat as a commentary on the text. The reader has the satisfaction of knowing that the translators were better equipped than any of their predecessors to know what the original authors wished to express. Among these aids were revolutionary advances in Biblical studies, notably in the field of Greek papyri, newly discovered manuscripts, and archaeology. The change from “Jehovah” back to “Lord” is welcomed by users of the Revised Version of 1881-1901. Archaic expressions are avoided while, at the same time, the revisers “resisted the temptation to use phrases that are merely current usage” and endeavored instead to adhere to “simple, enduring words that are worthy to stand in the great Tyndale-King James tradition.”

The gains in terms of clarity and relevancy probably more than compensate for the loss both of the dignity of the King James and the literal accuracy of the Revised versions. The present version assures the reader that the translation is not only fresh, accurate and contemporary, but that it presents the conclusions of a "multitude of counsellors" rather than the private judgment of one scholar.

On the negative side some disappointments may be mentioned. Capitalization appears to be inconsistent. While "the Spirit of the Lord" is capitalized "the spirit of God" is not. In Isaiah 63:10 "holy spirit" is not capitalized while Isaiah 63:11 reads "holy Spirit." Later editions will doubtless correct the more obvious inconsistencies. Let us hope that where the term "spirit" clearly means God's "Spirit" it will be uniformly capitalized in the Old as well as in the New Testament (cf. 2 Ch. 15:1 and I John 4:2; Joel 2:28 and Acts 2:17). In many places the text of the Old Testament was emended to make the meaning clearer. For many readers an obscurity resulting from fidelity to the extant sources is preferable to a clarity resulting from the translator's reconstruction of the text. In their effort to be "non-technical" and "non-theological" it is apparent that the translators more than succeeded. Thus, while frequently emending the text with the help of ancient versions they take advantage of ambiguity in the Hebrew of Isa. 7:14 to place the reading "young woman" in the text and "virgin" in the margin in spite of the Septuagint witness and Matt. 1:23 and the context. Many other evidences of theological bias have been detailed by critical reviews but the writer is still not convinced that the new version is "liberal" because its translators are. In some of the publicity the impression was created that this was the first major revision in 341 years. The publicists should not have forgotten that the revision of 1881 caused far more of a sensation than its successor did in 1946; nor that more copies of that edition sold the first day than during the first year of the 1946 revision.

It is reassuring to know that in the 1952 edition of the New Testament "the words 'sanctify' and 'sanctification' have been restored in some passages, to preclude mistaken inferences that had been drawn from their replacement by 'consecrate' and 'consecration' and to agree with our retention of the term 'sanctify' in the Old Testament." (Preface, p. viii) These eighteen changes have done much to restore the confidence of the holiness people in the

Revised Standard Version. Those who corresponded with the Committee while these changes were under consideration were favorably impressed with the receptivity, fairness, and integrity of the translators.

It will require daily use for several months before the merits or demerits of the new version can be confidently assessed. It is reasonable to ask that those who assay to evaluate it should first use it. *The Asbury Seminarian* plans in its Spring Number to devote two critical articles on the Revised Standard Version written by specialists in their respective fields. By that time much of the "dust" will have "settled." Meanwhile the reader will do well to provide himself with this fifth authorized version of the English Bible.

GEO. A. TURNER

Methodical Bible Study, by Robert A. Traina. New York: Ganis and Harris, 1952. 269 pages. \$3.95.

The Biblical Seminary in New York is identified with a rather unique application of the inductive or scientific method to the study of the Bible as pioneered by its founder, the late Wilbert Webster White. In spite of the popularity and wide influence of this method in Bible study there has been less literary productivity than the value of the subject warrants. This may be said in spite of the fact that, in addition to the founder's writings, there are significant books elucidating these principles from former pupils and colleagues, among them Kuist, Miller, Eberhardt and Gettys. The present volume is therefore a welcome supplement to its predecessors. Professor Traina is Associate Professor of English Bible at Biblical and, although a younger scholar, writes from the standpoint of a teacher with eminently successful classroom experience.

