

Book Reviews

Introduction to the Philosophy of Religion, by Peter A. Bertocci.
New York: Prentice-Hall, 1951. 565 pages. \$4.75.

A copy of this work was presented to the reviewer by the author, his former teacher. The book is designed to meet the need of students who, "coming from courses in literature and in the physical and social sciences," bring "with them many questions involving values, the nature of truth, the compatibility of religious faith with the findings of science, and the nature of man and his destiny." (vii)

Obviously, the purpose of the first chapter is to help students coming from various religious backgrounds to adjust themselves to a liberal religious atmosphere. All of them, liberals and conservatives included, in the opinion of the reviewer, should remember "that what we have believed may not be the final answer . . . and that our own solution to date may be immature and uncritical," as "mental maturity does not come from accepting or changing religious beliefs," but "from facing honestly the problems which religious beliefs were intended to solve." (7)

In the opinion of this reviewer the author at times gives expression to a narrow view of faith: "To believe (in God or in any being) implies that one is prepared to act on the postulate that he is correct though he realizes that he may be wrong in his opinion or judgment." (23) This is an expression of Kant's practical reason, but not of his distinction between opinion (*Meinung*), belief (*Glauben*), and knowledge (*Wissen*). Nor is it the expression of Kant's conviction toward the close of his life: "*Gott in mir, um mich, und über mir.*" (See *Opus Postumum*) Saint Paul declared in no uncertain tone, "I know (present) whom I have believed" (perfect), indicating that he had not ceased being a believer when he became a knower. While belief and knowledge are different, they are also alike; no sharp line divides them. A knower is only a more intense believer. Aquinas viewed faith as the highest form of knowledge. The author himself was impressed by a modern example of St. Paul's certitude, for he said that he never would "for-

get the look of quiet assurance on the face of a friend who remarked . . . that he had 'found God on a hillside.' " (42) But again Dr. Bertocci defines faith in a similar way: "the willingness to act in accordance with the most reasonable hypothesis." (82) Later he grants that religious faith is also the product of religious experience. But the distinction is not clearly drawn between the faith that initiates and controls the experiment and the faith that is the result, or the knowledge that comes by verification. In the mind of the reviewer much confusion on the subject of faith would be avoided if it were seen in its full sweep as pre-hypothetical, hypothetical, and post-hypothetical.

With Dr. E. S. Brightman, our author holds that the only logical certainty possible is the experience of the momentary self. But in declaring that reason is the guide of life, he did not help his cause by equating this with the saying, "Probability is *the* guide of life." For as a dogmatic denial of any other guide of life, it is self-contradictory, certainty being used to deny certainty. It is usually attributed to Joseph Butler, but probably was uttered long before (and significantly) by Carneades the skeptic. Often it is quoted with all the dogmatism of a divine pronouncement—a very inconsistent use of a probability statement. As quoted, it makes Butler inconsistent and self-contradictory, for he also said: "*It is certain* (not "I am certain," which would have been psychological and not logical certainty) that doubting implies a degree of evidence." Then those who quote it fail to read the whole sentence: "Probability is the guide of life, *where more satisfactory evidence cannot be had.*" (*The Analogy of Religion*, 3) And Butler applies this explicitly to religious certainty: "This alleged doubtfulness concerning religious matters" may be "man's own fault." (*Ibid.*, 351) No wonder that this doctrine of probability that used to pass as "legal tender" is being questioned and qualified today!

But apparently in line with his narrow view of faith and with his conception of probability, Dr. Bertocci declares: "The claim to immediate knowledge is untenable." (93) It is made clear that this is not a denial of all cognitive value in religious experience, nor an expression of hostility toward mysticism. But the reviewer would point out that there are a number of philosophical theologians who see *some* cognitive content in the immediate experience of God. (See Hocking's doctrine of the polarity, not opposition, of feeling

and knowledge.) Many see the dependence of the mediate upon the immediate. And it would seem that if the feeling of God's presence were mere feeling with no implicit ideas in it, then the knowledge of God due to later reflection would be inexplicable. The reviewer, although holding that the mystical experience is one of mediated-immediacy, agrees with Dr. Bertocci that one should not treat his own religious experience as an *independent source* of knowledge about God. For the Bible has much to say about God, and is a reliable source of information. It may be viewed as a record of immediate "contacts" of men with God, presenting a body of accumulated knowledge about God, the product of a vast religious "experiment" conducted through the ages. The "holy men of old," who "spoke as they were moved by the Holy Ghost," came into the immediate presence of God.

The writer gives an excellent treatment of "the wider teleological argument," which "rests not on the specific, restricted evidence of design and fruitful adaptation, but on the interconnectedness of physical nature, life, and human experience." (331) There are seven "links" in the chain of this argument: purposive interrelation of matter and life, relevance of thought to reality, interrelation of moral effort and the order of nature, interrelation between value and nature, this world as good for man, and significance of aesthetic and religious experience as confirmatory.

The author speaks of the break with the Western tradition on God which has occurred within the last fifty years, *i. e.*, a break with the view that "the fundamental structure of God has to be *thoroughly* and *totally* immutable and totally perfect." (315) The author himself seems concerned about the problem that creation poses, *i. e.*, how an eternal, immutable being could be related to time and yet not undergo change. To the reviewer, Miley is helpful at this point: "He is immutable in the plenitude and perfection of His personal attributes . . . Definite and varying acts of personal agency, and new facts of consciousness, such as must arise with the personal energizing of will in his creative and providential work, are entirely consistent with such immutability." (*Systematic Theology*, I, 221)

Bertocci calls for a synoptic vision of the attributes, and then, with no indication that he is giving a tentative or hypothetical definition, he defines omnipotence as "the power to do all that is

worth doing.” (322) Then after speaking of God’s goodness in creating men as free beings, he writes: “*Orthodox Christian thought, therefore, justly used the word omnipotence to express the fact that God was not limited by anything other than his own purposeful choice.*” (324) Please note “justly” here. He reiterates his belief that “there is nothing in his (God’s) nature or beyond which can keep him from realizing his purpose.” (390) Yet in spite of all this, he later comes out as an advocate of Dr. Brightman’s view of a finite God. We are urged to appeal to facts. But if we ignore the perfect revelation which God has made of Himself in the Christian Scriptures (which makes possible personal acquaintance with Him), and turn to the inadequate revelation of Him in nature, is it not true that we are more impressed by evidences of power than of love? The reviewer is convinced that the philosophers who have held the Christian view of God did not get it through a process of reasoning but directly or indirectly from the Bible. John Stuart Mill, who saw no attributes of God in nature, concluded that the net result of natural theology (reasoning on nature alone) in this regard is nothing. The same Book that describes God as all-loving pictures Him as all powerful. The author wonders why the burden of proof falls on the one who challenges the notion of God’s omnipotence. Here is one answer. By rejecting the Christian Book as authority on the subject, he is challenging the traditional Christian view (if not *the* Christian view). The burden of proof or action falls on the one who seeks to sit in the seat occupied by another.

How does Dr. Bertocci go about trying to “unseat” the traditional view? He raises the question about the presence of evil in the world. A high point is reached when he writes that if God had created puppets “which would execute his purposes as rapidly as do atoms or ants” thus approving a universe “without co-creators in value, he would have done less than the best.” (360) With Keats (and Bosanquet) the author views the universe not as a “vale of tears” but as a “vale of soul-making”, and concludes that when one thinks over the whole argument for a personal, *all powerful* Creator, “he can understand why so many acute thinkers have held that this is the best of all possible worlds.” (408) He states that God preferred to suffer rather than to be sure that His will would be done at the expense of human freedom and responsibility. (361) The author makes it clear that his contention that the world is good for

man is central to the whole argument of the book. But after all this he decides that a God of absolute power could have made a better world. But in the light of his assertion that the omnipotence of God can be supported only by appeal to actual evidence we ask, is this his method of proving his case? Apart from the unempirical attitude of ignoring the body of facts, the cumulative testimony of those personally acquainted with God (including His own Son), the author talks of "excess evil" and "the natural evil which produces more harm than good." In whose eyes? In the eyes of an omniscient God? In the eyes of *all* finite thinkers? "He states: "There is no way of knowing whether any particular evil which is at this point superfluous in the world is a means to some greater good." (414) But is there any way by which man can *know* that any particular evil is "at this point superfluous," restricted as he is to part-vision? Ferré who once championed belief in a finite God, now warns against "freezing the process", *i. e.*, judging the construction by the view of the rough scaffold rather than of the beautiful temple being erected. We repeat, the burden of proof is on the author.

