

Book Reviews

Faith Is the Victory, by James Flint Boughton. Louisville, The Herald Press, 1947. 36 pp. \$.15.

One of the significant trends in current religious life in America is indicated by the appearance of a number of books and booklets devoted to the cultivation of the personal spiritual life. Some of these are worthy to take their places beside such classics as those produced by Dr. Jowett and by Mrs. Charles B. Cowman. *Faith Is the Victory*, being the first of a projected Asbury Series, promises to be one such.

The author has been professor of philosophy in Asbury College, his relationship to Christian education being indicative of his sincere interest in young people and their problems. This booklet, with the sub-title of "Deeper Devotional Readings," is tailored to fit the needs of youth, and particularly the needs of young people who must perforce come to grips with the issues which confront the senior high school and college student.

Professor Boughton is in this series primarily concerned with emphasizing the creative and spontaneous elements in Christian living. Such words as 'abundant,' 'wholesome,' 'enriching,' and 'creative' appear constantly. It is evident also that he is seeking to express the motif of Christian Perfection in an appealing manner, so as to disarm the skittish, and to lift the life of godliness into prominence as a thing supremely desirable. In all this, the reference is primarily toward Christ and His ability to capture the loyalties of young men and young women.

By the use of contrasting type, the

material is made to be unusually readable. There are also unconventional forms of arrangement which make the readings decidedly refreshing. It is to be hoped that our author finds it possible to carry further his efforts in the direction of providing such devotional material. *Faith Is the Victory* is a worth-while beginning.

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An Outline of Biblical Theology, by Millar Burrows. Philadelphia: The Westminster Press, 1946. 380 pp. \$3.50.

This is a very difficult book to review briefly because it covers such a vast range of subject matter in the most concise manner. To give a summary of the seventeen different items in Biblical Theology ranging from "Authority and Revelation," "God," and "Christ," to "Moral and Social Ideals" would be impractical and to show a basic movement of thought is impossible. The Winkley Professor of Biblical Theology at Yale has given us what is distinctly a reference work of real value that will undoubtedly be widely acclaimed.

In spite, however, of the ripe scholarship, thoughtfulness, and some sound teachings, Dr. Burrows' book seems to us to be basically wrong. In the preface we read: "Whether what is here presented is theology may be questioned by some readers; there may even be some who will deny that it is biblical; but all must admit that it is

only an outline." We are among those who deny that it is really biblical although it cites more texts per square inch than any book we have read in years. Because the work impresses us as it does we will review it by a series of criticisms of specific statements. It is hoped thereby to give the reader of this review a feeling for the trend of the book no less than the tenor of the reviewer's own opinions. It is to be remembered that not all the points to which we take exception are dealt with, nor is it to be forgotten that there is much of which we approve.

"We cannot use the miracles to prove the divine origin of the Bible, because we are dependent on the Bible itself for the record of their occurrence" (p. 17 cf. also p. 132). With respect to this it may be said: first, miracles are not used to prove inspiration but merely to authenticate God's messengers. Second, the historicity of miracles rests, not on the inspiration of the Bible, but on historical evidence. For example, we believe that a strong case for Jesus as miracle worker would remain although the inspiration of the gospels were denied, just as an overwhelming case for Christ's existence remains for those who do deny the divine inspiration of the records of his life.

Dr. Burrows rejects predictive prophecy with a high-hand. It either was not uttered when the Bible asserts or does not mean what it must in order to be truly predictive (p. 17). This means that Jesus' predictions of his death were later insertions and that Joel's prediction which was quoted by Peter at Pentecost was misapplied. It would be more honest if Dr. Burrows would frankly say that he would not believe predictive prophecy regardless of evidence.

Our author asks whether God or Satan incited David to make the

census, implying that 2 Sam. 24:1, which suggests the former, and 1 Chr. 21:1, which asserts the latter, could not both be inspired (p. 24). Let us ask a question: Is there not an active and passive incitement, and is it not conceivable that God permitted Satan actively to incite David and was thereby passively involved? In this same connection (arguing against inspiration) Burrows contends that Jesus could not have said "kingdom of God" in a parable in Matthew and "kingdom of heaven" in the same parable recorded in Luke if both accounts were inspired. True, if it was the identical parable spoken at the same time. But if Jesus was anything like this preacher he repeated himself from place to place and varied his sermons and illustrations considerably.

