

# Book Reviews

*The Realm of Personality*, by Denison Maurice Allan. New York: Abingdon-Cokesbury, 1947. 249 pp. \$2.50.

It is always heartening to find a volume which seeks to overcome the sectarianism which has too frequently been characteristic of the discipline of psychology. In *The Realm of Personality* an author trained primarily in philosophy has endeavored to bring into closer relation, if indeed not into synthesis, the principal insights which form the cutting edge of both psychology and metaphysics. The work comprises the Sprunt Lectures delivered in Union Theological Seminary (Richmond, Virginia) in 1944.

The author has derived much from the wholesome iconoclasm in psychology for which his teacher, Gordon Allport is justly famous. The analytical section of the volume, comprising the two chapters treated in pages 17-79, is shaped by the freedom from narrow faddism which such a critical attitude toward the "schools" brings. In the treatment of "The Rival Views of Personality" and of "Levels of Motive in Personality" Allan reveals in his thinking a degree of social realism which seems to this reviewer much more inclusive than that accepted the current 'interpersonal' psychologies, and much more revealing of the profound issues which confront the individual in his social milieu.

The body of the work contains very much that we can appreciate, particularly from the point of view of the rôle of faith in the development of personality. Special emphasis is laid upon the manner in which dedicated personality—dedicated to either good or evil—can exert a transforming impact up-

on both individual and corporate life. Welcome, particularly, is the reverent regard with which the author speaks of the character and influence of Jesus; without presenting any formal Christology, he leaves the way open to a positive approach to the presentation of the Christian Evangel, whether within Christian society or in alien cultures. Those interested in religious psychology will sense here an absence of the indifferentism—and cynicism—which has been so fashionable in this field.

The student of ethics will appreciate the catalogue of ideas which have been most largely instrumental in the shaping of our civilization, given on page 154. It goes without saying that Allan is advocating no dynamism of abstract universals; he recognizes (correctly we think) that ideas become the frame of reference within which the transforming influence of personality can be exerted.

One feels, however, that the heart of the volume is the chapter under title "Creative Aspects of Personality." This section gathers into itself the chief thesis of the author, that the doctrine of levels (or more popularly, creative evolution) affords the world-view most compatible with both the Christian view of man and the integrative function of human personality. He recognizes that modern dynamic evolution is capable of a variety of interpretations, ranging from historic theism to non-theistic humanism. Therefore he is confronted with the task of resolving the paradox which Bergson, Morgan and Hughlings-Jackson have raised, namely that of relating the values which are alleged to

have emerged from the higher levels of creative synthesis to some form of cosmic support.

To those who are unsure at the point of the correctness of Bergson's neo-Heraclitianism, the volume raises the question of whether the author may not be seeking to sweep far too much into his net of the creativity of human personality. Few will doubt that the mental processes, conscious and subconscious, are integrative within the experience of the individual himself. Further, the human mind plays a significant rôle in the achievement of newer syntheses in societal living. Few would challenge Allan's contention that human creativity may be used or not used, according to the presence or absence of personal dedication. What may be questioned is, the basal assumption of continuity by which he seeks to relate man to a process, which seems to be considered as being in some sense an ultimate in itself.

The book ends with a highly practical chapter, "Brain and Personality" in which the controverted doctrine of 'mind energy' is explored historically, then restated in a purified form, so as to lend support to a view of immortality which is, in the opinion of this reviewer, suggestive but far from complete. From a study of the therapeutic functioning of mind, the author comes finally to a view of the healing ministry of Jesus which is a worthy challenge to the conclusions of contemporary naturalism.

This reviewer feels that *The Realm of Personality* merits a larger place among current reviews than has been given to date. While confessing some radical differences of opinion with the author, he is among those who would look upon the volume as a step in a wholesome direction.

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*The Protestant Pulpit*, by Andrew W. Blackwood. New York: Abingdon-Cokesbury, 1947. 318 pp. \$2.75.

Out of his long experience as a seminary professor and an adviser of parish ministers, Dr. Blackwood gives us an "anthology of master sermons representative of the Protestant pulpit from the Reformation to the present time." Part I contains sermons by such men as Luther, Wesley, Whitefield, Chalmers, F. W. Robertson, Macclaren, Spurgeon, and Jowett. Part II includes sermons from the pens of such men as Buttrick, Chappell, Macartney, Walter Maier, Niemöller, Scherer, and Weatherhead.

Although the compiler identifies himself with evangelical Christianity, as a reporter of historic Protestant preaching he draws upon sermons whose theological content will at times be at variance with orthodox Christian belief, as in the case of Channing the Unitarian. The author feels from the nature of the undertaking that he cannot afford to ignore altogether the works of these dissenters, who were pulpit-masters notwithstanding.

