

Book Reviews

A Nation of Nations, by Louis Adamic. New York: Harper and Brothers, 1945. 399 pp., \$3.50.

The book offers a ringing challenge to some of our traditional theories concerning the origins of America. The particular theory which has aroused the author is the one which holds that this is a white-Protestant-Anglo-Saxon country whose main struggle is against infiltration by "hordes of foreigners" and negroes who persistently threaten to adulterate the original stock and spirit.

The author's plea is for a revision and rethinking of much of our history. It is his contention that there is "an enormous mass of American history" which has been suppressed. He sees in this an early scheme of the British to give American ideology and polity an English aspect and pro-English direction. This became especially desirable after the colonies became free and independent.

There are two ways of looking at American history. The first has been indicated; it is the view which regards this country as Anglo-Saxon in origin, institutions, culture and character. The second view holds that the country is not essentially Anglo-Saxon in pattern even though the language is English. It is rather a blend of cultures from many lands. The result is that ours is a new civilization, owing much to the Anglo-Saxons but owing much to other racial stocks as well. The author points out that nearly all our "historians, essayists, novelists, short-story writers, and our editors" magnify the Anglo-Saxon heritage to the disparagement or suppression of the other contributions. As a sample he quotes Ralph Barton Perry's book

Puritanism and Democracy which echoes the slogan in the following words: "The essential faith of America came into being in the cold, clear-headed, spacious world of Puritan New England."

As a matter of fact, the present-day population of America is more than one-third non-Anglo-Saxon stock of the first, second and third generations. Thus, instead of there being one "essential faith" of America, according to Perry, the author believes there are a dozen essential faiths. "Diversity" is the pattern of America and this has made her great.

It is the author's belief-his effort supporting it-that we are beginning to "sense the distortions, the omissions, the departure from reality, the chasm between what we think America is and what it actually is." Increasingly we are realizing that the White-Anglo-Saxon-Protestant myth is not adequate, is not true, and it is a prolific cause of frictions and strains in our body politic.

He then proceeds in case-study fashion to recount the valuable services and contributions of many diverse racial groups to the making of America. It is an imposing list of men and heroic deeds which he gives in thirteen chapters, dealing with the significant contributions of non-Anglo-Saxons from earliest colonial days to the present. The list includes Americans from Italy, Spain, Mexico, France, Holland, Sweden, Russia, Germany, Yugoslavia, Norway, Greece, Poland, Ireland, and the negroes.

Mr. Marcus Nalley of Tacoma, Washington generously sent gift copies of the book to many teachers in our colleges and other institutions. He quotes with approval the wish of an-

other that the book might become required reading in every high school. It could as well be required reading for the clergy, social workers and journalists, for it deals in a forth-right manner with a grave sociological problem.

WILDER R. REYNOLDS
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Preaching From Samuel, by Andrew W. Blackwood. New York: Abingdon Cokesbury, 1946. 256 pp. \$2.00.

Dr. Andrew W. Blackwood has been professor of homiletics at Princeton Seminary for sixteen years. His book, *Preaching From Samuel* will interest every lover of great Bible teaching, but it should be particularly instructive and inspiring to ministers because Dr. Blackwood is both a specialist in the presentation of the Word, and an excellent teacher in Biblical exposition. One is impressed with the accuracy of his scholarship and with the vividness of his spiritual imagination.

Many ministers preaching from the Old Testament take their audiences back into the early bible times, and after certain textual and historical observations leave them there. Dr. Blackwood presents with dramatic accuracy the life of the ancient prophet Samuel and the turbulent times that mark the end of the period of the judges and the reigns of Saul and David; and then he lifts up before our eyes a certain timeless and timely truths that reveal the nature of similarly dangerous and disturbing conditions in our modern society.

Dr. Blackwood shows us in the leadership of Samuel characteristics of the good pastor and successful man of God. He sees in the character and behavior of King Saul certain principles that might apply to leadership in our age. He makes King David seem to be a contemporary. We are given insight into some of the strug-

gles and phases of personal psychology in the life of David that only the most deeply spiritual and penetrating student of the things of God can observe.

In one of his chapter divisions Dr. Blackwood uses as a topic "The Revival That May Follow War." In this study the reader can see that Israel was ready for a revival of Jehovah worship after the chastenings and privations of the period of war with the Philistines. With prophetic and accurate challenge Dr. Blackwood calls us to believe that the minds and hearts of men today are ready for revival. He suggests that these are days in which to expect a return to religion, and a period of spiritual awakening.

Preaching From Samuel is divided into three sections. The first he calls "The Pastor Who Guides in Rebuilding." In this division he deals with the leadership of the great prophet during the judgeship of Eli, during the period of the misrule of his sons, and the end of the period of the judges. Part Two he calls "The Ruler Who Failed in Rebuilding." This section is a study of the lights and shadows in the reign of Saul the first king of Israel. In the third division Dr. Blackwood presents David as the "Man Who Leads in Rebuilding." David possesses the true "Spirit of Reconstruction." He becomes the ideal leader, the anointed of the Lord, God's chosen one. Much in the life and spirit of David is made to show us the nature of true spiritual leadership in this age, and in every age.

To a person who believes that God is speaking to us today, in the Old Testament as well as the New; who believes that "all scripture is . . . profitable for doctrine, for reproof, for correction, for instruction in righteousness," this book will not only confirm that faith, but will be useful enlightenment to his total sense of divine truth and teaching.

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Revelation and Reason, by Emil Brunner (translated by Olive Wyon from the German edition of 1941). Philadelphia: The Westminster Press, 1946. xii, 440 pages. \$4.50.

This volume is reviewed editorially in this issue. See pages 3 and following.

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A Christian Philosophy of Education, by Gordon H. Clark. Grand Rapids: Eerdmans, 1946. 217 pp. \$3.

From the time of Plato until now thoughtful men have pondered the relation of education to the pre-suppositions basic to human culture. Dr. Clark, professor of Philosophy in Butler University, has reopened the question, this time by route of an examination of our *Zeitgeist* done in the light of historic orthodoxy.

Welcome of Professor Clark's insistence, all too seldom made since James Orr's *Christian View of God and the World*, that Christianity involves a distinctive manner of viewing the whole range of human investigation. In the light of newer trends, he assays to state the characteristically Christian understanding view of God, of man, and of human destiny. This is made instrumental to a treatment of the larger question of the "religious neutrality" of our secular educational system.

