

BOOK REVIEWS

Selections From E. Stanley Jones: Christ And Human Need, compiled by Eunice Jones Mathews and James K. Mathews. Nashville: Abingdon, 1971. 255 pages. \$4.95.

The Christian world will be forever indebted to E. Stanley Jones—missionary, evangelist, world traveler, lecturer, author of twenty-six books. He has been described as “the greatest Christian missionary since St. Paul.” His love for his Saviour led thousands to Christ and his ministry through his books has reached millions. His books have been translated into eighteen languages as well as set in braille. *Abundant Living* is approaching the one million mark in sales.

The present volume has been compiled by Dr. Jones’ daughter and son-in-law—Eunice Jones Mathews, who often served as her father’s secretary, and as editor of more than half his books; and James K. Mathews, a bishop of The United Methodist Church with episcopal residence in Washington, D. C.

Carefully selecting more than five hundred citations from the best of Dr. Jones’ writings, the compilers have arranged them under twenty-eight topical headings. The topics embrace a wide range of subjects, including Jesus Christ, the Kingdom of God, the Holy Spirit, the Church, Christian Unity, Human Suffering, the Cross, the Gospel, Evangelism, Conversion, Surrender, Prayer, The Sermon on the Mount, and the Heart of Man.

The compilers had several meaningful purposes in mind in the preparation of this volume: (1) to introduce new persons to the writings of E. Stanley Jones; (2) to help preachers understand the contemporary scene and the relevance of the Gospel to it; (3) to help missionaries in their demanding responsibilities; (4) to assist laymen in their personal grasp of faith and in communicating with others (5) to help theologians particularly in the area of Christology; (6) present selections that are invitational, soliciting response, participation, involvement in new life in Christ.

This reviewer has been a life-time student of the writings of E. Stanley Jones, who influenced tremendously his entire ministry. His personal friendship with Dr. Jones made reading the book an even more rewarding experience.

The volume is an impressive summary of both the spirit and the content of the writings of a magnificent Christian whose life and ministry continue to be a thrilling spiritual odyssey. In the reading of this compilation of selections, the reviewer senses anew that Christianity is related vitally to every issue and problem in human existence. This volume is indeed a "refresher course" in the relevance of the Gospel.

Frank Bateman Stanger

Baptism in the Holy Spirit, by James D. G. Dunn. Naperville, Illinois: Allenson, 1970. 248 pages. \$9.45.

This important study on an important subject is one of a series in "Studies in Biblical Theology," edited by C. F. D. Moule and others. Dunn studied under Moule at Cambridge, and the present paperback volume is a revision of his doctoral dissertation. In this volume of 248 pages is an intensive and competent study of the New Testament concerning the doctrine of the baptism of the Holy Spirit. The author has in mind not only the New Testament but Pentecostalism and Sacramentarianism as well. He differs from both the latter concepts, insisting that the important thing in the sacraments is the work of the Spirit in the believer, rather than the outward form, whether of baptism, laying on of hands, or confirmation. As to the Pentecostal people, he argues against a second crisis experience subsequent to conversion. With the possible exception of the Johannine literature, he is convinced that the baptism of the Holy Spirit is not subsequent to conversion but coincident with it. To avoid the ambiguity of baptism, he prefers the term "conversion-initiation" to describe the Christian's introduction to Christ and incorporation into the Church.

His method is to review the New Testament book by book constantly interacting between what he understands to be the biblical teaching and the interpretations by the Sacramentarians on the one hand, and the Pentecostals on the other. He examines the Synoptic Gospels for the baptism of John and the baptism of Jesus by John. In the Book of Acts he goes into much longer treatment, followed by the Letters of Paul. The Gospel and Letters of John are examined in detail and this is followed by a review of Hebrews and Peter. The whole is meticu-

lously documented by sources which reflect a wide spectrum of biblical research, especially in German and in English. As against the Sacramentarians, he is convinced that Protestantism is right in separating the work of the Spirit from the application of water, though they may indeed occur simultaneously. He correctly insists that, in order to build a valid biblical theology, one must not assume that all the Bible writers use the same thought patterns, but rather that each author must be examined separately to find his distinctive contribution; only then should one attempt to put the whole together. The Book of Acts which is the chief source of Pentecostal doctrine receives special attention. Ignoring references in the Gospel of John which would indicate that the disciples were then Christians (John 13:10; 15:3; and 20:22) and also the statement in Luke that their names are written in heaven (Luke 10:20), he argues that they were not Christians until the day of Pentecost.

