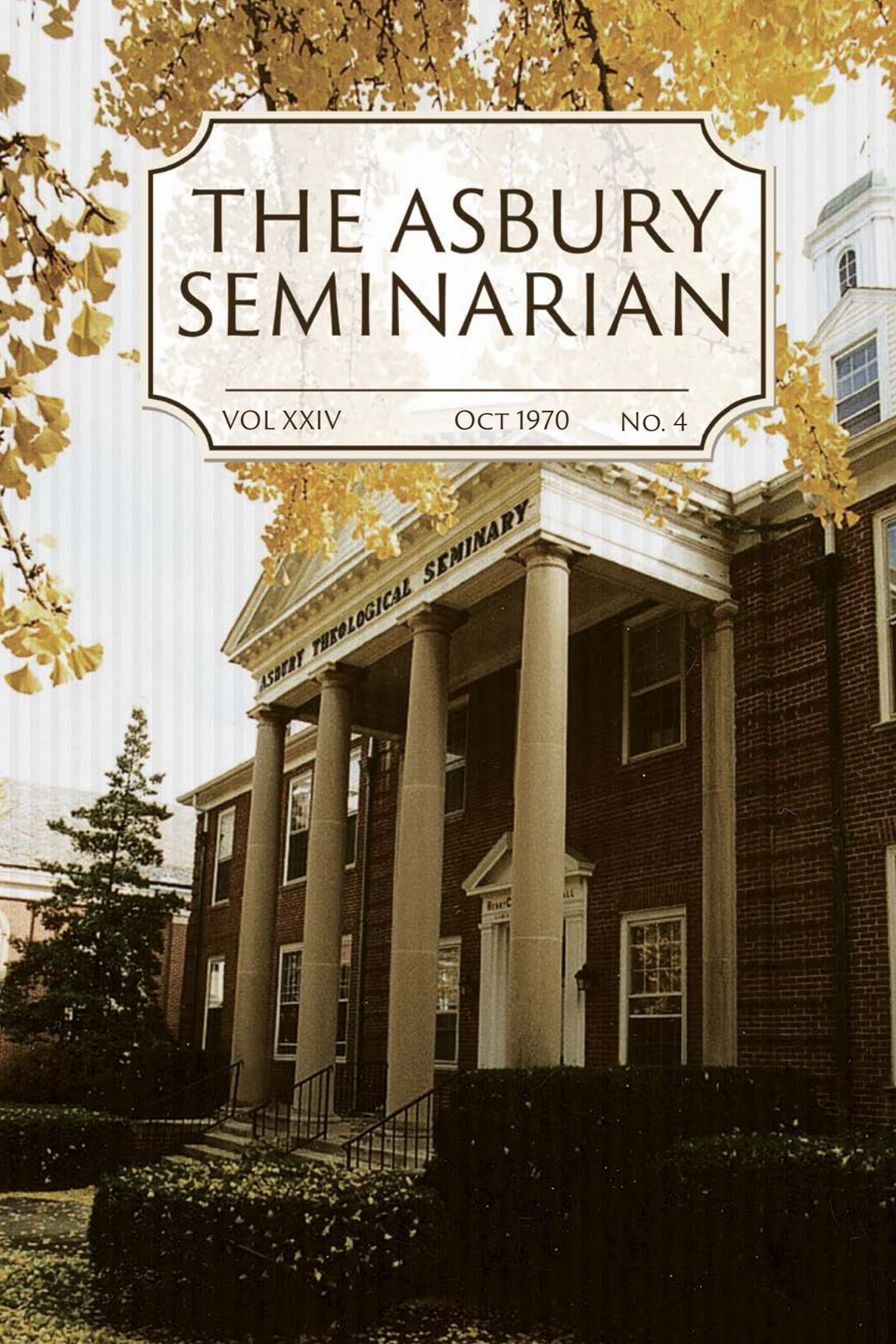


# THE ASBURY SEMINARIAN

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# *The Asbury Seminarian*

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# The ASBURY SEMINARIAN

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## The Wesleyan Message In The Life And Thought Of Today

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# **The ASBURY SEMINARIAN**

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# EDITORIAL

## Religion and the Arts

George A. Turner\*

The apprehension of truth comes to one not only through divine revelation and through the rational processes but also through aesthetic avenues.

Among the latest statements attributed to Charles Darwin, as he faced death, was an expression of regret that his concern had been so exclusively with science that he had neglected matters of the "spirit" such as music and the arts. Historians have observed that the greatest masterpieces of European art were produced during the latter decades of the "Age of Faith", before the blighting influence of "The Enlightenment." Psychologists have observed that often when faith is banished through the door, superstition comes in through the window. Many a celebrity who has renounced the creeds is credulous with reference to omens, portents, and the like. The late Bishop James Pike, who rejected the historical creeds, ended by accepting spiritualism.

But faith and reason need not be antithetical. Science and aesthetics need not be mutually exclusive. The exegete and the aesthete should not be competitive; both are needed.

The Editorial Committee of this Journal thought it wise to project an issue featuring Christianity and the Arts. We deeply appreciate those who, without royalty or other remuneration, made their important contributions to this subject.

In this issue music, literature and cybernetics are approached with respect to their relationship to man's grasp of spiritual truth. In this electronic age, changes yet uncharted help in the search for truth; but they also confront and challenge modern man. The extraordinary breadth in literature of man as wayfarer is truly "mind expanding," as Professor McAllaster demonstrates. The manor heroes of the Bible were also itinerants: Abraham, Moses and Jesus. The correlation of good music and good reli-

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gion is not always self-evident, and Professor Tremaine provides insights which are both informative and provocative.

The mind may assent to truth, yet a person may stop short of espousing what he is convinced is worthwhile. Often it is only when the emotions are appealed to that commitment and enduring fruitfulness result. Higher truths are often grasped on the wings of imagination and emotion after evidence has won the consent of the rational faculties. "The good and the true" are more authentic (hence more convincing) when fused with "the beautiful".

# ARTICLES

## The Wayfarer

Elva McAllaster\*

Throughout human history, a recurrent motif in the written documents of the human spirit has been that of man as the wayfarer: man on a journey, man in pilgrimage, man voyaging. Images of man as a physical traveller have often blended closely into related images of spiritual man, in the broadest sense of "spiritual," and authors both known and unknown have written of man questing or man searching. Records of actual travel across the terrain of earth have stirred the imagination and provided substance for the continuing metaphor of human experience as a journey. From the archetypal narrative of Abram's journey out of Ur of the Chaldees into Canaan to contemporary popular songs, man has seen himself as travelling.

Any anthropologist, any historian, any student of literature can find interest in observing the recurrence of the journey motif in song and saga. If one is interested in mankind, he finds it noteworthy to observe this patterning in what man has recorded about himself. To anyone who studies the religions of the world, there is a further and deeper interest in noticing representations of man as the perennial wayfarer; man journeying—in legend, in fiction, in biographical fact—has very often been a symbol for Man Journeying, for the heart in pilgrimage, for the wayfarer toward a Celestial City which is to be attained at the end of long miles traversed. To the Christian scholar, who believes most profoundly that he has found and is finding that One Whom all men seek, all parallel and cognate representations of man questing are useful reminders of Man Questing. The Christian recognizes that other urges have helped to propel men in their scurryings across and out from the planet earth—economic urges; the burning curiosities of the explorer; the mobility of political aspirations. Yet he can ask whether every journey ever taken, literal or imagined, is not in some sense

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also a symbol representing the greatest journey of all. Does a short ride on any commuters' train somehow typify the continuing journey of the soul's long quest? Has that quest been adumbrated by Magellan and Marco Polo, by the astronauts, by buckskin-clad men marching beside their ox teams, by families driving in a late model station wagon to the nearest beach, by Galahad and Parsifal as well as by Frodo and Childe Roland?

Whether he thinks of wayfaring as such an inclusive and primal symbol or not, one must observe that within recorded literature the explicit image of the journey as a representation of the human situation has appeared in many different centuries and many different cultures. Medieval romances were full of it, with their accounts of the search for the Holy Grail. A century ago, Tennyson revived the Grail legends in his *Idylls of the King*; Tennyson also turned to the old Greek tales of Odysseus the wanderer. In his descriptive poem entitled "Childe Roland to the Dark Tower Came," Tennyson's great contemporary, Robert Browning, wrote a most memorable account—almost surrealist in its emotional power—of a questing knight who is also an "Everyman." Through the cantos of *The Faerie Queene*, Shakespeare's contemporary Edmund Spenser sent his various allegorical knights—Sir Calidore, Sir Artegal, the Red Cross Knight, and the others—on their respective journeys of derring-do and virtue. Some eight centuries earlier, recorded English poetry had its beginnings with "The Wanderer" and "The Sea-Farer." "Many a lonely man at last comes to honor,/ Merits God's mercy," begins the former,

though much he endured  
 On wintry seas, with woe in his heart,  
 Dragging his oar through drenching-cold brine,  
 Homeless and houseless and hunted by Wyrð.  
 These are the words of a way-faring wanderer,  
 This is his song of the sorrow of life.

With other moods in another era, Lord Byron wrote of wanderers: Childe Harold, Manfred, Don Juan. With all the differences, each had his family resemblance to the Anglo-Saxon wanderer.

For their special narrative purposes, Chaucer described his pilgrims travelling to Canterbury and his Italian predecessor Dante Alighieri invented a grim and awesome imaginary journey through concentric descending circles of Hell. For other special narrative purposes, Jonathan Swift sent his fictitious Lemuel Gulliver out from eighteenth century England to other imaginary journeys: to Lilliput, to Brobdingnag, to a land of noble horse-beings, the Houyhnhnms. And in the seventeenth century, John Bunyan wrote the classic of classics in imaginative literature of the journey with his *Pilgrim's Progress*. For thirty decades and in many countries, readers have travelled vicariously in watching Bunyan's Christian from his tumble into the Slough of Despond until he marches into the Celestial City escorted by Shining Ones. Bunyan made very explicit what other writers



have left latent within their work, or not even known to be latent; what other human beings have left latent within their own lives, or not even known to be latent: man journeys; man journeys toward Immortal Meaning.

To remind oneself of the journey/search/quest motif as recurrent throughout the archives of the human spirit is to become more alert to the same motif as recurrent within contemporary writing. And to notice journey/search/quest images within contemporary literature can give useful insights—insights about oneself; about contemporary society; about contemporary authors; about the dimensions of the spirit of this perennial nomad called Man. For the Christian scholar, even brief attention to the journey/search/quest motif can give valuable insights both about the intellectual world he lives in (and wishes to evangelize) and about the uses of the imagination which he himself can make.

Some of the books on any shelf of recent “literature of the journey” would be actual travel books of a sort which might be termed essentially a-Christian in identity, although in the largest sense each is a symbol of questing man. In mundane experience, a trip to Hawaii or to the Antarctic is not in itself a good or evil deed, yet it speaks of and to man’s human capacities to do, to seek, to explore, to record, just as did the travel documents of other eras. Beyond all that, it implies yet more, of man the perennial Seeker. As I think in these terms of contemporary travel books, I turn to my bookshelves and leaf through the oldest book which I happen to own. By William Dampier, printed “at the Crown in St Pauls Churchyard” in the year “MDCXCVII,” it bears this fascinating sesquipedalian title: *A New Voyage Round the World. Describing Particularly, The Isthmus of America, Several Coasts and Islands in the West Indies, the Isles of Cape Verd, the Passage by Terra del Fuego, the South Sea Coasts of Chili, Peru, and Mexico: the Isle of Guam One of the Ladrões, Mindanao, and Other Philippine and East-India Islands near Cambodia, China, Formosa, Luconia, Celebes, &c. New Holland, Sumatra, Nicobar Isles; the Cape of Good Hope, and Santa Hellena. Their Soil, Rivers, Harbours, Plants, Fruits, Animals, and Inhabitants. Their Customs, Religion, Government, Trade, &c.* Obviously Dampier’s inclusive report could be considered factual, expository, a-Christian by category. Yet the resonances of his title are almost like another stanza for Psalm 8.