Under the headings: "Is Neutrality Possible?" "Is Neutrality Actual?" and "Neutrality in Ethics" our author develops the thesis that a religiously neutral position in education is not possible. In consequence, a system of education which seeks to take no sides at the point of religious belief lends itself admirably to the propagation of no beliefs whatsoever, and by almost imperceptible stages to the propagation of pure paganism.

Outstanding among the weaknesses of a supposedly neutral educational

system is, Dr. Clark contends; its inability to come to grips with man's moral situation. This grows out of the fact that in the Judeo-Christian ethic springs from a positive belief in an eternal Lawgiver, with respect to whose mandates acts are right or wrong.

It is probable that most of the readers of this review would be in agreement with our author at these points. It is difficult to avoid the feeling, however, that he promises much more in the first half of the volume than he succeeds in delivering in the latter part. While he makes many pertinent observations in the second half at the point of the weaknesses of American public education, he seems to succeed in offering as a solution little more than a renewed stress upon the 'Three R's,' a depreciation (doubtless deserved) of mixed academic and vocational training, and a defense of the right of Christian people to provide separate primary and secondary schooling for their children.

The chapter, under title "The Christian Philosophy of Education" promises at last to give us what we so sorely need. While it is by no means trivial, it seems inconclusive. The thirty pages deal sketchily with Christian Apologetics, the place of reason in education, the question of aims in education, the relation of emotion to reason, and the tendencies to skepticism latent in the Romantic movement. It seems to the reviewer that none of these are treated adequately, and that the conclusion reached, that education needs a body of positive and revealed content (with which many of us would agree) is a *non sequitur* with respect to much of the material of the chapter.

The title of the concluding chapter, "Kindergarten to University" leads us to expect a vigorous plea for a system of education, specifically and characteristically Christian, which shall

embrace the entire range of formal schooling. Much of the material is peripheral to this real purpose; the chief merit of the chapter is its insistence that Christian primary and secondary schools are no more inimical to democratic society than are Christian colleges. One could wish that this subject had been treated with more thoroughness.

The most general criticism of the volume is that it stakes out too much territory, and fails to treat its subjects with sufficient thoroughness. Many of the author's points are well taken, and are worth pondering. Some of our readers will consider that Dr. Clark's statement that Arminianism is a theological road "that leads to modernism and beyond" reflects not doctrinal malice, but theological provincialism.

HAROLD B. KUHN

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Cæsar and Christ, by Will Durant.
New York: Simon & Schuster,
1944. 752 pp. \$5.00.

Cæsar and Christ is the third volume in the distinguished author's projected five volume work on *The Story of Civilization*. The present volume is a history of Roman civilization and of Christianity from their beginnings to A. D. 325. Competent critics have compared this work with the greatest histories of mankind, and they give the author a place along with Montesquieu, Gibbon, Mommsen, Macaulay and Ferrero.

Those who have read other volumes from this author's facile pen will know what to expect. He writes with a lucidity and vigor that makes the dry-as-dust facts of history read like a romance. In this volume he reinterprets and synthesizes the vast culture of this most important civilization of the ancient period with a view to the illumination of some of the problems of the present. There

are so many parallels between our civilization and that of Rome that we need to be conversant with its story. The author aptly says, "There in the struggle of Roman civilization against barbarism within and without, is our struggle; through Rome's problem of biological and moral decadence signposts rise on our road today; the class war . . . is the war that consumes our interludes of peace; . . . Of ourselves this Roman story is told."

Cæsar and Christ is primarily a cultural history. The author defines his method as synthetic history, which is the presentation of a people's life, work and culture in their simultaneous operation. The work is encyclopedic in its magnitude, leaving, it would seem, no considerable person or significant trend unreported.

The Church is, as might be expected, viewed through the eyes of a thorough-going naturalism. And yet the treatment is very friendly. The author strives for scientific objectivity in reporting his facts. For instance, he is willing to allow that the apostles were entirely honest in believing that Jesus had risen from the dead and ascended into Heaven. He refrains from expressing his own opinion on that subject.

His account of the conversion of Paul is a dressed up version of the old and somewhat moldy theory that this mighty event in the history of civilization was the result of an epileptic fit and a thunderstorm. He says, "The fatigue of a long journey, the strength of the desert sun, perhaps a stroke of heat lightning in the sky, acting by accumulation upon a frail and possibly epileptic body, and a mind tortured by doubt and guilt" made Paul the ablest preacher of Stephen's Christ.

So far as the objective facts of the early Church are concerned, the author deals with them with penetrating insight and an interesting sense of

proportion. He recounts with moving detail the faith and perseverance of the terribly persecuted Church. "There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with a fierce tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the Word, brutality with hope, and at last defeating the strongest state that history has known. Cæsar and Christ had met in the arena, and Christ had won."

Every volume which is part of a projected series deserves to be considered in the context of the larger study in which the author is engaged. This work promises to make its contribution to "The Story of Civilization" while standing in its own right as a fairly objective treatment of the period in which the Church first went forth conquering and to conquer.

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The Genius of the Prophets, by W. Arthur Faus. Abingdon-Cokesbury Press, 1946. 190 pp. \$1.75.

This slender volume comes from the pen of the pastor of Emmanuel Methodist Church, Clearfield, Pennsylvania, a man well able to discuss the prophetic message. The book will serve to introduce the novice to the study of the Hebrew sages; moreover, its special emphasis on the literary texture of the prophetic writings will win the experienced bible student to a deeper appreciation of their message. Some new light, too, is shed on the prophets by the relating of them to their historical, psychological, and biographical backgrounds. A chapter each is devoted to the prophets as realists, as men of hope, as confessors, as men of vision, and as preachers. A

final chapter shows the pertinence of their message to our time.

As a realist the prophet is a man of deep spiritual insight grappling with the moral and social evils of his day and impelled by an inner voice to warn men of God's impending judgments. But the prophet is also an oracle of hope; he does not leave man comfortless. The "second Isaiah" is the author of the most numerous and most beautiful of the "hope oracles," typical of which is the well-known passage beginning, "Comfort ye, comfort ye my people, saith your God." (Isa. 40:1-11) The prophet as confessor sometimes laments for the nation; sometimes he confesses a personal experience or a personal sin. Examples of lamentation are Jeremiah 14:7-9 and Ezekiel 19:10-14; of personal confession, Jeremiah 15:15-18 and Habbakuk 3:17-19. Both types are regularly in poetic form, as though only the exalted rhythm of poetry was adequate to confessional expression. The lamentations are usually in the "qinah" or dirge meter, which consists of three beats followed by two beats. In describing the prophets as men of vision the author distinguishes two kinds of prophetic vision, both for him valid so far as they apply to the ancient Hebrews: the calm, meditative vision, and the trance, or hallucination. The series of short visions in Amos 7:1-9 are representative of the first variety while Isaiah's call illustrates the second. Although the author in discussing trance phenomena does not hesitate to use the language of modern psychology he fully recognizes the presence of the supernatural in the trance experience; as, for instance, when he says, "The prophet at such a time [during the trance] seemed to have another ego within himself, a counterpart or double, which was the Spirit of God." (p. 107) Lest we think that these trance visions are peculiar to the ancient Hebrews he cites some

unusual mystical and ecstatic experiences that attended Christians in medieval and modern times.