Dunn compares the situation at Pentecost to the occasion of Jesus' baptism at which time new dispensations were experienced. The baptism of Jesus was a watershed between the Old and New Testaments, while Pentecost marked the initiation for the disciples. The new age did not begin until Pentecost. The ten-day interval between the ascension and Pentecost marks the interval between the two dispensations. There were no Christians before Pentecost, he argues, and Pentecost, as history, will never be repeated. It is repeated, however, in the life of everyone who becomes a Christian. He plays down the ministry of the Spirit as giving power for witnessing, but insists that the central thing was initiation of the Church as such. In this he seems to have the main thrust of Luke's account.

From the experience of believers at Samaria, he argues that though they were believers, they were still not Christians because they did not have the Spirit until Peter and John prayed for them. He does not explain why they did not receive the Spirit when they believed and why it was necessary for Paul and for Peter and John to follow up the work of Philip. Thus he differs from Bruner who believes the Samaritans were believers at Philip's preaching but that the visit of the apostles was necessary to bridge the gap caused by centuries of animosity and to dramatize their incorporation into the Christian Church. The treatment of John is limited almost entirely to the alleged link between water and Spirit in John 3:3-8, and ignores almost entirely the teaching concerning the Paraclete. He believes the Fourth Gospel was written to warn against equating the work of the Spirit and the outward symbolism.

Dunn is surprised that Paul does not link baptism with resurrection, apparently overlooking Colossians 3:1-3 and similar passages in Ephesians.

After examining the important passage used against Pentecostalism (1 Corinthians 12:13) his discussion turns upon the prepositions *by* or *in*. He is convinced that the passage concerns a conversion-initiation experience, which is probably correct. But he is probably incorrect in linking this passage with others in which the baptism of the Spirit is mentioned, and in failing to note their respective contexts. In this instance, where the emphasis is upon the unity, it is well to remember that "baptize" has a variety of meanings including the baptism with fire. So it is unsound to assume that Paul means here precisely what is meant elsewhere in the Lucan records.

Dunn is quite thorough in what he does, but he omits important segments by limiting his attention almost entirely to the issue of conversion-initiation. Approaching it from a dispensationalist point of view, rather than from an inductive approach, militates against the effectiveness of his presentation.

George A. Turner

Revolution in Rome, by David F. Wells. Downers Grove, Illinois: Inter-Varsity Press, 1972. 149 pages. \$4.95.

John R. W. Stott, in the Foreword, says, "People who blink their eyes in astonishment that there could ever be a change in a changeless church should study *Revolution in Rome*." Dr. Wells seeks to present an impartial account of contemporary movements in the Church of Rome. The documents of Vatican II are allowed to speak both for themselves and as they are interpreted by progressive spokesmen of "The New Catholicism." The author is sensitive to the quandary in which many Catholics now find themselves. He sees conservatives and progressives, traditionalists and radicals engaged in a fierce power contest. The book ends with an appeal to us to 'speak the truth in love.' (The spirit of the writer throughout is a first-class example in point.) Some chapter headings: Rome's Divided Mind; Authority, Inward or Outward; The Church, the People or the Pope; Mary, an Unresolved Problem.

James D. Robertson

Christian Faith and Modern Theology, edited by Carl F. H. Henry. Grand Rapids: Baker, 1971. 426 pages. \$3.95, pb.

