

## BOOK REVIEWS

*Companion to The Book of Worship*, edited by W. F. Dunkle, Jr., and J. D. Quillian, Jr. Prepared by The Commission on Worship of the United Methodist Church. Nashville: Abingdon, 1970. 207 pages. \$4.50.

This companion to the official *Book of Worship* of the United Methodist Church is addressed to the need for enlightenment, particularly on the part of pastors and leaders of services of worship. It explains the theology and practice of the various acts of worship. Chapters relate to subjects such as "The Order of Worship," "Baptism," "The Lord's Supper," "Marriage," "The Funeral," "The Ordinal," and "Occasional Services." Although written primarily to help Methodists, the book will be worthwhile reading to members of other denominations. In a word of preface, Bishop Lance Webb rightly states that until we have understood the old forms of worship and the reasons for them, why they are used and what they mean, we have no viable background for initiating what we may think of as more creative contemporary worship.

James D. Robertson

*Christian Philosophy in the Twentieth Century: An Essay in Philosophical Methodology*, by Arthur F. Holmes. Nutley, N. J.: Craig Press, 1969. 245 pages. \$4.95. (paperback).

Those who have been tantalized by Professor Holmes occasional articles on philosophical methodology over the last few years will be delighted to have finally this more complete sketch of his position. Holmes, who is chairman of the philosophy department of Wheaton College, has for years been advocating the rethinking of philosophical methods utilized by evangelical Christians to incorporate more of the insights of contemporary philosophy, especially the continental schools of existentialism and phenomenology.

Dr. Holmes gives much attention to the nature, and even the possibility, of "Christian Philosophy." He manages both to state and illustrate

his thesis at one and the same time. For Holmes, Christian philosophy is not a closed deductive system, but is essentially a dialogical process. Certain broad Christian themes are the "givens" with which the Christian philosopher works, and many proposals may be offered as to the philosophical implications of those basic themes. These proposals are then to be worked out in dialogue with the best philosophical thinking available. Holmes works out his proposal in dialogue particularly with modern philosophy, including the "revolt against scientism", analytical philosophy, and existentialism and phenomenology.

This book is probably most significant for its effort to mediate between rationalistic dogmatism and historical relativism. This reviewer is delighted to see a firm evangelical face this problem head on. For too long the choice has seemed to be between rigid unbending dogmatisms and spineless modern relativism. Holmes attempts to recognize human conditionedness and historicity while at the same time be true to eternal verities. For this reason his books are both exciting and provocative.

This book is highly recommended to those troubled by these somewhat abstract but crucial questions. It will be rough going for those without philosophical training, but the gist of Holmes position will be understood by most.

Donald W. Dayton

*Thomas Coke: Apostle of Methodism*, by John Vickers. Nashville: Abingdon Press, 1969. 394 pages. \$14.50.

This is the first documented study of the man who was John Wesley's capable and trusted assistant and a key figure in the early history of Methodism. How surprising it is to learn that no serious study of Thomas Coke has appeared in England for over a century and only one substantial biography from an American writer during the twentieth century. In the words of Cyril Davey on the occasion of the bicentenary of Coke's birth, "No man in Methodism had a greater significance for his own age, for Methodism, and the missionary movement. No man, deserving to be remembered, has been more completely forgotten."

This book owes its existence in the first place to a lecture by the author given under the auspices of the Wesley Historical Society at the British Methodist Conference in 1964. It is based to a considerable degree

on unpublished primary material, including several hundred of Coke's letters.

The author is Senior Lecturer in Religious Studies at the College of Education, Bognor Regis, Sussex, England. He was accepted for the Methodist ministry in 1948 and served for one year as precollegiate probationer in charge of the Abergavenny Circuit in Monmouthshire. He also spent two years at Handsworth College before beginning his teaching career. He is a member of the Methodist Archives Committee and the British Section of the International Methodist Historical Society. He is an author of several books and at present is working on a biography of John Drinkwater.

This volume presents Thomas Coke in the various facets of his life and activities. We meet the man—small of stature yet large in soul, cultured, studious, gifted, courageous, personable, dynamic, dedicated. We see the one who was magnificently able to adjust to countless changing circumstances, particularly during his American ministries.