"Not the books, not the words, but the men were inspired." (p. 25). 2 Tim. 3:16 is cited as proof of this statement but when we turn to the passage we find that in the original and in the various translations it says that *scripture*, the written word, is given by inspiration of God.

Speaking of the angel of the covenant, Dr. Burrows says, "Sometimes it is God's angel that appears, though in several of these instances there is a curious confusion or lack of sharp distinction between Yahweh and his angel" (p. 26). We note a similar "confusion" between Christ, whose Father is greater than he (John 14:28) and Christ, who is one with the Father (John 10:30). Could it be that the church has been right these many centuries in finding in the angel of the covenant the pre-incarnate Christ who both is and is not identical with God?

After analysis of the criteria of revelation and the elimination of all objective factors, our author is forced to this conclusion: "We must proceed on the basis of what appears to be true by the best light we have" (p. 42; cf.

p. 50). But if so, has not revelation become mere discovery and may not Christ have said: "Blessed art thou Simon bar Jonah for my Father which is in heaven has not revealed it unto you but flesh and blood."

We do not find the reconciliation of these statements easy: "It is now clear that we cannot reconstruct the order of events in Jesus's life, nor be sure of the settings and contexts of his sayings or their exact wording. We cannot even make a list of sayings that are certainly authentic" (p. 46). "At the same time, for all this, the gospels preserve a clear and undoubtedly authentic picture of a distinct personality and a definite message" (p. 47).

"The Bible can be a reliable guide only when it is rightly used and interpreted in the light of the central revelation in Christ" (p. 47). But our author has already shown, first, that we cannot be sure what the revelation of Christ is; that we can only accept that revelation which "appears to be true by the best light we have"; and, has made it perfectly clear that he allows only that to belong to Christ which his school of critics deems "true by the best light we have."

On page 81 there is an interesting advocacy of a novel form of Unitarian Modalism that requires no comment at all, or else more than could be given in this brief review.

Summing up the New Testament view of Jesus: "Certainly he regarded himself as a real man, and certainly not as part man and part God, or as a being of two natures." (p. 109). Proof? "He came eating and drinking, the friend of publicans and sinners." These citations would indicate that Jesus regarded himself as real man, but not that he did not consider himself God as well—certainly not in the light of other statements in the gospels the force of which Dr. Burrows seems to feel (cf. p. 112).

"Like both Jews and Gentiles of his time, he (Jesus) regarded such afflictions as epilepsy and insanity, if not ordinary sickness, as the work of demons" (p. 125). Yet in at least eleven places in the New Testament demon-possession is distinguished from disease and in only one case is it identified with epilepsy (Matt. 17:15) and two with insanity (Matt. 8:28 and Acts 19:13f.).

It is difficult to resist the temptation to comment on the alleged Biblical case urged against total depravity, but we must hasten to conclude this with a glance at John's eschatology. "But just as the fourth evangelist spiritualizes the ideas of the *parousia*, resurrection, and judgment, so eternal life is no longer the life of the coming age but a present possession of the believer." (p. 215) But John 3:16 and the resurrection references in John 5 alone make it clear that these doctrines are not always "spiritualized." Why should we not attempt to reconcile the statements by the both-and technique (*both* eternal life beginning now *and* being consummated hereafter, etc.) rather than creating problems by the either-or approach? It is easier to believe that a writer would be consistent with himself than that he would so obviously contradict himself.

From the foregoing, the reader will discern that the volume, while moving in the newer direction of a biblical—as against a merely speculative—theology, is nevertheless conditioned in its conclusions by an inadequate view of the Christian Scriptures. Its author thus shows himself in a transitional stage in his thought.

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The Uneasy Conscience of Modern Fundamentalism, by Carl F. H. Henry. Grand Rapids: Eerdmans, 1947. 89 pp. \$1.00.

The social isolationism which has been characteristic of so much of Protestant Fundamentalism, with its tendency to leave social and cultural problems to purely secular agencies, has been a perennial puzzle to thoughtful Christians. The factors which render isolationism in other areas a practical impossibility are also compelling Evangelicals to search their outlook for possible misplacements of emphasis. Dr. Henry's newest volume is an analysis, with a view to diagnosis, in this significant area.