This is a reprint of a book which first appeared in 1963. It is composed of twenty essays written by well-known evangelical scholars. The avowed purpose of these essays is to reassert the claims of orthodox, evangelical doctrine in the face of the various alternatives proposed by modern theology. The book is fourth in a series devoted to contemporary evangelical theology. *Revelation and the Bible* is perhaps the most widely known volume in the series.

The initial three chapters survey European, British, and American theology in the twentieth century. The remaining essays are organized along the lines of systematic theology, moving from the doctrine of God to the doctrine of last things. This last chapter was authored by Dr. Harold B. Kuhn. Along the way each of the major topics of systematics is dealt with. This format insures a completeness for the work which is one of its significant virtues.

Those of the Wesleyan-Arminian persuasion will be disappointed to note that with the exception of Dr. Kuhn, all the contributors are from Reformed or Lutheran backgrounds. This is especially noticeable in the treatments of the Holy Spirit and Sanctification. However, it should be noted that Dr. Warren C. Young, author of the chapter on Sanctification, at least deals with "Perfectionism" and that in reasonably non-pejorative terms.

That modern theology whose alternatives are most widely considered in this book is neo-orthodoxy, and in these fast-moving times some of that theology is *passé*. However, by and large, this book will be highly useful for those, especially pastors, who seek a reliable digest of current theology projected on the backdrop of a ringing pronouncement of Reformed, Protestant Orthodoxy.

John N. Oswalt

River of Life, by James S. Stewart. Nashville: Abingdon, 1972. 160 pages. \$3.50.

The Wind of the Spirit (Abingdon, 1928) was good. This book of sermons is even better. Stewart is a master: a master in the use of language, a master in painting pictures both large and small, a master in treating spiritual truth. One simply cannot read him without being lifted to a whole new level of faith and inspiration.

Dr. Stewart, perhaps today's leading English-speaking preacher, is biblical through and through. He makes the Bible live by a rich and varied employment of the human imagination. And even more important, these sermons are not just enjoyable essays characterized by creative language; they are far more. They come to grips with human hurts in the crucible of life.

If Stewart's mastered skills tend to discourage the conscientious preacher, let him remember that models must be well ahead of him; otherwise, no challenge for the far reach confronts him. These sermons cannot be read without that kind of challenge: the content of inspiration is almost overwhelming—the heart beats faster and the brain is thoroughly stimulated; neither can the reader absorb himself in these studies without learning: true preaching makes one grow and adds to his store of useable information; the preacher cannot see these sermonic essays without meeting God—He is right there in language, literature, and life.

The busy minister will not only find himself renewed in these cool, clear waters; he will also discover fresh perspectives of truth for his own preaching. Sermon XVI, "Seeing the Invisible," will give him new thoughts for All Saints Sunday; and Sermon XV, "Expect Great Things From God," will feed his mind in preparation for a church anniversary sermon.

But one caution: American congregations may grow restive with much literary allusion and quotation, though there is less here than in *Wind of the Spirit*.

Donald E. Demaray

Jesus the Messiah: An Illustrated Life of Christ, by Donald Guthrie. Grand Rapids: Zondervan, 1972. 386 pages. \$6.95.

Readers familiar with the works of Professor Guthrie will find no surprises in this book by one of the leading evangelical New Testament scholars of our day. In an earlier book which also dealt with the life of Jesus, *A Shorter Life of Christ*, some of the critical problems relating to the historicity of the Gospels were investigated. *Jesus the Messiah* is not a book which deals further with the same problems. Its perspective is entirely different. Rather than attempt to approach the problems involved, this book views the subject in another vein. It is assumed that to trace the development of Jesus' awareness of His messiahship is impossible. Professor Guthrie also concedes that this is no "life" of Jesus in a biographical sense. This is a book written for the non-specialist for the express purpose of presenting "... an account of Jesus from the perspective of faith. It sees in His deeds and words evidence of the truth of His own claims and of the firm convictions of the early Christians."