The prophet as preacher is shown delivering his message in both poetic and prose styles, using any of the four different preaching forms: exhortation, exposition, parable, or allegory. Because at many points there is striking similarity between our own times and those of the prophets Dr. Faus in the last chapter urges upon us the timeliness of the prophetic message. Some may disagree with him when he says that other than that it was uttered in the midst of social conditions similar to ours, that message has no particular relevance beyond its own day. According to the author the conditions common to both eras are a general social and religious upheaval, the neglect of true religion, and the reliance on material and military might instead of on God. For a people living in this state of affairs the prophets, he finds, have four major preachments: (1) face the facts realistically and repent, (2) have faith in the wisdom of preaching, (3) find the source of spiritual authority in first-hand religious experience, (4) trust God for the future.

It is regrettable in the extreme that our author accepts, seemingly without criticism, the major conclusions of liberal historical criticism in the field of Old Testament. While this volume is not primarily concerned with critical matters, the writer accepts as closed the case for the multiple authorship of Isaiah, and assents to the view (to us unnecessary) that several of the other prophetic books have been subject to liberal addition and insertions. Nor is it reassuring to hear one in a professedly scholarly study treat superficially matters of scholarship and authenticity, as though they were unimportant.

Among the fine qualities which this book possesses, its special significance

for this reviewer lies in its author's appreciation of the literary excellencies of the prophetic message, an appreciation which unfortunately is lacking among Bible students generally today.

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Light From the Ancient Past, by Jack Finegan. Princeton, New Jersey: Princeton University Press, 1946. xxiv, 500 pp. 55.00.

One cannot peruse this remarkable book without thankfully recalling Jesus' words, "Others have labored, and you have entered into their labor." Thanks to the indefatigable labors of archæologists, linguists, philologists, geographers, critically equipped historians, and skilled purveyors like Finegan, we are immeasurably rich in knowledge of the past.

The author, formerly a student of Hans Lietzmann at the University of Berlin and now director of religious activities at Iowa State College, has travelled and studied in the Near East. The scope of his book is staggering. It offers a connected account of the history of the peoples of the Near East and the relation of the Hebrews and Christians to them, as it is known from archæology, from about 5000 B. C. to 500 A. D. The writer shows an amazing command of the literature in the field of archæology and an unusual ability to evaluate the same. Though he is more at home in the New Testament and early Christian periods, his coverage is quite satisfactory in the Old Testament and pre-biblical periods.

A few examples of what one will find in this book may be in order: the civilization out of which Abraham came; the light thrown on the doings of the patriarchs by the excavations of Palestine and Mesopotamia; the character of the culture of Egypt in

the time of Joseph and Moses; the nature of the conquest of Palestine as known from the excavations at Jericho, Bethel, Lachish, etc.; the character of Solomon's building enterprises; Assyrian and Babylonian records of events narrated in the Bible; descriptions of the cities of Jesus and the world of Paul as known to archaeologist and scientific explorer; the character of ancient writing materials; light on the vocabulary of the New Testament from the papyri of Egypt; the great manuscripts of the Bible and how they are studied by scholars; the catacombs, sarcophagi, and early Christian churches. The book is profusely illustrated with maps and pictures. It is difficult to see how a modern preacher can preach and teach as he ought without some of the rich information contained in this compendium of archaeological information.

This book takes a merited place alongside other basic summarizations and evaluations of the war years in the field of archaeology: W. F. Albright, *From the Stone Age to Christianity and Archaeology and the Religion of Israel* (Johns Hopkins Press, 1940 and 1942 respectively); Millar Burrows, *What Mean These Stones?* (American Schools of Oriental Research, 1941); C. C. McCown, *The Ladder of Progress in Palestine* (Harper, 1943); and G. E. Wright and F. V. Filson, *The Westminster Historical Atlas to the Bible* (Westminster, 1945). Finegan and McCown in the main describe what archaeologists have found, while the others mentioned interpret the relevance of these finds for our understanding of the Bible. The older reference books, such as Barton's *Archæology and the Bible*, must now give way to these up-to-date treatments. Ministers would do well to start with this book by Finegan.

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The Idea Of Perfection in the Western World, by Martin Foss. Princeton University Press, 1946. 102 pages. \$1.50.

The Professor of Philosophy at Haverford College has addressed himself to an ambitious task, the correction of the unwholesome conditions resulting from the concept of perfection in the realms of art, ethics, history, and religion. It is difficult to be neutral on the subject of perfection and the author anticipates that his position will be challenged. This reviewer confesses to a prejudice in favor of the perfection concept and therefore pleads guilty to an inclination to emphasize in this review the more questionable features of the treatise. In favor of the book it may be pointed out that the warning against complacency within a closed system is most wholesome and is needed in every generation; also the challenge of the unconquered is humiliating, challenging, and indispensable to real progress.

Mr. Foss states that philosophy's task is to remain a constructive link between the inorganic and living worlds by interpreting human values. It was Socrates who made the good the absolute standard of perfection, and ethical systems since have followed this cue. We seek perfection in art, education, beauty, and even in religion. Our task, says Mr. Foss, is to challenge this ideal in the realm of aesthetics and ethics.

He defines perfection as the conformity of execution to purpose, or "objective purposiveness" (Kant). There are no perfect men, however, in the sense that there may be perfect typists. The more limited the end the greater the probability of attaining it, i. e., perfection. Animals have certain instinctive skills which are perfect because restricted. There are no levels or degrees of perfection, the author

maintains, because perfection is always 'perfect perfection.' In the field of thought 'perfection' as a philosophical concept, was hypostatized and proved "fatal to the religious development of the Western world." (p. 13)

The Greeks were repressed and limited, except in thought; hence they discovered a spiritual world, a limited, stable, and perfect cosmos, like their city-state. The religion which corresponds to this idea of the limited, the complete, the perfect is pantheism; in fact 'being' is the most imperfect and empty concept. (p. 16) "God is in all philosophies of perfection a mere thing." Christian thought followed Greek thought in making God a thing and Anselm's ontological argument is based on this perfectionist view of God. The ideal of divine perfection is imperfect because exclusively intellectual; it is abstraction and omission, based upon the metaphysical principle of identity. All efforts to prove God's existence logically have been based on the idea of perfection.