Like some advocates of the belief in a finite God, Bertocci seems to try to "put all his eggs in one basket", and to make it appear that the absolutists have done the same: "The traditionalist claims that all evil performs a moral function." (396) The fact is that various explanations have been given for the presence of evil in the world; when taken together, they are convincing to many thinkers, who hold that it is not necessary to solve every problem and "at all cost," and that these "neat solutions" of the problem of evil (such as the theory of a finite God) only create other and greater problems. And is it not true that if one did solve this problem of evil that he would thereby make himself God and leave no room for faith in the sense in which the author uses the word? Certainly, the one who turns away from the record of men's dealings with God throughout human history to the present, and who, claiming to look down into the depths of God's nature, finds an irrational and evil "surd" there, has not only left the realm of empiricism for that of speculation, but has made a claim that the one who should know God best, His own Son, never made, and has placed irrationalism at the heart of the universe, as Dr. Harold

DeWolf has pointed out. If rationalism is not part of the structure of our world, if what appears irrational to us as finite creatures is really irrational, then how can we trust the testimony of human reason?

In conclusion, then, a question and a statement: Has our author by his arguments for a finite God given the most reasonable explanation for the presence of evil in our world, or has he destroyed our confidence in all his reasoning found in this book? The statement is to clear up a misunderstanding: belief in a finite God is not an essential part of personal idealism.

EARL E. BARRETT

The Atom Speaks and Echoes the Word of God, by D. Lee Chesnut. Grand Rapids, Mich: Wm. B. Eerdmans Publishing Company, 1951. Illus., 232 pages.

It is refreshing to find a book dealing clearly and simply with as complex a structure as the atom and at the same time extolling the virtues of Him by whom all things have been created.

Mr. Chesnut is an electrical engineer and at present employed by the General Electric Company. This book has grown out of numerous lectures given to civic and church groups in the last few years.

In the first few chapters of his book, Mr. Chesnut takes his reader from the immensity of space into the submicroscopic structure of the atom. This journey is taken rapidly but each step is clearly explained. Then he very definitely shows God's power in the atom when it refuses to act according to the laws man has formulated for it. By this time the author has so shown God's might that one is not exclaiming, "Isn't the atom wonderful," but rather "Isn't God powerful!"

Next Mr. Chesnut explains in as plain language as possible the principle of the atom bomb and then follows it with an application of the chain reaction to an interpretation of IIPeter 3:10-11. Again the reader feels the authority of the Scriptures as he reads.

Using the discussion of Transmutation of the Elements as it is now done in the large research laboratories with the cyclotrons and similar atom smashers, Mr. Chesnut introduces the reader to

not only the possibility of a new heaven and a new earth, but the certainty of it.

One chapter ministers will particularly find enjoyable and valuable is the one in which all of Christ's statements regarding a variety of subjects are quoted. Some of the topics dealt with are: Is there a "hereafter"? If so, how long does that next life last?; What is to be our mental and physical state?; etc.

Analogies are always treacherous and especially those combining science and religion; however Mr. Chesnut has done an amazing job in the concluding chapter. He has drawn analogies from science to illustrate Redemption, the Trinity, Miracles, Christ—Both God and Man, immortality, and several other similar topics.

The laymen interested in the inter-relationship of science and religion will find enjoyable and profitable reading in this book. The minister will find authoritative statements and illustrations for sermon material. All will find their respect for God's Word magnified and their love of God deepened by the reading of *The Atom Speaks and Echoes the Word of God*.

C. B. HAMANN

Rediscovering the Bible, by Bernhard W. Anderson. New York: Association Press, (Haddam House), 1951. 272 pages. \$3.50.

The author served Methodist Churches in California and Congregational Christian Churches in Connecticut. He later became Professor of Bible at the University of North Carolina where most of the book was actually written. At present he is professor of Old Testament Interpretation at Colgate-Rochester Divinity School. In this volume he seeks to view the Bible in such a manner as to make it challenging to modern thoughtful youth. It is a young person's "guide to an understanding of the Bible." The viewpoint of the author is that of a neo-liberal or neo-orthodox scholar, probably the former. Inasmuch as its general content was discussed with college students, chapter by chapter, the book the more reflects the student viewpoint.

In its organization the chapters follow the sequence of the Bible—from Genesis to Revelation. It is in no sense a book by book commentary; instead, certain phases of Biblical history are discussed, problems are faced honestly and issues stated lucidly. There are

ten chapters with such titles as "The New World of the Bible," "Israel comes of Age," and "The Power of His Resurrection." In each the author comes directly to the points at issue in comparing modern man's attitude toward the world and the Biblical attitude. Difficulties to faith are dealt with in a manner sympathetic of the Biblical viewpoint and of a vital Christian faith. The volume is nicely printed and bound and comes with some documentation of source material and with a helpful index.

Essentially this is a book on apologetics. To the reviewer one of the most commendable features of the volume is the directness and clarity with which youth's problems in reading the Bible are handled. The author points out the shortcomings of the crass literalism of the "fundamentalist" on one hand and the rationalizing of the conventional, "orthodox," Protestant liberal on the other. Refreshing indeed is this author's repudiation of the liberals' attempts to "modernize" the Bible by changing its concepts into something more palatable for western "scientific" minds. His own viewpoint is akin to that of Alan Richardson (*Christian Apologetics*) and Paul Minear (*Eyes of Faith*). After noting the oriental nature of the Bible, and the difficulty of taking the Bible, especially the miracles, literally, he saves the day for Christian faith by concluding that the Bible is credible on the basis of faith if not on fact. He would thus emphasise the importance of the reader's *viewpoint*. The rationalist interprets the Bible in the framework of his personal viewpoint and explains away its supernatural nature. The Christian, however, from the vantage point of his faith, can reconstruct the Biblical message, leaving out extraneous materials and cleaving to the spiritual meaning. The strongest feature of the book is probably its recognition of the nature and purpose of the scriptures, the fact that they are Oriental in origin and reveal God in action.

Many readers will find difficulty in following Professor Anderson as he surrenders on one hand the claim of the Bible to be accurate and factual and yet maintains that faith is independent of factual matters. He never clearly indicates what faith is or on what it is based. He misses the point entirely in thinking, for instance, that the faith and apologetic of the early church did not rest upon verifiable evidences. How does one get "eyes of faith" by which

to resolve the difficulties he encounters while studying the Bible? It would seem that most young people would be a loss to know how to get into rapport with the Biblical writers and share their convictions. How does one get this "faith"? Although much more wholesome and "sound" than liberalism, it still is neo-liberalism on a rather unstable foundation. Nevertheless, here is a readable, very stimulating volume, important because representative of a wholesome trend.

GEORGE ALLEN TURNER

The Bible Basis of Missions, by Robert Hall Glover, M.D., F.R.G.S. Los Angeles: Bible House of Los Angeles, 1946. 208 pages. \$2.50.

Few men have been more qualified to write a book on the subject of missions than Robert Hall Glover. First published in the year before his death, this excellent, practical volume is the product of a rich, full life devoted to the cause of missions. Dr. Glover completed his medical training in 1893 at New York University, went to China in 1895 as a missionary, and later served as Home Director of the China Inland Mission. He also wrote the authoritative volume entitled *The Progress of World Wide Missions*, first published in 1924 and now in its fourth edition.