Turning from the seventeenth century to our own, we find examples of travel literature to be neither sparse nor dull. Among moderately recent travel reports one might turn, for instance, with a genuine aesthetic pleasure in its descriptive power and reportorial detail, to D.H. Lawrence’s *Sea and Sardinia* (1921). Here is Lawrence leaving Palermo, Sicily:

. . .there is something in the long, slow life of the ship, and her long, slow slide forwards which makes my heart beat with joy. It is the motion of freedom. To feel her come up—then

slide slowly forward, with the sound of the smashing of waters, is like the magic gallop of the sky, the magic gallop of elemental space.

Or, to savor words and scenes and pungent humor in a recent account of man the perennial nomad, one might join the multitudes who have already savored John Steinbeck's *Travels with Charley* (1962). With more than twenty printings in paperback, Steinbeck's garrulous narrative has had a popularity which seems to say that the deep human emotions and yearnings satisfied vicariously by hearing a good travelogue in the time of the *Odyssey* are still tumbling around in the human marrow. Steinbeck spoke for many readers as well as for himself in his preface: "Four hoarse blasts of a ship's whistle still raise the hair on my neck and set my feet to tapping. The sound of a jet, an engine warming up, even the clapping of shod hooves on pavement brings on the ancient shudder, the dry mouth and the vacant eye, the hot palms and the churn of stomach high up under the rib cage."

To Lawrence and Steinbeck, to any issue of *The National Geographic*, one could add all of the detailed reports on Apollo moonshot ventures and all of the lure of exotic lands as described in missionary materials. Or one could read Adrien Stoutenberg's award-winning volume of poems, *Heroes, Advise Us* (1964), with its long section on Captain Scott's exploration party, which went to the South Pole in 1912.

From expositions of physical travel, fascinating and human as they may be, one turns with another sort of interest to books that avowedly chronicle the inward journey; to the language of definite "quest" metaphors; to the more overt literature of the inner journey, the spiritual pilgrimage. As one index to the prevalence of such a motif in contemporary writing, it may be noted that in their collection entitled *Poems of Doubt and Belief* (1964), editors Tom F. Driver and Robert Pack devoted one major section to "Meditation and Spiritual Journey." Twenty-six poets are represented in this section, with some thirty-nine poems. Chronologically ordered by birthdates, the poets represented are these: Gerard Manley Hopkins, William Butler Yeats, Edwin Arlington Robinson, Robert Frost, James Stephens, William Carlos Williams, Robinson Jeffers, Edwin Muir, Marianne Moore, Conrad Aiken, e. e. cummings, Hart Crane, Allen Tate, Richard Eberhart, Robert Penn Warren, W.H. Auden, Louis MacNeice, Elizabeth Bishop, Delmore Schwartz, Cecil Hemley, Howard Nemerov, Richard Wilbur, Gene Baro, Elizabeth Jennings, Galway Kinnell, W.S. Merwin. Obviously other editors would have chosen other poems, and obviously another anthology might have selected passages from fiction and drama as well as from poetry.

One of the "Wayfarer" books which has had wide circulation among readers with many kinds and degrees of religious apprehension is Dag Hammarskjöld's posthumous *Markings* (1964), translated from Swedish by Leif Sjöberg and the poet W. H. Auden. As Auden notes in his prefatory comments, the title word (*Vägmärken* in Swedish) might more literally have

been translated as *Trail Marks* or *Guideposts*, but those journey-oriented words were rejected because each “conjures up in a British or American reader an image of a Boy Scout . . . .” The whole book suggests George Herbert’s description of prayer: “God’s breath in man returning to his birth,/The soul in paraphrase, heart in pilgrimage.” Metaphors of starting, going, climbing, travelling pervade the journal paragraphs and the verse fragments of Hammarskjöld’s book. The very first entry, from a few fragments dated 1925-1930, introduces such a metaphor:

I am being driven forward  
Into an unknown land.  
The pass grows steeper,  
The air colder and sharper.  
A wind from my unknown goal  
Stirs the strings  
Of expectation.

In 1951, Hammarskjöld wrote (surely with John 14 in mind),

Night. The road stretches ahead. Behind me it winds up in curves towards the house, a gleam in the darkness under the dense trees of the park. I know that, shrouded in the dark out there, people are moving, that all around me, life is a-quiver. I know that something is waiting for me in the house. Out of the darkness of the park comes the call of a solitary bird: and I go—up there.

On July, 1961:

On the paths of the others  
Are resting places,  
Places in the sun  
Where they can meet.  
But this  
Is your path,  
And it is now,  
Now, that you must not fail.  
  
Weep  
If you can,  
Weep,  
But do not complain.  
The way chose you—  
And you must be thankful.

Among the aphorisms, affirmations, and fragmentary paragraphs of Hammarskjöld’s thought, the reader finds various allusions to the New Testament, various hintings that “the Way” as a phrase from New Testament language was a part of Hammarskjöld’s use of the language of the journey. For example (p. 91), “He who has surrendered himself to it knows that

the Way ends on the Cross—even when it is leading him through the jubilation of Gennesaret or the triumphal entry into Jerusalem.” Or, p. 120, “It is not we who seek the Way, but the Way which seeks us.”

A little like *Markings* but with a great difference, Thomas Howard’s *Christ the Tiger* is another significant recent book delineating one man’s spiritual odyssey. Howard speaks more for himself and less for Everyman than Hammarskjöld spoke; beside Hammarskjöld’s spare sentences, Howard’s prose sounds more arty, more self-conscious, more sophomoric. Written as they were for himself and not for a reading public, Hammarskjöld’s posthumous paragraphs held a dry, laconic ruthlessness with himself, an agonized honesty which surely has seldom been matched in devotional literature; young Howard, in comparison, was naturally writing to impress a reading audience—and consequently left less of an impression. In his autobiographical retrospections, Howard chose to use fewer explicit metaphors of the pilgrim path than Hammarskjöld used. For his purposes and in his prose style such metaphors would perhaps have been hard to use without sounding trite; yet the journey/search/quest is implicit throughout *Christ the Tiger*, as Howard describes his own personal search for meaning. At one point when a “quest” image becomes more explicit, Howard uses words that are reminiscent of Francis Thompson’s great poem, “The Hound of Heaven.” Here Christ is represented as addressing modern man:

Your mad pursuit is for freedom and intensity and bliss. It is natural. But, by a wry irony at work in the world, the pursuit leads you into a prison where your agony is to become more and more insistent that things shall be as you wish, and less and less able to cope with denial . . .

When *Christ the Tiger* appeared in 1967, it was widely discussed among the American Protestants who read such magazines as *Christianity Today* and *His*. Perhaps not many of the same readers were talking about a little book that moved into paperback (in Doubleday’s Image Books) in 1968 after a 1962 publication date; *We Neurotics: A Handbook for the Half-Mad*, by Bernard Basset, S.J., is, nevertheless, an interesting volume to put on the same shelf. Basset was also writing, though in a semi-fictional framework, of the journey, search, and quest. Like Howard and like Hammarskjöld, Basset wrote of man as journeying toward Deity. “Despite an alarming title, this is a soothing book,” begins Chapter 1. “Amateurish and inconsequential, it matches the moods of the solitary pilgrim who set out from a London suburb to find peace of soul.” The “solitary pilgrim” is a self-deprecating Roman Catholic layman, Mr. Dawes, who tells with quiet candor of the counsellings toward Grace which he has been receiving. Not all readers who respond to *Markings* to or *Christ the Tiger* will be attracted to *We Neurotics*. Each of its qualities—its quiet humor, discursiveness, anecdotal style, and Roman Catholic “local color”—will deflect some readers who are also suburban pilgrims setting out to find peace of soul.

Appropriate to the same shelf would be Keith Miller's books; although Miller did not use many explicit allusions to journeying, he wrote so autobiographically of his own spiritual quest in *The Taste of New Wine* (1965) and *A Second Touch* that one senses a proximity to such books of pilgrimage as *Markings* and *Christ the Tiger* and *We Neurotics*. As Miller reported on what happened in his own life when he opened it to candor, explicit honesty, love, and responsiveness, he was making his own contribution to the literature of the wayfarer. Incidentally, one of the most significant "journey" passages in *The Taste of New Wine* is not Miller's own, but a quotation from Dietrich Bonhoeffer: ". . . Only Jesus Christ who bids us follow Him, knows the journey's end. But we do know that it will be a road of boundless mercy. Discipleship means joy." (Page 86.)

Not quite so recent but widely read since it appeared (in 1955) and widely influential is Eugenia Price's effervescent account of her conversion, *The Burden Is Light!* Like her various devotional books, Miss Price's autobiography is very colloquial, very subjective, very readable; it has provided inspiration and direction for many readers.

From a different genre and a different milieu, a recent major poet left lines that will certainly come to be recognized as among the most poignant and most memorable documents of the quest in recent literature. When Theodore Roethke's last book of poetry, *The Far Field*, appeared posthumously in 1964 and again when that volume was incorporated into Roethke's *Collected Poems* (1966), critics found themselves reaching for comparisons with George Herbert and John Donne; like the 17th century Metaphysicals, Roethke wrote of his own quest with acrid and smoldering force. His cryptic lines, such as those in his poem entitled "The Marrow," will haunt and speak for many another seeker:

. . . Brooding on God, I may become a man.  
Pain wanders through my bones like a lost fire;  
What burns me now? Desire, desire, desire.

. . . Lord, hear me out, and hear me out this day:  
From me to Thee's a long and terrible way.

I was flung back from suffering and love  
When light divided on a storm-tossed tree.  
Yea, I have slain my will, and still I live;  
I would be near; I shut my eyes to see;  
I bleed my bones, their marrow to bestow  
Upon that God who knows what I would know.

From autobiography to fiction, from the first person ("I journey") to the third person ("He journeys") may be a very small step. Yet in third person narratives, the reader may have to be more patient and more perceptive to recognize that marrow bones are bleeding, as Roethke put it, in the Godward quest. Perhaps, indeed, essentially all imaginative literature

is, in a sense, the documentation of man's searching, and ultimately, then, of man's searching after God—the very God Whom man still repudiates and denies and seeks by flight. Great quantities of contemporary literature could be called exceedingly detailed glosses upon the adjective “restless” in St. Augustine's classic sentence: “Thou madest us for Thyself, and our heart it restless, until it repose in Thee.” In his pornographic trivia, in his Theater of the Absurd, in his most chaotic maunderings, modern man continues to demonstrate obliquely how very “restless” he is.

In some recent fiction, of course, the motif of a journey is overt and dominant—a major part of the plot line and of the narrative substance. Such a book is Saul Bellow's *Henderson the Rain King* (1958), in which tempestuous Gene Henderson is driven to Africa, and to very strange adventures, by the din inside himself. Says millionaire Henderson, “I have a voice within me repeating, *I want*, raving and demanding, making a chaos, desiring, desiring, and disappointed continually, which drove me forth as beaters drive game.” Eventually Henderson's hegira brings him to strange African instruction in humility and nobility; during such instruction, he is required to roar like a lion, and the practice becomes the bizarre litany of an anguished Wayfarer: “But what the King called pathos was actually (I couldn't help myself) a cry which summarized my entire course on this earth, from birth to Africa; and certain words crept into my roars, like ‘God,’ ‘Help,’ ‘Lord have mercy,’ only they came out ‘Hoooolp!’ ‘Mooooorcy!’ It's funny what words sprang forth. ‘Au secours’, which was ‘Secooooooor’ and also ‘De profooooondis,’ plus snatches from the ‘Messiah’ (He was despised and rejected, a man of sorrows, etcetera). . .”

The eccentric garrulous Henderson is very individual—and yet he is also in some measure an Everyman. So, in another measure, is the wayfarer Santiago in Hemingway's *The Old Man and the Sea*. And so, in another measure, is the wayfarer George Brush in Thornton Wilder's picaresque *Heaven's My Destination* (1935). As George Brush—textbook agent, Baptist, Quixote-like dreamer and doer—journeys from one Midwestern hotel to another, he is a singular combination of brashness, idealism, earnestness, innocence, bumbling, and *sang froid*. Singular, and yet universal, he is a close relative of Galahad and Parsifal, of Billy Budd, of Shakespeare's wise fools, of Everyman. The quiet final sentence of the book is epic in its reverberations: “He was released and continued on his journey.”