In the Old Testament God is not a perfect God, i. e., not a thing, One who in a perfect way fulfills his end. (p. 26) The word which best expresses the innermost nature of Jehovah is *kabod*, (force, will, heart, or soul), a creative or destructive force. The Greek translators rendered this by *doxa* (honor or glory), a term meaningless when applied to God. The New Testament, under Greek influence, frequently uses "perfection" as an attribute of the divine Person. Matt. 5:48 ("be ye therefore perfect") cannot mean absolutely perfect but means "be ye therefore merciful" as in Lu. 6:36. Originally perfection meant excellence, a relative thing. "This perfection; now it has come to mean comparative use of the term 'perfection' is by no means justifiable; it is simply an old word used for a new meaning for which it is not suitable."

(p. 30) "Perfection emphasizes the end, excellence the way." (p. 33) Augustine learned that seeking is the ideal, not the arrival. Because of this the idea of perfection in art is not justified. Kant's great service was to eliminate the concept of perfection from aesthetics, making progress possible. Kant also challenged the idea of perfection in the realm of ethics, demanding that we get "away from an ethics of ends." (p. 76) Laws are "like all systems of perfection and completeness, merely exclusive, never absolute." (p. 84) The danger of the ideal of perfection, insists Foss, "is that it demands absoluteness and seeks to dispute the claims of every alternative law."

In the sphere of ethics Foss' argument reaches its climax:

For ethical perfection is a danger to men: not only because it turns, as we have seen, man against man in his claim for absolute possession of the good, but also because it develops an unbearable pride in the members of every ethical clan. Whoever belongs to such a group and possesses the perfect system of rules can in fulfilling these rules be a 'perfectly good' person and enjoy thoroughly his own perfection. In fulfilling the law and every letter of the law he will be the 'righteous' man, the just, the pharisee, he will be the one whom the Gospel despises and compares unfavorably to the penitent sinner, he will be the ethical perfectionist, the virtuoso of virtue, the man without defects, self-sure and proud of himself. (p. 86)

Philosophy's task, Foss concludes, is to unite faith and knowledge (p. 99) and to do so must dispel the outmoded and fallacious concept of absolute perfection, which binds, limits, and stifles.

One suspects in this "criticism" a recurrence of the old feud between Parmenides and Heraclitus, between the "being" and "becoming," the permanent and the transient, the absolute and the relative. One wishes that the author has learned from Socrates (or Plato) the importance of defining his terms. He refuses to admit any definition of perfection except that of absolute perfection, though tacitly

recognizing that a relative perfection is possible. (pp. 30-39) Like all pleas for "imperfection" his whole argument hinges on this narrow definition. Would anyone deny that Matt. 5:48, for instance, does *not* mean "absolute perfection"? In the realm of æsthetics it is difficult to see how one can dispense with fixed norms without degenerating to an uncharted subjectivism — impressionistic art. Was Michael Angelo pleading for this when he said, "trifles make perfection, and perfection is no trifle"? In the realm of law the trend toward relativism is not to be viewed without considerable misgiving. Is the moral law only a convention?

In the realm of ethics Foss' challenge is most dangerous. Does man's quest for the best inevitably make one jealous and proud? The dangers of pharisaism are to be admitted and guarded against, but it is doubtful if they are worse than the temptations to antinomianism which pure relativism encourages. Let it be admitted that the temptation of puritanism is self-righteousness and the tendency of relativism is lawlessness; the ideal lies between these extremes, yet perfection remains an essential, stable, and stimulating ideal. The dangers inherent in a philosophy of imperfection are not less than those in one of perfection.

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The Christian Use of the Bible, by Frank E. Gaebelien. Chicago: The Moody Press, 1946. 124 pages. \$1.50.

By invitation of the faculty of Dallas Theological Seminary, Dr. Gaebelien, headmaster of The Stony Brook School, delivered the Griffith Thomas Memorial Lectures for 1944, which are here published. The writer has set himself to the task of discovering and clarifying a principle of

interpretation sufficiently comprehensive to afford a key to the understanding of the Scriptures as a whole. The volume is at the same time interpretative and apologetic.

The sympathetic reader can hardly avoid appreciating the author's awareness of the problems implied by his task. He does, it is true, dogmatize at points, but not without at least indicating the points of tension between himself and his opponents. Best of all, he selects real opponents, not straw men.

The body of the work is an exposition of the *locus classicus* for the doctrine of biblical inspiration (II Timothy 3:16, 17). His exposition is both exegetical and contextual, and will be welcomed by many a layman as well as by the student in the process of finding his way about in the world of biblical controversy. This is not to say that the volume is in any sense complete as an apologetic; but there is ground for believing that the conclusions reached and put forward are permanently tenable.

Underlying the entire lectures is a warm pastoral note: the writer manifests a warm sympathy with the Christian who deeply desires at the same time to exemplify the Christian Gospel and also to secure a firm working Faith. Perhaps the strongest note in this connection is his insistence upon the motif of "profitable" as an evidence of the validity of Scripture. This, taken together with his emphasis upon the major objective of the giving of the Scriptures as consisting of the production of the "new man in Christ Jesus" adds up to a vindication of the historic claims of the Christian Gospel which should be appealing to the sympathetic reader.

Many will appreciate his discussion of the place of "good works" in the life of the Christian. It is clear that Dr. Gaebelien senses the latent tendency toward antinomianism in the

Reformed position. And his treatment of the question of perfectionism, briefly done, is moderate: it seems likely that he envisions the larger public to which his volume will come, and seeks to avoid controversy in the interest of elevating into prominence the function of the Word in the life of the believer.

If one were to seek a term which would characterize the book as a whole, it would probably be the word 'wholesome.' The earnest Christian, whether of Calvinistic or Arminian persuasion, will find repeated occasion to turn to *The Christian Use of the Bible*. In so doing, he may at times carry away the impression that a more fitting title might have been "The Purpose of the Bible in the Life of Man." Here is a volume which, though not large, has a useful and well-prepared index and bibliography.

HAROLD B. KUHN

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How To Read the Bible, by Edgar J. Goodspeed. Philadelphia: The John C. Winston Co., 1946. 244 pp. \$2.50.