The word "missions" appears in the title of every one of the ten chapters, and is considered in relation to the Bible, the Holy Spirit, the Apostle Paul, as well as the church, pastor, Christ's return, men, money, and prayer. A concluding chapter gives a striking analogy between "The 'Little Lad' and Missions". As Dr. Samuel M. Zwemer declares in the introduction, this study has an explicit theology and a basic philosophy. "We have had manuals on missions that stressed sociology, psychology, and even ethics, but left out theology except in tabloid form . . . The only missionary motive that is not smitten to pieces by the atomic bombs of rationalism and neo-paganism in our day is the apostolic mandate of 'he New Testament, with all of its implications and sanctions.'" (p. 7,8) In contrast to "re-thinking missions" which proposes substituting a human philosophy for the divine revelation, our author approaches the subject from the same angle and with the same con-

viction as that taken by Dr. Hendrik Kraemer of the Madras Conference in his volume, *The Christian Message in a Non-Christian World*. Both men stand in awe before the fact of a final revelation and the unique finality of Jesus Christ.

The missionary character of the Scriptures is forcefully presented. The salient features of New Testament missions as exemplified in the Apostle Paul are set forth in respect to his missionary commission, conviction, message, ambition, career, suffering, and passion. In their God-given office of leadership in the church, the home pastors are the key to the missionary problem. The essential elements of a missionary call are helpfully discussed in the chapter on "Men and Missions." The vital place of prayer in the missionary enterprise is stressed.

One of the valuable aspects of this volume is the warm-hearted presentation of the entire discussion. Obviously, the author's heart glows with love for Christ and a passion for souls. The book is marked by clearness of expression, depth of thought, logical argument, and close adherence to the Scriptures. It has proved helpful to pastors, missionaries, and laymen as a source of information and inspiration.

WILLIAM M. ARNETT

Biblical and Theological Studies, by Benjamin Breckinridge Warfield. Edited by Samuel G. Craig. Philadelphia: Presbyterian and Reformed Publishing Company, 1952. xlviii plus 590 pages. \$4.50.

An attempt has been made to enhance the value of this collection of B. B. Warfield's works by adding a "biographical-theological sketch" of the writer. Actually the biographical section is very brief. On the other hand, it is doubtful whether the main part of this preface would impress anyone who was not in full agreement with the theological opinions of the author. While it does state the theological bias of B. B. Warfield, it unduly emphasizes the controversial issues before the reader has the opportunity to examine what the author has to say. Some readers who will be drawn to this book by the the quality of Warfield's other works may perhaps be prejudiced against this volume by this theological sketch.

The position of Warfield in regard to the authority and inspiration of Scripture draws all Evangelical Christians to him. Apart from some minor differences of opinion, both Calvinistic and Wesleyan theologians can find keen interest in Warfield's arguments in defense of the Bible. For this reason the first half of the regular chapters in this work will find general acceptance among the fundamentalist and the conservative groups. These chapters provide a common basis of agreement on the subjects of supernaturalism, the Trinity, the person of Christ, and the personality of the Holy Spirit. A few might disagree with the gap-theory for interpreting the geneologies of Genesis, but no Evangelical will dispute the emphasis on the unity of the race. For many it will be hard to tolerate the author's acceptance of a form of evolution. Others will repudiate everything that he said because of this. However, it must be acknowledged that Warfield never attempted to apply the evolutionary scheme of development to the Old Testament. In every respect he is orthodox in his interpretation of Scriptures concerning inspiration and revelation.

In reality the title of this book is not entirely apropos. The content of the book is much more theological than Biblical. Only a few of the studies can be called strictly Biblical; and even then, the main emphases are theological. Calvinism stands out prominently in several of the chapters. One is not surprised to find that Warfield is strongly Calvinistic. On the other hand, one is not greatly impressed by the arguments presented. The author is not at his best in this area of theology. He presents only one side of the discussion and does not show awareness of the real issues which divide theologians. He elaborates on the Scriptures describing the sovereignty of God in the realm of providence with total disregard for the idea that man may have free will within the limitations of divine providence. In the matter of faith, he reads too much into Scripture in order to support his presupposition that faith is entirely a work of God. Certainly these discussions cannot compare with Warfield's great articles on inspiration.

The sermons which are added provide interest for the students of the man, but they do not add anything outstanding to the field of homiletics.

Calvinistic readers will be enthusiastic about this book. This does not mean that Wesleyan thinkers should not become familiar

with its contents. B. B. Warfield was a tremendous personality and deserves full recognition. It is well that every minister should be acquainted with this volume. No ordinary book would be published thirty-one years after the death of its author.

JAMES WHITWORTH

Pastoral Counseling—Its Theory and Practice by Dr. Carroll A. Wise. New York: Harper & Brothers, 1951. 231 pages. \$2.75.

The best book on pastoral counseling to come out of 1951 is that of Dr. Carroll A. Wise, Professor of Pastoral Psychology and Counseling at Garrett Biblical Institute. In it Dr. Wise preaches what he practices, namely, counseling by a clergyman. Too, his preachment to counselors by means of his new book is as helpful as is his practice with counselees in varied situations. The book is worthy of a very careful reading by all those interested in the mountain of pastoral psychology or in the valley of personal counseling. The avowed purpose of the book is to offer an interpretation of pastoral counseling for ministers, theological students, and also for counselors whose work is not in the field of religion.

The book has eight vitally discerning chapters. Chapter One deals with "the pastor as counselor." The author discusses the opportunities for the pastor in counseling, the aim of counseling, the crux of the counseling process, and factors which control the counselor's responses. Chapter Two considers "the person with whom the minister counsels." The language dealing with the nature of personality is that of modern, scientific formulations. The approach is highly eclectic. The purpose is to present a practical approach helpful to the minister or counselor. Chapter Three leads us right into "the counseling relationship." The counselor is urged to consider his own feeling and attitude—a difficult task—and warned against setting rigid principles for all counselees. The factors of rapport, acceptance, freedom, mutuality, dependence, and responsibility, limitations, and growth of the counseling relationship are expressly considered. "Counseling and the growth process" engages our attention in Chapter Four. Counseling is seen

to be an experience which takes place within the total dynamic life process, not outside nor apart from it. Certainly, counseling should never be thought of as application of a given set of techniques to a personality. Various problems are brought into view: the directive or non-directive approach, the means of communication (especially verbalization), counselor responses, problems in technique, handling guilt, talking about past experiences, giving reassurance, and with whom the pastor should counsel. Chapter Five leads us to "insight as the goal in counseling." Insight is defined, four levels of insight discussed, and interpretations and techniques considered which are clinically very useful. In Chapter Six, we come to "counseling and the Christian faith." Perhaps this chapter leaves most to be desired, as one might guess. Yet several unique values are emphasized in the discussion of the correlation between counseling and such issues as attitudes, resources, personality, love, forgiveness, faith, and prayer. Both Chapters Seven and Eight deal with "some aspects of pastoral work and counseling." Inasmuch as pastoral counseling is a process of helping people with feelings and attitudes that are causing difficulty the worthy volume closes with rich suggestions of the most pertinent and practical nature relative to pastoral visitation, premarital counseling, counseling on Christian vocations, counseling with the physically ill or the grief-stricken (such as in the case of bereavement), and counseling on manifest religious problems.

To those interested in improving their pastoral counseling or lifting in from mere religious routine to more scientific and spiritual service we recommend this book. Incomplete? Perhaps. Yet what creation of man is not? Practical? Pertinent? Yes!

ROLAND V. HUDSON

10,000 *Biblical Illustrations*, by Charles E. Little. Grand Rapids: Baker Book House. 632 pages. \$4.95.