The subtitle, "An Anthology of Master Sermons," suggests the usual problem in a book of this nature. It is far from clear just what criteria were used to set these preachers apart from their fellows. One can think of absent names that might be recognized by some as belonging to this peer group. To account in part for his omissions, the author pleads lack of space. It appears from the foreword to the book that popularity was a major criterion of inclusion. Billy Sunday seems to have been included for this reason. Certainly it was not for any literary or homiletical excellence on his part. Not all of the sermons could have been selected because they represented the "best" of a man's work, for, says Dr. Blackwood, "I have kept away from those that appear in other collections" (p. 6). The basis of choice is the more to be won-

dered at when it is learned that "among the discourses of men now living, in a number of cases the wishes of the preacher have prevailed." It would be an improvement if the book were sub-titled "representative" instead of "master" sermons.

Seminary students as well as preachers wishing to improve their homiletical style will do well to study these discourses. To guide the student in his "laboratory" study of them, the compiler has appended a work sheet on "How to Study a Sermon." The brief biographical sketches at the end of the volume will add interest to the sermons. A most unusual service in a text of this kind is the appearance of small superior numbers at the beginning of each paragraph. These will greatly facilitate work in the study or classroom. For the layman who desires to learn the message of the Protestant pulpit historically to the present time, this book will prove an enlightening and fascinating guide.

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*A Functional Approach to Religious Education*, by Ernest J. Chave.  
Chicago: University of Chicago Press, 1947. ix, 168 pp. \$2.50.

This book by Ernest J. Chave, of the University of Chicago Divinity School, is one of the frankest statements of the naturalistic point of view in religious education that has appeared. Chave is no mere liberal, though he expresses the hope that liberals will work together with those holding his progressive views (145). He considers such organizations as the International Council of Religious Education largely traditional in basis, though they "do show tolerance" (143). The seven (he should have said eight) objectives of the International Council "imply indoctrination" (96), and are therefore out of

harmony with the basic principle that people become "free to enlarge their concepts" when they "recognize the fact that there is nothing fixed or final in theology" (9). For the naturalist, even the use of the word "God" is optional, but it may have value as a term referring to "the creative and sustaining forces of the universe" (7). The ox cart and witch doctors will no longer serve in religion (2-3). It would be, he thinks, a good thing to scrap static organizations and have humanistic centers of religion in every community (144).

The author admits that he has lost the faith which he once had in the gospel of salvation (8), and suggests that in our day it is futile for conservatives to construct Maginot lines (145). However, his approach is not wholly negative. To further the age-long quest for fuller living, he offers the outline of a curriculum for religious education based on his views. It is a carefully worked out plan, centering in the cultivation of sensitivity to values. It begins with the Bible, "to make the transition easier for those accustomed to Bible emphasis in church-school teaching" (149), as well as to give background for Biblical references. However, this is "a world not of one Book but of many significant books" (145). We might wonder what the reaction of the membership of the churches where this curriculum was tried out has been, now that the underlying philosophy of the plan has been published.

The emphasis that spiritual values should function in life and not merely be expressed in words is, of course, wholesome. But this approach is concerned so largely with personal-social growth on the horizontal plane that the question may well be asked why the church should have to be responsible for religious education at all. The fact is that Chave would like to see his sort of functional religion taught as a regular part of the program of the public schools (106). If this could be done

without the iconoclastic bias which he manifests, it would be a constructive factor, but hardly religious education as understood by the churches. The possibilities for building spiritual values into school life are exciting; but one shudders to think what would happen if this book were used as a basis for instruction in teachers colleges by professors so convinced of the limitations of traditional religion as is its author. There is a sense in which ethics may precede faith; but it is impracticable to attempt to retain Christian values in society without the living religion that bore them. Hope for the "new day" in religious education which Chave forecasts does not lie along his route.

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*Medieval Islam*, by Gustave E. von Grunebaum. Chicago: The University of Chicago Press, 1946. 365 pp. \$4.00.

This book is not a narration of the political history of Islam. It attempts, rather, to measure the cultural achievement of the Mohammedan world as it relates itself to other and older cultures. It is pointed out that its achievement is remarkable, in view of the crudeness of its origin, since its answers to the elemental questions to mankind and its way of life satisfy about one-eighth of all mankind.

Religion has been the motivating force under which Islamic life has unfolded. "The Moslem world is at rest, and he is at rest within it." The West recognizes the supreme value of change, but the Moslem possesses a quality of repose and poise which developed out of his conception of a static world. His proper attitude is one of resignation and submission to the inevitable so that he may fit perfectly and naturally into the great preor-

dained scheme of things that embraces all mankind as well as all spiritual beings and the created universe.