In addition to books which overtly say “journey,” several pieces of recent fiction have attempted to chronicle some aspects of a particular journey toward Deity, and of arrival. Notable among these is John Updike's brilliant short story, “Pigeon Feathers.” Such a story makes one wonder just what Updike could do if he would turn his remarkable abilities in narration to a fullscale study of experiential faith. Thus far Updike's novels have specialized rather in the tawdriness of those people who illustrate and explicate in grossest detail St. Augustine's adjective “restless.” Rabbit Angstrom in *Rabbit, Run* is a representative of the quest motif in

reverse as he takes flight after flight: from responsibility, from marriage, from parenthood, from Deity, from himself. Piet Hanema and his sex-obsessed associates in Updike's *Couples* are novel-length amplifications of Romans 1.

In Catherine Marshall's warm-hearted popular novel *Christy*, the title character moves, and not alone, toward "arrival" of a sort that Updike's characters ought to hear about, Hank Gavin in Adela Rogers St. Johns' best-selling *Tell No Man* comes to an arrival: ". . . I'm trying to tell you there is light beyond and beyond, so much farther beyond—no words, I have no words at all! I had one instant just at first of saying Watch it, Hank, *watch it* and then I was in it. Just as it had done away with the blackness and damp air outside, the darkness and despair and *hopelessness* and all the bitter questions *inside* me were gone. I was—*new*. The *joy*—I can't tell you—the joy was as much beyond any joy I've ever dreamed could be as the light was beyond and *more* than any light I'd ever seen . . ." Horace Gould in Eugenia Price's *New Moon Rising* comes to an "arrival" of a sort, but one that is regrettably vague and thin of substance—and it comes, actually, as a rather ineffective postscript to a novel which is oddly lacking in attention to the dimension of religious experience in human affairs; from the author of *The Burden Is Light!*, one would have expected fiction with more depth and adequacy in depicting God-man relationships.

Of quite another sort from any other book just mentioned is Rumer Godden's *In This House of Brede* (1969), the fictional account of one Philippa Talbot, who comes from a London office where she has wielded power, efficiency, and authority to enter a Benedictine monastery. Although Rumer Godden does more with one segment of religious sociology—*i. e.*, with Brede Abbey as a community and the impingement of life upon life within it—than with "waymarkings" upon Philipps's interior terrain, yet it is a strong piece of writing, and the focus is upon a group of people who are all journeying, journeying, journeying, in their respective pilgrimages of Grace.

Along with the autobiographies, the fictional records of restless men, and the studies of religious experience which find their place in the literature of the wayfarer, recent publishing history has known another significant development within *belles-lettres*—significant, and even epochal. This is "journey" literature of mythic sorts.

J.R.R. Tolkien's famous fantasy trilogy, *The Lord of the Rings*, has captivated readers of all ages on both sides of the Atlantic and is surely one of the greatest pieces of "journey" literature ever written. With incomparable imagination, Tolkien describes Frodo the Hobbit and his associates as they travel with a mustic Ring back to the fire that will destroy its power for evil. A sense of evil battling against good in mortal combat permeates Tolkien's chapters. So does a sense of valor and of beauty beyond believing.

That the magnificent mind of C.S. Lewis turned often to journey/search/quest themes is exceedingly well known to literate readers of the present generation. Christian theology, logic, fantasy, and descriptive power all combined in Lewis's hands to produce greatness after successive greatness. *The Pilgrim's Regress* (1933) drew brilliantly upon Bunyan's *Pilgrim's Progress* and even more brilliantly upon all that Lewis was thinking about the pagan intellectual currents of then-contemporary England. The "Mappa Mundi" which he supplied was a visual evidence of his creativity and humor. The wanderings and predicaments of Lewis's character John in *The Pilgrim's Regress* obviously mean more to students of philosophy and theology than to the general reader, but *The Great Divorce* (1946) is accessible to all. The journey of hell-hearted citizens by omnibus to the shining realities of heaven has become one of the classics of religious literature.

Similarly, Lewis's science fiction trilogy, *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength* provide a marvelous compendium of fantasy, imagination, and Christian theology. Theology, of course, is implicit within narratives rather than being presented through exposition or argumentation, but it is a very important ingredient. Readers who are professionally trained in theology exclaim about the deep insights accessible to them in Lewis's fiction, which the lay reader probably would not observe. With these novels, the "journey" motif becomes that of the spaceship and other worlds explored; a posthumous collection of Lewis's essays and stories appeared in 1966 under the title *Of Other Worlds*, a title which might have served as a collective title for the trilogy. In all of Lewis's fiction, the level of imagination displayed and of descriptive power at work is very great. Where in all of English writing is there anything quite to compare with the descriptive passage in *Perelandra* in which the scientist Ransom first experiences the sensory perceptions available to him on the planet Perelandra?

Of the same genre as Lewis's science fiction and Tolkien's myth fiction is a less known but splendid piece of writing, *A Wrinkle in Time* by Madeleine L'Engle (1962). Although designated for junior readers, *A Wrinkle in Time* is a delight to imaginative adult readers also. As does the Tolkien trilogy, it deals with the desperate struggle of good against evil; as with Tolkien, it is parable as well as fantasy. The "journey" is interplanetary, and is described with superb narrative skills.

Less unified and less distinguished but moderately interesting is a more recent volume, *No Man in Eden*, by H.L. Myra (1969). The admirable deftness in narrative pace and narrative devices of *A Wrinkle in Time* are far from equalled here.

C.S. Lewis repeatedly acknowledged his indebtedness to George MacDonald. Since *Phantastes* was published in 1858 and *Lilith* in 1895, MacDonald is not exactly to be grouped with "contemporary" writers. Yet his work is contemporary to readers; Lewis published *George MacDonald:*



*An Anthology* in 1946 and the American paperback edition of *Phantastes and Lilith* (two books, printed together by William B. Eerdmans) is as recent as 1964. In *Phantastes* the pilgrim-wanderer, Anodos, is granted an opportunity to wander through Fairy Land, where he has a series of parable-fraught experiences. He returns wondering: "Could I translate the experiences of my travels there, into common life?" Any reader who has walked in Fairy Land with Anodos will ask himself a parallel question.

And the question of Anodos to himself is an appropriate question for any reader of any literary work in the whole of the journey/search/quest tradition.

# Music and Evangelical Christianity

John S. Tremaine

We hear and read much about “priorities” these days. In an activist-oriented society, such as ours, it appears that establishing priorities is an imperative or we get nothing done. It is a temptation for the musician to be a practitioner and not a philosopher or theologian in these days when such a premium is put upon “performance” and repertoire.

The wide area of communication is formidable and at times devastating, to say the least. Granted that music is a major medium of communication and the Judeo-Christian heritage the one great religious block which vastly outshines others in its use of music, what is the place of music in the evangelical church?

Since this is manifestly too exhaustive a subject for a short treatment, a few premises to serve as guidelines for a necessary, fascinating and ultimately rewarding research should be of more than passing interest to every evangelical minister.

The day of fashionable ignorance in things musical is long past. It used to be possible to leave understanding and knowledge at the church door and in the hands of “professionals.” Evangelicals have been notably guilty of this inconsistency: While delving deeper and deeper into biblical and theological studies, too many were content with music which was totally unworthy, both in text and tune, of the gospel which we profess. Must we ignore the growing number of enlightened, aesthetic potential converts in our communication while we strive to reach the disinherited? St. Paul’s exhortation to be “all things to all men” is not a matter of weak and diluted compromise, but implies an honest effort at attaining the almost impossible goal of making an all-inclusive Gospel redemptive for all men through a many-faceted system of communication, among which music is close to chief. Routley, always incisive and spiritually sound, as well as aesthetically perceptive, says, “We have in these ugly productions [some church music] . . . the musical counterpart of meretricious and sentimental preaching, of cheapness and emotionalism in our public worship.”<sup>1</sup> He also says,

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1. Eric Rontley, *Music, Sacred and Profane*, (London: Independent Press, 1960), p. 21.

We may take it that [Paul and Silas] sang psalms [like] "I Wait for the Lord," etc. . . . [in the prison episode] and we can take it quite literally and feel that in this sense all our church music should be evangelical, designed not only to delight the apprehensions of the musical and to express the aspirations of the godly, but also to be overheard by "the other prisoners," those to whom Christ might perhaps speak His first words through our music.<sup>2</sup>

We as Protestants have a tradition which includes certain eras of sterility like Cranmer's omission of all Latin hymns and the Puritans' holding all beauty suspect. There is a personal need for the beautiful in each man as surely as there is a "God-shaped vacuum." He must hear the Gospel for himself as perfectly and beautifully as possible.

This is far from being an argument for involved and intricate music, understood only by the elite. In fact, let us firmly attest to the need for strong simplicity as a basic tenet of spiritual integrity. Part of the genius of the Gospel is its simplicity as well as its profundity. The same is true of music; this is not a paradox but a delightful truth. To illustrate, at a well-known camp meeting a few years ago, a "group" "rendered" a "special number" complete with actions and a text which was abominably superficial, but which to do at all (because it was "tricky") took much talent and practice. The very most it did for the congregation was to leave them awe-stricken. It was necessary for the spiritually discerning preacher to request a great congregational hymn to restore proper attention and set the tone for the sermon. This is quite a different thing from the honest approach of *some* of the youth folk music of today, where rhythm becomes a vehicle for communicating truth as they "feel" it. Therefore, integrity is our stepping stone in music. From there, we must be keenly aware that we are "not our own." Since we are "bought with a price" and have a glorious redemption, we naturally have a song. Since we feel this, we also have a stewardship to communicate it to the listener and, where advisable, encourage him to join us in corporate musical endeavor. It needs some familiarity, but not of a type which leaves him wallowing in the same shallows where we may have found him.

You must have noticed how churches and movements of a pronounced evangelical note manifest the most shocking musical taste . . . many of our liveliest churches show them-

selves to be full of the most outrageous error as soon as they open their mouths in song . . . I contend, then, that it is wrong and misleading to represent the Kingdom as open to people who care nothing for music.<sup>3</sup>

Nothing in this life stands still, so the challenge to go deeper in experience applies to music as well as spiritual life. Indeed it is part of the same inseparable fabric.

There can be no stereotyping of . . . approaches . . . to perform the ministry of evangelism. It is only through prayerful consideration and careful study that one can be assured of finding that music which is designed to meet the need of each particular situation. Perhaps the best way is to analyze the many ways in which men can be reached for God.<sup>4</sup>

Much is said about balance in subjective and objective music, both in text and tune. A warning in this crucial area is appropriate. The dogmatist who stresses either to extremes is a contributor to a less-than-healthy spiritual life. Evangelicals cannot possibly conceive a purely objective stance toward our God and Savior, but we need nurture. (1 Peter 2:2,3 )

The Christian church has a two-fold function to perform: that of leading and instructing believers in their worship of God and that of witnessing to those who are unsaved . . . it must be admitted . . . that in many of our evangelical churches our desire to see people reached with the Gospel . . . has resulted in almost every . . . service being an evangelistic type.<sup>5</sup>

Osbeck in his very practical survey of an evangelical ministry of music, stresses the need for balance to really get the job done.<sup>6</sup>

The fact of our need and its Supplier finds sensitive expression which cannot and should not be denied. But, at that very point begins a new and purer understanding of the worth of concentration on the objective. As an illustrative and rewarding exercise, observe carefully the Wesley hymn, "Where Shall My Wondering Soul Begin?" (written upon his conversion); proceed to Watts' "When I Survey the Wondrous Cross" and further into any of the greatest Psalm paraphrases like "Praise the Lord, Ye Heavens Adore Him" (Psalm 148).

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3. *Op. cit.*; p. 138.

4. John Wilson, *An Introduction to Church Music*, (Chicago: Moody Press, 1965), p. 61.

5. Kenneth Osbeck, *The Ministry of Music*, (Grand Rapids: Zondervan, 1961), p. 177.

6. *Op. cit.*; p. 185.

The fact that preachers are often exhorted to use their hymnals as second only to the Bible<sup>7</sup> should not be dimmed by repetition. Worthy hymns are almost always scripturally based and certainly inspired. Here then is the next consideration: scriptural or theological content. If the text of the hymn or anthem is sound, the perceptive listener will gain. Only the sensitive musician can discern the most effective musical setting, but he must make it his business to do so and choose wisely. Principles of musical worth have been established through much careful, sometimes agonizing, deliberation. Let us not judge too quickly or harshly the person who cherishes the inferior because he “likes” it or feels comfortable, *until* we can help him to a serving of something better in a patient, understanding way.