This account of the life of Jesus, however, is not merely a patchwork quilt or a composite picture of the life of Jesus taken from the Gospels. It is a readable narrative which attempts to follow as much as possible the order of the Gospels. Yet Professor Guthrie goes beyond mere narration when, for example, he makes contemporary application of the forgiveness mentioned in Matthew 18:21-25:

The spiritual application was not left to conjecture, but Jesus pronounced, 'So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.' Such forgiveness is urgently needed in human relationships. It challenges the modern world both individually and nationally. It is easier to receive forgiveness than to show it, and those unwilling to forgive others revoke their own right to be forgiven. No wonder Jesus included in His pattern prayer the words, 'Forgive us our debts, as we also have forgiven our debtors.'

This book, principally devotional in nature, is divided into sections so that it can be read daily for a period of six months. It also has both a scripture and a subject index.

Loal C. Ames

The Teacher's Bible Commentary, edited by H. Franklin Paschal and Herschel H. Hobbs. Nashville: Broadman, 1972. 830 pages. \$12.50.

The Teacher's Bible Commentary had its origin in a request from the Southern Baptist Convention to its Sunday School Board in 1965 to prepare a one-volume commentary on the Bible. The project was undertaken in 1969 and completed three years later.

Why produce a new commentary on the Bible, in view of the many one-volume commentaries already on the market? The editors and publishers of this commentary are convinced of the need of a commentary aimed at the real needs of lay Bible students and teachers.

The editors are H. Franklin Paschal, pastor of First Baptist Church, Nashville, Tennessee, and Herschel H. Hobbs, recently-retired pastor of First Baptist Church, Oklahoma City, Oklahoma. Twenty-two other writers, all of them Southern Baptists, joined the editors in making this commentary possible.

All the writers in this volume are fully committed to the unique authority and reliability of the Bible as the Word of God. All are highly qualified by study and experience as interpreters of the Bible. In addition, all are widely known for their ability to teach biblical materials effectively to lay people. So far as the editors can determine, *The Teacher's Bible Commentary* is the first book of its kind ever prepared with the direct help of Sunday School teachers. It seeks to answer the actual questions that lay readers have about the meaning of the Bible.

Writers worked with Sunday School teachers in two ways. First, they secured questions from teachers concerning the passages assigned. Then they submitted their finished manuscripts to teachers to be examined for clarity and completeness.

There is a distinct approach to discussing the biblical sections contained in this volume. For each section there is first a brief summary of the main content or purpose of the message. Following this is a discussion of special points—problems in the meaning of particular words, concepts, events, customs. Finally, for many passages there is an application to Christian living today. Thus this commentary attempts to concentrate on the highlights of the biblical message.

Frank Bateman Stanger

Meet the Prophets, by Eugene Skelton. Nashville: Broadman, 1972. 160 pages. \$4.95.

This book is composed of appreciations of twelve of the Hebrew prophets. The author attempts to combine the elements of historical background, life, and message through the use of first person address. In each case the prophet, or a close associate, tells the prophet's story. Missing are Isaiah and six of the Minor Prophets whose works are perhaps not so well suited to this type of exposition.

Originally preached as sermons by Mr. Skelton, the essays have a directness and a freshness which make them appealing introductions to the prophetic books. The book will be especially useful to lay people who hear the Hebrew prophets much extolled, but, lacking historical and geographical perspectives, are unable to understand the prophets when they read them. This is less true of the chapters on Samuel, Elijah, and Elisha, where reading of the straightforward biblical narrative will convey the same material in a more gripping fashion.

Although there is little of theological meat here, the book can answer a significant need in the local church.

John N. Oswalt

Jerusalem to Rome, by Homer A. Kent, Jr. (New Testament Studies: Studies in Acts). Grand Rapids: Baker, 1972. 202 pages. \$3.95.