This volume was previously published as *Biblical Lights and Sidelights*. It is worthy of reprint. Here gathered together in encyclopedic form and under practical headings are a multitude of topics, reference to which will greatly facilitate the work of building sermons. Grouped together under each one of the hundreds of

topics treated are nearly all the varied aspects of that topic so far as they are to be found in the Bible. Such Bible furnishing, in convenient form, of the many-sided phases of a topic is one of the most valuable features of the book. The illustrations are all in the form of Scripture quotations, with citation of book, chapter, and verse. In addition to this, all *related* illustrations for any given topic appear in cross-reference form in small type. As the compiler states, the plan of the book assumes a general knowledge of Biblical history on the part of the reader. A textual index at the close shows at a glance where in the volume any particular verse is to be found. All topics and related topics are arranged alphabetically to dispense with a separate topical index usually found at the end of such volumes.

The Bible is the richest source book of sermon illustrations. 10,000 *Biblical Illustrations* is a most convenient medium for reaching these nuggets of gold.

JAMES D. ROBERTSON

The Craft of Sermon Construction by W. E. Sangster. Philadelphia: Westminster Press, 1951. 208 pages. \$3.00.

Anointed To Preach, by Clovis Chappell. New York: Abington-Cokesbury, 1951. 124 pages. \$1.50.

Go Tell The People, by Theodore Parker Ferris. New York: Scribners, 1951. 116 pages. \$2.00.

The past year has set a record for the number of books published about the preacher's craft—a testimony to the revival of interest in preaching. Three of these books are briefly reviewed herewith. Sangster's is undoubtedly the most significant of them all. The eminent preacher at London's Westminster Central Hall wrote the present volume by popular request. *The Craft of Sermon Construction*, which has had wide sale in England, is likely to gather a large audience on this side of the Atlantic. The strength of the book lies (a) in the timeliness and force of its major emphasis—the technique of sermon building—(b) its convincing exposition of the centrality of preaching in the work of the ministry and (c) its general fertility of expression. Here is the kind of read-

ing that maintains interest to the end. True, much of it has been said before but never more succinctly or with more arresting comment. A book that will guide the beginner aright and challenge and refresh the professional.

At the end of one of the most popular ministries of our day, and after publishing at least twenty-five books of sermons, Clovis Chappell gives us in six chapters his idea of preaching. It is natural that we examine with more than usual interest this treatise which should represent the best gleanings of a long and fruitful ministry. The writer discusses the preacher's call, illustrating its validity from his own experience; the prime emphasis of his calling, preaching; the sermon, its preparation and characteristics; the hour of worship, which he calls "Our Finest Hour"; and finally, "Keeping Fit," an appeal for a well-rounded development of mind, body, and soul. Like the rest of Chappell's writings this book is crystal clear in statement and eminently practical. Rich allusions to the author's experience add much to its value. But because of the author's long experience in preaching and writing, and because of the exalted title that he gives the book, one looks for a more substantial treatment to the theme.—A "thin" volume that should prove both interesting and instructive as far as it goes.

Go Tell the People was originally delivered as a series of lectures by the rector of Trinity Church, Boston, at Seabury-Western Theological Seminary in Evanston, Illinois. This book deals mostly with the sermon: its purpose, content, and form. A final chapter discusses personal problems of the preacher. Here is a resourceful text adapted to the needs of the contemporary pulpit. It should inspire a man in his calling and tone up his sermons, if they need it. Striking observations are profuse such as this one, "One of the reasons why so many sermons are ineffective is that they are written largely in the imperative mode. They are exhortations, not proclamations. They are the Watch and Ward Society speaking, not the Town Crier." (p. 19) The weakness of homiletical texts is that they furnish abundance of maxims on the art of preaching yet fail to illustrate these rules in operation. Ferris is not guilty at this point. For instance, "Let us now take each one of these four types of sermon and follow the course of its preparation. . . ." And thus he makes the abstract concrete. It is altogether praiseworthy that modern writers are returning to an emphasis on the

mechanics of the sermon. This writer devotes two of his five chapters to the problem of sermon form. He does so, too, minus that pedantry so typical of the older treatises on homiletics which repelled as it instructed. As with Chappell, one could hope for a fuller discussion of the topics in hand; yet Ferris' more restricted range permits more adequate treatment of the ones he does have. An informative, inspirational little book for both younger and older preachers.

JAMES D. ROBERTSON

Christ In The Old Testament, by Timothy Walton Callaway. New York: Loizeaux Brothers, 1951. 191 pages. \$2.25.

The author, one in a long line of Callaway Baptist preachers, tells us that his aim "is to make Christ in the Old Testament informative, simple, and easy to understand, doctrinally scriptural, interesting and glorifying to Christ." It is refreshing to see a book that correlates the Old Testament with New Testament doctrines. Dr. Callaway points out that truths of salvation formulated in doctrines are the result of the whole historical process through which revelation has passed.

In light of the still used but outmoded JEDP hypothesis it is interesting to see how this author meets the Jehovah-Elohim problem in Genesis. The first chapter is entitled, "Jehovah of the Old Testament the Christ of the New." It is the writer's thesis that Elohim refers to God the Creator, the God-head, the Three in One, while Jehovah is He who manifests himself to man. Later Jehovah was incarnated and became known to us as Christ the Anointed One. Throughout the book the point is made that Jehovah in the Old Testament and Christ in the New are one and the same.

In Chapter Two comparison is made between the first Adam, man and the last Adam, Christ. In Chapter Three Christ the redemptive seed is traced from Genesis to Matthew. Tracing this topic with the author is a rich literary adventure full of Biblical evidence. The author graphically shows how Satan has attempted to destroy this divine Seed in every age and generation but without success. Space permits only the listing of the remaining chapter headings: Christ as the Angel of the Lord; Christ in the Taber-

nacle; Christ the Pascal Lamb; Christ and the Offerings; Christ, Calvary and Resurrection; Christ: Prophet, Priest and King; Christ and the Feasts in Leviticus; Christ in Isaiah; Christ in Prophecy; Christ as the Shepherd; Christ and Isaac; Christ and Joseph; Christ and Moses; Christ and the Book of Joshua; Christ and Eschatology; Christ and Israel; Christ the "Rock"; Christ and Virgin Birth; Christ and Security in the Old Testament; Christ and Judgment in the Old Testament; and Christ in Genesis and Revelation.

Dr. Callaway presents great fundamental Biblical truths that need to be studied and preached. All Bible believing Christians will rejoice at the reading of this book. Only on the chapter on Security will some of us beg to differ.

We heartily recommend this book to laymen and ministers alike. Every Christian should have this wonderful treatise as a guide to Bible study. It is well documented with Scripture references.

H. A. HANKE

Here I Stand; A Life of Martin Luther, by Roland H. Bainton. New York: Abingdon-Cokesbury Press, 1950. 422 pages. \$4.50.

Monk in Armour, by Gladys H. Barr. New York: Abingdon-Cokesbury Press, 1948. 256 pages. \$3.00.

Here I Stand is the portrait of a veritable giant who, though beset by human frailties, lived by great principles. The title is appropriately chosen from Luther's declaration before the Diet of Worms asserting the authority of the Scriptures and the freedom of his conscience. The earliest printed version is said to have added: "Here I stand, I cannot do otherwise."

The author has established his reputation as a scholar of ecclesiastical history, and this biography gives evidence of careful research. While there are no footnotes, there is an extensive list of references and a nine-page bibliography at the end of the book. The addition of an index makes the book usable for quick reference. A feature which adds to the interest of the work is the inclusion of Renaissance drawings and engravings selected from Dr. Bainton's own hobby collection. These reflect the customs and

the temper of the times and lend a distinct atmosphere to the book.

Paradoxical as it may seem, this biography is at once scholarly in treatment and popular in style and is enjoyable reading. The author is obviously sympathetic with his subject but succeeds singularly in avoiding the two pitfalls of the biographer: the halo effect and the debunking tendency. Since both the strength and weakness of Luther are here present the reader feels that he is meeting Luther as he was in real life.

In reading *Here I Stand* one obtains a growing appreciation of the stature of the man who dared to raise his solitary voice against the ecclesiastical evils of his day. "Are you alone wise and all the ages in error?" was the thrust which came from his critics in those early days when he protested the sale of indulgences. His insistence on such matters as the priesthood of all believers, personal faith of the communicants, and the authority of the Word bespeaks real fortitude.