It is natural that the keen mind of a scholar such as Goodspeed should turn to the formulation of a guide to the whole range of Scripture, presented in concise form such as a layman might use. This book is, as it were, a series of signposts pointing one to the reading of the Bible itself. The orientation given (presented as a matter of fact, for the most part) is based on the conclusions of liberal critical scholarship. The book is a good expression of views held about various parts of the Bible in circles such as Goodspeed is at home in, though the mode of statement is somewhat tempered by the appeal to a wider public which is intended. Due to the nature of the work, the treatment of some subjects seems rather slight. For in-

stance, characters such as Joshua and Solomon are dealt with in a single paragraph each. The greatest interest centers in poetry, wisdom literature, the Apocrypha, and the New Testament. The aim is to help the reader find and understand the portions which will challenge his attention.

The total impression given is that the Bible is a remarkable collection of literature, "the religious treasure house of mankind" (p. 238), rather than God's saving message to man. Jesus is "its last great Hero" (p. viii). In matters of dating and authorship (implied if not stated) the positions taken are unsatisfactory to this reviewer at many points and unconvincing at others—for it is not the main purpose of this book to give reasons. The book is therefore not recommended for use by those who are not equipped to balance its statements with other points of view and to judge for themselves. Nevertheless, the student may find its brief interpretations of Biblical literature very suggestive and helpful. For one who has lost sight of the wealth and variety of the Scriptures, this book might be a good tonic and a useful reference work. In the last chapter, the history of English Bibles is summarized.

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The Rebirth of the German Church, by Stewart W. Herman. New York: Harper & Bros., 1946. xix, 297 pages. \$2.50.

Written by an American whose term as pastor of the American Church in Berlin terminated with the attack upon Pearl Harbor, this volume affords us with the clearest picture of the religious situation in Germany that has been drawn since that provided by Adolf Keller in his Lowell Lectures. The author takes the reader into his confidence in the Preface, and

strives (successfully, we think) to keep that confidence intact throughout the book.

Foremost among the questions which Pastor Herman seeks to answer is that concerning the manner in which the several groups of Christians in Germany resisted the National Socialist regime. He confirms the opinions of earlier writers, such as Walter Marshall Horton and Adolf Keller, to the effect that it was the Confessional Church which most effectively opposed the leaders of the Third Reich. He deals with some care with the question of the relation of Martin Niemöller to this movement, and concludes that the pastor of Dahlem deserves his reputation as the living symbol of Christian resistance to Nazi power.

Our author has not neglected the question which has been raised since the war, whether the principles upon which the Confessing Churches based their protest during the war are principles upon the basis of which the same Churches can serve as a center for the rebuilding of the religious life of Germany. His answer is to the effect that while some of the machinery by which the Confessional Church exerted its influence will prove temporary, the same spirit will find other and more effective methods by which to re-infuse life into the spiritual rubble of the land.

Enlightening is the observation that through the maintenance of secret seminaries, the Confessional Church maintained a ministry which will probably will serve to bridge the chasm between the older Germany and the Nazi-corrupted German youth. The author is not, however, optimistic concerning the general prospects for Germany's future. He makes clear that the end of the war found most Germans stunned and relieved—but unprepared for the full realities of blanket approval to the total policies of the occupation powers; he seems to

feel that there is an element in Germany's church life which might well be more largely utilized in the process of reconstruction.

Much praise is given to the churches for their effectiveness in cleansing their own ranks of Nazis and Nazi-sympathizers. Concerning the interplay of the Church and the victorious armies, Pastor Herman is penetrating in his observation that the principles of the Barmen Confession involve the right of independence from civil power which might affect the relation of the churches to the Allied Control Councils no less than that to the Party during the war.

The author's treatment of the vexed question of the German Church's acknowledgment of guilt in connection with the rise and onward march of National Socialism leaves the impression that he is satisfied more with the action of the Church than he could be with vocal acknowledgments of guilt. It is clear that he is impressed by the outcome of the synod of Treysa, where the spirit of Barmen was extended by means of the organization of the EKID (Evangelical Church in Germany).

Much might be said for the breadth of the author's treatment of the problems arising from Germany's situation. It is too early to know whether his hopes for a rebirth of vital Christianity will follow Germany's recovery from the initial shock of defeat. Probably, however, he is correct in his opinion that the Church in Germany will be rebuilt upon Confessional lines.

Quite apart from the value of the book as predictive prophecy—and this element is treated with restraint—it is by far the most readable and informative which has appeared since the termination of hostilities in Germany. Pastor Herman has rendered the English-speaking world a distinct service in interpreting the German religious situation. It goes without say-

ing that the reader who expects to find 'all the answers' concerning the religious picture will be disappointed in the book. Its writer is none too clear at the point of the relation of Catholics to Protestants in Germany, nor concerning the attitude of the EKID toward a democratic reconstruction of Germany. Most will agree that the democratic world has been as short sighted as the German church in the matter of making constructive plans beyond the overthrow of the Third Reich. It is too early to know whether the Confessing Church will be a center for a genuine reconstruction of the deeper phases of German life.

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Introducing the New Testament, by Archibald M. Hunter. Philadelphia: The Westminster Press, 1946. 123 pages. \$1.00.

Here is a splendid little book in the field of New Testament, written by a man well qualified for his task. The volume is, in addition to being an excellent factual presentation of the subject, stimulating and suggestive. It deserves first place among the newer books in New Testament Introduction. Theological students will find that a prior careful study of this work will assist them in avoiding the bewilderment which may come from the study of similar volumes written from the liberal viewpoint.

The writer of this valuable study does, of course, raise questions upon which there is difference of opinion. Such differences he recognizes and entertains. For instance, in reply to the question, Who wrote the Epistle to the Hebrews? he replies that whoever wrote it did so under the inspiration of the Holy Spirit. This is much more important than the precise identity of the author. Again in reply to the ques-

tion, Whom had John in mind when he spoke of the anti-Christ? our writer seems to favor that given by the theory of "Nero redivivus" — an idea which some will be inclined to question.

The book contains some uniquely inspirational touches. In speaking of Luke, Dr. Hunter says: (page 40) "What is certain is that he was a Gentile by birth, a physician by profession, a Christian by conversion, and a friend of Paul's by choice. For the rest, if we ask what manner of man he was, the answer is, 'By his books ye shall know him.'" We read again on page 42, "If St. Mark is 'one of those people who simply cannot tell a story badly,' St. Luke is one who can tell a story to perfection."

It is the opinion of this reviewer that this book, though inexpensive, is worth its weight in gold. It is, on the whole, excellent, not necessarily because it follows the general line of conservative scholarship, but because of the manner in which it combines spirituality and unanswerable logic.