Early in the book the author states that one of his purposes in writing is to clear up the usual misrepresentation of Coke as primarily a self-seeking, ambitious man.

We view the serious-minded religionist and convert to Methodism. His evangelical pilgrimage is evidence of Methodism's distinctive and decisive influence. He was John Wesley's right hand man, the one who accompanied Wesley on many of his trips and was the legally-minded, diplomatic "trouble-shooter," who relieved Wesley of many administrative pressures. Wesley personally ordained him as Superintendent of Methodist work in America and committed to him the authority to ordain others.

We see the capable administrator and concerned overseer of Methodist work on both sides of the Atlantic. Coke's contributions to both British Methodism and American Methodism are legion.

A paradoxical friendship existed between Coke and Francis Asbury. On the one hand, there seemed to be a warm spiritual kinship and ministerial comradeship. But on the other hand, it is evident that Asbury was determined to keep Coke from ever having more than nominal authority over American Methodists, and Coke knew it.

Coke was an effective preacher and influential author. But perhaps as a preacher he should not have "screamed" so much and as an author he should not have borrowed so much.

As a prophetic religious leader, he was a pioneer in Methodist higher education. He was a man of great social concern and was vehement in his attack upon slavery. Far ahead of his time in his ecumenical interests and hopes, "He belonged more to our day than to his own in his conviction

that the church was seriously hampered in its witness to the Gospel of Jesus Christ as long as it remained divided.”

We rejoice in the spirit of a man who though terribly disappointed by not being elected as Wesley's successor never let such frustration keep him from continuing to give his best to the movement he espoused so wholeheartedly.

As the Father of Methodist Missions, “Coke so wholeheartedly took to himself Wesley's world parish that he must have overstepped more national barriers than any other man of his time.” His missionary concerns were Scotland, the Channel Islands, the British territories in North America, the West Indies, and Ceylon. His name will be forever linked with Methodist Missions in the West Indies. He died on shipboard, en route to establish a mission in Ceylon. His body lies in an unmarked grave beneath the waters of the Indian Ocean within three weeks' sailing distance of the country he had so ardently longed to serve in the name of Christ.

Any lover of biography will delight in this book. It is attractively written and intensely human in its biographical presentation. It is the picture of one who excelled in the qualities of the spirit. It is the story of a man who remained “alive” until the very last moment of his earthly life.

This volume is a “must” for the Methodist historian. Here are valuable insights into Wesley's administrative stance, the genius of American Methodism, and the struggles and tensions in British Methodism after Wesley's death. How true it is that to write Coke's biography is to write much of the history of the church he served.

Frank Bateman Stanger

*The Revelation of Saint John*, by the Rev. Canon Leon Morris. Grand Rapids: Eerdmans, 1969, 263 pages. \$4.50.

A canon of the Church of England, now principal of Ridley College, Australia, is the author of several New Testament studies. These include *The Cross and the New Testament*, *The Apostolic Preaching of the Cross*, *Studies of the Fourth Gospel*, and other volumes in the Tyndale series.

In the present book, characteristically, he is a careful, conservative, meticulous scholar. In this work on a difficult book, Morris avoids extremes of interpretation but is especially appreciative of the historical and

symbolic viewpoint. He sees the Book of Revelation as primarily addressed to the situation of the persecuted minority toward the end of the first century. Behind the sometimes bizarre symbolism he finds the spiritual idea. His exegesis is characterized by sobriety and responsibility. After reviewing problems of apostolic authorship, he implies his endorsement of the traditional view, that the writer is the son of Zebedee and author of the Gospel and the Epistles bearing the name of John. Canon Morris adheres closely to the text, alert to cite relevant Scripture having bearing on interpretation but refraining from speculation.

Because of the part imagery plays in the Revelation one may get the impression that the author would have produced a better commentary had he shown more familiarity with Old Testament imagery. He might too have made more effective use of apocalyptic literature by bringing to bear its relevance to the New Testament Apocalypse. The author does, however, enter deeply into the thought of our Apocalypse, and for this reason deserves recognition as an astute, responsible, and cautious interpreter of this important but complex book. The volume is a valuable contribution to literature on the Revelation.