Now, to a much more subtle and elusive element: instrumental music. Mendelssohn wrote a series of piano pieces, “Songs Without Words,” one of which someone had the audacity to use as a tune for a well-known hymn! In the area, sometimes plagued with a twilight zone, of absolute and program music, much room is left for individual interpretation. This is as it should be. Therefore, the only valid avenue open to the minister of music (he could often be the preacher or pastor) is to keep the context clear as he views it, hoping music will enhance or amplify the object. Otherwise, it has no excuse for existence and might better be omitted. “Verily,” in these days of cacophony and music to “shop by, eat by,” etc., periods of silence are welcome, needful and at times contributory to much more dramatic impact when music again enters the scene.

It is unfortunate to have to identify musical practices in the church as evangelical, as though it applied to a small segment when it should be universal. Realistically, however, our challenge is two-fold: to correct a defensive and limited negativism and to enlarge the horizons of revelation and faith, by all the elements which exist in music—beauty, emotion and creativity for the glory of God and the blessing of those who may be reached for Him, through music.

God is the instigator of all true worship,<sup>8</sup> and we respond to Him. Music which is the implement of this interaction is worthy and the only kind to be endorsed in the evangelical church.

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7. Paul McCommon, *Music in the Bible*, (Nashville: Convention Press, 1956), p. 28.
  8. John Skoglund, *Worship in the Free Churches*, (Valley Forge: Judson Press, 1965), p. 46.

## BOOK REVIEWS

*Jesus and the Twelve; Discipleship and Revelation in Mark's Gospel* by Robert P. Meye. Grand Rapids: Eerdmans, 1968. 257 pages. \$4.95.

This study represents the substance of the author's doctoral dissertation at the University of Basel and demonstrates a close affinity to the writings of Professors Bo Reicke and Oscar Cullmann, under whose guidance the dissertation was prepared.

The book is a contribution to the kerygma versus didactic debate as well as a study of the role of the disciples and their relationship to Jesus as seen in the earliest gospel. The author's thesis is that Mark "is significantly shaped by a didactic understanding of Jesus' ministry," which assigns a special significance to the Twelve. The thesis seeks to provide a corrective to the over-emphasis on the kerygmatic nature of the gospels, which is seen in much recent study of the synoptic traditions. Meye does not believe one can be fair to the evidence if the teaching ministry of Jesus is minimized, and especially his ministry to the small band about him. The author rightly notes that, in spite of other more exultant features of Christ, as his divine prerogatives, one cannot get away from the prominence of didactic terminology. Jesus was a Teacher! And the evangelist presents Him as a Teacher. The problem is clearly one of holding these insights in tension with another great insight of modern scholarship, *viz.*, the kerygmatic nature of the documents. They are gospels!

In his treatment the author studies carefully the use of various terms related to a teaching ministry and discusses a number of questions regarding those who accompanied Jesus ("the twelve," "the disciples," "those about him," "the apostles"). What is the relationship between the disciples and the twelve? Can the historicity of the twelve be affirmed, or is it a theological idea of the early church? What is the relation of the twelve to the apostles in Acts? In the process of treating the evidence Dr. Meye underscores the essential historicity of the data, while noting, to be sure, that it has been formulated in such a way as to have a theological impact. His conclusions are that in Mark's gospel the Twelve are the disciples. "Emerging from the whole study thus far is the Marcan picture of Jesus as the teacher whose authoritative word or teaching is directed particularly to the Twelve. They are the sole objects of Jesus' teaching and the witnesses of his deed, as well as being the object of special appointment. They are the focus of revelation" (p. 173).

This reviewer is not persuaded that the author contributes to his

own thesis by his exegesis of various units of material. Some of the discussion borders on Alexandrianism—the giving of disproportionate significance to *minutiae*, and the discovery of motifs (e.g., the boat motif). Are all the patterns apparent in a “normal” reading of the texts? Are all verbal similarities intended to reveal theological motif? Fortunately those sections of the monograph do not seriously detract from the thesis, which stands on less subtle evidence.

It is to be hoped that the day is not far off when New Testament scholarship will cease to set up false dichotomies. We may recognize, for example, with Marxsen and others, that Mark does represent the proclamation of a believing community and yet at the same time has confidence in the historical reliability of the material. Similarly it ought to be seen with Meye that Jesus’ role as Teacher to a small band is not antithetical to the ministry of the Son of Man.

The book contains a wealth of detailed study and reflects the sound methodology one would expect from a student of the Basel *Newtestamentler*. At the end of the volume the author includes a 14-page bibliography. We are grateful for this type of contribution to the ongoing inquiry into the origins of the New Testament and the early church.

Robert W. Lyon

*Pastoral Care, Come of Age* by William E. Hulme. Nashville: Abingdon, 1970. 175 pages. \$4.50.

Dr. Hulme, speaking from first hand experience, seeks to show that the pastoral care movement has reached an acceptable level of maturity. In the initial chapter he surveys the evolution of the pastoral care emphasis. He believes that pastoral care is “taking its place quietly as one among other theological disciplines in the seminary curriculum. It has come of age.”

Dr. Hulme writes with keen insight. His discussion on the use of God-language (those terms and phrases with religious meaning) provides fresh insights into the pastor’s role of assisting people to move from a “superficial use of God-language to the genuine encounter that their language symbolizes.” In his counseling relationships the pastor is not a teacher or a preacher; the center of his counseling is dialogue. God-language is an active and natural part of pastoral dialogue. Since dialogue is ultimately confrontation, the pastor seeks to accept whatever response others make to God-language. He must ever be sensitive to opportunities to use God-language in pastoral conversations.

Two most helpful chapters in this book are titled “Guilt and Respon-

sibility” and “Ministry in Death.” The author emphasizes the fact that this is not an age when people talk about their guilt feelings. Guilt is often a general sense of discouragement over being the person one is as compared to what he hopes to be. The pastoral approach seeks to lead the guilty person to a position of responsible living. Our present individualistic society isolates people facing death. Pastoral care emphasizes adjustment, learning to live positively with this perspective; above all, it seeks to bring hope of eternal life. Christian pastors will find this book timely and thought-provoking.

Fred Van Tatenhove

*A New Testament Commentary*, by G. C. D. Howley, General Editor; F. F. Bruce, H. L. Ellison, Consulting Editors. Grand Rapids: Zondervan, 1969. 666 pages. \$7.95.

Since the passage of time brings fresh light to bear upon the text, it is the purpose in this commentary to provide an up-to-date and scholarly basis for the exegesis of Scripture. The writers (twenty-five of them) are concerned with a close examination of the text as it stands rather than with devotional or hortatory elements. The view point throughout is conservative. The whole will appeal especially to the “non-expert” in theological matters. The series of fourteen general articles preceding the commentary proper furnish a rich background to the study of the text. In relation to the New Testament these discuss such matters as the problem of authority, text and canon, language, archaeological discoveries, and historical and political backgrounds; also included here are concise yet adequate introductions to each of the several kinds of New Testament writings.

The contributors seek to maintain an objective perspective throughout the commentary. Apparently no attempt has been made to press their contributions into a uniform mould. Diversity of viewpoint is to be found, for instance, on the fulfillment of the prophecy of Joel 2:28-32 and also with reference to the Pentecostal outpouring of the Holy Spirit. Although the editors speak of the volume as an “original and entirely new commentary,” the Preface readily acknowledges the debt owed to the scholarly heritage of the Church Universal. Carefully selected bibliographies appear throughout. Almost all contributors are British—ministers, professors, lecturers, and missionaries. In a work of this kind, it is inevitable that contributions should prove uneven in scholarship. Here nevertheless is a worthwhile tool for minister and lay student.

James D. Robertson



*The Jewish Foundation of Islam*, by Charles Cutler Torrey. New York: Ktav Publishing House, Inc., 1968. 164 pages. \$6.95.

Originally published as the Holda Stich Stroock Lectures at the Jewish Institute of Religion, 1933, this small volume presents Torrey's arguments that Mohammed was instructed by Jewish teachers and that what little he knew of Christianity was what those instructors presented. In this way, the Islamic movement was given a Jewish foundation.

The book contains five stimulating lectures. The first relates to the Jews in Arabia, in which he presents the thrust of his concern: In the Qur'an are evidences of Jewish and Christian elements. The question is, Which of these two furnished the foundation for Islam? Wellhausen's influence has been great, favoring a Christian source for Islam; but Torrey is unconvinced. Many supposed parallels are merely verbal resemblances; and many arguments could just as well be turned in favor of Judaism. "The religious and moral exhortations of the Koran are in the main of very general application, and are expressed in terms which could be paralleled in any literature of popular instruction."

The second lecture deals with the "Genesis of the New Faith." Having noted that the Jews were men of tradition and history, Torrey points out that they undoubtedly would have brought their sacred literature with them, thus requiring learned men in their worship. Arab tradition gives the impression that these Jews were regarded as relatively highly cultured, a people of books and literary activity.

Mohammed was greatly impressed with the Jews and regarded them highly. The Qur'an reflects this appreciation: in 26:197 Mohammed boasts of their encouragement to him. Torrey is convinced that the Jewish literature became the source for Mohammed's writing.

The third lecture, "Allah and Islam in Ancient History" discusses two subjects: "the source of Mohammed's ideas regarding Jesus and the Christian religion, and the place occupied by Abraham and Ishmael in his conception of the revelation to the Arabs."

His conclusion regarding the former is that his knowledge of Jesus and of Christianity derived from Jewish teaching and from whatever "facts and fancies" were common property in the Hijaz. This is to be noted in his failure to understand the mission of Jesus as it would have been proclaimed by any orthodox Christian. There is no special significance attached to Jesus' death or ascension, no emphasis on the idea of the Second Coming—a doctrine prominent in early Christianity. With Muir's *Life of Mahomet* Torrey concurs: "We do not find a single ceremony or doctrine of Islam in the smallest degree moulded, or even tinged by the peculiar tenets of Christianity."

The fourth lecture deals with "the narratives of the Koran". Here Torrey relates several of the narratives found in the Qur'an, calling attention to the basic difference between the development of the Bible as the

end result of literary growth and tradition and Mohammed's difficult task of writing a divine scripture, using narrative already given permanent form in existing sacred books.

The last lecture is concerned with Mohammed's legislation. Religious legislation by the prophet obviously reflects Jewish law. From the Islamic emphasis on the first two commandments of the Decalogue through the Jewish *manner* of fasting, Torrey feels the dependence is demonstrated.

The introduction to the reprint is contributed by Franz Rosenthal, whose evaluation of Torrey's work is appreciative, but critical. Particular criticisms are Torrey's "unqualified identification of the Judaism of Central Arabia in the time of Muhammad with Rabbinical Judaism", the possible influence of Gnosticism reflected in the Qur'anic emphasis on the concept of "knowledge", and Torrey's certainty which is sometimes based more upon subjective confidence rather than objective evidence.

With the present tension between Arabs and Israelis, interest is stimulated in the relationships of Islam, Judaism, and Christianity to each other. Torrey's work should not be overlooked if one is to be knowledgeable about Islamic beginnings.

William B. Coker

*The Reform of the Church*, by Donald Bloesch. Grand Rapids: Eerdmans, 1970. 199 pages. \$4.95.

Even if you don't read all this review, be sure to read this book. It is a "must" for anyone, clergyman or layman, who is concerned about the present crisis in the church and who longs passionately and prays earnestly for the renewal of the church in our day. It would be unusually timely if small groups of concerned clergy and of aroused laymen would use this volume as a basis of discussion and prayer during the next few months.

The author, Donald G. Bloesch, an ordained minister in the United Church of Christ, is Professor of Theology at Dubuque Theological Seminary in Dubuque, Iowa. Among his other publications are these titles: *The Christian Life and Salvation*, *Centers of Christian Renewal*, *The Crisis of Piety*, and *The Christian Witness in a Secular Age*.

In this volume Dr. Bloesch diagnoses and documents the need of renewal within the contemporary church and points the way toward the achievement of needed reforms. He sounds the call for spiritual renewal within every part of the church's life and activity. The contents of the book are soundly Biblical and solidly doctrinal.