This carefully written study guide is designed for group or personal Bible study. The sequence of events in the Book of Acts is followed, and after each segment there are questions for discussion which help the reader to review the chapter that he has just completed. It is published jointly by the Brethren Missionary Herald and Baker Book House. Photographs are clear and wisely chosen to illustrate the text. Outline maps also are helpful. The author's concern is with history rather than theology, though the theological perspective does occasionally come through. For example, in discussing the conversion of the Samaritans, the author may be accused of inconsistency in stating that the Samaritans were Christians after believing in Philip's message, yet

did not receive the Spirit until the arrival of Paul, Peter, and John. He explains this not as the result of a "second blessing," but rather, that the apostles' presence was essential to demonstrate the unity between Jews and Samaritans who were now both "in Christ." Thus the experience of the Samaritans would be an exception to the general pattern in which the coming of the Spirit is coincident with Christian conversion. Similarly they conclude that the disciples whom Paul met at Antioch were not Christian at all until Paul met and prayed for them. The author is more content with presenting different points of view than with projecting his own. He apparently believes that the tongues expressed at Pentecost differ from those at Corinth in that the latter were unintelligible except through an interpreter. Although Kent does not say so specifically, to be consistent he would have to say that the disciples who were baptized with the Holy Spirit at Pentecost were not Christians prior to that time, even though they were disciples of Jesus. The volume includes a brief but very well selected bibliography. All told it makes a significant contribution to the study of the Book of Acts.

George A. Turner

Jerusalem, by G. Frederick Owen. Kansas City, Missouri: Beacon Hill, 1972. 180 pages. \$4.95.

This volume, including an introduction by news commentator and traveler, Lowell Thomas, is primarily a description of the Holy City. The author is well known for his three-dimensional maps of Palestine and Jerusalem, his book on the history of Palestine entitled *From Abraham to Allenby*, and other articles on the subject of The Holy Land. This volume is a popular and easily readable survey of the city's checkered history. After a brief resumé of its history, the author describes successively Jerusalem's valleys, hills, walls, gates, and streets. There is a short survey also of the historic sites around Jerusalem, including the Mount of Olives and a statement of the situation in Jerusalem today. Special attention is given to the Temple of Solomon and the recapture of Jerusalem by the British after four centuries of Turkish rule. Although not meticulously documented, the author

reflects a wide acquaintance with the city's complex history and geography. The informed reader will not discover much that is new, but the book is helpful by placing this very complex material in a straightforward and readable form, avoiding technicalities which do not concern the average reader.

This reviewer noted exceptionally few errors in the volume; but no longer is the Wailing Wall "above a narrow, ninety-foot long stone-paved courtyard" (p. 106). Elsewhere, however, it is noted that since 1967 this area has been greatly enlarged by the removal of the medieval stone dwelling places. It is also doubtful that a Moslem conqueror, Omar, in 637 entered the city through the Joppa gate since it was on the Mount of Olives that he first met the Greek patriarch who brought to him the offer of surrender. Finally, the Mosque of Omar was not built on the Temple site but rather east of the Holy Sepulchre (pp. 24, 67). Owen knows, of course, that the present Dome of the Rock is not the Mosque of Omar (p. 70).

The reader is spared the more sordid phases of the city's history and the overall impression is the true one, namely that Jerusalem, in spite of its having persecuted the prophets, is one of the world's most intriguing cities and understandably the city of pilgrimage and hope. *Jerusalem* is a welcome addition to the many volumes on the city sacred to three world faiths.

George A. Turner

Jesus And His Teachings, by Fred L. Fisher. Nashville: Broadman, 1972. 157 pages. \$4.95.

Since 1952, Dr. Fisher has been professor of New Testament interpretation at Golden Gate Baptist Seminary, Mill Valley, California. Born in Kansas, he did his undergraduate work at Oklahoma Baptist University. He completed his Th.M. and Th.D. work at Southwestern Baptist Seminary.

Dr. Fisher literally states his main thesis, that "the Gospels transmit the substance of the life and teachings of Jesus reliably . . .

The Gospels do preserve a true understanding of Jesus as he 'really' was." Jesus' teachings are presented in three areas: "the kingdom of God, the teaching about God, and the meaning of discipleship." In handling his thesis, the author presents the views of a number of schools of thought. The churchman is able to "feel" the tension in these areas resulting from the differing views. Dr. Fisher's treatment of Christ's teaching about the kingdom of God is worth the purchase price of the book.