George A. Turner

*Pastoral Counseling with People in Distress*, by Harold J. Haas. St. Louis, Mo.: Concordia Publishing House, 1970. 196 pages. \$4.95.

The thrust of this volume is to present a "point of view" which may be helpful to pastors in developing their counseling ministry. What pastors need, Haas affirms, are some concrete ideas and methodologies which they can use in working with people in distress. Together with this pragmatic goal, the author endeavors to present some guidelines by which a pastor can determine when problems are too involved or complex for his counseling skills, and when persons with such problems should be referred to mental health professionals. Dr. Haas is well qualified to attempt such a task. With advanced degrees in both theology and clinical psychology, he brings to this writing task his experiences as a pastor, professor and clinical psychologist.

The book is written from an eclectic viewpoint. The author discusses briefly both psychoanalytic and client-centered viewpoints in a

chapter on "Approaches from the Mental Health Professionals." He believes that although there are situations in which the pastor may find it "both legitimate and desirable to intervene," in most cases persons should be allowed to make their own problem-solving decisions "as much as possible" (p. 177). The pastor is encouraged to develop a methodology with which he is comfortable.

The valuable contribution this volume makes to pastoral counseling literature is to be found in five of the eight chapters dealing with counseling problems peculiar to a pastoral setting. In the section on counseling ethics, Haas suggests that the "capacity on the part of the counselor to recognize the limits of his own competence" is one of the rights of the parishioner.

This volume provides a practical introduction to pastoral counseling. It should be of value to young ministers and all whose education has not included course work or practicums in counseling. For the more experienced minister, Haas' approach may suggest new techniques and ideas about counseling. The book is to be highly recommended; it is readable, practical, and professionally excellent.

William Conrad Cessna

*All Things Made New: A Theology of Man's Union with Christ*, by Lewis B. Smedes. Grand Rapids: Eerdmans, 1970. 272 pages. \$6.95.

This book is a good example of the younger, newer thinking in traditionally conservative Reformed theological circles. The author is Professor of Religion and Theology at Calvin College in Grand Rapids and a member of the editorial board of the *Reformed Journal* and apparently at least partially responsible for its new and spritely "involved" stance. Professor Smedes is also the translator of a couple of the works of controversial Dutch ethicist H. M. Kuitert.

Smedes' work is primarily a study of the meaning of the phrase "in Christ" and related expressions in the thought of Paul. As such, it concentrates on questions of the believer's relationship to Christ. In this Smedes' basic thrust is "to take the mysterious reality of union with Christ off the sidetrack of individual spirituality and to set it on the main track of God's creative route through history." (p. 9). Not that Smedes denies the former; he rather argues that it is secondary to the latter.

In his argument Smedes rejects what he calls "sacramentalist" Christology, in which the prime concern is with the new being in Christ, and also what he refers to as an "actionist" Christology, in which the believer is summoned to the work of Christ. Smedes offers instead a "situational" Christology, which he claims incorporates the best of the other two types. In this he emphasizes the new order of history brought about by the act of Christ. Smedes insists that this cosmological perspective must be taken first before one moves to the more subjective questions of our relationship to Christ.

This study may be highly recommended for several reasons: (1) It is exegetically oriented and has no other aim than to be true to the thought of Paul; (2) The position is worked out in terms of a broad range of opinion and faces squarely the questions raised by modern theology; (3) Smedes is not afraid to follow truth where it may lead even when it causes him to question the authority of Calvin, not an insignificant step in the Reformed tradition; and (4) The book can serve as a healthy antidote to some of the forms of subjectivism to which "evangelical" Christianity is prone.

Donald W. Dayton

*This Mountain is Mine*, by Margaret Epp. Chicago: Moody Press, 1969. 191 pages. \$3.95.