The author is concerned above all else to penetrate the surface issues, and to discover precisely what factors have led Fundamentalists to be wary of non-evangelical movements for the betterment of society. Some of these are shown to be implicit in the exclusiveness which is part of orthodox Christianity. Another factor is that of the eschatological character of the Christian world outlook. This latter creates a problem to which the author offers no facile solution. The program which he suggests is one which takes for granted the unresolved tensions at this point.

Professor Henry sees a four-point program as offering the only workable solution: (1) an awakening of evangelicals to the relevance of its message to the world situation; (2) a stress upon the factors which unite all evangelicals in confronting a common world danger; (3) the discard of elements in the evangelical message which sever the nerve of world compassion; and (4) a rethinking of Christian eschatology. (p. 57). In this, one can discern a pattern for an ecumenicalism within conservative Christianity; the proposals are by no means trivial.

Throughout the volume the author confesses himself to be among those who sense a deep antithesis between Greek thought on the one hand, and the Judeo-Christian outlook on the other. While agreeing in the main with Henry at this point, the reviewer wonders whether he does not rather indiscriminately attribute all of the inadequate features of the 'modern' world-view to Greek thought.

One is impressed with the fact that the author sees with unusual clearness the many-sidedness of the current uneasiness of Fundamentalism at the point of her social message. He does not exclude the possibility of a twentieth-century reformation within conservative Protestantism—a reformation which will involve no significant alteration in basic tenets, but which will re-orient the methodology of the Church so as to cause it to rise to meet the challenge of the time, rather than to content itself with being a second- or third-class power in the contemporary world.

In the chapter under title of "The Evangelical Formula of Protest" Henry pleads for an emergence from isolationism, the formulation and implementing of a more affirmative program, and for cooperation, so far as is possible, with any denominational agencies which do not actively thwart the exertion of an evangelical testimony. This will, it is hoped, pave the way for a new reformation in which conservative Christians will unitedly seek the maximum exertion of their energies in the direction of amelioration of world ills, but within a specifically redemptive frame of reference.

The appearance of such a volume indicates a wholesome trend within evangelicalism. While the solutions offered are very general, they point the way toward some hard-headed thinking in the direction of a more effective implementation of the Chris-

tian Gospel in its message of social healing.

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The Power of the Cross, by Herman Hoeksema. Grand Rapids: Eerdmans, 1947. 135 pp. \$1.50.

Books about preaching have recently been much more numerous than books of actual sermons. Possibly this is a reaction against the tendency to print all sorts of trivia entitled 'sermons' for the purpose of getting something into print. Herman Hoeksema has, however, brought together a collection of discourses upon "the most vital theme in the world" in such a manner as to set forth a theology of the Cross. In so doing he has both dignified the sermon and rendered his theology crystal clear.

This reviewer must admit at the outset his differences with the point of view of the author, and confess his inability to assent to many of the tenets of the Reformed (Calvinistic) creed. At the same time he finds himself in accord with the more basic features of Hoeksema's exposition, notably his emphasis upon the incarnation, humiliation, reconciling death, and bodily resurrection of Jesus Christ. Moreover, he feels a deep kinship with the author in his warm-hearted presentation of the Christian Evangel. It is at this point that Hoeksema approaches Arminian evangelicalism.

Welcome is the emphasis upon the paradoxes involved in the Cross. The dialectic of humiliation-power, of Godhead-death, and of shame-reconciliation—all this does justice to the element of tension implicit in the Gospel of redemption, without making the surrenders in the area of the objective truth of the Gospel narrative which

are so characteristic of the Dialectical Theology. Hoeksema in this treatment challenges rationalism in any and all of its approaches to the doctrine of the atonement, and at the same time seems to do justice to the Christian Evangel as being essentially satisfying to the disciplined reason.

We can learn much from our author's treatment of the questions of life and death, and particularly from his insistence that death is not mere inactivity, but that it is positive opposition to the Divine will. Against this, life is declared to consist in "the operation of our whole nature in the direction of and in harmony with God." (p. 79) The either/or of life and death leads Hoeksema into the usual problem confronting the Calvinistic position, namely, that of the nature of the righteousness of the regenerate. He seeks to avoid the charge, that if Christ's perfect obedience is ours by imputation, then our subsequent conduct is a matter of no vital concern: that we may as well "continue in sin, that grace may abound." His answer seems to us essentially that of the Arminians: that the effect of free justification is primarily and characteristically that of causing men to abhor sin, and to walk as children of light.