Great souls have great temptations, and so it was with Luther. His whole lifetime was a fight for faith as he struggled against "Anfechtungen" in which Satanic power was very real. "Don't argue with the Devil", advised this stalwart soldier of the cross, "He has had five thousand years of experience. He has tried out all his tricks on Adam, Abraham, and David, and He knows exactly the weak spots." In the year of his deepest depression he penned the immortal lines of "Ein' Feste Burg is Unser Gott," a hymn which has inspired courage in thousands of "angefochtenen" believers.

In the closing chapter, the "Measure of the Man," the author covers that last quarter of Luther's life when he was under the ban of both Church and empire, a period which was "neither determinative for his ideas nor crucial for his achievements." In this chapter Dr. Bainton mentions impartially some of the less favorable aspects of Luther's life.

It is the purpose of this review to stimulate interest in this very fine biography. To ministers, the contenders for the faith of our day, it will bring great inspiration and challenge. To laymen it will occasion a new appreciation of the great and costly heritage that is Protestantism.

Mrs. Barr's *Monk in Armor* is a fictionalized biography of Luther which makes easy and inspiring reading for younger read-

ers. It is noncritical in its approach and of course makes no pretense to be exhaustive. For busy people who wish wholesome historical fiction, this novel merits attention. The reader might then be induced to follow up with Bainton's book for a more scholarly and factual treatment.

SUSAN SCHULTZ

The Drift of Western Thought, by Carl F. H. Henry. Grand Rapids: Eerdmans, 1951. 164 pages. \$3.50.

This is Carl Henry's latest book. In it are the W. B. Riley Memorial Lectures for 1951 which Dr. Henry delivered at the Northwestern Schools in Minneapolis.

Theologians, though an argumentative breed, are agreed on the importance of philosophy. Philosophy is fundamental; philosophy is practical. If you think of philosophy as being little more than the abstract emanations of armchair theorists self-exiled to a never-never world, read this book. The "durable divides" of history are not geographical or political, Dr. Henry points out, but ideological. He traces the vital linkage of scientific naturalism, the dominant *world-view* of the west, through renaissance humanism with its emancipation of reason, through medieval scholasticism where reason was subordinated to an all-inclusive ecclesiastical authority, back to its sources in ancient Greek thought. Surveyed in this way history fits together inevitably and makes admirable sense.

The splintering of thought into irreconcilable and hostile camps ranging all the way from orthodox Christian theism to the naturalistic nihilism of Communism is one of the striking features of our time. With a sure hand the author untangles the primary strands in the philosophic lineage of these competing views and relates them to the facts of the Christian revelation. He answers decisively four principal objections made to the Christian revelation-claim: (1) that it is impossible, (2) that it is superfluous, (3) that it is immoral in that it involves a divine favoritism and unfairness, (4) that it is intolerant bigotry. Dr. Henry's survey includes Roman Catholicism, Modernism (including die-hard liberalism), Neo-orthodoxy, Humanism and Naturalism. Of particular interest is his

appraisal of Neo-orthodoxy. Barth and Brunner are right in their emphasis on human sinfulness and on divine transcendence, but neo-supernaturalism fails to reflect faithfully the Biblical doctrine of divine immanence. Under fire also by Dr. Henry is its doctrine of revelation-by-crisis involving a denial of any objective propositional revelation in the Scripture.

A valuable section of the book is that in which the author distinguishes between the different meanings of the same theological term when used by different schools of thought. The concepts of God, revelation, the nature of man, and regeneration, so frequently and so ambiguously used, are given a precise and unambiguous meaning-content characteristic of each view.

The author sees philosophy and Christianity as distinct and separate, yet with the closest relations to each other. Christianity can learn from philosophy what are the perennial questions man has asked about himself, about his past and future. Christianity can answer many of them directly, and others by implication. But, though not technically a philosophy since it claims to be a communication direct from God Himself, Christianity has much to teach philosophy. Christianity claims authoritative knowledge of man's origin, his moral nature, the conditions of his present existence, his relationship to God, and his eternal destiny. The great deficiency of philosophy has always been at the point of human sin; but in contrast, it is just here that the Biblical revelation is most full and explicit. The great theme of the Bible is man's moral revolt and the Divine initiative taken in consequence of that revolt.

Dr. Henry is a Calvinist, a professor of Theology and Christian Philosophy at Fuller Theological Seminary. He holds a high view of Divine sovereignty yet insists on responsible moral choice as a central element in man's salvation. He writes vigorously and with purpose. He aims not only to explicate; he is also an advocate. Had he stated a thesis for the book he might well have phrased it, *the uniqueness and finality of the Christian revelation*. There is argument here, good clean thinking, hard-hitting and cogent. It is like a fresh wind blowing away stale air. Dr. Henry sets the evangelical Protestant understanding of the Christian revelation against all other views and vindicates it on the basis of its own claims and purposes as given in Scripture. Christianity specifically *is not* the highest expression of a universal essence; it is unique;

it is different in kind. God has given to man a once-for-all revelation in Jesus Christ and in a plenarily inspired Bible; He has done here what He has done nowhere else, and there is no other name whereby men may be saved.

If you are familiar with Dr. Henry's books and enjoy him (as this reviewer does), this book will delight and invigorate you. He has an enviable facility of expression. He exhibits genuine scholarship. In some respects Dr. Henry brings to mind C. S. Lewis, *e. g.*, his emphasis on the particular and the unique in Christianity. Henry has not the imaginative genius of Lewis, and does not employ his more subtle attack from the flank; his is rather the frontal assault, methodical, inexorable, like an army that sweeps all before it, vanquishing each enemy by the power of revealed truth.

RALPH D. LOWELL

The Royalty of the Pulpit, by Edgar DeWitt Jones. New York: Harpers, 1951. 447 pages. \$5.00.

In undertaking to furnish an adequate interpretation and appraisal of the Lyman Beecher Lectures on Preaching, held annually at Yale University, the author has produced a treatise that should be in the library of every student of preaching. In its seventy-five-year history the most significant American lectureship on preaching has drawn to its rostrum from the best ministerial talent in this country and in England. The survey begins with Henry Ward Beecher in 1872 and ends with Leslie Weatherhead in 1949.

Gathered in this volume are colorful and oftentimes intimate sketches of the lecturers. Done without stiffness, they constitute one of the most attractive features of the reading. Men who were but a name become alive, partly because of the author's vigorous style and partly because twenty-seven of the men were known personally to Dr. Jones. The work is replete with penetrating, scintillating insights into the heart of the lectures, implemented generously with apt quotations. As Halford Luccock says in the foreword, "(Jones) does not need to carry a stethoscope around with him to tell whether an idea or fact is dead. He can detect the details that wriggle with

life. He has the nose of a beagle hound for a fox, when it comes to selecting quotations."

Seeing now for the first time the lecture series as an organic whole, we can better grasp each man's peculiar mission and more intelligently appraise his contribution to the whole. The wide scope of the lectures is at once evident from the author's classifying the lecturers in kindred groups such as Olympians, Theologians and Philosophers, Prophets of Social Change, and Shepherds of the Flock (eleven of them in all). This classification, however, is not to the best advantage of the student of the history of preaching primarily interested in preaching trends. But the present treatment, while not exactly scientific, does make for a readable volume void of the tedium so often characteristic of chronological arrangement.

Incidentally, here is a list of some outstanding works in theological literature that were originally Yale Lectures in Preaching: Phillips Brooks' *Lectures in Preaching*, Henry Van Dyke's *The Gospel for An Age of Doubt*, George Adam Smith's *Modern Criticism and the Preaching of the Old Testament*, George A. Gordan's *Ultimate Conception of Faith*, Charles Sylvester Horne's *The Romance of Preaching*, and Reinhold Niebuhr's *Faith and History*.