Islam must be seen in its relation to a complicated world. For itself it had no past, but it freely took unto itself the historical backgrounds of the Greeks and Romans, the Persians and the Christians. Yet the Moslem had a feeling of superiority because he had incontrovertible knowledge that his was the final religion, the one and only truth, and that, while he was traveling the road to salvation and eternal beatitude, the unbelievers were heedlessly hurrying down to everlasting punishment. Nevertheless, he freely admitted and searched for any contribution from the outside that could be of any help. Thus foreign skills were encouraged, including those of the Christian physician, the Indian mathematician, the Persian administrator. While information, techniques, objects and customs were received from all quarters, Islam was very careful to eliminate or neutralize any element endangering their religious foundations.

The book is a study in the cultural orientation of Islam. Therefore it leaves out the political and economic aspects, save in the barest outline, and attempts an interpretation of the social structure as molded by the prime loyalties cherished by the Moslems. Chapters which deal with these major concerns are expositions of the Islamic doctrines of Revelation, Piety, Law and the State, the Social Order, and the Human Ideal. A significant aspect of Islamic thought is shown in their "creative borrowing" as portrayed in "Greece in the Arabian Nights." While the Moslem did not influence the fundamental structure of the Western world, he did enrich Western tradition in almost every area of human experience.

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*The Philosophy of War and Peace*,  
by Albert C. Knudson. New York:  
Abingdon-Cokesbury Press, 1947.  
221 pp. \$2.00.

This book of four chapters summarizes the materials, historical and philosophical, which deal with the age-old problem of war. It breathes the spirit and optimism of the contemporary Christian humanism, which may be having a hard time to keep up its courage in the face of the gathering world gloom.

Chapter one is on the apologetic for war, outlining the popular rootage of the militaristic philosophy of war. This defends war, first, from the naturalistic viewpoint, including the biological and the psychological. Man is a war-like animal, under the biological law that life feeds on life. He is endowed with native pugnacity which is necessary in the struggle for existence. Second, there is the argument from the nature of the state with its absolute sovereignty; and, third, the argument from the functions of war. These emphasize the survival of the fittest, the moral and cultural values, and the material benefits derived from war. Another defender of war is said to be pessimistic theological anthropology. This is the evangelical position that evil and war are due to sin and the fall. It is rather disconcerting to an evangelical to find himself listed as a war apologist, if not a war monger.

Chapter two discusses the modern causes of war, including nationalism, imperialism, race superiority and overpopulation. Chapter three outlines the growth of the argument for world peace. This is valuable for its splendid summary of a dozen or more famous peace plans of the past.

We are brought to the heart of the matter in chapter four, entitled "The Road to World Peace." In this Knudson discusses the medieval idea of the universal state; the balance of power;

disarmament; the outlawry of war; absolute pacificism; and the world federation idea, including the League of Nations and the present United Nations Organization.

Perhaps the most patent thing the author has to say—and the most disturbing to an easy-going optimism—is that true peace must be a peace of the heart. It must be a "peace of justice, mutual understanding, goodwill, voluntary and cheerful cooperation." The realist is perhaps inclined to feel that these good graces were never in five thousand years of recorded history more conspicuous by their absence from human relations than at this moment.

How may this peace be achieved? We must sincerely desire it, and have profound faith that world peace is the divinely-appointed goal of human history. We must establish conditions under which defeated nations may cooperate voluntarily and cheerfully in the maintenance of universal peace. There must be natural aversion to pain and suffering, respect for dignity and sanctity of human life everywhere, and belief in human brotherhood. We might add that the millenium would dawn overnight if someone would show us how to get these desirable traits.

Up to this point the author has been speaking as a humanist. In the closing section he comes to a Christian philosophy of history. After all, he says, the cause is spiritual. The Christian religion must play an important rôle. This "involves spiritual recrudescence and improvement of human character." (Perhaps there are stronger terms that he could have used with good grace). "In the last analysis the truth is, 'Not by might, nor by power, but by my spirit, saith the Lord.'"

The volume is valuable for its insights into both the causes of war and the problems involved in its elimination. Its prescription for the solution of this burning question share the limitations of all speculative remedies;

Knudson's attempt is, however, a courageous one.

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*Eyes of Faith*, by Paul Sevier Minear.  
Philadelphia: The Westminster  
Press, 1946. 307 pp. \$3.00.