Some question should be raised at the point of Dr. Fisher's treatment of the importance of history in assessing the reliability of scripture. The author opts for a "substantial trustworthiness" of scripture, "i.e., trustworthiness as to the substance of what is reported." This view requires a distinction between "essential historical facts" and non-essential historical facts. While the author is able easily to draw a line between the two, it seems safe to suggest that there would not be widespread agreement with his conclusions, even in light of his arguments, since subjectivity is so operative at this point.

One of the important questions this book raises, is whether or not it is necessary to give as much ground on historical reliability as Dr. Fisher does. If not, then Dr. Fisher's book does not give the trustworthiness of scripture the potential strength it has as a historically accurate book.

This work will benefit those who are trying to work through the problem of reliability and trustworthiness of scripture. It is an asset to the field of New Testament criticism.

Harold B. Kuhn

Romans: Exposition of Chapter 5, by D. M. Lloyd-Jones. Grand Rapids: Zondervan, 1972. 272 pages. \$5.95.

This volume consists of 26 sermons, largely verse-by-verse expositions, on what is perhaps the key chapter to Paul's Epistle to the Romans. Two of the major themes relating to the Christian life are dealt with throughout: assurance of salvation and union with Christ. Topics discussed include Peace with God, Characteristics of True and False Peace, The Holy Spirit and Assurance, Boldness and Assurance, and Experimental Assurance of God's Love.

This is no doubt the most comprehensive treatment of Romans 5 thus far. The author exploits step-by-step Paul's "massive reasoning," reducing it to concrete dimensions. Scholarly insight into biblical truth is combined with practical implication to make the volume an excellent example of this particular type of expository preaching. The author in his detailed treatment of Romans 5 is careful to relate the chapter to the epistle as a whole. The forest and the trees are clearly visible. This is Dr. Lloyd-Jones' second book on Romans. Both volumes are "musts" for him who aspires to series preaching on Romans.

James D. Robertson

New American Standard Bible. Carol Stream, Illinois: The Lockman Foundation, 1960-1971. 1334 pages plus 396 pages, cloth. \$10.95.

This volume by the corporation that has sponsored the *Amplified Bible*, is motivated by the worthy desire to preserve and even improve the *American Standard Version of the Scriptures*. Thus, it is a modernization of the *American Standard Version* of 1901.

Unlike the *American Standard Version* and all modern translations, this one follows the *King James Version* in that every verse is a separate paragraph. The numbers of the paragraphs, however, are indicated by boldface type. It is a reference Bible, references being placed on the outside margins for convenient proximity to the relevant text. In addition to references to other passages of the Scriptures, the references include marginal readings or alternate renditions. As in the *American Standard Version*, the top of the page provides a summary of the content below. There is some departure from the phraseology of the *ASV*. The term "Jehovah" is abandoned, and "Lord" reinstated as in the *King James* and the *RSV* versions. This edition gives attention to the Greek tenses, especially the aorist and the imperfect. As with the *RSV* version, the pronouns "thou," "thy," and "thee" are changed to "you," except in language addressed to deity. It differs from other versions in that personal pronouns are capitalized when referring to deity. There are numerous minor editorial changes in the text, as for example, "I went unto the prophetess" (Isaiah 8:3) becomes "I

approached the prophetess.” Also the euphemism “water” in *ASV* Isaiah 36:12 becomes “urine.” In John 1:3 the *New ASV* improves the old one by rendering “all things were made” as “all things came into being.” This expresses a great deal more accurately and clearly the contrast between this verb and the contrasting one “was.” The editor’s theological and exegetical acumen is also reflected in I John 3:8 where “he that doeth sin” becomes “the one who practices sin,” thus distinguishing between occasional lapses into sin and habitual sin.

The book is well bound, handles easily and makes an excellent study Bible, as well as one for public and private devotions. It is to be welcomed to the growing number of Bible versions.