This volume undertakes "a new approach to Hermeneutics." Actually it is a systematic explanation of the principles which govern the author's method in studying and presenting the Scriptures in the vernacular. Step by step the author explains and illustrates several stages in a methodical approach to Bible study. These steps include observation, inquiry, re-creative answers, integration, evaluation, application and correlation. As actually developed these steps are reduced to observation and interpretation with briefer

treatments on evaluation, application and correlation. Somewhat novel is the inclusion of evaluation and the placing of correlation at the end of the learning process rather than between observation and interpretation. The text is generously documented. In four appendices are examples of charts, word studies, outlines and suggestions for using the manual in the classroom, designed to assist the student and teacher. There are several bibliographies throughout the book, dealing mostly with reference materials, and a general list at the end dealing with the same subject as the manual itself. The volume is primarily a teacher's manual on method in study.

The author's purpose is quite transparent; he has no "axe to grind," no "school" to promote, no doctrinal tendency to advocate; the sole purpose being that of promoting more effective Bible study through better methodology. The general theological viewpoint, while not prominent, is that of an enlightened and discriminating "orthodoxy." The treatment is thoroughly practical. Attention is called to the tools and techniques of scholarship—textual criticism, archaeology, history—but in a cursory fashion; the center of interest is in pedagogy. An impressive number and variety of source materials is cited to illustrate a methodology relevant to the Bible student. The volume abounds with sound, judicious insights together with a good degree of originality, resourcefulness, and creativity.

Some readers will feel that the treatment is excessively pedantic. In the foreword and elsewhere there are timely warnings against concluding that the method is an end in itself. To some the style will seem rather heavy and the nomenclature unnecessarily technical. Clarity and thoroughness is sought in the high degree of analysis and classification which characterizes the volume. The result is precision and completeness at the expense of a rather formidable format. It may be that this volume marks a stage of formalization, crystallization, or possibly scholasticism in the development of the "Biblical Seminary method." If so the step is evitable and the book's appearance timely.

The uniqueness of the manual appears in several important areas. The author has worked out a nice balance between observation and interpretation, illustrating the steps in detail. The varieties and function of the question method is exploited effectively, especially with respect to the interpretative question. Also noteworthy is the distinction made between the logical and topical outline. In

short the serious Bible student and the teacher are presented with a workable procedure for Biblical interpretation which should vitalize, if not revolutionize, his entire approach to the subject.

G. A. TURNER

The Masters and the Slaves, a Study in the Development of Brazilian Civilization, by Gilberto Freyre, and translated into English by Samuel Putnam. New York: Alfred A. Knopf, 1946. 537 pages. \$7.50.

Brazil, Portrait of Half a Continent, edited by Thomas Lynn Smith and Alexander Marchant. New York: The Dryden Press, 1951. 466 pages. \$5.75.

The appearance in English of these two works on Brazil facilitates for the prospective missionary the discovery of that country and its people. The first is by Brazil's most eminent sociologist and the other is by a group of specialists on that country, most of them from Brazil itself. It is the outgrowth of a summer session at Vanderbilt University devoted to a study of that country and its language. At the end of the session the visiting lecturers and others were asked to contribute essays to a volume that could reach persons who had been unable to attend the institute.

The nineteen chapters of *Brazil, Portrait of Half a Continent*, by as many authors serve to introduce to the reader the major phases of Brazilian life and culture. Chapters 5, 6 and 7 deal with the three principal contributors to the population of colonial Brazil—the Indian, the Negro and the Portuguese. Chapter 9 is concerned with the immigrants who have added their blood and culture since the separation of Brazil from the mother country. All four are "musts" for an interpretation of Chapters 13 and 15, which are concerned with the Brazilian family and the religious life of the Brazilian people. The Brazilian family—a large group of children, servants, in-laws and others—was and is paternalistic. The Church has felt the effect of this unit; in fact, until the establishment of the Empire in 1822 it could be said that the Catholic Church in Brazil was more familial than Roman. Each family unit of any social standing had its chaplain, more often than not from the family itself, for it was considered a duty for one of the sons to enter the priesthood. Such a situation did not make for a pure Church or

priesthood, or for one amenable to discipline by Church authority. It is understandable, therefore, why the Church attempted, after Brazil's independence from Portugal, to build up a priesthood more easily controlled from above. A number of factors in the changing scene made this possible and more and more, priests were recruited from the poorer classes and therefore owed their positions to the Church rather than to the master of the estate. As population increased, a shortage of priests led to the introduction of clergymen from Germany and Portugal, a move which helped to further the transformation in the Brazilian Church. Some writers see in this separation of the Church from family control one of the factors that have made possible the rather extensive spread of Protestantism. Incidentally, the chapter on the Church and religion gives an excellent survey of Protestant work in Brazil. A shorter account, equally well done, is given of Indian and African pagan influences in religious practices.