This is the biography of Henry Cornelius Bartel, a modern Caleb, whose missionary career in China spanned fifty years, 1902-1952. He and his wife, Nellie, both reared in pioneer Mennonite homes of the Mid-West, went to China on the heels of the Boxer Rebellion and were there when the People's Republic was established. Their total commitment and their disregard of the material stand out in bold relief against the materialism of our day. With no promise of regular support they went out simply trusting God for everything. God had called, and the need of multitudes without a Saviour impelled them to follow at any cost. Bartel was used of God to stimulate missionary interest in his denomination, which eventually took over the support of the China mission. That their five children all followed into missionary work in China is a tribute to these godly parents.

This book is a "textbook for the heart". Self-forgetfulness and devotion, steadfastness and compassion in the midst of misunderstanding,

faith and courage in assaulting many mountains of impossibilities—these qualities take on flesh and blood as the reader identifies with the intrepid pioneers.

The author is a free lance writer with a special interest in young people. She was born in Waldheim, Saskatchewan, and spent six years of her childhood in China with her parents, who were colleagues of the Bartels. The book is written in a clear, readable style which lures the reader on to scale each succeeding “Mount”. A series of biblical mountain peaks is used effectively as the theme of the inspiring story.

Susan Schultz

*Introduction to the Old Testament*, by Roland K. Harrison. Grand Rapids, Eerdmans, 1969. 1,325 pages. \$12.50.

In this large volume Professor Harrison (Wycliffe College, University of Toronto) has given Old Testament students a careful, comprehensive survey of matters that relate to Old Testament introduction. While the volume is a bit cumbersome, the general format is clean and clear. The work contains six indexes, the most extensive being the one on “Modern Authors”. Although there is no separate bibliography, there are lists of “Supplementary Literature” at the ends of each major section, as well as abundant bibliographic citations in the footnotes.

The book naturally divides into three major sections: (1) general material relating to Old Testament study (archaeology, Old Testament history, religion, theology, etc.), covering the first 500 pages; (2) a book-by-book treatment of the contents of the Old Testament, 675 pages; and (3) a special supplement on the Apocrypha, added at the request of the publishers and a noteworthy addition to the work.

In the preface, the author states that his method is inductive and that his conclusions are tentative and amenable to modification when necessary. The over-all tone of the book is good, although occasionally caricatures are found, e.g. the author indicates that the weakness of the Graf-Wellhausen hypotheses can be attributed in part to “the specific weaknesses implicit in the German national character” (p. 25). In his criticism of the documentary hypothesis, Professor Harrison relies heavily on the work of Cyrus H. Gordon. In his section on archaeology, he warns that archaeology should never be expected to demonstrate the veracity of spiritual truths; rather the role of archeology is to contribute to our

understanding of the Old Testament milieu. Regarding the Exodus, he supports a thirteenth century date (p. 176). For the dating of the canon, both the liberal date of 400 B.C. (too late!) and the conservative date of 100 B.C. (too early!) are unacceptable; the author suggests 300 B.C. as the most probable date.

In his treatment of Old Testament history, Professor Harrison surveys the modern attitudes toward historical narratives in the Old Testament and concludes that the view of W. F. Albright is the most satisfying. The section on Old Testament theology, noteworthy for its thorough historical survey, also includes a section on authority and inspiration.

This reviewer was impressed by the encyclopedic thoroughness of the work and has only commendation for the patient scholarship exhibited in this book that should prove to be a useful reference tool for Old Testament study.

G. Franklin Shirbroun

*The 1957 Excavation at Beth-Zur*, by Ovid R. Sellers, *et.al.*, Cambridge, Mass: American Schools of Oriental Research, 1968. 87 pages (plus pictures).

*The Excavation of Bethel (1934-1960)*, by James Kelso, *et.al.*, Cambridge, Mass: American Schools of Oriental Research, 1968. 128 pages (plus pictures).

At long last reports on two important excavations in Palestine have been published. Volumes like these are always welcomed by fellow archaeologists; they contain much needed information about the ancient cities which lie in ruins in the Holy Land.

The first book devotes two chapters to the history of the campaign and to the city of Beth-Zur itself. Chapters three and four tell of the field work, and the next two chapters relate the recovered pottery to known historical periods; pottery serves as the dating key to the past. The last chapter is concerned with various objects found. About half of the book is filled with maps, sketches and pictures of all phases of the field work and of the pottery and objects found.