JAMES D. ROBERTSON

By The Finger of God, by S. Vernon McCasland. New York: The MacMillan Company, 1951. 146 pages. \$2.75.

Dr. S. Vernon McCasland, Professor of Religion in the University of Virginia, is the author of a new study of Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness. The author's effort is directed to the bringing together of the discoveries in various fields, particularly the field of the new science of psychiatry, and to making this body of material available to New Testament scholarship.

Demon possession, according to Dr. McCasland's thesis, is an ancient expression of mental illness. There has been much misunderstanding of the New Testament records dealing with demon possession because readers have assumed that events are referred

to in these accounts which have no parallels outside of the Bible. The author finds that the interpretation of mental illness as demon possession occurs in many different cultures of ancient times and also that the diseases of the mind which are reflected in the Biblical accounts are "all too common in our own hospital."

The author seeks to approach his subject scientifically and therefore avoids theological pronouncements. He is frank to assert that his method in dealing with the New Testament accounts is that of Form Criticism. While it is true that one must have a knowledge of the environmental factors in which the gospels were written, many will have difficulty in following Dr. McCasland in too large an acceptance of the "results" of Form Criticism.

Demon possession is further examined in the light of Palestinian and Greek backgrounds, folklore, modern examples of exorcism and the observations of modern psychiatry. The closing chapters of the book have to do with statements concerning the defying of Jesus by demons, the use of the name of Jesus by the early disciples in exorcism, the methods used by Jesus, and the relationship of Jesus' exorcisms to the Messianism.

Only four New Testament cases are dealt with because these alone are presented fully enough in the record as to appear to be diseases of the mind, that is, "a partial or complete change of personality in the person said to be possessed." The four cases described are the Gadarene demoniac, the epileptic boy, the man at Capernaum, and the maid at Philippi. The first of these is observed by McCasland to be manic-depressive and the last two are said to be hysteria.

The author is persuaded that the gospel records for the most part are not folklore, for these records stand up well with first-hand accounts of exorcisms. For example, on page 63 there is found the statement, "most of the gospel stories have no features at all which comparative folklore finds to be legendary."

In concluding this brief but very valuable study Dr. McCasland says, "The tradition about Jesus as an exorcist is trustworthy in its essential features." This activity of exorcism has something positive to say concerning the meaning of the Messianism.

The Biblical Illustrator: Matthew, by Joseph S. Excell. Grand Rapids: The Baker Book House, 1951. 688 pages. \$4.95.

The Baker Book House has placed the biblical world under a great debt once more in the tremendous undertaking of reprinting *The Biblical Illustrator*. The first volume on Matthew will be ready for distribution on January 31, 1952. The book has been published in an excellent binding, with good quality paper and is printed in clear, easily legible type.

Those who are acquainted with the earlier edition of the *Illustrator* will know that Dr. Joseph Excell, who is the editor, has brought together in this work the best thought of many of the outstanding biblical scholars and great preachers of other years. Here is a work that will prove of large value to ministers and Bible teachers.

W. D. TURKINGTON

The Methodist Heritage, by Henry Caster. London: The Epworth Press, 1951. 246 pages.

The present volume, *The Methodist Heritage*, grew out of an inquiry, "what new or renewed Confessional obligation to the accepted Church ought to be recognized and accepted" by Methodism? "What is there in Methodist history and experience which bears directly on the new endeavor of Christ's Church on earth to recover her unity, to bring together her scattered spiritual wealth, to proclaim her Head as Lord, Redeemer and Renewer of Mankind?" If any adequate answer were to be arrived at there must be a re-examination of Methodism's original message and mission. The *Methodist Heritage* represents the result of such a re-examination.

The book is written from the standpoint of a British Methodist and therefore the author does not presume to speak for world Methodism. There is a feeling, however, that there is relevancy in the study for all Methodists everywhere since there is a pointing back "to the rock from which we were hewn" and a concern with the issues which confront us all.

The book is introduced with a prologue in which "the great new fact of our era," the ecumenical movement, is set forth. The

true relation of Methodism to this movement is to be discerned in its history and chiefly in the Evangelical Revival of the eighteenth century.

The main section of the book is divided into two parts. Part One deals at length with the heritage of the Wesleys, John and Charles, while Part Two discusses the heritage bequeathed by the Wesleys from the family in Epworth is said to have been the love of the Bible, the Book of Common Prayer and the way of life which was found in the Epworth rectory.

The two brothers, John and Charles, received the "Inheritance" of a personal experience of salvation by faith in Christ at approximately the same time. Charles on May 21, 1738, and John on May 24, 1738. Beginning with this experience these founders of Methodism went out to become "servants of mankind."

There were certain shaping influences along the road that brought these men to the inheritance—Luther, Peter Boehler and the Moravians and the literature of devotion from both Catholic and Anglican sources. There were controversies also through which the new experiences of the Wesleys were explored, controversies over the means of grace, assurance of divine forgiveness, the freeness of saving grace and more particularly over Christian Perfection. These items had to do with the doctrinal foundations of Methodism.

The Wesleyan Movement, in order to "develop the inheritance," introduced a ministry of the laity which was unique. There was also a recognition of social obligations, obligations which would make the fellowship real and which set up very definite standards of personal conduct, and which further insisted on certain responsibilities in public affairs.

In Part Two of the book, the author points out that the inheritance which the Wesleys bequeathed to their own and later generations, in their own and other lands, was a body of doctrine concerning Christian experience and conduct derived from close and continuous Biblical study and tested afresh in the laboratory of daily life. Secondly, they bequeathed a new religious organization which was founded and developed to broadcast this teaching—an

organization known in Britain as the United Societies of the People called Methodists and in the United States as the Methodist Episcopal Church.

In developing the doctrinal contribution attention is called to Wesley's first concern, namely, "the damning fact of universal sin," which called for the "porch of religion"—repentance—and secondly "the door of religion"—faith. This faith is "a faith in Christ" which is a full reliance on the blood of Christ, a trust in the merits of His life, death and resurrection. This saving grace of God is "free." In this item Wesley parted company with Calvinism. There is assurance of divine forgiveness. This was one of Wesley's cardinal contributions. The emphasis here grew out of his own experience of forgiveness.

Finally, in the discussion of doctrinal inheritance the author deals with what Wesley was pleased to term "religion itself" or Holiness. "Scriptural holiness" is "the great salvation" and is distinguished by Wesley from conversion. The life of holiness is a new way of life, it is inward religion, a quest for "full redemption" and is further the life of a true neighbor. Thus Wesley's position on the life of holiness was that it is both personal and social.

The Methodist Heritage represents a wide and thorough-going study in Wesleyana. The author accomplishes in most excellent fashion his purpose to indicate the contributions which Methodism with its doctrinal positions and methods of operation may make to the ecumenical movement in this day.

W. D. TURKINGTON

The Soncino Chumash. Edited by A. Cohen. Hindhead, Surrey, England: The Soncino Press, 1947. 1203 pages. \$6.00.

For the preachers who knows a little Hebrew, no commentary can take the place of the set published by the Soncino Press. It is a distinctively Jewish work edited by A. Cohen. The accepted Hebrew text is printed in a parallel column to the American Jewish version. This arrangement provides a convenient way to compare the Hebrew text with the English.

Following the natural order of all Hebrew writing, the commentary begins at what non-Semitic people think of as the back

of the book. For this reason the work may be a curiosity to English speaking people, but this does not detract from its value to the Christian minister. The comments given in the lower part of each page merit the highest commendation. They are clear, enlightening, and to the point. No irrelevant material is included, and all technicalities of language have been omitted. For perfection of style, the comments can hardly be improved.

The volume having to do with the Pentateuch is entitled *The Soncino Chumash* from the common Jewish designation for the Torah. In Aramaic the Books of Moses are designated as the "Five-fifths of Torah." The word for "fifths" has been adopted as the title of this Soncino publication.