In the volume *The Masters and the Slaves*, by Dr. Gilberto Freyre, little discussion of things religious will be found. It is first and last a sociological study. The author is almost painfully frank in his analysis of the factors that have contributed to the very difficult problems that face Brazilian society. In this book are depicted the deplorable effects of the complete subjection to their masters of the Indian and Negro slaves, particularly the women. It is not a pretty picture, but for the prospective missionary one that will be invaluable.

DUVON C. CORBITT

Ways Youth Learn, by Clarice M. Bowman. New York: Harper and Brothers, 1952. 189 pages. \$2.50.

The author of the book, *Ways Youth Learn*, has been on the staff of the Youth Department of the Methodist Church since 1937 where she has been especially responsible for training youth workers. As the title suggests, the book is intended as a guide for teachers, parents and advisers of youth in various agencies. It consists of fourteen chapters and a valuable bibliography covering not only working with young people but including also sources dealing with the theology and philosophy of Christian education. The "locus" of the book is the local church in its immediate and inti-

mate contacts with the youth of the community. By youth is meant persons aged twelve to fourteen years. The teacher is viewed as a guide or leader.

The author attempts a "breezy" style which is saved from flippancy by her evidently sincere concern for youth. While methods matter, she says, there is nothing foolproof about them. Message and methods go together. But a burning sense of mission is more important than methods. She says that the prayerful purpose of this book is to frighten teachers of young people, that they be driven to their knees in Christian commitment. She describes the things which threaten youth today as anxiety amid the breakdown of moral codes in an age of great scientific advancement.

After citing the difficulties of our bewildering and sinful age for youth in its struggles for adjustment she takes up the matter of aims. The goals of youth work include commanding the respect of young people, challenging their energies, cultivating their intelligence and calling them to high commitment to the Christian way. She points out as an ultimate goal that young people be led into a "growing fellowship with God as Father, and with others as brothers—not merely in intellectual assent but in practice." As to becoming a Christian the author says there are many paths into "a growing fellowship with God," for some there are climactic experiences, for others "gradual dawnings without marked crises." The implications of a naturalistic growth theory govern her discussion of "growing toward God." The young need to "have absorbed into themselves" something of "the mind that was in Christ Jesus." Singing of hymns, periods of solitude and prayer cells are helpful in developing their devotional life.

Clear thinking is fostered by problem solving, wise Christian action and a "sustaining fellowship." Youth should experience the great in music, in art, in drama and in life. Nothing is said about Christian experience in terms of the indwelling presence of the Holy Spirit in the regenerated heart as Comforter and Guide. "I am a dream in the Soul of youth" seems to summate the author's view of the inner life of Christian youth.

The need for long range planning for youth in terms of Christian growth is stressed. The program for young people is wherever a young person is. Aims, curriculum and materials, room space and equipment, schedules, etc., involve the long view. She wisely includes corporate worship in the church congregation in planning a

youth program, and an evening young people's service preceding the evening service.

A study of young people's needs, problems, and how the church is meeting them is imperative. The program for them should be church-wide and continuous. The worker must see, know and care for youth as individuals and not as an abstraction. Fellowship and pupil participation are fundamental in teaching youth groups. Young people learn by experience—by putting principles into practice. Hence they are to be taught on the basis of their development or maturity, materials of instruction being offered in units or "journeys of growth." An overall view of the unit is essential to good teaching. Check lists or interest finders should be used in determining the interest and needs of young people as guides in the preparation and projection of units. Such units of learning fall into three categories: grappling with problems, gathering of information for solution of problems; and appreciation of God, humanity and nature.

Listening, observing and vicarious experience are modes of learning, but direct experience is of highest value. Projects, field trips, counselling, creative self-expression, group techniques, are all involved in youth's ways of learning. Group discussion must reach the level of direct experience. Vicarious experience may come through story-telling, drama, visual aids, service action, games, and recitals. Learning by observation involves the use of audio-visual equipment such as sound track and amplifiers, projectors for slide and movie films, flat pictures, maps, charts, museums, the making of posters, etc. Valuable suggestions are given for the education use of projected materials. Careful vocabulary by the leader is necessary in employing the listening technique in education.