This volume is designed to preface Biblical theology by charting some of its presuppositions, axiomatic attitudes, and conviction. The sub-title, *A Study in the Biblical Point of View*, concisely states the purpose of the book which is an epistemological study that grew out of the author's quest for a proper interpretation of the New Testament. He discovered that he was the farthest from really understanding Jesus or the apostles when he aligned them with his own accumulated knowledge and fund of opinions. This insight led to the conviction that a sound Biblical interpretation can come only by a subjective and personal comprehension of the prophet's or apostle's viewpoint from within his own peculiar history. Dr. Minear asks, Can it be true that the strange historical frame of reference within which the apostle stood, the Biblical perspective, is the real history, and that objective history is a deviation from reality? The task of this volume is to substantiate the affirmative answer to this question, to "describe the angle of vision at the 'innermost center' of Biblical experience, and to re-create the view seen from that point of standing."

Kierkegaard's existential principles as applied to Biblical interpretation are evident throughout the book. There is a significant emphasis upon the complete disparity between Biblical affirmations and human reason, between eternity and human concepts of time, between Christianity and the world. Stress is placed upon man's basic egotism which sets up false gods, is re-

lated to a false history, and leads to paradoxical reflections and despair.

The Biblical point of view appeals from the standpoint of faith to faith alone. Its appropriation must be exclusively subjective for it was not written from objective knowledge to faith, or vice versa. Thus the Bible defies all dispassionate evaluation. This insoluble polarity between revelation and reason, between God's angle of vision and objective standards, is constantly discernable from the beginning to the end of the volume.

What is meant by the Biblical point of view? Dr. Minear feels that the Biblical writers did not have a unity of views, but they did have a common point of *viewing* which is based upon God's encounters with man. In the Bible, time is grounded in the purposes of God and progresses only as these purposes move toward fulfillment. Thus the "divine-human encounters" reveal a new angle of vision to man concerning the ground of his existence. God confronts man with the assertion that he alone appoints times and seasons. Man becomes conscious of his rebellion against God, and senses the contradictory purpose or fictitious autonomy which creates the evil character of his times.

True history is the autobiography of God. He "speaks through an event of history." Seen through the eyes of faith, the event reveals the light of God's promise or demand; but to the eyes of unbelief, eyes focused on horizontal or spurious history, the meaning is the opposite. "The revelatory event thus becomes the focal point of ever recurrent controversies between Biblical and non-Biblical perspectives."

Christ brings both histories to a dramatic meeting. He reveals to men who are blinded by illusory history their folly and opens the door to freedom through God's true history. When man responds to this Word in faith, his false history ends and true history be-



gins; he dies to himself and his world; he is born again. The cross is the turning point of the world "where God triumphed over all his enemies by manifesting in Jesus the Messiah the fulfillment of his promise and the gift of his salvation." The Christian, therefore, has a revolutionized perspective. He is suspended between two polar realities: he realizes that the end has come before the end.

The reviewer cannot help but appreciate the author's emphasis upon supernaturalism, upon the transcendence and sovereignty of God, upon the cross and redemption through Christ; nevertheless, from an orthodox point of view, this reader ventures to guess that many readers will be left cold at certain points, especially in the realms of epistemology, biblicism, Christology, and eschatology. It is the reviewer's opinion that Dr. Minear lays himself open to classification as an adherent to the "cult of the irrational." The dialectic between revelation and reason, between God's *καρπός* and objective history, leaves no room for the orthodox position that revelation may be super-rational but not irrational. This in turn poses its objectionable corollary that the Bible cannot be considered objective history. Dr. Minear relegates much of the Bible to the category of mythology and tradition with legendary accretions. He feels that its purpose is not to be objectively accurate but to mediate the Word of God to those whose vision is corrected by faith. "This orientation, of course, excludes Biblical writers from serious consideration by so-called objective or scientific historians." The author is vague concerning his views on the Person of Christ. He approaches an Adoptionist view by making a distinction between the life of Jesus prior to the Passion and the Messianic aspect of Christ during and after the Passion story. It is difficult to determine his attitude toward an actual pre-temporal or post-temporal existence of Christ,

for he interprets the term pre-existence to mean that through Christ "God is re-enacting in purer form his initial covenant with all creation." The statement that "the hub of all genuine history" is constituted in the story of Christ is well and good, but to say that this "story of Christ reaches from the advent of the Galilean prophet to his return as God's Messiah" leaves one bewildered as to just who this prophet was and where did his Messiahship commence?

The eschatology outlined in the *Eyes of Faith* makes the reader wonder whether the author claims some extra-Biblical or post-Biblical angle of vision, or whether he departs from his own thesis and sees through the eyes of Universalism. He draws a line of distinction between the Kingdom of Christ and the Kingdom of God, and seems to visualize other areas of creation beyond the range of the particular Christian history in which Jesus is the central figure. The Kingdom of God over-arches all creations and thus goes far beyond the confines of the Kingdom of Christ. "Faith that ultimately the Kingdom of God transcends even the Kingdom of Christ may thus evince faith in the possibility of final salvation for even the enemies of Christ; this faith prevents disciples from turning Christ into an idol and his community into an exclusive set of the saved."