George A. Turner

The Pentecostals; The Charismatic Movement in the Churches, by W. J. Hollenweger. Minneapolis: Augsburg, 1969, 1972. 572 pages. \$9.95

This volume was originally published in German and translated by R. A. Wilson. It is designed to introduce the Pentecostal Movement to the rest of the world, particularly to the World Council of Churches. With characteristic German thoroughness the author presents a picture of the Pentecostal Movement throughout the world, combining in one convenient volume information not normally accessible.

The first part of the book discusses the history of Pentecostalism in North America, South America, Europe, Africa, and Asia. The second part, dealing with belief and practice, is concerned with the place of the Bible, the doctrine of the Spirit, miracles, the sacraments, ethics, and social action based on documentary evidence from the actual churches. An appendix includes the declarations of faith by the main Pentecostal bodies of the world. An extensive bibliography of more than thirty pages adds much to the value of the work. The author, of Presbyterian background, keeps his own views largely in the background. The result is a credibly objective and thorough presentation of Pentecostalism. Since he writes more from the standpoint of a historian than as theologian or exegete, his perspective on doctrine is not subject to the

criterion of the Scripture in any decisive manner. This is in line with the stated purpose of the volume, "to describe, explain, not to defend or attack." The author permits himself to express agreement with the view that the "other tongues" of Pentecost and the gift of tongues at Corinth are essentially the same phenomena as that occurring at the present day (p. 342). He believes that for some, speaking in tongues is an important psychological release which if denied must be sought in psychiatry. He also is convinced of the necessity for non-verbal as well as verbal communication. He considers speaking in tongues as a form of group therapy. He denies that speaking in tongues is an ecstatic utterance. With reference to biblical prophecy, he concludes that it is absent from the contemporary Pentecostal movement.

Credit for the rapid growth of Pentecostalism is attributed to zeal and enthusiasm. Still, as the author notes, some of the older Pentecostal assemblies are already cooling off and moving into "respectable" middle class society. Of value in the text is the citation of original quotations and other documentary evidence, all of which is a basis for any theologizing about the movement. The firsthand information it provides may well be the chief value of the book.

George A. Turner

Abortion: The Personal Dilemma, by R. F. R. Gardner. Grand Rapids: Eerdmans, 1972. 288 pages. \$5.95.

The thorny question of abortion is drawing forth discussion from many perspectives and seems to remain largely unresolved, particularly so far as the essentially Christian dimension is concerned. It is gratifying to find a gynecologist who surveys the question from a Christian perspective, as R. F. R. Gardner of Sunderland Hospital in northern England, seeks to do in this volume.

Dr. Gardner writes from the standpoint of a British medical practitioner. He seeks to cultivate the middle ground which lies between the extremes of full permissiveness on the one hand, and narrow prohibition on the other. Abortion law reform is at least as live a subject in the United Kingdom as it is in the United States. Our author sets the

question in his nation within the framework of general legislation in the so-called affluent world; he seeks to draw tentative conclusions from these nations, particularly from the long years of experimentation with abortion in Japan.

In his survey of the many facets of the problem in Great Britain, Dr. Gardner moves from the vantage point of the Abortion Act of October, 1967, to relate the problem to the several social groupings who concern themselves with the question. He surveys in series the proponents of a permissive stance, the general public will as reflected in opinion surveys, and the Church(es). But he must look to another source for ethical guidelines which seem adequate to him, namely to Scripture itself.

Throughout the volume, the question is constantly raised: What is the status of the unborn child in relation to personhood? The query is approached from many points of view, but always with three factors in view: the unborn child, the parents, and the social order. It is clear from Dr. Gardner's reasoning that his conclusions are in some measure shaped by his experiences as a medical man with the "waste" which is involved in the normal course of the reproductive process, such as the unnoticed spontaneous abortions, the number of defective fetuses which are discarded by natural process, and the like. This affords him a tough-minded realism.