Youth also learns through worship but the author objects to the "compartmentalization of worship," suggested by times of worship. Unfortunately her zeal to identify education with the total program of the church indicates the usual pragmatic license in the use of words. Intelligence demands definition and differentiation of the terms "learning" and "worship."

The author writes a helpful chapter on teacher preparation in which she stresses the fact that the successful teacher strives for pupil participation. She gives lists of activities for the stimulation of interest or orientation "into awareness of a problem"; for the

acquisition of information; for enlargement of sympathies and deepening of appreciation; for finding media of communication; for methods of problem solving; for Christian service and action. In-service training is helpfully discussed. A teacher should grow in her personal religious life in understanding of young people; in Bible study; in methods and in confidence in their use.

The Master Teacher leads the way for the teacher of youth. The book does not mention the Holy Spirit as the leader and guide, the Great Teacher, in this generation.

The annotations are in a section at the end of the book and a general bibliography of more than five pages follows the notes, listing contemporary liberal works in religious education.

The book carefully avoids being identified with the traditional evangelical doctrinal approach in the teaching of the Christian faith.

It is in many ways a helpful contribution to literature on the guidance of youth, but modern youth as well as the aged Nicodemus, the woman at the well and the rich young ruler, need to be supernaturally saved from themselves to be born again.

HAROLD C. MASON

Fulfill Thy Ministry, by Stephen C. Neill. New York: Harper and Brothers, 1952. 152 pages. \$2.00.

The author is a co-director of the study department of the World Council of Churches with headquarters in Geneva. A former bishop of Tinnevely, India, and at present assistant to the Archbishop of Canterbury, Bishop Neill arranges his subject under five headings, dealing respectively with the minister's relation to his God, himself, his message, his people, and his world. These themes were first in the nature of a series of lectures delivered at an Inter-seminary Conference in America. The author so integrates the man and his several ministerial functions that division into parts becomes impossible. Other things that one "catches" from this book are a deeper reverence for the ministerial calling, the fervency of a man with a message and, what is perhaps the most satisfying part of *Fulfill Thy Ministry*, a freshness of point of view on a theme that has been much discussed in preaching literature. There is also enrichment here from Bishop Neill's experience as missionary and administrator. For the man who has awakened to the knowledge

that his enthusiasm for his vocation is something less than it should be, as well as for the novice, here is a little volume that should work wonders.

JAMES D. ROBERTSON

The Theology of Paul Tillich, edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1952. xiv plus 370 pages. \$5.50.

The original idea of Professor Paul Schilpp, of Northwestern University, to clarify the contemporary philosophical issues through a series of studies entitled *The Library of Living Philosophers*, has stimulated two men to attempt a like service on behalf of contemporary theological issues. The editors of this new series—Charles W. Kegley, Professor of Philosophy and Religion at Wagner College, New York, and Robert W. Bretall, Professor of Philosophy and Psychology at the University of Arizona—have already spent half a decade in planning their projected study. Following Schilpp's organizational pattern, each volume in the series will present the thinking of a single living theologian and will include in each "(1) an intellectual autobiography; (2) essays on different aspects of the man's work, written by leading scholars; (3) a 'reply to his critics' by the philosopher [theologian] himself; and (4) a complete bibliography of his writings to date" (pp. vii-viii).

The Library of Living Theology, of which this volume is the first, will not be confined to the thinkers standing within the Judaeo-Christian tradition if Buddhist, Mohammedan and other religious philosophers, who evidence "'aliveness,' capacity for creativity and individuality of thought," agree to be 'subjects' for inclusion in the *Library*. Those whose theologies are definitely promised, following Paul Tillich's, are Reinhold Niebuhr's, Emil Brunner's and Karl Barth's.

In the first section of this initial volume, Tillich (*b.* 1886) traces his intellectual odyssey in the midst of his early years in a conservative Lutheran parsonage in the province of Brandenburg, his academic opportunities under the theological faculties of Berlin, Tübingen, Halle and Breslau, and his cultural and political environment in pre- and post-war (I) Germany. After serving as a war chaplain in the German Army, Tillich became a *Privatdozent* of Theology (1919-1924) at the University of Berlin, and later served

successively at Marburg, Dresden, Leipzig and Frankfurt. When Hitler came to power he was dismissed from his professorship in philosophy at Frankfurt because of his clash with Naziism and soon after left Germany with his family to take up residence in this country.