Dr. Hunter's book is, as has been already suggested, highly valuable to students in seminaries. To professors giving courses in New Testament Introduction in colleges and Bible schools we say, this is your text. We commend the Westminster Press for publishing this volume.

PETER WISEMAN

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Wesley and Sanctification: A Study in the Doctrine of Salvation, by Harald Lindström. Stockholm: Nya Bokförlags Aktiebolaget, 1946. 228 pp. \$2.00 (?).

An interesting characteristic of recent studies of early Methodism is the warm appreciation of Wesley by those outside of Methodist tradition. A Swedish scholar has now made a significant contribution to the study of John Wesley as a theologian. It is

published in Sweden, in English as translated by H. S. Harvey, but a large American book concern is now considering publishing it in this country.

The work is a solid piece of thorough and objective research. Like most Teutonic works on theology this one is profusely documented, the footnotes occupying nearly as much space as the text. This is commendable in a serious study of Wesley as it affords the reader opportunity to turn to the sources in Wesley without waste of time. Moreover, the documentation is judicious, exhibiting skill in distinguishing the important from the less relevant. As such the book may well serve as a manual of introduction to the study of Wesley's doctrine of perfection.

Unlike most continental studies of the subject this author knows the difference between sanctification and regeneration and does not persistently "fuse and confuse" the two. Unlike many students of Wesley he does not content himself with acquaintance with a few of Wesley's writings, but with a thoroughness, learned doubtless from his German-trained teachers, he brings into the horizon of his research nearly all of Wesley's important works.

This study is descriptive rather than interpretative, which is quite understandable, coming as it does from one in a different theological environment and one who has not yet had time to envisage the subject in its wider associations. This again is commendable, for observation should precede interpretation. The subject is therefore handled in a matter-of-fact manner, with little imagination or fresh and original insights. It must be recognized, however, that the author does understand John Wesley—much better than many English-speaking "authorities" on Wesley. This study will therefore be welcomed by advo-

cates of the Wesleyan emphasis, as a guide, as a systematization of Wesley's doctrine of "full-salvation," and as an interpretation, for it does contain an occasional concise and stimulating insight.

Only rarely does he reflect a viewpoint at variance with that held by Wesley. In commenting on a conversation between Wesley and Zinzendorf, the author correctly defends the latter against a report obviously "polemically sharpened," but seems not to sense the import of Wesley's contention. (p. 138). He seems to prefer, with Zinzendorf, an emphasis on imputed holiness and faith, rather than Wesley's insistence on an actual imparted holiness. In this he stands with the Reformed tradition while Wesley is with the Anglican tradition.

Perhaps the most valuable feature of the present study is the placing of the doctrine of sanctification in the context of the whole scheme of salvation, including its eschatological aspect. He states that Wesley's main concern was salvation and that sanctification was the most important element in it; it received more stress, for instance, than justification. With this Wesley himself and his followers would probably agree. Some studies of Wesleyan theology consider sanctification from the standpoint of sin, some from the standpoint of the positive aspect of love, others from the standpoint of his total theological outlook, but this is concerned with sanctification from the perspective of present and final salvation. This vantage-point together with a familiarity with continental theology results in a stimulating and often illuminating presentation. This thorough, judicious, and competent study will be welcomed and consulted with profit by all interested in Wesleyana.

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Christian Ethics, by Warner Monroe. Anderson, Ind.: The Warner Press, 1947. vii+260 pages. \$2.95.

There is a tendency among us to make much intellectual ado over books that show some startling or radical tendency; we incline to be all eyes and ears for something new. On the other hand the old truth, though it be beautiful and cleverly presented, leaves us somewhat silent. This may not be due to a lack of appreciation for such old and eternal truth, it may be that we make our loud noises at the circus, and stand all but speechless, and deeply moved before the Babe of Bethlehem.

Dr. Monroe has not tried to pay too much attention to our current scepticism upon the low levels of philosophy and ethics. He is very much up to date in his psychological foundations, and in his acquaintance with ethical systems and Christian progress. His book stimulates our best ethical idealism and confirms us in our acceptance of the general pattern of Christian behavior.

Christian Ethics is not technically profound, though the writer seems thoroughly conversant with the field of ethical thought. Thoughtful Christians may read it with understanding and profit. Dr. Monroe brings a new spiritual insight to the traditional Christian ethics. He seeks to reinforce the old and enduring principles with new and more convincing evidences.

In the first part of his book Dr. Monroe sets forth some of the outstanding ethical approaches. He gives special attention to hedonism, to rationalism, and to the Christian rule of life. He sets forth a point of view that he calls the "Right" of righteousness, and says there are three necessary conditions of right. They are freedom, truth, and cooperation. Dr. Monroe asserts the spiritual nature of man and evaluates progress, altruism,

and conscience in this light. There are three chapters on the Virtues. He calls them General Nature, Christian, and Classical. He concludes his book with a convincing justification of the Christian point of view.

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What New Doctrine Is This? by Robert P. Shuler. Nashville: Abingdon-Cokesbury Press, 1946. 192 pages. \$1.75.

The author, Dr. R. P. (Bob) Shuler, is the famous pastor-evangelist of the great Trinity Methodist Church, Los Angeles, California. His pastorate of over a quarter of a century has attracted nation-wide attention because of its preachments on civic and individual righteousness. The preaching emphasis continues unabated in its fiery denunciations and prophetic proclamations of Gospel truth.

There is no neutral attitude toward Dr. Shuler. Here is a pastor who lives in the mid-stream of human events. He is either loved or hated with equal passion. His friends love him for the particular enemies that he has made.

This volume is comprised of a series of evangelistic sermons. "Fighting Bob" Shuler, as he is fondly called, writes as he preaches. The style of writing is gripping. The author makes use of strong words and the reader's attention is retained to the last sentence of the volume. In referring to Dr. Shuler's writing someone has said, "I have just read a sermon of Dr. Shuler's that is twenty years old. It still breathes fire and thunder. It reads as though it were written yesterday."

This volume of sermons sounds an uncompromising evangelistic note. The appeal is to historic Christianity, Jesus Christ the Savior of the world. The author insists that salvation in Jesus Christ is conditioned by repent-

ance of sin and an acceptance of the shed blood of Christ as the only possible way of salvation. Dr. Shuler does not hesitate to make use of the historic doctrinal terms which are Biblically grounded. To accuse him of a traditional vocabulary is to speak the truth. The author, however, is careful to make clear that his terminology is Biblical, evangelistic, and of a phraseology that connotes definiteness of Salvation. There is no soft pedaling at the point of any controversial or uncomfortable doctrine. There is a fearless presentation that sin is terribly real. It is a conviction of Dr. Shuler that a faithful presentation of Gospel truth can once again save Church and state from the yawning chasm toward which contemporary civilization is now moving.