The second book covers its topics in seventeen chapters instead of

seven. The first chapter simply describes modern Beitin as the Old Testament Bethel, a correlation first made by Edward Robinson in 1841. The volume assumes that this identification is correct and bases all interpretations on that assumption. This reviewer finds no solid evidence in the archaeological materials presented that this identification is correct. Modern Beitin dates only from the 1840's and is built directly on top of the ruins which the expeditions have uncovered.

On page two, Dr. Albright states that in the 1934 campaign "the antiquity of the site and the correctness of its identification with Canaanite and Israelite Bethel were definitely proved." On page ten it is held that the finding of "a massive town wall" was part of this proof. On page thirty-two it is held that a thick (1.5 meters) ash level covering the latest of the Late Bronze age buildings was the result of Israel's invasion. Then comes the conclusion: "We are compelled to identify it with the Israelite conquest."

There is no doubt that the published evidence proves that this site was ancient and had served as a fortress for long periods of time, but there is nothing published that proves that the site was Bethel. The walls themselves do not prove it nor does the ash layer described on page thirty-two prove that the Israelites did the burning. What about the ash layer mentioned on page twenty-eight, dated to be about 1,300 B.C.? Besides the scriptures do not say that the Israelites destroyed Bethel by fire. An inscription of some definite reference to Israel as the destroyers, or with a definite name for the city is needed before anything can be proved concerning these two points.

In both books much information is given in the descriptions of the structures, of the pottery and of the artifacts; but when compared with more recent methods of field archaeology and record keeping, they do not stand up well. There is some description of the actual methods employed in excavation, but it is not nearly adequate. There is some reference to stratification, but in the report on Bethel there is only one picture which shows stratification, and that in an artificial manner (pp. 1, 14). The sections shown on plate ten show no stratification and are practically useless. The report on Beth-Zur is somewhat better, with its drawings on pages twenty-seven and thirty-one. The sections in plans III and IV, show some layering of soils but these layers are not identified with strata or loci, and certainly not with the pottery which came out of them. This means that other archaeologists are deprived of important documentation with which they may evaluate the interpretations of the men who did the work and arrived at stated conclusions. It would have been extremely helpful if both of these volumes had a number of sketches showing clearly the relationship of all layers of soil with all structures, plus a clear correlation of all

pottery with those layers. As it is, a reader finds it difficult to make these correlations himself from the materials presented.

As a whole, the drawings and pictures of the pottery and objects are well done, but many of the photos of the structures in the fields have such dark shadows that details are totally lost to the viewer. Pictures would be more meaningful too if the comments attached to them were more complete.

One must be thankful that the reports on these two excavations are finally available; however, one cannot but wish that more necessary information had been included.

G. H. Livingston

*Judaism and Christianity*, Three Volumes in One: *The Age of Transition*, edited by W. O. E. Oesterley, *The Contact of Pharisaism with Other Cultures*, edited by H. Loewe; *Law and Religion*, edited by E. I. J. Rosenthal. \$22.50.

This publication is part of Ktav's scholarly reprint program which is intended to make available again "standard works that have been long out of print and which are as relevant to today's scholarship as when originally published." This volume also includes a prolegomenon by Ellis Rivkin, Professor of Jewish History at Hebrew Union College, which is a provocative and necessary reminder that the origin and function of the Pharisees are not settled matters. Dr. Rivkin points out that we have no specific and unambiguous source regarding the emergence of the Pharisees, the historical context of that emergence, the development of the movement and "the nature and provenance of their distinctive institutions." He finds it impossible for them to have been all that scholars have indicated, if for no other reason than that some concepts are mutually exclusive. He investigates the meaning of *perushim* in Jewish texts and finds that it does not always mean "Pharisees", notes the silence of Ben Sira in the pre-Hasmonean period, examines the Pauline reference to being "as to the Law a Pharisee", and leans very heavily upon Josephus to establish his case for identifying and clarifying the movement.