At the age of forty-seven Tillich began life anew in an inter-racial and ecumenical atmosphere on the campus of Union Theological Seminary, New York, where he has taught for the past eighteen years. Tillich's praise is unbounded for the haven from Hitlerism and the avenue which Union afforded for imparting his theology. In addition to his intellectual and social associations at Union and his membership in the Theological Discussion Group, the American Theological Society and the Philosophy Club, Tillich has taught "full semester, summer, and even full year courses in different universities and departments" which have provided for him other personal and scholarly introductions into American academic life and thought (p. 18).

Section two of the volume under consideration consists of critical essays on Tillich's role in contemporary theology and in secular culture, and the significance of his thought for the present German situation; his methodology and structural views in theology are set forth, as are also his views on man, being, God, revelation, biblical thought, Christology and biblical criticism, the church, liturgical worship, history and religious socialism. Among the more prominent scholars who have contributed these essays are: Walter M. Horton, Theodore M. Greene, George F. Thomas, John Herman Randall, Jr., Reinhold Niebuhr and Nels F. S. Ferré.

Nearly all the contributors to this volume recognize in Tillich's theological "system" a "majestic structure, grandly conceived and patiently executed" which will doubtless be an outstanding landmark in twentieth-century theological thought, if not the nearest Protestant approach to a *'Summa'* for our time. Standing "on the boundary line" between philosophy and theology, Tillich's thought augurs for some scholars the possibility of not only a new synthesis between culture and religion, but also a meeting ground between liberalism and "neo-orthodoxy," and Catholicism and Protestantism.

Tillich's "system" is presented as especially relevant in a day when a "therapeutic" and ecumenical theology is needed to overcome the "disruption, conflict, self-destruction, meaninglessness

and despair in all realms of life" (p. 55). However, one essayist has affirmed that most laymen who read after Tillich (and this reviewer would add "most preachers") will be *baffled* by the number and variety of problems—secular and religious—which he raises, his prolific use of "technical terms," and "the profundity of his insights and revolutionary power of his diagnoses and prescriptions" (p. 51). Tillich's theological structure may appeal to some "homeless modern minds," such as "the skeptics" and "the disillusioned of our era," but it is to be doubted if the average worshiper in either Protestant or Catholic services could grasp Tillich's "version of Christianity."

Anything like an adequate outline of this theologian's views in this review would be impossible. However, his methodology is arresting and worthy of attention. The "method of correlation" has governed Tillich's approach to the whole "theological circle" within which his thought has moved. He has begun each of the five major divisions of his theological system "with an existential analysis of the questions to which the theological concepts are supposed to furnish the answer" (p. 330). Confronted by the existential situation, philosophy analyzes human existence as revolving around (1) human rationality or reason, (2) human finitude or being, (3) human sin or existence, (4) man's living unity or life, and (5) human destiny or history. "The content of the five corresponding answers" which theology brings to these questions are Revelation, God, Christ, the Spirit, and the Kingdom, respectively. Returning to Tillich's "version of Christianity," he holds that the overcoming power of the seeming contradictions and paradoxes of existence can be found in "the New Being of Jesus as the Christ," an event which is at once both the center of history and the criterion of final revelation.

The editors of this symposium have called Tillich's theology "a modern evangelicalism" whose note "rings out free from any hint of fundamentalism or fideism" (p. xii). Tillich specifically declares that he has, from his earliest writings, "fought" supranaturalism. In response to Ferré's challenge, Tillich replies by saying, "I still hold emphatically to . . . self-transcending or ecstatic naturalism. Mr. Ferré is afraid that this attitude makes my idea of God transcendental instead of transcendent, that it prevents a genuine doctrine of incarnation, that it implies the negation of personal immortality, that it evaporates the independent character of the

Church, that it denies a realistic eschatology. He is right if 'transcendent' means the descent of a divine being from a heavenly place . . . if immortality is understood as the continuation of temporal existence after death, if the latent church within cultures and religions is denied, if a dramatic end-catastrophe some time in the future is affirmed. All this is a supranaturalism against which my theology stands . . . I must continue my fight against any supranaturalistic theology" (pp. 341-2).

While Bible-believing (*orthodox*) Christians may admire the brilliant intellect of Dr. Tillich, the massiveness of his learning, and the comprehensiveness of his theological principle by which he hopes to overcome the disunity of soul and society under which modern man suffers, yet they will doubtless find more destructive elements for "historic Christianity"—of the Wesley- and Machen-type—in this Union professor's system than constructive ones.