He sees as largely determinative for the question of the licitness, under certain conditions at least, of induced abortion the question of when the unborn child receives from God the full "offer of life." This reviewer has problems with the author's conclusion at this point (p. 126), that only as the newborn child draws its first breath does it qualify at this point. Dr. Gardner thus holds that the fetus ought to be cherished increasingly as it moves along from the zygote stage to the point of birth, but not as being really a human being prior to the "breath of life" as represented by the first gasp of the newborn. One is haunted by the increasing knowledge of fetal life, and wonders whether so much weight can be attached to the "accident" of the first direct intake of oxygen.

The volume concerns itself with a cluster of problems intimately related to abortion: the socio-economic factor, the question of the woman's "right to determine what she does with her body," the pregnant student, the psychological and physical accompaniments of abortion, and the malformed fetus. One is impressed by the general Christian tone of the chapters dealing with these subjects, and by the author's

personal endorsement of premarital chastity. He leaves the reader with the impression that abortion is an evil, to be endured only to alleviate a worse pattern of consequences. Moreover, he does not make abortion a part of the "contraceptive package" as is the fashion in so many circles.

His emphasis is upon the removal of the occasions for artificial termination of pregnancies. He sees this as a two-fold matter: first, the avoidance of premarital sexual congress; and second, the prevention of unwanted pregnancies within marriage by the serious use of contraceptive measures. He makes a provisional assessment of retrospective contraception (the so-called "morning after" pill). His counsel here is that the data, physical and ethical, are not all in yet. At this point his advice is sane: let the Christian avoid making hasty judgments which commit him to positions from which genuine ethical concerns may later cause him to retreat.

The volume abounds in helpful Christian insights. Whether one can follow the author at all points or not, he cannot fail to derive valuable insights from the Christian stance which underlies his positions.

Harold B. Kuhn

The Politics of God and the Politics of Man, by Jacques Ellul. Grand Rapids: Eerdmans, 1972. 199 pages. \$3.45, pb.

Jacques Ellul has been an intriguing figure to Americans for some years now. He is a member of the Faculty of the University of Bordeaux, having served earlier as deputy mayor of the city of Bordeaux, and during World War II as a leader in the French Resistance. Leaving a political career in 1947, he has been active in the Reformed Church of France, being a member of the National Synod and of the National Council, as well as editor of the journal *Foi et Vie* (Faith and Life).

The range of his researches is remarkable, including sociology, history of institutions, and biblical and theological themes. This present volume falls within the latter rubric, and involves a study of the Second Book of Kings. In series, he relates the biblical characters, Naaman, Joram, Hazael, Jehu, Ahaz, Rabshakeh, and Hezekiah, to the politics of

the contemporary scene. The list includes, of course, kings, prophets, and military men.

Professor Ellul's genius lies in seeing what most readers miss: he recognizes fully the presence of miracle in the Old Testament, and relates much that occurs there to our Lord's life in the most surprising ways. He tends to view the lives of his characters as involving periodicities, particularly the periodicity of prophetic aggression and retreat. He sees the prophet as providing the clue to the meaning of historic events, particularly as prophet and monarch interact.

Constantly emphasized in the nine divisions of the work (seven chapters, plus an Introduction and a concluding Meditation) is the role of human freedom in the creativity of ongoing history. Emphasis is also laid upon God's permission of human arrogance, and His tolerance of the excesses to which this arrogance leads, as belonging to the divine perspective and purposes. Dr. Ellul is a severe critic of the earlier faith in inevitable progress; he seeks to correct this in terms of historical perspective, and chides readers for elevating to the position of "law" their puny judgments upon human events.

The reader who wishes to find help in traveling in well-worn grooves will be disappointed in this volume. It appeals rather to the imaginative, the critical, and the pioneering. There is, too, a pervasive emphasis upon the motif of the continuing divine judgment upon all the empirical institutions, and upon the uniqueness of the Revelation which is the special donation to the Church. Add to the above the fact that the work has a freshness and vigor which one is tempted to attribute to Gallic incisiveness, and the reader has a volume of unusual challenge.

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