This volume will have no appeal for the liberal theologian who repudiates Jesus as the Way, the Truth, the Light, the Savior of the world, nor will this volume appeal to the smug, complacent person. These sermons plead for a verdict. They demand action; hence the lazy mind and the indifferent individual will pass it by. This book is disturbing. It seeks to stir up the nest.

B. JOSEPH MARTIN

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One Gospel For One World, by Harold Paul Sloan. Philadelphia: Wharton Memorial Methodist Church, copyright owner, (publisher unspecified), 1946. 312 pp. \$2.00.

The publication of this volume marks a new approach to the 'one world' idea, popularized by Wendell Willkie in *One World*, and in *One World or None*, a discussion of the problems raised by the atomic bomb, conducted by a number of outstanding scientists. This work is not a science,

not a history, not a theology. It is rather a combination of these.

In his Introduction Dr. Sloan indicates the purpose of his book as follows: "This work is intended as a swift survey of the supreme movement of history. That movement began with Abraham; became the Hebrew people and the Old Testament Scriptures; became the Christian Church and the New Testament Scriptures; has as its center the incomparable personality of Jesus Messiah--God and man, crucified for sin, risen and ascended; and is directed by the self-revealing God to disciple the whole world." From this it will appear that the author has elected a sizeable task.

The student will read the book with both appreciation and criticism. Attempting to mediate between the historic doctrine of Revelation and more 'modern' views, the writer of the work before us says: "St. Matthew may have taken down notes of the discourses of Jesus at the time He was delivering them. St. Luke had a natural capacity for historical investigation and writing; and it may be that the Spirit's part in these revelational works amounted to little more than a guiding and assisting of men in the use of their natural powers." (Page 15) This statement may well be questioned, to a degree at least, in view of the experience of the man mentioned and the time of their writing.

Further evidences of a somewhat disturbing concessiveness are to be found in such statements as these: "Manifestly God had taken the current old world traditions and purified them [in Genesis] to His use." One is tempted to ask whence came "the current old world traditions"? Might the Almighty not have given Moses the divine record without the mediation of some corrupt traditions? Again, (page 33) the author says: "Contrary to the general impression, the Bible does not

contain much of the supernatural." It does not help matters much that later in the same paragraph he cites facts which can be accounted for only upon the basis of belief in the supernatural.

Dr. Sloan's suggestion (page 35) that Abraham was not a monotheist when he left Ur, or his tracing of the manner in which the "tradition of Abraham became the Law of Moses" may not wholly convince the thoughtful reader. At the same time it is heartening to read in some detail of the way in which Israel's code was radically superior to the codes of the nations about her.

One is somewhat surprised to find the author accepting the Two-Document theory of the Synoptic Gospels, the more so in the light of his rather clear statements concerning the historicity of our Lord's supernatural birth. This points up the observation that Dr. Sloan, while seeking to be distinctively in the conservative camp, at times seems to lean over backward in his attempt to reconcile his position with that of liberal thinkers.

The book contains many choice suggestions. It is a challenge to thought. It is commendable in its apologetic for the deity of our Lord. The arrangement of the dates of kings and their contemporary secular events is in the judgment of the reviewer, helpful. The author has set forth much excellent material concerning the Gospels; his work ought to be especially helpful to the preacher.

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The Crisis of Our Age by Pitirim A. Sorokin. New York: E. P. Dutton & Co., Inc., 1943. 338 pp. \$3.50

Several years ago the German specialist in civilization cycles, Oswald Spengler, upset the proponents of inevitable progress by saying that civilization, which is an-

alogous to a mortal thing, had passed maturity and was in a state of senility with death just around the corner. The second World War within a generation raised Spengler's stock tremendously. Startling new questions arose. What is the matter with Western civilization? Is there going to be a "Decline of the West"? Dr. Sorokin of Harvard University vividly challenged this Spenglerian wave of pessimism.

The fact that this book was written in 1941 does not make it obsolete. Growing apprehension over post-war power tensions in diplomacy with its echoes of a possible third war places Dr. Sorokin's analysis in a new position of relevancy. Although born out of the initial disillusionment of World War II, the volume prophetically asserts that it was not the Hitlers, Stalins, and Mussolinis who created the crisis; rather, the already existing crisis made them its instruments. Even though they may be removed, the crisis will not be eliminated nor even appreciably diminished.

Spengler and our author agree that Western civilization is in a crisis. Dr. Sorokin admits that we face no ordinary economic or political crisis; but he refuses to accept the view that the death-agony of Western society is upon us. It is, rather, a severe period of transition which is producing tragic explosions as the fundamental form of the present culture disintegrates.

Three types of culture are traced. The *ideational* of the Medieval period was predominately other-worldly and religious throughout, oriented in the supersensory reality of God. In the thirteenth and fourteenth centuries the *idealistic* culture emerged which was partly other-worldly and religious, and partly this-worldly and secular. Finally, the present *sensate* culture emerged, which is altogether this-worldly, secular, and utilitarian. This

dominant integrative pattern affects philosophy, art, ethics, religion, political science, economics, and law.

During the ideational period truth was the above, plus the truth accepted through the senses and synthesized by reason. Sensate culture accepts as true only that which is obtained through the senses. The imperfect human organs of sense are the highest tribunal in the judgment of truth. This results in (1) an impoverishment of the infinity of true reality since it is reduced to only one of its aspects; (2) a tragic dualism which is simultaneously a culture of man's glorification and of man's degradation; (3) a chaotic syncretism which attempts to digest an impossible amount of heterogeneous elements; and (4) a quantitative colossalism, replacing the lack of qualitative values.

None of these culture-forms can exclude the others and survive. By refusing to accept supersensory and superrational reality, sensate culture "represents an internal and spontaneous development of poisonous virus" which spells its inevitable doom.

Dr. Sorokin commands deep respect for his insight and evaluation of existing conditions. The contemporary problem is well stated, but in handling its basic causes and in formulating an adequate solution, our author forces those adhering to a conservative Christian view to take radical exception. He refers to the Christian ethic and the Sermon on the Mount as the nearest thing to perfection, and makes room for supersensory and superrational reality; yet fails to give a truly Christian interpretation.