At the same time, the author is careful to safeguard his position against the charge of Perfectionism! He asserts that "Our old nature, earthly and carnal, remains with us till the grave." (p. 99) Nor does it assist us much to be assured that "although sin is not dead in the believer, he is surely dead to sin." It seems to the reviewer that being "dead *indeed* unto sin" implies more than being merely out of agreement with sin's lordship.

The final chapter, under title "The Power of Universal Reconciliation" is possibly the most challenging of the book. It goes without saying that the author advocates no universalism;

rather, he seeks to lift into prominence the motif of the universal impact of sin, the alienation of the cosmos from God, and the Divine purpose of a final restitution of all things. It goes without saying that this chapter will have little appeal outside the circle of those who are pretty frankly biblical in their outlook.

The reader who is able to make up his own mind at the point of his attitude toward the doctrines which differentiate Calvinism from Arminianism can find a great deal in *The Power of the Cross* which he will appreciate. He will find his total appreciation of the Atonement enlarged, and at the same time perceive that there are some issues with respect to the extent of salvation which lie deeper than the definition of terms.

The volume is well written and easily readable. Its style has an infectious charm. The author illustrates without using illustrations, through the medium of vivid words and disciplined figures of speech. In spite of our differences with many of the theological views expressed, we recognize and appreciate the truth which the book contains, and the warm heart which lies behind it.

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The Interseminary Series, 5 vols. New York: Harper & Brothers, 1946. \$1.50 each. Vol. I. *The Challenge of Our Culture*, Clarence Tucker Craig, Chairman. Vol. II. *The Church and Organized Movements*, Randolph Crump Miller, Chairman. Vol. III. *The Gospel, The Church and the World*. Kenneth S. Latourette, Chairman. Vol. IV. *Toward World-Wide Christianity*, O. Frederick Nolde, Chairman. Vol. V. *What Must*

the Church Do? Robert S. Billheimer.

VOLUMES I AND II.

This imposing series of volumes on contemporary Christianity is the joint work of some thirty-seven authors plus the advice of the "Commissions" which planned the series. As one reviewer has said, the list of authors reads like a hall of fame of present-day leaders in the American church. The series was heralded by the *Christian Century* as "the intellectual foundation of movement which should be much in the minds of thinking people." Actually the volumes are written primarily for stimulus and guidance to a group of theological students who met this summer (June, 1947) at the national conference sponsored by the Interseminary movement of the United States, held at Miami University in Oxford, Ohio. The three-fold aim of this series is stated to be, "to outline the character of the contemporary world which challenges the church; to proclaim afresh the nature of the Gospel and the Church which must meet that challenge; and to set forth the claims which ecumenical Christianity makes upon the various churches as they face their world task." (I, vii)

Each chapter is written by a recognized authority in his respective field. The cooperative effort bears witness to a sense of importance and urgency which actuates the authors. As might be expected each chapter is a concise summary of a broad field of inquiry. The avowed purpose is less to provide information than to produce an awareness of a situation which calls for common action. The volumes are an analysis of the contemporary situation in the world and in the church; they are designed to stimulate study rather than outline details of action.

In the analysis of contemporary

problems they are for the most part excellent. Some of the statements probably would not be written now. They are too far to the "left" to meet the approval of the majority since the trends of the last six months. For instance, there is an uncritical blanket endorsement of labor union leadership which would evoke no surprise six months ago but now seems either biased or anachronistic. This is not to say that these writers have not the courage to declare their convictions, but it can hardly be disputed that liberal Protestantism is too often the reflection of the trends of the times, of the *Zeitgeist*. Thus some attitudes which were considered axiomatic by "liberals" a few months ago would be challenged by the same group now.