Finally, Dr. Minear's concept of sin raises some questions. He states that, apart from a special revelation, man is hopelessly ignorant of God's will. This ignorance, which is "inherent in man's status as creature", leads to rebellion and vanity. Sin therefore becomes almost synonymous with ignorance, and that, in turn, with creatureliness. Why does Dr. Minear thus identify sin with finiteness? Such a view no doubt finds a basis in the nature of Dialectical Theology which emphasizes the disparity between revelation and reason; between God, the "Whol-

ly Other", and man, the creature. It is also one answer to the problem of social solidarity as related to sin. Whatever the real motive may be, the reviewer feels that such a concept of sin evidences a fundamental lack of appreciation for the moral will with which man is endowed. Salvation, according to the author's view, would not be so much a moral regeneration as a revelation whereby God makes man cognizant of his ignorance and restores to him true vision. Hence, salvation is equated with proper knowledge and proper perception within the eternal perspective.

In spite of these aberrations according to orthodox thinking, this book has positive value in that it incites both provocative and stimulating thinking. It gives an insight into the method of Biblical interpretation employed by Neo-Orthodoxy to those who may be interested in this recent, though important, school of theology. Even though, from the point of view of historic Christianity, *Eyes of Faith* is highly unsatisfactory at many points, it does act as a welcome antidote to conventional religious liberalism in other respects.

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*Pocket Commentary on the Uniform Bible Lesson Series, for 1948*, by the National Sunday School Association. Grand Rapids: Eerdmans, 1948. 160 pp. \$.60.

Another annual Sunday School commentary makes its bow to the Christian public, this time in vest-pocket size. The issue for 1948 is prepared by a panel of four writers, Dr. H. H. Savage, Dr. Robert C. McQuilkin, the Rev. William Tapper, and Dr. Archer E. Anderson. The writers exercise great liberty of style and arrangement, so that the format is varied from quarter to quarter.

It is almost impossible to prepare a review of a work of this kind. A random sampling of the lessons yields the impression that the comments are selected from a rather narrow range of authorities, and that they are more conventional than imaginative. Probably the writers underestimate the ability of the median Sunday School group to consider the deeper aspects of biblical truth.

In favor of the manual is its loyalty to the Bible as the Word of God, and to the essentials of historic Christianity. A commendable feature of the lesson materials for the second quarter (by Dr. McQuilkin) is the list of "Personal Applications" placed at the end of each lesson. The values of this feature are reproduced in briefer form in the "Conclusions" at the end of each lesson in the fourth quarter.

This Commentary is not without its merits in an age which emphasizes streamlining of its techniques. The manual for 1948 is the initial attempt of this panel of writers. It represents a good beginning; possibly it can be deepened in future years.

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*Keys to the Word*, by A. T. Pierson. Grand Rapids: Zondervan Publishing House, n. d. 163 pp. \$1.50.  
*The Message of Romans*, by Robert C. McQuilkin. Grand Rapids: Zondervan, 1947. 178 pp. \$2.00.

Two recent publications by Zondervan, dealing with Bible study, may well be mentioned together. Both volumes are written from the evangelical or conservative point of view by mature Bible students, and are intended for popular reading or for the beginning student. Both of them direct attention to the Bible itself, by question, outline, and analysis, rather than talking about the Bible.



The first is a "book-by-book analysis" of the entire Bible. It begins with some excellent hints on "the laws of Bible study", in which the proper sequence of "search", "meditate", and "compare" is explained. The chief merit of the work is its concise and yet penetrating summarizations, without being superficial. It amply fulfills its purpose of being a *key*, not a commentary. Advanced students will also consult it with profit, both for its suggestiveness and for an epitomization of the conservative viewpoint. For each Bible book, the key-verse and key-word is given, followed by a one-paragraph characterization of the book. A more detailed description is then given and the chapter concluded by a very brief outline of the book.

Among the weak points to be noted is that the brevity often gives the impression that only one point of view is worth mentioning. For example the only comment about the authorship of the Epistle to the Hebrews is that it "is attributed to Paul." On the point of pure dogmatism, however, it is no worse than many expositions from the "liberal" point of view. Another feature of the book which will not appeal to all readers is the somewhat naive acceptance of types, symbolic numbers, and other figures. There is a tendency to read into the Old Testament accounts much that is New Testament, and even post-New Testament in origin. These features, however, do not detract seriously from the utility of the book for the busy but discriminating student.