The learned doctors who contributed the different divisions of the *Chumash* are: Rabbi H. Freedman, the Reverend J. Rabinowitz, Rabbi S. M. Lehrman, and Rabbi S. Fisch. Their aim was to give a digest of the works of the greatest Jewish exegetes of the past. They therefore quoted freely from Rashi, Ibn Ezra, Rashbam, Nachmanides, Sforno, Kimchi, and Gersonides. What these scholars say about the text is very informing. There is little, though, with which the Christian minister will disagree.

One feature of *The Soncino Chumash* which will attract the attention of the reader is the inclusion of the *Haphtaroth*. These additional sections are the passages from the historical and prophetic Books of the Old Testament which were read each Sabbath in the Synagogue ritual. Each passage is placed following the reading from the Law with which it was associated, and appropriate comments are given for each verse. At the end of the volume stand the other *Haphtaroth* which were read on the special Sabbaths of the Jewish year. These, however, have neither comments nor English translations. An interesting insight into Jewish thought is given in the *Haphtaroth* which adds to the worth of the commentary.

While Cohen's work will appeal more strongly to those who know Hebrew, it can be highly recommended to those who do not. The comments given are well worth the price of the book.

JAMES WHITWORTH

Ezekiel, Commentary on the Holy Scriptures. Edited by John Peter Lange. English edition by Philip Schaff. Translated by Patrick Fairburn, William Findlay, Thomas Crerar, and Sinclair Mason. Grand Rapids: Zondervan Publishing House, n.d. 492 pages plus 273 pages on Daniel. \$4.95.

Some ministers of the age just past will not appreciate the publication of another volume of Lange's *Commentary*. In an age of shallow thinking, it is much easier for the popular preacher to dip into a homiletical grab bag and snatch a few sparkling bric-a-bracs to ornament a gaunt skeleton from the accumulation of some dead pulpiteer's closet. It would be a blessing if all such sermonizers were buried with their fruitless past.

There are many portents that a new day has arrived, for a resurgence of Bible preaching has manifested itself in the past few years. The publication of Lange's *Commentary* is encouraging evidence of this present trend. When the prospect of reprinting Lange's work was mentioned to one of the leading homiletics professors of the present day, he suggested that the publishers were in danger of losing their investment in such an adventure. This will certainly be true if there are not enough Bible scholars to buy the books. It is the hope of those who love Bible preaching that a new generation of hearty Bible students will arise to search diligently God's Word.

The Reverend F. W. J. Schröder's contribution to Lange's *Commentary* is a comprehensive exegesis of the Book of Ezekiel. In a time of globular unrest, it is well for the preacher to turn to this prophet of the exile, for in the words of Ezekiel can be found the answer to the perplexities of the atomic age. The people of the captivity came to the prophet with the predicament which seemed to have no justification. Why should God allow his chosen people to suffer as they did? Ezekiel gave a satisfying solution to the problem of evil in the realm of national life. It is this same message which the sick world needs today. The minister has not fulfilled his duty until he has interpreted the message of Ezekiel to this jittery generation.

But how can the preacher learn to preach from Ezekiel? It cannot be said that Lange's *Commentary* on Ezekiel will outline the sermon that is needed. There is no easy road to Bible preach-

ing. The best sermons can only be prepared by hard work. However it can be said that this work will prove to be an invaluable tool in accomplishing the task.

The mental discipline of digging out the exact meaning of the prophecy with the aid of Schroder's exegetical remarks, does something of incalculable worth to the minister. Without such a grueling process, there can be no truly great preaching. Reading in this commentary is not always easy, but it is worth all that it costs.

No recommendation of a commentary could be better than the fact that it seeks to explain the correct intent of a text. Frequent references are made in this work to the original Hebrew. One cannot rightly divide the Word of Truth without staying close to the original; however the student does not have to know Hebrew to make good use of Lange. It is important to seek a commentary that will explain the Hebrew.

A large part of Lange's exegetical comments came from the best Bible scholars of the past. These include rabbinical writers, patristic fathers, and reformation leaders of the highest type. A few of the more recent scholars mentioned have been associated with destructive criticism, but this does not necessarily minimize the value of their unbiased exegetical comments. Their liberal presumptions rarely tint this particular type of exegesis. On the other hand, many comments are given from outstanding scholars who are known for their conservatism.

An important part of the commentary is the section of doctrinal remarks which are thought provoking. Great satisfaction is derived from the emphasis on the glory of God in the visions of the creatures and the wheels. In all such cases most questions have been handled judiciously. A number of different views are presented without any dogmatic statement as to the significance of various symbols. When it comes to the matter of free will, the Arminian has to part company with the writer who tries to distinguish between falling from righteousness and falling from grace. In this significant issue the Calvinism of the commentator is not too greatly emphasized.

In addition there are commendable homiletical hints which are not altogether to the liking of the anemic preacher. Rather than furnishing canned sermon materials, these hints are designed to

stimulate the mental processes. The results accrued from such helps are worth far more than embellishments from other sources.

It would be wrong to expect everything from Lange's *Commentary*, for in itself it can produce only an aridness which will create death. Bible preaching must have life and fire in it, or it becomes impotent. However, the factors which make preaching dynamic may lead to fanaticism if they are not combined with scholarship. The need of the hour is for scholarship on fire. There is ruin in either extreme. A commentary such as this can only provide the grist which the scholar may grind. The reaction of a minister to Lange will reveal what kind of a preacher he is. Every Bible preacher will want a copy in his library.

JAMES WHITWORTH

In Training, a guide to the preparation of the missionary. Based on material left by the late Rowland Hogben. Edited by A. T. Houghton. 2nd ed. revised. London: Inter-Varsity Fellowship, 1947. 188 pages.

In any spiritual church there are those who feel that their place of service for God is on the foreign mission field. Many of these do not have a clear understanding of all that is involved in such work and make ill-advised attempts to follow their inclinations. It was the purpose of the veteran missionary, Rowland Hogben, to present the immensity of the task of adequate preparation as a guide *or* a deterrent to those attracted to a missionary career. Mr. Hogben himself trained many missionary candidates. Even at the time of his death (in a motor accident on the Burma Road in 1942) he was leading some new recruits into China.

Following the author's original design for the book, the editor has incorporated along with the author's work ten chapters contributed by other writers, including Norman Grubb and Alexander McLeish. The subjects covered by these collaborators make the book well worth a pastor's recommendation to a missionary-minded member of his congregation.

Especially rewarding are the chapters on the qualifications and character of a missionary. Their keen analysis of missionary personality should provoke serious and prayerful consideration on

the part of prospective missionaries. Mr. Hogben lists eight missionary qualifications with well-illustrated discussions of each. Particularly illuminating is the author's treatment of the themes, "Tact in dealing with men, and adaptability towards circumstances," "Zeal in service and steadfastness in discouragement," and "Some experience and blessing in the Lord's work at home."

The general coverage of the book and especially the chapter "Work on the Field" and those chapters dealing with health and language study are reminiscent of A. J. Brown's well-known book, *The Foreign Missionary*. The discussions in Hogben are far from exhaustive, a factor which perhaps constitutes the main weakness of the book. Brown's classic is more suitable for those already preparing for foreign service, whereas *In Training* is designed as an elementary guide to those still seeking to know the Lord's will for their lives.

The book, written from a high spiritual level with many Scripture references, may well accomplish its task of winnowing from the army of prospective missionaries those who are possessed only of a passing, misguided desire for a romantic calling.

FREDA CARVER

Christian Education in a Democracy, by Frank E. Gaebelein. Oxford University Press (1951).

This work is the report of a committee of the National Association of Evangelicals through its Commission on Educational Institutions. The title, *Christian Education in a Democracy*, capitalizes on Dr. John Dewey's *Democracy and Education*.

While the book is largely written by Dr. Gaebelein, certain chapters were contributed by members of the committee. The twelve chapters of the work deal with aims, the Christian school, the public school, the independent school, the Christian college, the Bible school, the teacher, the church and education, Christian education and the home, Christian youth, and "a look ahead."