Rivkin believes the *terminus a quo* of the Pharisaic movement to have been the onset of the Hasmonean revolt and the *terminus ad quem*

to have been the time of Jonathan. The movement centered around a two-fold system of the Law, Oral and Written, which was their creation. He does not believe that either they or the majority of Jewish people were expecting the Messiah. They internalized the Law and sought by discipline and regimen to gain the promise of the resurrection. One will find it difficult to accept his thesis that it was because Christianity "adapted the Pharisaic paradigm that it became virile and potent". Nor will one find convincing his rationalization concerning Christianity's success over Pharisaism in reaching the pagan world.

The first volume of the reprint, *The Age of Transition*, contains articles by W. O. E. Oesterley, E. O. James, Herbert Loewe and S. H. Hooke. Oesterley writes on the general historical background from Alexander's death to the end of the first Christian century with particular reference to the Jews; on the Wisdom literature, which represents the oral teachings of the Hebrew Sages, who saw in "Wisdom" essentially the fear of the Lord; on the Apocalyptic literature which resulted from the historical pressures of incessant turmoil; and on the belief in angels and demons, particularly as it reflects the "Age of Transition" when "lower forms of belief issue again from the depths of the popular consciousness."

S. H. Hooke writes on "The Way of the Initiate" and "Christianity and the Mystery Religions." He finds Palestinian and Pauline Christianity far removed from current mystery cults. He sees the author of the Fourth Gospel as sharing "in that same Jewish immunity to the influences of the Mystery-cults." In "The Emergence of Christianity from Judaism", Hooke reviews the salient features of early Israel and notes three fundamental elements in the attitude of Jesus relative to that religious history.

E. O. James discusses the "Religion of the Graeco-Roman World." Herbert Loewe's article on "Pharisaism" outlines the movement which "absorbed their opponents" and became the predecessor of modern Judaism. Loewe compares the Pharisees with the Wesleyan preachers: often laymen, working among the poor and preaching in the villages. They were "popular rather than priestly." They created the Synagogue and formulated the liturgy and argued vehemently for belief in a future life.

Volume II contains articles by Lowee, W. L. Knox, J. Parkes, E. Rosenthal, L. Rabinowitz, G. C. Coulton, A. C. Adcock and H. F. Stewart. The focus of this work is the contact of Pharisaism with the other cultures. Volume III has to do with the relationship between Law and Religion in various settings: primitive origins, Babylonia and Assyria, Israel, among the Samaritans, the Pharisees, with Jesus and Paul, in Islam, Medieval Judaism and among the Scholastics. The authors include, H. Wheeler Robinson, T. W. Manson, Erwin I. J. Rosenthal and T. Fish.

Tracing the development of the concept of law, Fish asserts that “the Babylonians and Assyrians traced their laws to religion” (though the only explicit statement is found in Hammurabi), making “no clear distinction” between the civil and the religious. Robinson points out that in contradistinction to the situation in Rome and Greece, where law and religion gradually were separated until divorced, in Israel the “law came to be included *within* religion” (italics his). This is in part explained by the fact that the Hebrew developed his individualism in the context of a community vitally linked to God. Law is necessary and law is of God; it is *His* revelation.

Speaking of the Pharisees, Herford calls attention to two essential elements in Pharisaism with regard to the Law: the Halachah and the Haggadah. The Torah was twofold: it was “perceptive”—i.e., “consisting of precise commands”—interpretation of which was called *halachah* (“walking”); and it was non-perceptive—the rest of the Torah—interpretation of which was called *haggadah* (“declaration”).

In the case of Jesus, Manson argues that the Law is secondary to His own ministry; i.e., “His task of manifesting the perfect rule of God by being the Servant in perfect love of God and man.” Paul’s emphasis is not essentially different. Christ is the supreme revelation, the power and wisdom of God; the Law is secondary.

These reprints in one volume provide ample stimulation for study and thought relating to the “Age of Transition”. There is great need among Christians for a more adequate understanding of the context of the Christian message. Many Christian pastors and teachers need to know the emphasis in this volume. The price is high, but there are three volumes in this one.

William B. Coker