On the whole the series is wholesome and stimulating to both liberal and conservative Christendom. For the latter there will be a much needed broadening of vista. The conservative student, however, will look in vain for guidance as to how he may integrate the principles and precepts of the Bible with the new "social conscience." He will be challenged however to do it for himself and perhaps that is best after all. Certainly no careful reader of these volumes can escape the task of sober reflection on the implications of the Gospel—there will be some "searchings of heart." Commendable is the emphasis that easy, ready-made answers will not suffice. Commendable also is the insistence that the Church has now become a minority group, pitted against a pagan world, and Christians must "stand up and be counted." They must define and defend their faith; they must prove their faith by their works. This of course, represents a change of mind only for the liberals; the conservatives knew all along that they were pilgrims in a hostile world.

The first volume of the series concerns itself with the question. "What are the main features of the cultures of the world which challenge the Church and its gospel, and what is the nature of the challenge?" The most commendable feature of this volume is the incisive analysis and indictment of many phases of contemporary culture. In this it sets a precedent for the whole series, for in each volume there is discernible a much clearer understanding of the ills of society than of their remedy. This, however, regrettable as it is to many, is not altogether to be deplored since the purpose of the series was to be provocative rather than remedial.

In volume two there is an appraisal of the "allied and opposed organized movements of our day with which the Church must deal." There is, for example, a penetrating discussion by Elton Trueblood, showing that the rival faiths of Christianity are not so much the other "worlds living religions" but rather labor unionism, "Marxism, Scientism, Anthropocentric humanism, and Nationalistic mysticism." These competitive ideologies are often more potent than the Christian faith even where that traditional faith is not expressly repudiated. Fraternalism and the cults are ably discussed by Dwight Smith and Pierson Parker, respectively. These and similar analyses can scarcely fail to arouse the thoughtful reader to the challenges from new quarters and make volume two perhaps the most valuable of the series.

These volumes should do at least two things: they should arouse a complacent Christianity and should make a modern apologetic more effective by showing the nature and location of the newest foes of the church. This awareness of common peril should promote a more determined desire among

the Churches to work together.

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VOLUME III.

Although these "volumes have been designed for the Christian public in general" their arrangement cannot be fully understood aside from their setting as a "venture in cooperative thinking" preparatory to the first North American Interseminary Conference which convened at Miami University, Oxford, Ohio during June 1947. The program content of that conference can be gathered from its general title, "Man's Disorder and God's Design." In general, the first two volumes of this series deal with man's disorder while this volume plus the two succeeding ones have to do with God's design, both theoretically and practically.

This symposium, which is divided into three parts, represents the work of eight authors. Each has addressed himself in some degree to the question: "Has the Church the spiritual and moral resources to meet the present world crisis?" The first part of the book deals with the nature of the Gospel and the Church, the second part seeks to find the *modus operandi* of both the Gospel and the church, and the concluding part deals with the task before the Church.

It is difficult to present a unified view or any clear cut pronouncements on a symposium such as this, for while some of the authors have done splendidly in the reviewer's estimation, there are parts which need to be read critically. If any one school of theology might be dominant it would certainly be that of American Neo-Orthodoxy. Many of the authors make up a veritable "Who's Who" among the professors who adhere more or less to this position in the seminaries at Yale, Union of New York, and Princeton—

Kenneth Scott Latourette, John Knox, Paul Scherer, W. Norman Pittenger, Richard Niebuhr, John C. Bennett, Luman J. Shafer, and Elmer G. Homrighausen.

John Knox in his chapter entitled, "The Revelation of God in Christ," presents the key-note of the Gospel. He insists that the Lord Jesus Christ must be preached as a *total event*. It is a mistake, he claims, to attempt to divide between the "real" Jesus and the response to him on the part of his associates, to divide between the earthly life of Jesus and the resurrection, or between the "Jesus of history" and the "Christ of faith" and emphasize any saving efficacy in either one or the other. The point of revelation is not to be found in "some particular incident of Jesus' life or in some particular aspect of his nature." It is rather to be found in both the person of Jesus and all that happened in connection with him. "It is nothing less than the supreme moment of human history."