The book on Romans is an exposition. The perusal of Paul's most important letter is conducted with a good degree of objectivity, plus a healthy reverence for the Book. No pronounced doctrinal bias is in evidence, no "hobbies" are ridden, and no fanciful "eisogesis" indulged in; this, in itself, is remarkable in so controversial a book as Romans. The avowed purpose of the book is "to help Christians dig into Romans for them-

selves, to enter into its inner spirit, to know the message and have it translated into life;" in this the author appears to be successful.

The text of the book is arranged like a series of class lectures with illustrative comment. Such, in fact, is the origin of the book; it grew out of lecture notes given to several generations of students at Columbia Bible College. A series of provocative questions direct attention to the text in question and there follows a concise, sane, and practical exposition. The illustrations serve to popularize the material and are well chosen. The book could have been improved by a table of contents and an index. Lacking also are footnote references and a bibliography, causing one to wonder how such omissions are to be reconciled with the stated purpose of being useful as a text book in Bible institutes, colleges, and seminaries. To be warmly appreciated, however, is the earnest, practical slant of the comments.

Both books are written from the distinctively Christian point of view; both are definitive and frankly, but not offensively, apologetic; both are constructive, sane, evangelical; they will help build Christian character.

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*How You Can Help Other People*, by Samuel M. Shoemaker. E. P. Hutton & Co., New York, 1946, 189 p.p. \$1.75

"The basis of this book is profoundly Christian. The writer believes that Christ was the greatest psychologist that ever lived, and intuitively and spiritually anticipated what we know of the mind today. A brilliant Scotch theologian, Dr. G. A. Johnston Ross, once said, "Psychology crawls to catch up to the Christian Religion." The author shows the great need people

have today of being helped, and that in many cases nothing can reach the need except the deep interest and faith of some other human being; and that we should never leave anyone to the ministrations of science alone, medical or psychological.

In the chapter "What It Takes To Help People" the author sets forth the qualifications of the one giving help in a very interesting manner, and concludes the chapter with the statement: "One does not counsel amateur experimentation in so important a field; but one does ask for those who will learn all they can from others, and then learn more from experience and from working with God, till they become at least better trained and more skillful in the all-important work of helping people."

In the chapter "Understanding People" the Christian attitude and the sound theology of the author is contained in this splendid statement. "Only our faith in God, and His power to transform men, will give us the confidence to believe that human nature can be re-made, and that the Kingdom can come on earth. Christianity—make no mistake about it—does not hold a high view of human nature: it holds a low one. It has any amount of faith about how much can happen to a man when he lets God save him; but it has little hope for man as he is. We shall do a far better job of helping people if we adopt the two-fold Christian view of man at the outset: disillusionment about man as he is, great faith about man as he can be with the help of God."

Speaking of what fellowship does, he shows that the more people a man can live himself into, the larger the orbit and potential of his life, and that thereby his emotions are likely to be healthier. He gives three levels of our meeting with other people. The first is where they are merely objects; second where people are objects emotionally needful to us; and third, where

people become people to us—where they are ends, not means, where their lives become important to us.

Other chapters deal with helping people to keep normal, helping the physically sick, the mentally sick, the fearful, the defeated, the conscientious and self-deceived.

This book is very refreshing to the soul; it shows that psychology in the highest sense, is the proper application of the teachings of the Scriptures; that mere will power, without the aid of God, will fail. Every minister and Christian worker will find the book very profitable; in fact it would be well for everybody to read this book in this day when there is much frustration, and when the number of mentally ill is rapidly increasing.

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*Conditions of Civilized Living*, by Robert Ulich. New York: E. P. Dutton & Co., 1946. 251 pp. \$3.75.

Among the analyses of the contemporary world scene are to be found volumes from writers of a wide range of abilities and viewpoints. Most of them succeed in making some contribution of value to our understanding of the age. The fashion in reviewing such books nowadays is to speak of each in superlatives, until reviewing is in danger of falling into banality. This reviewer calls attention to this fact in order to prepare the reader for the unusually high praise which he feels he must in fairness give to Dr. Ulich's volume.

The thesis of the book is, that civilization must, if it is to survive, harness its major cultural activities to the two-fold task of encouraging the healthy development of individuals to the fullest degree of their capacities, and at the same time of achieving a balance between individualism and collectivism

which will encourage the emergence of a spirit of organic belongingness. It goes without saying that this is an ambitious project; and Professor Ulich has demonstrated his ability to meet its challenge.

The opening chapter clarifies the meaning of the six factors which our author sees as the *sine qua non* of life within a tolerable society, namely: opportunities for physical survival, opportunities to work, standards of excellence, opportunity for reason, opportunity for faith, and experience of love. This section is followed by two chapters dealing respectively with healthy personal growth and the voice of history to our present day. Out of this background grows the body of the volume, which is concerned with the problem of relating organically to human life the major cultural activities of man: education, art, politics, and philosophy. It would be impossible to do justice to any one of these chapters in a review of this length. This review must be limited, therefore, to the making of observations which will indicate the quality and scope of these discussions.