The author calls himself an "integralist" who believes that science, philosophy, ethics, and art are all one and serve one purpose: "the unfolding of the Absolute in the relative empirical world." The theory of emergent evolution underlies the whole system. Neither the idealistic nor the sensate

form is eternal. Whichever reigns at the moment will eventually lose its creativity and decline. The fundamental pattern must then give way to an emerging now one wherein creativity again functions. Thus the world of true reality and value will be expanded, "making man again an image of the Absolute on this planet, spiritualizing culture, ennobling society and bringing man nearer to the ever-creative and ever-perfect Absolute." Later on, a different culture will again emerge; and this "creative 'eternal cycle' will persist, as long as human history endures."

The transition follows a neat pattern: crisis—ordeal—catharsis—charisma—resurrection. We are experiencing the crisis and ordeal. What can we do about it? By comprehending the situation, we can better bear the ordeal and actively participate in the process by making a fundamental change in our premises and values. When such a catharsis becomes universal, *charisma* or grace will shine forth in a glorious neo-ideational or neo-idealistic culture which will emerge in the resurrection.

Any reference to sin and selfishness as defects in human nature which might be basic to present conditions is totally lacking. The only redemption necessary is a "complete change of the contemporary mentality, a fundamental transformation of our system of values, and the profoundest modification of our conduct." To those of us who feel that the Bible can better explain man's dilemma, its cure and future prospects than does the dynamics of sociology, this theory is disappointing.

The Crisis of Our Age contains, nevertheless, a refreshing frankness and fearless condemnation which goes to the heart of present conditions. Without mincing words, Dr. Sorokin hurls invectives at the sore spots in our decadent civilization. Every as-

pect comes in for a keen analysis and rebuke. From this standpoint the book is unexcelled and well worth reading.

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Psychology for the Millions, by Abraham P. Spering. New York: Frederick Fell, Inc., 1946. xiv, 397 pp. \$3.00.

The caption, "Read all about it," except for its commonplaceness, would be a fit title to Dr. Spering's *Psychology for the Millions*, an eminently readable book and a fine piece of reporting on the present state of human nature. The author proposes "to give you a mature understanding of life and people and by it to help you *enjoy* this serious business of living." After examining the volume one feels that this statement of purpose might more aptly have employed the word "endure" rather than "enjoy." For a psychological treatise heavily loaded with personality weaknesses and diseases, whatever insight it furnishes into causes, usually affords small comfort in cures for the mature man or woman, for whom this handbook is intended.

Like all other publications for popular consumption this book has a flare for the sensational. A major pitfall here is the temptation, notwithstanding perhaps the author's caution, to inveigle the uncritical reader into generalizing from the startling exception, to accept as universally valid, bits of findings from inadequate samplings. The author himself, in my opinion, could exercise a little more care in this matter of generalization. It is not unalterably fixed, for instance, that *all* children in a particular family shall have a big ear lobe simply because big ear lobes run in that family. (p. 35) One other major criticism I wish to voice: In

removing the smoke screen from the human scene Dr. Spering faces the facts realistically but, one feels, all too comfortably. Surely one can write up the seamy side of the record and at the same time escape the abhorred charge of puritanism. This author rightly pronounces against the "hush-hush" policy in regards to sex but in so doing he swings to the other extreme, showing throughout the book his aversion for the language of restraint. For this reason I do not recommend the text for adolescents.

Undoubtedly a large public audience, attracted by its title and by the catchy chapter headings will here attempt a first acquaintance with psychology. Some of these will not get beyond the first chapter entitled, "America bares its body and soul." Nor will all of them be related to Mrs. Grundy. In spite of these criticisms, however, I should not hesitate recommending *Psychology for the Millions* as a browsing text for the emotionally-mature adult who is too busy otherwise to spend time studying psychology.

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From Scenes Like These, by Ethel Wallace. Philadelphia: Hatha-way and Brothers, 1945. 223 pp. \$2.00.

More amusement may be had by reading certain recent books on life in preachers' families, but for genuine appreciation of a Christian family, *From Scenes Like These* will be more satisfactory. *Get Thee Behind Me, Papa Was A Preacher* and others provided considerable entertainment, but they left those who cling to the "faith of their fathers" with a hurt because of the sly jibes, the amused superiority of the new generation at the naïveté of that faith. As one review says concerning the book under consideration, "Here are children who did not become

'sick of religion because they had too much.' They liked it and kept it."

The author, who uses her maiden name, is the wife of a Presbyterian clergyman and one-time director of Princeton Theological Seminary, Dr. Samuel G. Craig. She is a graduate of the University of Pennsylvania and has studied at other colleges, and is a member of the National League of American Pen Women and of the National Federation of Press Women.

"Life in a Christian Family," the subtitle of the book, is presented by character sketches of the grown-ups of the Wallace family, as well as of its dogs, and by incidents amusing, pathetic, joyous and tragic, that took place in the home and on travels. "Things of yesterday," which the author looks back to with fond recollections, are balanced by "things of today," which show how the training in a Christian atmosphere prepared the members of the family to meet life.

In contrast to the average modern family of three and one-half persons, this Christian family of a generation ago had beside the parents five children, a grandmother, a great aunt, and two older cousins. In commenting on this household the author says, "In spite of their size, families then seemed to get along better than they do now. . . . Nearly all of our little friends had grandmas and grandpas living with them—indeed a family without one didn't seem complete at all." The respect which these five children were taught for all the older members was probably a large factor in this harmony.

The author deals briefly with the ef-

fects on her family of two world wars, quoting several letters from her brother who was in both wars, and from his son who was in the second. In dealing with things of today she tells of her work in army camp hospitals. She is outspoken in her denunciation of pacifism, claiming that it is un-Scriptural and contrary to the spirit of both Testaments. The book expresses patriotic fervor that glories in those who go to fight for their country. Yet she questions concerning her nephew, "Is he ready for life or for death? Is he trusting his salvation not on what he will do to win the war but on the work of Christ? Are these boys who have grown up in an age of self gratification and worship of pleasure ready to be offered?"

For those who remember the happy days when family life was not disrupted by automobiles and the quest for excitement at the movies, but centered in the united activities of all the household, this book will afford pleasure and perhaps produce a bit of nostalgia for the "good old days." For those who are seeking amid difficulties to maintain an "old fashioned" Christian home with standards of righteousness and faith, this may give encouragement by showing that in this family the grace which sustained the older generation was held to by the younger and was sufficient to sustain them under vastly different circumstances of life. It is to be recommended for pleasant, wholesome, and easy reading.

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