Dr. Knox then proceeds neatly to avoid all Christological controversy by pointing out that the important part to consider was not *who Jesus was*, but rather, what God did—God's *action* through Christ. The importance of the Nicene and Chalcedonian creeds "lies in the witness they bear to the reality and significance of God's *action* in history in and through the whole event we have been discussing rather than in their metaphysical accuracy." We who hold to the Evangelical orthodox position might wish that Dr. Knox had stressed a bit more positively the person of Christ without minimizing God's action either. What was the essence of this action on God's part? The most decisive consequence of Christ's coming is that through him God brought into existence a new people, a new community, His Church of redeemed ones. This atonement may be inexplicable but no one can doubt the fact of it. "It is a

mighty affirmation that God is our Creator, Judge, Redeemer, Companion; that man, made in His image, standing every moment under the judgment of His righteous will, is also the object of His love. . . ."

The remainder of the book is devoted to the Church, giving special attention to the polarity which exists between it and the world and the tension points within the Church such as community vs. the individual, responsibility vs. isolationism in the Church, inclusiveness vs. exclusiveness, unity vs. freedom, ecumenicity vs. denominationalism.

The last two chapters deal with the present task of the Church. Luman J. Shafer calls for "Necessary Reorientations in Thought and Life." The method he advocates is for the Church to make a careful examination of the environmental factors — governing ideas and ideals, changing mores, and mass thinking — which are molding the American community today. This information should then be brought over against the thought and life of the Church, and an effort made to discover where the lag in church is to be found, in what respects this is inherent in the unchanging nature of the Church, and in what respects reorientation is possible and necessary." The danger of this principle lies in its very nearly humanistic approach. Any fixed point of control, such as the Bible upon which objective judgment might be passed upon both the Church and the world, seems to be overlooked. The Subjectivism, such as Dr. Shafer seems to imply, has been subversive to the true task of the Church in the past and can only lead to further confusion as to just at what points there are unchanging elements in the Church and just what needs reorientation. It is with appreciation, however, that one finds Dr. Shafer calling for a more family-centered Christianity.

Elmer G. Homrighausen closes the

volume with a discussion of Christian vocation. He heavily scores the secularization of vocation which has crept into the Christians' thinking and into the Church itself. Dr. Homrighausen pleads for a new sense of *Christian* vocation in which "the whole life of the Christian, whatever his social position or professional labor, is to be under the sovereignty of God. There is no separation between the religious life and the daily life."

This is the type of book which cannot be wholly recommended, neither can it be totally condemned. It represents some of the best thinking in American theological circles today and will present a challenge to anyone who reads it carefully. To those of us who take a more conservative position than do most of the authors there are some objectionable features: nevertheless, it has much of value which will at least stimulate thought in some new fields of thinking and challenge us to action at some points where we might have been tragically dormant.

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VOLUME IV.

Volume four of *The Interseminary Series*, like the first three volumes is also a symposium of articles, in this case embodying the work of ten authors. This volume is an attempt to portray the past, present and the future goal of ecumenical Christianity.

Editor O. Frederick Nolde and Commission III have organized their material into a well-formulated and recognizable plan. Matthew Spinka at the beginning of the volume interprets the current situation of ecumenical Christianity, showing the need for greater unity among the churches. John A. Mackay presents the ecumenical goal in terms of the Biblical and

Theological bases for unity. John C. Bennett discusses the practical aspects of the ecumenical goal and presents the various possible forms of Ecumenical Christianity. Henry Smith Leiper, Abdel R. Wentz and Charles W. Iglehart present two interesting articles on Ecumenical History. A chapter on "Christian Community and World Order" by the editor of the volume follows the historical study and supplements it by telling the story of the attempt by the churches to lay foundations for peace and build a world order. H. Paul Douglass continues the historical treatment by presenting the developments *toward world-wide Christianity* in the churches of America. The reader is warned of obstacles ahead and reassured by the practical suggestions in the article by W. Stanley Rycroft which are offered to outweigh them. Elmore M. McKee concludes the volume by emphasizing the need for practical steps toward greater unity at the parish level.

In the reviewer's opinion the significant section of the volume is the chapter by Dr. Mackay and Dr. Bennett on "The Ecumenical Goal." Dr. Mackay presents the ecumenical goal as distinct from several conceptions. He holds that none of the following are the ecumenical goal: the achievement of world community, the reunion of unreconciled churches, the question of unifying order, a submission of Christians to a supreme hierarch. In fact, he utterly rejects the Roman pretension.