The impartial reader can scarcely avoid being impressed by the breadth of Professor Ulich's scholarship, and by his ability to see problems in their comprehensive context. This reviewer confesses to being impressed to the point of wonder at the range of information which the author brings to his investigations. Seldom has there appeared a more fair-minded appraisal of the units which comprise the vanishing "one world." The writer has, of course, the advantage of having participated vitally in the life of both Europe and America; for before coming to the post of Professor of Education in the Harvard Graduate School of Education, he was Minister of Education in Saxony prior to the National Socialist régime).

He is thus able to interpret the American scene to us in a manner

which creates a new awareness of both weaknesses and values. He makes us aware, for instance of both the plus and the minus of the mass-producing High School, as it seeks to perform in our country the task of the Classical *Gymnasium* in Europe. In the chapter on Politics, Professor Ulich points out conditions and trends within our own national life which, we dare say, are seldom recognized by ourselves. He sees, as we who are native Americans (Dr. Ulich is a naturalized U. S. citizen) often fail to see, the polarity which exists in *our* society between the trend toward nationality and the trend of the masses toward political self-assertion. More important still, he offers a solution which moves away from government patriarchalism, toward a society in which social and cultural education of adults is undertaken seriously as a means to a sound social policy.

One feature makes this volume almost unique among books of its kind: it dares to suggest that the most profound solutions to the problem of man and his relations to reality must be found in the area of religious faith. Without attempting to speak as a theologian, Dr. Ulich speaks with conviction at the point of the validity of religious faith as a guide to the attainment of the basic unities of spirit which must underly the unities upon which a sound civilization must rest. It is refreshing to find a scholar of this ability and renown who is so obviously tender to the attitude of other-worldliness.

This review has become lengthy; let the reader interpret this as a compliment to the author. *Conditions of Civilized Living* is outstanding for its ability to convey to the reader an awareness of the complexity of modern life, and of the possibilities for richness of life which spring from this very complexity. As a textbook in social ethics, it is a wholesome corrective to the current epidemic of volumes which are so

unthinkingly leftist in outlook. The book deserves a wide circulation and intensive study.

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*The Church and Christian Education*,  
by Paul H. Vieth. St. Louis: Beth-  
any Press, 1947. 341 pp. \$2.50.

The author of this book is Horace Bushnell Professor of Christian Education in Yale Divinity School. The work itself is a summary of the findings of a committee of sixty members appointed by the International Council of Religious Education to define the present status of Christian education and indicate its future course.

The book deals largely with the history and philosophy of religious education, disclaiming any detailed consideration of method. The basic philosophy expressed is that of Bushnell, Coe and Dewey as projected in what is known as "the growth theory" of religious education. Especial notice is given to the increasing trend toward secularization.

The weaknesses of the church school are said to be: lack of professional guidance; the prevalent idea that the Sunday School is primarily for children; failure to see that evangelism and education are aspects of the same thing, namely education; limitation of the curriculum to Bible study; the idea that the needs of the student can be met by content-teaching. With apparent reluctance, the author hints at the eventual disappearance of the Sunday School.

The continuous, contemporary revelation of God in men and history is held by Vieth to be equally authoritative with the Biblical revelation. The basic theological presupposition with respect to the nature of man is that man is by natural processes a child of God, and "can be sinful only because

he is a child of God." "We should never give up the conception that we are dealing with the children of God who are growing up within the body of Christ." Thus men as members of the human family are children of God and form a spiritual unity.

One can sense the pressure of the neo-orthodox movement and the European "return to the Bible", although the book represents the time-honored "inclusive policy" with its left wing humanists and pragmatic naturalists, pantheistic center and right wing orthodoxy to be satisfied. The author assents, in general, to Wellhausen's theory of Biblical interpretation.

Vieth maintains that the study of mental hygiene furnishes new insights as to sin and salvation, and that the physical sciences have given new insights about the nature of God. A crisis Christian experience is defined as "the problematic situation, the disturbed equilibrium which compels a fresh adjustment." The author's use of the word 'adjustment' is in keeping with contemporary pragmatism in education. With respect to the teaching function the book is committed to instrumentalism.

Some confusion is expressed with respect to the curriculum. Says Vieth: "The place which should be accorded the Bible, the creeds and other elements of the Christian tradition constitute a problem." However, he adds: "There are those who would approach the problem of authority in Christian education by prescribing what must be accepted and believed by their pupils. This point of view is not congenial to Protestant thinking." "Does not the inspiring story of Adoniram Judson and others of the great missionary and social leaders contain more value for Christian education than the account of the campaigns of Joshua?"