It is the author's thesis that spiritual renewal can come to the church only as the major areas within the church's life and ministry experience

true reform. He calls for vital reform within preaching, liturgy, the sacraments, the practice of evangelical confession, church discipline, personal spiritual disciplines, evangelism, social relevance and Christian unity. Chapter Seven calls for a new kind of confirmation for all laymen—a spiritual ordination for service in the work. Chapter Eight discusses some new forms of church ministry which may be needed for effective Christian witness in today's world. Of particular interest are the two chapters (Nine and Ten) devoted to "Charismatic Gifts" and "Divine Healing." The author calls for a new freedom of the Spirit in the experience of the individual Christian and in the life of the church. He advocates an active participation of the church in a vital ministry of Healing.

The author's own words, in the preface, are a fitting summary of the perspective of the book: "The principal need of our time is . . . the proclamation of the message of reconciliation and redemption in words as well as acts . . . . We uphold a spirituality of the Holy Spirit whereby men are empowered to witness to a redemption already procured through the sacrifice of Jesus Christ on the Cross . . . . What we seek is a new kind of evangelicalism, one that is ecumenical as well as biblical, social as well as personal."

Frank Bateman Stanger

*The Work of Christ*, by I. Howard Marshall, Grand Rapids: Zondervan, 1969. 128 pages. \$1.95.

This paperback is a non-technical but scholarly summary of New Testament theology. Its author, a Methodist clergyman, is lecturer in New Testament exegesis at the University of Aberdeen, Scotland. Dr. Marshall is one of England's younger evangelical scholars in the Wesleyan tradition. His previous book was a revision of his doctoral thesis, entitled *Kept by the Power of God*. The present work, as the author explains, is not so much in the nature of original research as it is a summary and clarification of New Testament doctrine. Instead of summarizing Christian doctrines in terms of categories or topics, the author prefers the method of considering the total teaching and emphases of the Gospels, the Acts, the shorter Epistles, the doctrine of Paul, the epistle to the Hebrews, and finally of the book of Revelation. He summarizes and provides perspective to Bible doctrines under the chapter titled, "Christ and Us." By this method, he succeeds in his purpose of showing that amid the relatively minor diversities in the New Testament there is an overarching basic consistency in the views of each of the writers. Although the book is written in non-technical

language and not elaborately documented, the author indicates his acquaintance with contemporary New Testament scholarship and with critical issues past and present. At the same time, while recognizing the problems, he takes the Bible essentially as presented by its writers, giving full credence to its witness to Christ. The result is a rather admirable condensation of New Testament ideas, noted for clarity of perspective and for support of evangelical, ecumenical, Christian theology.

Among the features that are especially commendable is his recognition in the Pauline letters that the Apostle's emphasis is upon the love of God expressed in the sacrifice of Christ. He indicates that "propitiation" is a better English equivalent of Paul's thought than the term "expiation," because propitiation focuses attention upon a person; expiation suggests something impersonal, that is, a satisfaction by an offering. He notices the paradox of God's wrath against sin but his love for the sinner which was exemplified by the cross. Attention is occasionally called to contemporary scholarship with which the author agrees or disagrees. The entire treatment is constructive and positive; it reflects theological discrimination. A general index and bibliography enhance the volume of the work.

George A. Turner

*A Treasury of the Midrash*, by Samuel Rapaport. New York: Ktav, 1968. 251 pages. \$6.95.

*Midrash* has meant different things in different eras of Jewish exegesis. Basically, a midrash is a homiletical commentary on a Biblical passage or theme. It can be exegetical, historical, allegorical, even fictional; but whatever it is, it is an attempt to interpret Scripture and make it meaningful for "the here and now." A collection of midrashic sayings can also be called a midrash; therefore, there is the body of midrashim, known as the Genesis Midrash, which contains commentaries on Genesis; the body of midrashim, known as Exodus Midrash, which contains commentaries on Exodus, and so it goes. Midrashic sermons, dissertations, and expositions of whatever nature—exegetical, homiletical, or ethical—were always given orally and only later written down. The midrashim are of two types: the Halacha, or unvarying regulations controlling a man's walk in life which were determined by the majority of a school of rabbis; and the Hagada, or free interpretations of Scripture given by an individual rabbi spontaneously on specific occasions. These latter might be quite different from the original intention of the Scriptural author and still be acceptable exegesis. The size and scope of the *corpus midrash* as it comes down to us is, of course, monumental.

In this book, first published as *Tales and Maxims From the Midrash* in 1907, the Jewish scholar Rapaport gathers into a single omnibus some of the best of rabbinic homilies. His midrashim include Rabba on Alexander of Macedon, Demons, the Messiah (including an excursus by the editor against Christ's claims to messiahship which, while it tends to miss some important points, does nevertheless raise the question of validity concerning Christ's claim to geneological descent from David), Rabba on the books of the Pentateuch, Midrashim Megilloth, Midrash Psalms, Midrash Samuel, and Midrash Proverbs. These midrashim contain several kinds of materials, from historical to mythological illustrations, from exegetical to homilectical sayings. Because the allegorical method is used so extensively by the rabbis, the modern trained in Western thought will tend to find many midrashim far-fetched, even ridiculous. Because the mythological is mixed with the historical without distinction, he will find himself doubting the veracity of historical reports. But there is much here that is acceptable even to Western exegetical scholarship. In all these midrashim the reader will find the best Jewish minds commenting on the Holy Scriptures quite within the accepted confines of rabbinic method. This book really is, after all, *A Treasury of the Midrash*. It is to be commended to all who are interested in Jewish hermeneutic.

Anthony Casurella, Jr.

*Studies in Methodology in Textual Criticism of the New Testament*, by E. C. Colwell. (*New Testament Tools and Studies*, vol. IX, ed. by B. M. Metzger.) Grand Rapids: Eerdmans. 1969. 175 pages. \$10.00.

In recent years the textual criticism of the New Testament has lost some of the glamour which it enjoyed when men like Tischendorf, Hort, Lake and others walked the scene. The general consensus among the critical texts of our day has led many to believe that the textual critics have done their work well and that there is not much more to do. To be sure, much work on the history of the text is waiting to be done, but in the meantime the laborers in large part have moved to other vineyards. One does know, however, of significant work being done by extremely capable men. One whose work might best be described as "seminal" is E. C. Colwell, president emeritus of the School of Theology at Claremont, whose series of articles has now been collected and published under one cover. The value of such publishing ventures can at times be questioned but in this case the reader can only be grateful.

The articles were in print in a number of journals and "Festschriften" as far back as 1932 and as recently as 1968. Of the eleven presented

here several relate directly to the impasse sensed by many in the area of New Testament textual criticism. Colwell's work is always incisive, creative and resourceful, and frequently programmic. Among those of the last thirty years who have sought new ways of studying manuscripts and their variant readings, E. C. Colwell will have to be regarded as dean. Every student who takes a seminary course on textual criticism ought to be required to read and reflect on this book. The fact that nine of the eleven essays have the word "Method" in the title indicates the in-depth type of study to be found in this volume. Here one finds such discussions as: a method for dating manuscripts; a method for locating a newly-discovered manuscript; a method for classifying and evaluating variant readings; and method in evaluating scribal habits. In reading these essays one cannot but see the author as a meticulous worker and an acute thinker.

Younger critics have already begun to adopt the various methodologies suggested in these chapters. Most recently, e.g., Dr. M. Carder [N.T.S. 16 (1970), pp. 252-270] has sought to identify a Caesarean text in the Catholic epistles by utilizing the principles laid down by Cowell. In terms of general critical posture these pages also show Colwell to be one of the leading figures in calling for a restoration of the primacy of external evidence against more recent trends in favor of an eclectic or subjective approach. And in the process he manages to restore the stature of the recently maligned Hort. On this last note this reviewer hopes that the final essay in the volume (*Hort Redivivus: A Plea and a Program*) will receive the widespread reading it merits.

Robert W. Lyon

*One Man's Judaism*, by Emanuel Rackman. New York: Philosophical Library, 1970. 397 pages. \$9.95.

Rabbi Rackman, of the Fifth Avenue Synagogue in New York City, teaches political science and serves as Assistant to the President of Orthodox Judaism's Yeshiva University. He has also been president of the Rabbinical Council of America. This volume, published in connection with the Jewish Education Committee, collects 23 of his essays written over the last 25 years. A number of them have already appeared under the more descriptive title *Jewish Values for Modern Man* (1962).

The book interprets Orthodox (the author prefers the term "Traditional") Judaism. Rabbi Rackman argues for the primacy of the Torah law and defends "legalism" against its critics, claiming that law and freedom are means to the same end. Much attention is given, therefore, to interpreting and understanding Sabbath observance, the Jewish festivals, etc. The

Evangelical Christian will find similarity and sociological parallels with some of his own wrestlings with traditionalism and legalism.

The author's legal training and orientation are apparent at many points—a number of the permanent values discovered in early Jewish texts are modern legal rights, and parallels are often drawn to the thought of modern jurists. Other topics treated include Israel, prayer, Jewish-Christian dialogue, *etc.* The book will be helpful for those who wish to gain something of a “feeling” for discussion within Orthodox Judaism, but will hardly be able to claim a place on a list of “essential reading.”

Donald W. Dayton

*The New Bible Commentary: Revised*, by D. Guthrie and J. A. Motyer, editors. Grand Rapids: Eerdmans, 1970. 1310 pages. \$12.95.

Because of the progress in biblical studies in recent years, the Publication Committee of the Inter-Varsity Fellowship decided that the time was ripe to undertake a full-scale revision of the original one-volume edition of *The New Bible Commentary* (1953). The task was accomplished by an international team of fifty-one contributors—scholars, ministers, teachers, and lay students—under the editorship of D. Guthrie and J. A. Motyer, with A. M. Stibbs and D. J. Wiseman serving as consulting editors.

The most obvious alteration in the new edition is the use of the Revised Standard Version as a basis for the commentary in place of the authorized Version. Some changes in format also make the volume easier to read. The commentary proper is introduced by twelve concise yet adequate general articles on such subjects as the authority of Scripture, revelation and inspiration, Old Testament theology, the history of Israel, the four-fold gospel, and the Pauline epistles. More than half of the twelve articles are new; the rest have been entirely revised. In addition to the commentary proper, a number of sketch maps and chronological tables help to illustrate the text.

The point of view throughout this up-to-date treatment of the text is evangelical. It is characterized by an unqualified belief in the divine inspiration of the Bible and in its essential historical trustworthiness. If the reader finds that some particular problem verse receives scant attention, he will remember that omissions are inevitable in a single volume commentary on the whole Bible. This revision comes widely acclaimed by evangelical scholars. Serious students of the Word will be grateful for its appearance.

James D. Robertson

*Outline of Christian Belief*, by Charles S. Duthie. Nashville: Abingdon, 1968. 114 pages. \$2.75.

Charles Duthie, principal of the Congregation college in London, England, has given us a book intended to be exploratory and positive, and designed both for laity and clergy. This little volume may in fact be too exploratory for some, but there is something of beauty in the attempt. While it is positive, it is not positive enough, and one gets the feeling there needs to be a more wholehearted surrender to truth.

Yet there is a fine biblical character to the thought of the author, and an attempt to relate truth to life. There is an effort here to help intelligent, struggling layman find a living faith. Isolated statements—even sections—are pungent and very meaningful; often a crisp and neat style adds to the power of the written presentation. The simple first, second, third pattern, characteristic of Principal Duthie's earlier and highly prized book, also adds to the value of the present volume. Dr. Duthie shows his knowledge of contemporary thought and, in turn, helps us grasp its meaning. Christian Doctrine is the field of his expertise—he has taught it for years in theological colleges—and his firm belief in God, the Scriptures, and Gospel thought is contagious.

Donald E. Demaray

*The Power to Bless*, by Myron C. Madden. Nashville: Abingdon, 1970. 159 pages, \$3.50.

This book which relates dynamic psychology to Christian theology, is dedicated to "five wonderful children who have been a dynamic laboratory in living." The author, a native of Louisiana, is a graduate of Louisiana State University and Southern Baptist Theological Seminary. Since 1960 he has been director of the department of pastoral care, Southern Baptist Hospital, New Orleans. He also serves as director of the Institute of Religion and Health of Louisiana, Inc., which trains ministers in counseling. Previously he served as pastor of St. Charles Avenue Baptist Church in New Orleans and as chaplain of Kentucky State Hospital.

Through illustration and case material the author seeks to increase our understanding of the major factors in personality development and to show how to overcome some of the deeply charged negative forces—what he calls "curse." He discusses such enemies to growth as anxiety and guilt, grief, and a sense of emptiness.