DELBERT R. ROSE

A Christian View of Men and Things, by Gordon H. Clark. Grand Rapids: Eerdmans, 1952. 325 pages. \$4.00.

Since the publication of the Report of the Harvard Committee (*General Education in a Free Society*) in 1945, many have grappled with the question of a possible integrating center, around which a philosophy of life may be rallied. The rejection of religion as a center by the Report noted above has challenged Evangelical writers to explore anew the relation of historic Christianity to the whole of human life and culture. Dr. Clark's volume represents the mature result of such a study.

Written frankly from the viewpoint of Reformed theology, *A Christian View of Men and Things* explores the major secular answers given in the fields of History, Politics, Ethics and Science. With reference to the first, our author points out that secularism deprives History of significance, and leaves it with no *telos*. Against this, Christianity proposes to give dimension and depth to human existence by injecting the element of life after death. Without this, the calamities of civilization overshadow its achievements, and the sober thinker is shut up to some type of eventual pessimism.

Clark's critique of secular philosophies of Politics rests upon the assumption that Christian presuppositions call for civil governments of limited rights. Underlying this is the proposition that the

major function of government is that of restraining evil. To serve this purpose, thinks the author, a wide spread of responsibility among evil men is less dangerous than a concentration of power in the hands of one such man. To this discussion, Clark brings a sensitive political conscience, and is rather sharply critical of some of the actions of contemporary humanistic politics. He leaves some questions unanswered, such as: How may a Christian judge the precise point at which a government usurps the prerogatives of God, and should be resisted? and, To what degree can we expect the will of the majority to reflect what is right? Again, it is possible that our author sees the function of government as too exclusively negative; for it is conceivable that government should not only restrain evil, but also create conditions which conduce, so far as possible, toward righteousness. In any case, it is wholesome to see a development of the premise that Christianity is an indispensable safeguard to human rights—equally opposed to anarchism and totalitarianism.

In his treatment of Ethics, Dr. Clark discusses several systems in the light of the general distinction between teleological and ateleological ethics. He finds the secular forms of teleological ethics to suffer from the same weakness of secular ateleological forms, namely that they lack any valid criterion for declaring one act intrinsically right and another intrinsically wrong. Against the weaknesses of Egoism, Hedonism, Utilitarianism, Intuitionism and Kantianism, he sees the revealed Christian Ethic as adequate for the following reasons: it controls the principle of self-interest; it gives guidance in life's specific situations; and it gives a long-range meaning to the terms 'good' and 'evil.'

The discussion of Science turns on the question of whether or not Science (with a capital-S) deserves the reverence which secular culture has assigned to it. Specifically, Clark seeks to take Science at its own word, and to show that the infallibility which it has come to represent is inconsistent with its own basic premises. His conclusion is, that in reality, Science rests upon ethics and history, which in turn go lamentably astray without the guiding hand of theism.

The final chapters on Religion and Epistemology pursue the same general premises as the earlier part of the volume, the author sees three alternatives at the point of belief in God: naturalism (often atheistic), finitistic theism, and the theistic absolutism of

historic Christianity. He believes that the first two, being weighed in the balance, are found seriously wanting. He stakes his hope for the future solely upon a belief in an Almighty God. Other conclusions, being based upon mere empirical observation, cannot go beyond the world of space-time, and hence leave the most significant areas untouched, the most significant questions unanswered. Concerning Epistemology, Clark shows that the application of the law of contradiction underscores two things: the existence of truth, and the possibility of knowledge. In the light of these propositions, he examines in turn skepticism, relativism, empiricism and apriorism. His conclusion accords with that of Augustine, namely, that insofar as a man knows anything, he is in contact with the mind of God. And he believes that the historic Christian view of God as Creator and Sovereign of the universe offers the only final answer to a valid theory of knowledge.

Enough has been said to indicate that this volume is one which brings together a great deal of information, and involving much careful analysis. Its conclusion is, that not only is historic Christianity self-consistent, but that it undergirds truth and morality, supports the possibility of knowledge, and affords the only unifying principle sufficiently inclusive to serve as the center of a stable civilization. The work is more than a critique of secularism; it seems to point out a path through the contemporary cultural confusion, leading to a possible re-evaluation of the Christian message as an active candidate for the position of a basis for the synthesization of our disintegrating culture.

HAROLD B. KUHN