Chapter V entitled "The Family in Christian Education" suggests the necessity for the rediscovery of the home. It is always inspiring to find an author

giving constructive attention to the home, and it is the hope of this reviewer that the next step will be to focus greater emphasis upon the individual as a religious problem.

There will be need for lay workers in religious education, as in the Red Cross, for some time to come, whatever may be the weaknesses of this policy. These persons must be trained through adequate agencies, which are largely lacking today.

Our author believes that the church should begin to get the ecumenical vision in the home community. He recommends an increasing degree of interdenominational supervision over denominational activities.

There are many fine things said in this book, although this reviewer regrets that its presuppositions are those of contemporary liberalism in religion. This serves a two-fold result: it makes the volume to be wholesome as a plumb-line for conservative practice; and at the same time, it limits its field of specific usefulness to the church program which is oriented in liberal thought.

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*The Practical Use of the Greek New Testament*, by Kenneth S. Wuest.  
Chicago: Moody Press, 1946. 156 pp. \$2.00.

Greek students will be attracted by the title of this book, one of several by this professor in Moody Bible Institute. Prof. Wuest has given some very helpful material, although in an informal style of writing which sometimes seems inappropriate for a published book. The chapter titles are promising: they refer to the practical use of tense and mood, of prepositions, etc.; to the method of presenting this material to the congregation; and to the place of the Holy Spirit in this

interpretation. The contents of these chapters are of value at least in suggesting methods of study and possible sources of real value in the Greek text.

Nevertheless, this reviewer seriously disagrees with the book at two vital points. The first of these disagreements is with the author's dogmatism concerning the rules of Greek syntax and grammar. For instance, he states, in italics, "There is no appeal from decisions that are based on such universally acknowledged rules of syntax as these" (p. 147-8). One is tempted to adopt one of Wuest's favorite thoughts and say, "That simply is not so." The Greek text does clarify grammar and syntax infinitely more than does the English. However, the Greek of the New Testament is not the strict literary form of the earlier classical literature. It is rather the Greek of a later period—the spoken, living dialect—with the tendency of any spoken language to exercise occasional liberties with the rules of grammar and syntax. Furthermore, the New Testament writers doubtless did not possess copies of the grammar books by whose rules we attempt to interpret their writings; so that in some passages we may *not* be able to say, with Wuest, "This . . . ends all further discussion", and that the rule "is just as sure as the mathematical rule that two and two make four" (p. 26).

In this connection, an objection must be voiced to the author's interpretation of certain phrases. For example, it is hardly evident that the preposition ἐπί, when used with the genitive case, always means "contact" (p. 71). See, e.g., Lk. 4:27, Acts 11:28, etc. When Wuest further applies this interpretation to John 6:19 and insists that Jesus must have walked precisely upon the surface of the water, walking "up and down a wave, and into the trough between that wave and the next", the strain upon the meaning seems to be beyond reason—

and revelation. Again, Wuest limits the use of the present imperative with μή to a command for the cessation of an action already in progress (p. 42)—i.e., “stop doing” an action; whereas this construction is also used for a command *not to begin* doing something, as is probable in Matt. 19:6, I Cor. 7:12, etc.

The second objectionable feature is less excusable than the first if, as it seems, the book was intended for New Testament students generally; for Wuest's primary interest seems to be to demonstrate that the Greek text proves Calvinistic soteriology so conclusively that to hold any other view is almost *prima facie* evidence of faulty scholarship, or worse. He does not even perform the courtesy of making it clear that reputable scholars may disagree with him at some points. He seems occasionally to go out of his way to use examples from which his conclusions will give offense to non-Calvanists (e.g., pp. 30-1, 44). Of more serious consequence, he sometimes begins on the fairly sure ground of grammar but draws conclusions which are largely subjective and are at least not

the only ones possible from the grammar (pp. 30-1, 36, esp. 47, 48). He seems willing, at times, to modify even his strict rules of grammar where to hold them consistently might compromise his theology (pp. 52-5). Finally, there are altogether too many instances where grammatical scholarship of very questionable character is used to yield excellent Calvinistic conclusions; a notorious example being his use of a statement by an unconverted man, the Philippian jailor (Acts 16:30), as authority for the doctrine of eternal security (pp. 53-4. See also pp. 50, 68).

This book can be recommended for those who can read it with discernment. It contains material of merit to the pastor who is seeking to make serious use of his Greek New Testament. At the same time, the thoughtful user can hardly fail to recognize the limitations which the author's bias places upon the objectivity of his work.

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