The only effective counteraction to the "curse" in "blessing." Mere human solutions to personal predicaments often intensify the sense of



“curse.” The Gospel solution is the real “power to bless.” The Christian counselor must be able to speak with assurance of God’s loving acceptance and forgiveness, and thus reach the depths of repressed sins buried deeply in the childhood past. Only through this process can we be delivered from “curse” to “blessing.” In a very real sense all are called to be “agents of healing” to their brothers.

This volume in a clear and forceful manner enforces the truth of the “curse” of negative emotions and repressed sins, the imperative of self-acceptance, the sole adequacy of the Gospel of Jesus Christ, and the spiritual therapy of “blessing” in the process of Christian maturity.

Frank Bateman Stanger

*All One Body We*, by John H. Kromminga. Grand Rapids: Eerdmans, 1970. 227 pages. \$3.95 (paperback).

John Kromminga is president of Calvin Theological Seminary, Grand Rapids, Michigan. This is a timely volume in two respects. The first reason is the nature of the topic treated—the doctrine of the church. In a way quite unique, there is contemporary interest in ecclesiology. “Conservatives” and “progressives” alike are taking a new look at the church. This is perhaps the most balanced study since Newbiggin’s *The Household of God*, first published in 1953, and is especially valuable as a study of WCC approaches to various ecclesiologies.

A second reason this volume is timely is that it represents a constructive consideration of the conciliar ecumenical movement from the standpoint of a “conservative evangelical.” The author is bothered about the right things! He does not engage in *ad hominem* arguments nor does he make “straw men” of serious ecumenical endeavors. While he does not always agree with the conclusions of individual members of the WCC, he is at one with the movement in seeking constructive answers to pressing ecumenical problems.

This volume is one of the best yet to come out of the repeated invitations of the WCC to evangelicals to share their viewpoints, both within and outside of the Council’s structures. To council members, the author raises the question of too easy a relationship with radical theology. To evangelical non-members of WCC he asks, “Have the conservative Churches, by a negative answer to the question of council membership, discharged their responsibility to their fellow Christian?” (p. 209)

Kenneth Cain Kinghorn

*The New English Bible, with Apocrypha* by Donald Ebor, (Committee Chairman). Oxford and Cambridge University Presses, 1970. 1777 pages. \$9.95.

The long waited appearance of the complete New English Bible is being greeted with mixed reaction by reviewers, most of whom express appreciation. French readers of a Paris newspaper review learned that in this Bible, Adam and Eve were not persons but rather personifications of humanity. (However, after Gen. 3:20, the first pair are indicated as having personal names.) Cyrus Gordon, in *Christianity Today* noted that the translation would have greatly benefited if its general Old Testament editor had been more aware of the cultural homogeneity of the Middle East in Bible times. The rather extended and appreciative review in *Time* magazine calls attention to the literary excellence of translation, especially in dealing with the Book of Job.

The stated purpose of the translation, which is sponsored by the major denominations and Bible Societies of the British Isles, is to entice an indifferent public to read the Scriptures. To this end they have not felt bound by precedent in the Tyndale-King James-Revised Version tradition; they seek to present Biblical language in contemporary idiom. Thus it is not a word-for-word translation but rather an idiomatic one. For the general reader this is a decided advantage; for the serious Bible student it has certain disadvantages. Disadvantage appears, for example, when the same Hebrew term is translated in several different ways, thus obscuring the literary phenomena of the original. As was the case with the RSV, the translation of the Old Testament is likely to receive more criticism than that of the New Testament, which has already been in use. The translators have felt free to rearrange verses into what seemed to them a more logical sequence; the advantage is to make for smoother reading; the disadvantage is that often there is no textual evidence to sustain it. For example, the editors felt that Job 31:1 should follow verse 5. Textual rearrangement occurs in Job 31:1, 27, 38:39; I Sam. 24:4-7; Amos 5:7; Ps. 81:16; and in many other places. In numerous instances, the translators substituted "probable readings" for the Hebrew original. Examples of numerous changes include, "a high god" instead of "the Most High" (Ps. 82:6). Several passages would appear to have no justification in the Hebrew, nor precedents in the versions, such as, "As she sat on the ass, she broke wind, and Caleb said, "What did you mean by that?" (Judges 1:14). In some cases this version seems not to clarify but to confuse the meaning. Were there ever "buffaloes" in the land of Canaan (Amos 5:22)? Occasional archaic terms are used in a version which is supposed to avoid obsolete phraseology, e.g., "strumpet" (Amos 7:17); "wench" (Judges 5:30); "play the wanton" (Hos. 3:3). In places capitalization of names for the Deity are avoided as "holy spirit" (Ps. 51:11; Isa. 63:10, 11; Judith 16:14; Wisdom 1:5,7), "god" (Ex. 34:6; Nahum 1:2; Jonah 4:2).

At times this version achieves greater vigor, "color," and clarity. Thus, as a result of Jael's activity her guest's "brains oozed out, his limbs twitched, and he died" (Judges 4:21). "Reason together" becomes "argue it out" (Isa. 1:18).

It is too early to give an overall evaluation. Suffice it to say that the merits of this volume exceed its demerits.

George Allen Turner

*Critical Quests of Jesus*, by Charles C. Anderson. Grand Rapids: Eerdmans, 1969. 208 pages.

The author, chairman of the Division of Religion and Philosophy at Ottawa University in Kansas, has sought in this succinct volume to make available a readable introduction to what has become in our century the most persistent problem in New Testament criticism—namely, a search for an understanding of the course of Jesus' life.

Although the book is divided into eight chapters, one is able to discern two larger divisions: (1) the period up to and including Schweitzer, in which the author shows heavy dependence on Schweitzer's singular discussion; (2) the period subsequent to Schweitzer, which has been dominated by the contributions of Rudolf Bultmann. The first three chapters are by now familiar material, relating the work of the nineteenth century and discussing several typical liberal "lives" of Jesus (Harnack, Klausner, Case, Mackinnon, Goguel). Here also is given an introduction to the Religionsgeschichtliche Schule, especially the work of Wilhelm Bousset. In a transitional chapter Anderson shows how the work of three men (Wrede, Schweitzer, Kähler) brought an end to this era, and set the stage for Form Criticism, out of which was to come the voluminous work of Bultmann. One entire chapter is given to Bultmann, followed by chapters on critics to his right and left. A final chapter brings the reader to the criticism of those within the circle of Bultmann and also to what has come to be known as the "new quest." Here the work of such familiar men as Robinson, Käsemann, Fuchs and Ebeling are surveyed.

An initial reading brings a grateful response that something of this type is now made available in relatively simple form for the novice. The book will meet a very real need. Its value is enhanced by the fact that the author refuses to project his own views and criticisms into the text. (This he hopes to do in a subsequent volume.) At the same time certain features raise uncomfortable questions. The book reveals a marked dependence on secondary sources. Schweitzer is cited throughout, especially in the early chapters. Furthermore, the author seems not to have referred directly to

anything not available in English. When one considers the rapid proliferation of literature on this subject in other languages, it would seem that the author did not have available numerous key essays and criticisms of prominent writers on the problem. Again it is noted that the material is confined almost entirely to German scholarship after the manner of Schweitzer's own book. No mention is made, for example, of the work of Harald Riesenfeld or B. Gerhardsson, who have sought to counter some of the negative results of Bultmannian research. Since much is being done in gospel criticism to get scholarship off its "Bultmann kick," surely some reference ought to have been made to the fact. Hopefully this will be presented in the projected second work of the author.

The author puts to each of the critical schools the following six questions: (1) Is it possible to write a biography of Jesus? (2) What is the place of miracles in the life of Jesus? (3) How should the resurrection of Jesus be interpreted; literally or in some other way? (4) What is the nature and place of mythology in the New Testament? (5) What is the historical value of John as compared with the synoptics? (6) What is the central significance of Jesus? This reviewer suspects that at times these questions force a rather stilted approach to the subject matter. For many of the writers discussed, some of these questions are entirely apart from their frame of reference. The answers are obvious. The author's *schema* calls forth on more than one occasion several pages of reading that are at times less than relevant.

Whatever its limitations this reviewer commends the author for making available a highly readable book on a very difficult and involved subject. Along with other surveys by men like Zahrnt, Braaten, and H. Anderson, this volume should serve those who are being introduced to the different fields of biblical criticism.

Robert W. Lyon

*Interpreting the Prophetic Tradition*, edited by Harry M. Orlinsky. New York: Ktav Publishing House, 1969. 343 pages. \$10.00.

This volume is one of "The Library of Biblical Studies" series, edited by Harry Orlinsky. These twelve lectures were delivered at Hebrew Union College under the auspices of the Samuel H. Goldenson Lectureship, established for the purpose of considering some aspect of prophetic Judaism.

The first lecture, by Sheldon Blank, "Of a Truth the Lord Hath Sent Me," deals with the question of the source of the prophet's authority. Primarily considering Jeremiah (he later published *Jeremiah: Man and Prophet*), he lists six arguments, the strongest of which, he asserts, is the simple affirmation of the prophet's own religious experience.

Abraham Cronback's lecture, "The Prophets: Our Concurrence and Dissent," seems anemic for an evangelical. The specific prophetic ideas rejected are divine retribution, denunciation, anti-ritualism and prognostication. Cronbach dismisses supernatural prediction while recognizing the modern day prognostications of astronomers, physicians, sociologists, etc., as apparently valid; for "those prognostications rest upon a scientific basis."

The minister will be challenged by such lectures as Rabbi Magnin's "The Voice of Prophecy in This Satellite Age," Olan's "The Stone Which the Builders Rejected," and Feuer's "Prophetic Religion in an Age of Revolution." Here sermon ideas abound, though the Christian will not agree with everything that is said.

More scholarly interests will be served by W.F. Albright's lecture "Samuel and the Beginnings of the Prophetic Movement" in which the thesis that Samuel was the first great reformer after Moses is developed. Albright contends that the beginnings of the prophetic movement are to be found in Samuel's diminution of the priest's role and in his turning to the prophetic bands to replace the Shilonic system. Other scholarly concerns are J. Philip Hyatt's lecture on "The Prophetic Criticism of Israelitish Worship," the editor's lecture on "The So-Called 'Suffering Servant' in Isaiah 53," Roland de Vaux's "Jerusalem and the Prophets" and Lou Silberman's "Prophets and Philosophers: The Scandal of Prophecy." This volume is to be highly recommended for ministers.

William B. Coker

*The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters*, by Samuel R. Driver and Adolf Neubauer. New York: Ktav Publishing House, 1969. Vol. I: Texts; xxiv and 572 pages. Vol. II; Translations; 38, lxxvi and 574 pages. \$22.50 for the set.

This two-volume set is a reissue in the series "The Library of Biblical Studies" of a work originally published in 1876 and 1877. At that time Tractarian Edward B. Pusey, who wrote an introduction to the second volume, sponsored the publication of texts representing the history of Jewish exegesis of the fifty-third chapter of Isaiah. The texts, collected by Adolf Neubauer, a Jew, range from the Septuagint to the commentary of Luzzatte in 1867 and are presented in the original Greek, Rabbinic Hebrew, Arabic, Latin, French and Spanish. The translations are by the Christian Old Testament scholar S. R. Driver, assisted by Neubauer. This new edition contains an interpretative Prolegomenon by Raphael Loewe.

The original publication was prompted by Pusey's concern to show that no valid objections could be raised against the traditional Christian Messianic interpretation of the fifty-third chapter of Isaiah. The work is, of course, still relevant for such study, but its appearance will be especially welcome in view of the extensive recent discussion about the meaning of the "Suffering Servant" in Isaiah. It will also prove to be a useful source for the growing study of the history of exegesis. For such it would be most helpful to have a comparable collection of Christian texts. One could wish further that the pre-Christian history of interpretation were more fully documented. Meanwhile, this collection will continue to be invaluable to specialists working in any of these areas.

Donald W. Dayton

*The Archaeology of the New Testament*, by E. M. Blaiklock. Grand Rapids: Zondervan, 1970. 188 pages. \$4.95.