The introductory chapter deals with prevalent religious and moral conditions, attributing them largely to the absence of religious teaching in the schools. In this report America is considered as a democracy rather than a republic. As a democracy it is not Chris-

tian, for the average citizen is a thoroughly secular person, but Christianity must interact with democracy as it exists although not pragmatically for Christianity is authoritative in the sense of certainty. The foundation of Christian education is the orthodox conception of Jesus Christ. This conception includes the basic historical doctrines of Christendom, but it also includes the translation of them into life.

A Christian school is one which is based upon a Christian philosophy of education; a faculty thoroughly committed to that philosophy; a Christ-centered curriculum; a student body loyal to such a Christian program; recognition of the required and voluntary aspects of Christian education; the Christian ethics in deals and practice.

In looking at Christian education and public education, both formal and informal procedures are recognized. Within education are the avowed secularists or naturalists and the supernaturalists. Between these extremes are many shades of opinion and belief. With such divergence of views how can religion, a matter of faith and life, be taught in the public school? Within certain limits it can be done. There may be in the public school devotional reading of the Bible, also its academic use. Incidental religious instruction may be given and indirect influences may be exerted. Church and state cooperation have been proposed, such as the giving of public school credit for Bible courses, and the released time plan has been quite popular. But the fact remains that effective religious education cannot be provided in the public schools. Since religion cannot be taught in the schools any anti-religious teaching should be prohibited.

Agencies teaching religion are enumerated to show that religion is not out of the public mind, but the home, the church and the Christian school must be the agencies in Christian education. Independent Christian schools are proposed. Also, Christian colleges should be maintained on both the junior college and terminal levels and graduate and professional training levels. The Christian college should serve all who can profit by higher education, a higher education in which the organizing principle should be revealed truth. Christian colleges must be intellectually worthy and provide the best in higher education. Since the 1880's more than 160 Bible

institutes have been founded, enrolling 25,000 students. They are without exception evangelical. Nyack Missionary Training Institute was founded in 1882, and Moody Bible Institute began as the Chicago Bible Institute in 1889. The secularism of the church-controlled college has made the mission of the Bible school more significant. As to the Christian teacher, he should be well balanced and have intellectual ability. A deeply spiritual life is basic.

The chapter on the church as educator reviews the history of the Sunday School movement to the days of spiritual decline. The trend to substitute psychological adjustment for spiritual regeneration has created a grave cleavage between the modern religious education movement and evangelicalism. Contemporary liberal trends such as the Barthian movement are cited. The Evangelical Teacher-Traing Movement cited and the National Sunday School Association founded in 1946 are named as contemporary evangelical Sunday School agencies.

Christian education in the home is stressed. The chapter on Christian youth is summarized in a cryptic sentence: "Only youth firmly grounded on the Rock of Ages has the foundation for the fullest and most creative study of the problems of our times."

What problems confront Christian education? There is the problem of methodology and evangelical teaching. There is the need for more schools which are genuinely Christian, including a Christian university. The practical, social application of the Gospel must be stressed. Christian education must be directed to the needs of the local church. More and better teachers must be recruited and prepared.

This reviewer feels that the book is not sufficiently clear and explicit as to the sources of the prevailing secularism in education. The true meaning and purpose of so-called "progressive education," "creative activity," etc., are not sufficiently emphasized. "Learning to do by doing" is rather a Pestalozzian and Col. Francis Parker concept than a "progressive" education contribution, just as project teaching is a vocational training or industrial acts methodology taken over as a "progressive" education technique.

HAROLD C. MASON

The Redeemer, by William Ragsdale Cannon. New York: Abingdon-Cokesbury Press, 1951. 224 pages.

The author of this book states his purpose as "an attempt to deduce the personality of Jesus Christ from a study of his work;" (7) i. e., "For us, at least, what he does decides who he is. We cannot disassociate the doer from the deed." (11) No narrow view of the work of Christ is taken: "The measure of the consequences of his career in and upon human history is after all the measure of his personality." (11) Further: "If he possesses a name which is above every other name, it is simply because he performs a work which excels every other work." (11) The author appears to be correct in his conclusion that the traditional doctrine of the person of Christ is not a theological abstraction, but "the result of the reflection of the Church upon its own experience as that experience has been produced by the Spirit of its Lord." (12)

This is no new Christology. Redemption is made central in the work of Jesus Christ. Dr. Cannon is in line with the trend today when he brings together what the liberals used to separate—the "Jesus of history" and the "Christ of faith." Each chapter is a consideration of our Lord's redemptive work, each stated tersely—Man, Prophet, Judge, Priest, Teacher, Leader, Ruler of Nature, Sacrifice, Life, God. "Belief in the divinity of Christ follows as a consequence of Christ's execution of the work of redemption." (14) The author shows that both the modernizing and the eschatological interpretations of the career of Jesus are out of harmony with the role subsequent history has given Him; grapes do not grow from thorns.

As Judge, Jesus is pictured as the revelation of man to himself; "through his disclosure we learn that we are sinners, the objects of the wrath and indignation of God." (54) Paradoxically, the Judge is also Priest, representing man to God.

Dr. Cannon touched on a topic that needs to be made clear today—the relation of faith and grace:

But to equate faith with grace is in reality to destroy it; for if it be made both the means whereby man claims the gift and at the same time itself a gift from God, then the merit of its belonging to man is entirely gone, and the distinction between him who gives and him who receives is for all practical purposes obliterated . . . Either faith is an entity of human personality entirely different from grace, and man through the exercise of

this faith is a vital and determinative factor in his own deliverance, or else the action of God in the process of salvation is all the action there is, and the divine Being is entirely responsible both for those who are saved and those who are lost. (82)

Likewise, the Barthians seeking to exalt the grace of God, actually debase it in another respect:

For in disparaging the righteousness of men who by faith have laid hold of the mercies of the Almighty, they set at nought the effectiveness of God's own work . . . When we say that the man of faith is still a sinner, and his perfection consists only in his hope, then we admit either that the God who forgives sin is indifferent to its nature and allows to continue the very evil which he pardons or else that God has no control over unrighteousness and is unable to save a man from the sin which he despises. (86)

Against Barth's conception of the historical Jesus as a very ordinary man, the author points to the Christian Church as the proof of the leadership of Jesus Christ in the world. Speaking of Christ as the ruler of nature, Dr. Cannon declares that "to Christian faith Jesus of Nazareth has cosmic significance," (126) for not only as leader of men but as Lord of life he directs our earthly career and determines our eternal destiny. His miracles are expressions of this cosmic significance; against the idea of their impossibility, the author appeals to the testimony of history in general, and adds: "Certainly we cannot come to an understanding of Jesus if we rob him of his miracles." (132)

A Calvinistic touch is added to the discussion on Christ as sacrifice by the use of the unscriptural word "punishment." This reviewer would prefer Miley's phrase—"conditional substitute for penalty."

The last chapter gives the crowning picture of Christ as God. A very fine distinction is made in the statement: "To say that Christ is God and yet to refuse to say that God is Christ is to indicate that the being of God is such that that being contains Christ within it and yet is not exhausted by him." (203) But perhaps it is unwise to view the Trinity as "three distinct individuals" and to seek an analogy in "interpersonal humanity"; for, as the author grants, "the nature of humanity is altered by its particularized individuations." (207) Furthermore, the phrase "three distinct individuals" belies the unity of the Trinity. As Wiley has shown, the Church guards against the error of supposing this unity to be

similar to that of human nature, for whereas in man it is only generically the same, in the Godhead it is both generically and numerically the same; "otherwise we should have three individuals or three Gods." (*Christian Theology*, 424) The doctrine of circumcession which guards the unity of the Trinity by maintaining that the Persons permeate or dwell in each other (thereby sharing the one nature while experiencing social unity in plurality) forbids the concept of "three distinct individuals."

On the whole, *The Redeemer* is Arminian and Wesleyan, as well as conservative, and is a timely production.

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