Positively, Dr. Mackay speaks of the ecumenical goal as "the fulfillment by the Christian Church of its total task, on a world front, in the spirit of Christian unity," and as "concrete corporate allegiance to Jesus Christ." The theological basis of the ecumenical task Dr. Mackay finds in creative Bible study. He pleads for Bible study which forgets world views and philo-

sophical systems foreign to the Bible. This note is refreshing indeed! From the Bible Dr. Mackay finds two affirmations which constitute the heart of his argument. These are: the Church is the New Israel, and the Church should be a community, the community of the redeemed. The second presents the truth that the Church is an organism, not merely a society. He holds that Christian unity is primarily a unity of the Spirit, and that questions of order are secondary.

Most Christians in the Wesleyan tradition would agree with Dr. Mackay's assertions. One wishes, however, that he had been more explicit at the point of Biblical authority. How can there be a real unity of faith when there is a divergence of Biblical interpretation?

Many of the remaining authors by implication go much further than does Dr. Mackay in his treatment of the ecumenical goal. Dr. Bennett cites the possible forms of church unity in five forms. These are: 1) unofficial organization and fellowships, 2) mutual recognition, 3) federation for co-operative witness, 4) federal union, and 5) corporate union. Dr. Bennett sees danger in the fifth form, but underwrites the remainder. As an example of the first form he cites the Student Christian movement. Under Mutual Recognition he proposes four methods: interchange of membership, which is already practised by the great central core of American Protestantism, interchange of ministries, intercommunion, and comity arrangements in missions and church extension. He cites the Federal Council of Churches and the International Council of Religious Education as examples of Federation for co-operative witness. Federal Union would involve the delegation of authority to central powers. Rycroft, in his article, points out some difficulties in the way of this scheme of unity. For instance, the theological differences of

the Conservative-Modernist type would never permit an interchange of ministries. The reviewer is of the opinion that Dr. Mackay is on the right track in his insistence that the only real basis for unity is the Bible. Here again is another debatable point. Divergent views of biblical inspiration lead to divergent theologies. Unity of faith will only come when there is a unity of interpretation.

Although representing many viewpoints, volume IV along with the rest of the Interseminary series is a "must" for all informed Christians who desire to comprehend the present ecumenical movement. The section on Ecumenical History and present-day ecumenical movements comprises the greater portion of the volume and is packed with valuable information. The volume contains an appendix with messages from such ecumenical agencies as the Madras Conference, and the Constitutions of the Proposed World Council and International Missionary Council.

Although written for the immediate purpose of providing study material for the Oxford Interseminary Conference, the Interseminary Series in general, and volume IV in particular, is so pertinent to the contemporary emphasis on ecumenies that every minister should acquaint himself with this material.

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VOLUME V.

What Must the Church Do? is the capstone of the Interseminary Series. It is written by Robert S. Billheimer, the executive secretary of the Interseminary Movement who has been the guiding light in the preparation of the whole series. This volume draws together and synthesizes the implications of the previous four volumes relative to the task of the Church.

Mr. Billheimer finds that there are four characteristics of our age which provide the basis of the contemporary challenge to the Church. The obsession with economic achievement as characteristic of our age is caused by the ability of machine production to indefinitely gratify the desire of all men for comfort and power. Three dominant forms of organization, corporations, unions and governments, stand out in our age as testimony to the fact that without organization there is no power. The third characteristic is an interesting insight into contemporary society. Society today substitutes mechanical for spiritual unity. Mr. Billheimer traces the beginning of this characteristic to the breakdown of the medieval synthesis. The fourth characteristic is that society produces tensions which lead toward a disastrous rather than a creative life. The challenge to the Church is that these four characteristics deny man's full stature. They truncate human interests, limit freedom, deny man's responsiveness and dissipate his energies.

The new note of the volume is the interpretation of the ecumenical movement as an "ecumenical reformation" comparable in importance to the Protestant Reformation. Our author states that although this reformation has beginnings in the past century, it is still in its infancy. This reformation asserts the unity of the Church amid the disunity of the churches. It carries with it a recognition of the value of the community, not merely as a source of strength, but as a value in itself. Our author holds that this reformation recaptures the basic New Testament conception of the Church.

This volume, and the *Interseminary Series* as a whole, present a challenge to serious thought.

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