This volume by the author of the *Zondervan Pictorial Bible Atlas* is written for the non-archaeologist. The author draws upon the debris which provides clues about the New Testament age (such as papyrus remains, tombs, inscriptions, and ancient coins) to defend the authenticity of the New Testament record. Archaeological details, like the rediscovery of the ancient frontier of Lycaonia which, as Luke maintained, lay between Iconium and Lystra (pp. 94-95) support the accuracy of the historical books. Remains, like the *Rylands Grk 457* papyrus dating from the early second century A.D., push actual evidence for the early writing of the fourth gospel back almost to the traditional time of writing—one of the truly remarkable archaeological vindications of tradition. Literary remains from New Testament times serve to return an aura of authenticity to the parables of Christ and to the epistolary writings. The common remains of every day life—business accounts, bits of clothing, garbage—also point to the authenticity of the Biblical portrait of life in the first century.

*The Archaeology of the New Testament* has twelve chapters of pictures and script in popular style. Chapter titles include "The Papyri of Egypt," "Archaeology and the Nativity," "Archaeology and the Death of Christ", "Archaeology and the Acts of the Apostles," "Archaeology and the Early Church," and "Archaeology and the Fate of Palestine."

The thesis of the book is represented by these excerpts from the author's preface:

It was the mood of the nineteenth century to question and distrust tradition. It has been the experience of the twentieth

century that tradition, even when embedded in myth and legend, must be handled with care and circumspection.

In more than one sphere it has been shown that what the past said about itself was in the main more likely to contain truth than falsehood . . . .

Striking vindications of biblical historiography have taught historians to respect the authority of both Old Testament and New, and to admire the accuracy, the deep concern for truth, and the inspired historical insight of the varied writers who gave the Bible its books of history.

On the whole the thesis seems sound and is well documented. But perhaps it is too well proved. Written for a popular audience, it would not have been well to include too much contradictory evidence. But, by weighting his materials in the direction of his thesis (for instance, by speaking of the work of Garstang at Jericho while ignoring that of Miss Kenyon) Blaiklock once or twice seems to suggest that tradition is categorically vindicated by archaeology—an implication patently false.

On the whole, *The Archaeology of the New Testament* is interesting reading. It is to be recommended for pastors and laymen alike—for all, that is, whose interests in archaeology are new, casual, or generally unscholarly and unscientific.

Anthony Casurella, Jr.

*The English Bible*, by F. F. Bruce, New York: Oxford University Press, 1970. 263 pages. \$6.95.

The Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester first published this description of the history of the English Bible in 1961, and a new and revised edition has come out in 1970, the revision occasioned by the publication of the *New English Bible*. In this very readable volume Professor Bruce traces the dramatic history of the English version from its beginning. Not only are the major contributions of men like Tyndale and Coverdale presented, but practically all of the lesser contributions and contributors are noted. A very effective feature of this volume is the inclusion of excerpts judiciously chosen from the ancient versions.

Although translations of the Bible have often been a source of controversy, author Bruce takes a rather irenic view of practically all these versions. He is content to describe them with a minimum of personal evaluation. He notes, as any historian would, the controversy which has greeted each of the major translations, including the Authorized Version.

One gets the impression that the author did not content himself with a survey of secondary sources but that he read the versions which he is describing and sometimes evaluating. After quoting a prophecy that the Revised Standard Version would be short-lived, Bruce notes approvingly that its popularity seems to be increasing and credits this with perhaps being the best English version available. He is very appreciative also of the New English Bible, both in the Old and New Testament versions. He notes that the Old Testament has received more severe criticism than the New Testament. The strongpoints of the New English Bible are noted, but this is interspersed with criticisms of what the author regards as its deficiencies, among them the habit of transposing verses and of making all too many emendations. His evaluation of the Berkeley Bible and the Amplified Bible is cautious, but he praises the Jerusalem Bible. The chief value of the present volume, however, lies not in the author's evaluations of the different versions, but in his description of them and of the times which produced them. The biographical sketches of translators are both informative and interesting. While specialists will find more detailed information in other histories, this book serves the general public well, combining as it does perspective with interesting details.

George A. Turner

*Christianity in the Holy Land: Past and Present*, by Saul P. Colbi. Tel Aviv, Israel: Am Hassefer, 1969. 272 pages. \$6.00.

In 1959, while serving as the first field director of the American Institute of Holy Land Studies in Jerusalem, this reviewer had occasion to become well acquainted with the author of this book. Dr. Colbi has been in charge of Christian Affairs in the Ministry of Religious Affairs in the Government of Israel since 1948 and knows his subject well. A man of deep understanding of Christian movements in Palestine, Dr. Colbi has always been sympathetic toward Protestant educational institutions in Israel.

The first chapter of the book covers the first three centuries of Christianity in Palestine. The less than five pages assigned to this period seems sketchy, yet it is perceptive. In chapters two through five, more space is given to each of the Byzantine, the Arab Conquest, the Crusader and the Mamluk periods. Each page carries information not commonly found in church histories produced by Western church historians. And this is one of the great values of the book. American Christians will probably be disturbed to discover that the Crusades were far from being filled with glory and decency. Yet the situations which faced the Christians in Palestine under the Arabs are discussed with sympathy and understanding.



The sixth chapter, "The Ottoman Period," describes the wide variety of Christian subdivisions of the Eastern Orthodox wing of the church. Probably most Christians have never heard that such Christian groups have existed for centuries and still exist in Palestine. This is a highly informative chapter. Chapters seven through ten deal with the church under the British Mandate, the state of Israel, the Jordanian government, and the period following the June 1967 war.

Chapter eleven discusses current problems relating to the Holy Places; the next chapter describes the Christian Holy Days in the Holy Land. Chapter thirteen deals with the question of Jerusalem and the Holy Places in terms of the policies of the Government of Israel and the next chapter presents a badly needed statistical report on the Christian population in the Holy Land. The last chapter has a brief survey of efforts among Christians in Palestine to get together in order to talk and to carry out common projects.

An important addendum to the book is a set of five listings: the names of all church dignitaries in Palestine, the location of all Holy Places, a calendar of holidays, and the several Christmas and Easter ceremonies observed by Christians in Palestine. An excellent bibliography and fine group of photographs in black and white conclude the volume.

G. Herbert Livingston

*The Organization of the United Methodist Church*, by Jack M. Tuell. Nashville: Abdingdon Press, 1970. 190 pages. \$2.95 (paperback).

The author, pastor of First United Methodist Church, Vancouver, Washington, believes (*a la* Marshall McLuhan) that church structures are not merely neutral means for carrying the mission of the church. Rather, the structures themselves exert a powerful influence on the nature of mission.

In this book Pastor Tuell updates the standard work in this area, *viz.*, Nolan B. Harmon's *The Organization of the Methodist Church*. The present volume does not attempt a discussion of historical backgrounds, a vital part of Bishop Harmon's work. The language is plain and the purpose is practical. This is "a gathering into one book . . . the agreements United Methodists have made in order to be a servant community serving men in Christ's name."

New structures for the church have arisen out of the Dallas conference, and this concise volume will serve as an excellent commentary on the new *Discipline*. Moreover, in these days when the institutional church is under severe attacks—some even suggesting that it be destroyed—this vol-

ume will help even radicals to understand better what it is that they want torn down. All churchmen need to read this book in order to understand better the nature of the "new church for the new day."

Kenneth Cain Kinghorn

*Holy Book and Holy Tradition*, by F. F. Bruce and E. G. Rupp (editors). Grand Rapids: Eerdmans, 1968, vm, 244 pages. \$5.95.

This volume comprises a series of addresses originally given in 1966 at the University of Manchester as part of a colloquium convened to consider the interplay of sacred writing, oral tradition and religious art from the earliest times to our own. The presentations cover the whole range of religious experience in the major religions of the world as well as the varied traditions within the history of the Christian Church.

The opening essay, "The Holy Book, The Holy Tradition and the Holy Ikon," by S. G. F. Brandon, sets the tone and opens up the subject that is discussed by the other writers. Topics include "Religious Tradition and Sacred Books in Ancient Egypt" (C. J. Bleeker), "Oral Torah and Written Records" (Jacob Weingreen), "Scripture and Tradition in the New Testament" (F. F. Bruce), "The Ancient Church and Rabbinical Tradition" (Marcel Simon), "Scripture, Tradition and Sacrament in the Middle Ages" (Berndt Moeller), "Scripture and Tradition in Catholic Theology" (Maurice Bevenot), and "Scripture and Tradition in Orthodox Theology" (H. Cunliffe-Jones).

The book, which shows surprising homogeneity, reflects contemporary concern for self-examination within the different branches of Christendom. To illustrate the kind of material contained in this volume and the nature of the dividends to be gained, reference is here made to two of the essays. Professor Weingreen in his essay, suggests that too often we identify some forms of tradition as "rabbinic" when in reality "not only in character but also in origin, [they] are, in fact, to be detected, in rudimentary forms, in the Pentateuch and in the other books of the Old Testament." (p. 54). In the same essay, the author calls for a redefining of the adjective "oral" in oral tradition as "referring only to its circulation and transmission and not as a means of preservation" (p. 67). Evidence indicates the Oral Torah was written down and, therefore, not dependent on memory. The expressions "oral Tradition" and "Oral Torah" were intended to express the subservience to Scripture and the derivative nature of this material. Such insight, it goes without saying, could be very suggestive in the modern quest to get behind the synoptic material to the period of *oral* tradition.

In another stimulating essay, F. F. Bruce notes the contrasting traditions of interpretation of the same text between Judaism, the Qumran Community and Christianity, and offers the only available conclusion, namely, "that the main lines of this [Christian] tradition were laid down by Jesus himself" (p. 80). Bruce also has words that ought to speak to Wesleyans, Calvinists and Dispensationalists, not to mention conservatives and liberals, affecting a form of humility and caution not always evident. He writes, "Quite apart from the differences between the Septuagint and Masoretic texts, Jews and Christians could no longer be said to read the same scriptures in a material sense, in view of the divergent 'traditions' by which each understood them. The accepted Christian tradition became more sharply anti-Judaic, and the Jewish tradition in turn became increasingly careful to exclude those renderings or interpretations, previously quite acceptable, which now proved to lend themselves all too readily to Christian use" (p. 86).

Such is the stuff to be mined from this good book.

R. W. Lyon

*The Book of Isaiah, the English Text, with Introduction, Exposition and Notes* (Vol. II, Chapters 19-39), by Edward J. Young, Grand Rapids: Eerdmans, 1969. 604 pages. \$9.95.

This posthumous publication is the second of a three volume commentary on the book of Isaiah, which was fortunately completed before the death some two years ago of the author, the distinguished conservative Old Testament scholar, Edward J. Young, of Westminster Theological Seminary. Dr. Young was also the editor of the series ("The New International Commentary of the Old Testament") in which this commentary was the first to appear. The editorship of the series has been assumed by R. K. Harrison, of Wycliffe College, University of Toronto. The final volume of Dr. Young's work is scheduled to be published by Eerdmans in the fall of 1970.

The first volume of this set was reviewed over four years ago by Dr. George A. Turner in the *Seminarian* XX (June, 1966), pp. 91-2. Readers should refer to that review. The description there continues to be true for this volume. It is a work of great erudition and careful scholarship—though for the most part the scholarly apparatus is relegated to the footnotes. Dr. Young aimed primarily for an audience of preachers and Sunday School teachers. The commentary reflects both the strongly Reformed theological stance of the author and also his strictly conservative position on critical questions. It will surely rank as a classic in that tradition.

Critical questions regarding authorship, *etc.* are treated in detached notes scattered throughout the text and included in three major appendices. Dr. Young's discussion of the literary unity of the book will apparently appear in the third volume. The volume concludes with a nine-page bibliography and three indices. Several minor errors were noted. Most amusing perhaps is the attribution in the index of several studies on fine points of Hebrew grammar to theologian Karl Barth rather than to Hebraist Jakeb Barth.

Donald W. Dayton

*Religion in Communist China*, by Richard C. Bush, Jr. Nashville: Abingdon Press, 1970. 432 pages. \$9.50.

The Constitution of the People's Republic of China declares, "Citizens of China enjoy freedom of religious belief . . ." (Note: *belief*, not practice.) The author, however, shows that this is but meaningless rhetoric. Dr. Bush, professor of Religion and Philosophy at Tunghai University in Taiwan, demonstrates in this comprehensive study that the major religions of China have been either suppressed or exploited for the benefit of the Communist regime. He carefully documents the story of the Chinese government's virtual obliteration of Roman Catholicism and Protestantism and describes also how Confucianism, Islamism, Taoism and Buddhism suffered similar fates. Religious shrines and temples have either been destroyed or converted to secular uses.

Although the author does not develop the thesis, he maintains that "one does not grasp the significance of communism, particularly in China, if one does not recognize its religious character" (p. 424). The picture painted is dismal. One can only hope that the winds of the Spirit may in time blow new life into the withered forms of the Christian faith which may yet remain in China.

Kenneth Cain Kinghorn

*The Psalms*, by Moses Bottenweiser. New York: Ktav Publishing House, 1969. 911 pages. \$8.95.

Ktav has rendered additional service by making available again the important translation and commentary on the Psalms by a former profes-

sor at Hebrew Union College, Cincinnati. This is part of the *Library of Biblical Studies*, edited by Harry M. Orlinsky. This reprint has made possible a very helpful "prolegomenon" by M. Sarna, Brandeis University. Bittenweiser (1862-1939), educated in Germany, was committed to the historical-critical disciplines of the school of Welhausen. As an exponent of the Graf-Welhausen school of Higher Criticism, he was thoroughly committed to the theory that Israel's religious thought slowly evolved during the course of the centuries. He was also convinced that the biblical historian could date virtually all of the Psalms by linguistic and historical criteria. In these respects he was like most of his older contemporaries, especially those influenced by German scholarship. He had little enthusiasm for the form-critical procedures of Gunkel and even less for the "myth and ritual" school of his younger Norwegian contemporary, Sigmund Mowinckel. He was almost contemptuous of the latter.

During the course of his commentary, Bittenweiser displays not only an intimate acquaintance with the Psalter itself but also a penetrating grasp of his contemporaries' views, often disagreeing with them. He was convinced that by the second century B.C. Hebrew ceased to be a living language. This conviction led him to reject views which said that some of the Psalms were Maccabean in origin. Like other historical critics, he was quick to rearrange the Psalms according to his own views. All of them he arranges in three groups: pre-exilic, exilic, and post-exilic. The earliest Psalms, he asserts, from the time of Joshua; other Psalms, from the time of Deborah; but most of them he believes to be exilic. He is especially impressed with the importance of the Persian Period and calls attention to the threat to Jerusalem in the year 344 B.C., when Artaxerxes III attacked Judea. He also finds Psalms dating from the passage of Alexander the Great down the Palestinian coast, in 333 B.C.

Bittenweiser often makes use of circular reasoning in methodology. For example, he undertakes to date a Psalm after ascertaining the historical event to which it harmonizes; but before he finishes he is using the Psalm to date the event (e.g. p. 668). The chief value of Bittenweiser's work is linguistic; his thorough knowledge of the Hebrew often elucidates difficult passages. Also commendable is his profound appreciation of the spiritual values of the Psalter. He is appreciative of the contribution of the Hebrew prophets with their summons to a spiritual religion which demands a high morality. It is characteristic of him to reach beyond historical backgrounds and the literary structures to the enduring spiritual values of the Psalms.

The value of this work is much enhanced by Professor Sarna's discriminating introduction, which presents a helpful historical perspective of the various schools of Psalm criticism as set forth by such men as Welhausen, Gunkel, and Mowinckel. In addition he shows the significance of the Ugaritic literature and the Psalms, recently recovered from the Qumran and Masada areas. This introduction enables the reader to use Bittenwei-

ser's comments with discrimination. It preserves for us the enduring values of Bultmann's work and at the same time points out the limitations imposed upon the author by his times and his training. The volume deserves a wide circulation.

George A. Turner

*Karl Barth*, by T. H. L. Parker. Grand Rapids: Eerdmans, 1970. 125 pages. \$4.50.

In this short biography the author, a translator and editor of significant portions of *Church Dogmatics*, traces Barth's disillusionment with liberal theology and his renewed understanding of the Scriptures. The reader will find something of the agony and intense effort which went into the famous *Romerbrief* and the struggles which ultimately produced the monumental *Church Dogmatics*.

The author suggests that Barth's *Anselm: Fides Quaerens Intellectum* may be his greatest book and the exposition of Anselm's method his most significant accomplishment. This thesis may be documented. Barth himself observed in 1931 in the book in question, "In this book on Anselm I am working with a vital key, if not the key to an understanding of that whole process of thought that has impressed me more and more in my *Church Dogmatics* as the only one proper to theology" (*Fid. Quaer. Int.*, p. 11). Parker insists, ". . . if Barth's theology is really to be comprehended, *Fides Quaerens Intellectum* must first be mastered" (p. 70).

A book like this one reminds us, in the days of theological "fadism," that Barth was one of those who believed in the integrity of his discipline, and one who sought to relate his discipline to the issues which were important to his generation. Many books on Barth have been written, but perhaps the value of this new one is that it gives a better historical perspective to Barth as one of the all-time theological giants.

Kenneth Cain Kinghorn

## BOOK BRIEFS

*Young's Literal Translation of the Bible*, by Robert Young. Grand Rapids: Baker Book House, n.d. 765 pages. \$4.95 (paperback).

This is a reprint of Young's "third edition" which first appeared in 1887. The translation is by the author of *Young's Analytical Concordance to the Bible*. This literal translation of the Bible enables the Bible student not familiar with the Greek text to compare a direct translation of the words of the original writers with translations which seek to express the sense of those words in a more contemporary idiom.

*The Ministry of the Word*, by G. Campbell Morgan. Grand Rapids: Baker Book House, 1970. 252 pages. \$2.95.

In this book, another in the series of "Notable Books on Preaching," Dr. Morgan seeks to elucidate the concept of the Christian ministry in the light of the Biblical evidence. This is not a book on method, but one which searches for principles upon which successful method must be based. The book brings into focus the basic responsibility of the preacher—the ministry of the Word. It may well serve as a corrective in our day, when a myriad of ministerial tasks too often obscure this basic calling.

*All the Parables of Jesus*, by Robert L. Cargill. Nashville: Broadman Press, 1970. 127 pages. \$2.95.

These studies on the parables (some of them very brief) are an endeavor to relate to life today the stories told by Christ. The volume is rich in illustrations from everyday experience. The average treatment for each parable is about three and one-half pages.

*More Contemporary Prayers*, edited by Caryl Micklem. Grand Rapids: Eerdmans, 1970. 117 pages. \$3.50.

This volume is a sequel to *Contemporary Prayers for Public Worship*, published in 1967. The prayers in this collection are characterized by the same fresh and meaningful terminology. These prayers in the contemporary idiom, center on fifty-two themes, ranging from those related to the church calendar to those suggested by basic human concerns such as freedom, healing and shelter. The prayers are arranged in two main groups—the first, mostly prayers of adoration and worship; the second, prayers of intercession.

*Balancing the Christian Life*, by Charles Caldwell Ryrie. Chicago: Moody Press, 1969. 191 pages. \$3.95.

Dr. Ryrie attempts a treatment of the varied facets of the spiritual life scripturally and ethically. His aim is thorough analysis and genuine practicality. The book suffers, however, from over analysis, gaps in logic, and stylistic irregularities including wordiness. A book on the subject is much needed. And the author does offer some fresh insight into Biblical truth (e.g. his guidance on how to handle temptation).

*Violence, Reflections from a Christian Perspective*, by Jacques Ellul. New York: Seabury, 1969. 179 pages. \$4.95.

The author's chief concern is the currently fashionable religious defense of revolution. After surveying historically the various approaches of Christians to violence, Ellul examines in depth current statements by Christians condoning violence. He contrasts the dynamics of violence and the clear demands of the Gospel. In a concluding chapter he sets forth what he believes to be the truly distinctive nature of Christian radicalism and the violence of love.

*Religion Without Wrappings*, by David H. C. Read. Grand Rapids: Eerdmans, 1970. 216 pages. \$4.95.

The minister of New York's Madison Avenue Presbyterian Church suggests that Christians frequently obscure the gospel in a "jungle of organizations, officials, programs, and literature." The need is for a *Religion Without Wrappings*. These sermons should not only challenge the faithful; they should in this age of moral chaos and religious indifferentism appeal to the curious.



*The Creative Theology of P. T. Forsyth*, edited by S. T. Mikolaski. Grand Rapids: Eerdmans. 164 pages. \$6.95.

Revival of interest in the writings of P. T. Forsyth is a significant feature of contemporary theology. The Free Church English theologian (1848-1921) is best known for his concern with the theology of the Atonement, and with heart-felt Christian experience in contrast to the formalities of religion. The selections in this volume introduce the reader to Forsyth's major themes. An extensive bibliography of his writings complements the whole.

*The Church from Pentecost to the Present*, by Carl S. Meyer. Chicago: Moody Press, 1969. 336 pages. \$4.95.

This brief one volume history of the church seeks to reveal "the trends, reasons, ideals, and concepts involved in each new movement while systematically outlining the expansion and development of the *ecclesia*." This readable book, however, seems to have attempted too much in the space allotted.

*Apostles of Denial*, by Edmon Charles Gruss. Presbyterian and Reformed Publishing Company, 1970. 324 pages. \$4.50 paper, \$6.50 cloth.

This volume is "an examination and exposé of the history, doctrines, and claims of the Jehovah's Witnesses." Written in a strongly polemic style, it is a veritable omnibus of materials by and about the movement. The Bibliography is extensive. Gruss concludes that the message propagated by this cult is "a message of denial, carried by apostles of denial."

*Can I Forgive God?*, by Leslie Brandt. Saint Louis: Concordia Publishing House, 1970. 78 pages. \$2.50.

This book has to do with the theme of forgiveness. Its author evidences much awareness of the problems and heartaches of life. The brief chapters deal with such questions as "Can I forgive God?" "Can God Forgive me?" "Can I forgive myself?" "Can I forgive others?" "Can I forgive those I love the most?" Here is a book sensitive especially to the pulsating questions of honest Christians.

*A History of Preaching*, by Edwin C. Dargan. Grand Rapids: Baker, 1970. 578 pages plus bibliography and index. \$4.95.

We are fortunate indeed to have this reprint of Dargan's standard work. This first volume (1968) takes us from the Apostolic Fathers to the Reformers (A.D. 70-1572); this volume covers the ground between the close of the Reformation to the end of the nineteenth century (1572-1900). Each book has its own index and bibliography.

Dr. Dargan was Professor of Homiletics at Southern Baptist Theological Seminary, in Louisville, Kentucky, from 1892-1907. He brings to his work a rich content and a careful style. The thoroughness with which he executes his task is invigorating—see for example the breadth of coverage of many countries in the eighteenth century. He does the seventeenth and nineteenth centuries with the same concern for completeness. It remains now for someone to add a third volume on the twentieth century, with its unique preaching history and its stimulating variety of methods.

*Somewhat Less Than God: The Biblical View of Man*, by Leonard Verduin. Grand Rapids: Eerdmans, 1970. 168 pages. \$2.95 (paperback).

Although Christology is of basic importance to the Christian theological enterprise, one's view of man is by no means of minor consequence. The author considers that the study of man is one of life's most relevant themes, for it touches us where we live, and it is at this point that men need the most help. "Man" is looked at from almost every vantage point in this volume, which may be read with profit by laymen and clergy. It speaks about issues of importance to students of sociology, psychology, and anthropology.

*Forty Years with the Silent Billion*, by Frank C. Laubach. Old Tappin: Fleming H. Revell Co., 1970. 501 pages. \$6.50.

This is the story of how thousands of persons have learned to read and write by the Laubach method—"each one teach one." In this volume, one senses the deep concern Dr. Laubach had for the world's poor and underprivileged. One is gripped by the passion of the "Apostles to the Illiterates" and his concern for the tremendous waste of their resources, both spiritual and material. The first eight chapters were originally published in 1943 as *The Silent Billion Speak*. This is an amazing story of an amazing man!





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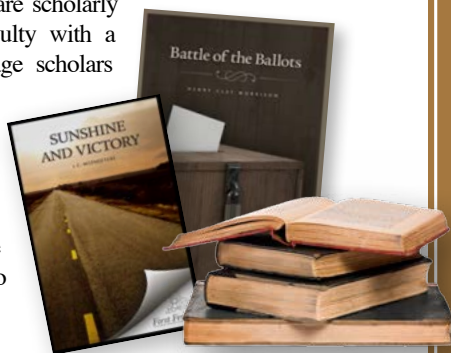
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