BOOK REVIEWS

New Speech Textbook for Preaching

Lionel Crocker*

Speech for Persuasive Preaching, by Ralph L. Lewis. Wilmore, Ky.: Speech Department, Asbury Theological Seminary, 1968. 276 pages. $5.25.

One is impressed with the background of the writer—his vast reading in the field, his knowledge of the Yale Lectures on Preaching, his mastery of classical rhetoric, his intimate acquaintance with theologians.

This book by an author who has done graduate work in the field of speech is written especially for preachers. The combination of a knowledge of the field of speech with the necessities of the pulpit makes the book valuable. The writer brings an unusual competence to his task.

Usually books on speech are secular in their approach, but this one is not. This text is written by a dedicated author who believes that "Speech is a trust from God." The book opens with Part I on The Spirit; Part II, The Speaker; Part III, The Audience; Part IV, The Sermon; Part V, The Setting. Valuable appendixes conclude the book.

The footnotes, several on every page, suggest further reading for the student. The book stimulates the student to know more about the complicated process of communication between the pulpit and the pew.

The title suggests that *persuasion* is the key to the book. To this

* Formerly Professor of Speech at Denison University, currently Visiting Professor of Speech at Indiana University, and a past president of the Speech Association of America.

end there are two valuable chapters on the emotions: "Audience Emotions and Appeals in Church" and "Arousing Emotions From the Pulpit." But the author realizes that persuasion often is prompted by appeals to reason and so he has sections on reasoning and the tests of evidence.

The book is the outgrowth of years of meeting the needs of preachers. Such sections as those on etiquette, the minister's diction, and grammar indicate that the author teaches the student on the level of usefulness.

Here is a fresh, provocative treatment of the established principles of speech for the man in the pulpit.

The Empty Pulpit, by Clyde Reid. New York: Harper and Row, 1967. 112 pages. $3.50.

The thesis of this disturbing book is that most sermons don't communicate. This means that change is essential; but, says Clyde Reid, preachers change slowly. The author attempts to answer the question, *Why* don't sermons communicate today? He offers some penetrating answers, including these: (1) The preacher speaks a foreign language. (2) With so many sermons to prepare he cannot be creative on every occasion. (3) People can't talk back even though they have questions to ask and contributions to make. (4) There is a lack of reality in preaching. (5) Sermons don't change people very much. (6) What we hear from the pulpit is often dull and uninteresting. (7) Preaching is not courageous because the preacher himself is not willing to take risks he asks of others. (8) Men of the pulpit often speak in glittering generalities rather than in specifics.

After reading the first part of the book, one wonders if its author has any appreciation for preaching. But Dr. Reid soon comes to the defense of preaching. He does insist on changing, limiting, and restricting it. He argues that the new day in which we live demands radical change. This "new day" is made clear by such factors as the following: (1) The new authority structure necessitates a new communication structure. (2) The minister is no longer the most significant man in his community. The engineer, atomic scientist, and psychiatrist enjoy higher status levels. (3) A host of professionals carry out functions formerly assumed by the minister. Thus the pastor must recognize that with the possible exception of divinity others may be better informed on subjects formerly regarded as part of his province. (4) Church gatherings constitute only one of many meetings

in the community. (5) Authority has shifted from the single man to the team. No longer will industry or the church tolerate one head, hence the contemporary phrase "participative authority structure." The church member is increasingly restless with his role as a silent listener. Really this is good, says Dr. Reid, because at last the minister has a chance for help! It may be possible to develop a group of supporting people. (6) Television is the chief factor in determining the new communication structure. We perceive with the whole sensory mechanism, not just part of it. "A new mode of human consciousness is alive," a new type of mind.

People are wearied of mere words. We must use more ways to communicate and vary those we do use. Actually, says Clyde Reid, doing is better than talking. Becoming involved is the best way to communicate.

Until about 1950 communication was thought of essentially as a one-way process. Now it is increasingly thought of as dialogue. In this regard, Dr. Reid summarizes the researches of Kurt Lewin (p. 65) and Martin Buber (pp. 66, 76).

His treatment of levels of communication is fascinating. There are the levels of transmission, contact, feedback, comprehension, acceptance, internalization, and action. It is one thing to produce a sermon masterpiece on paper, but that does not prove it communicates. There must be some evidence that the sermon is *heard* and *acted out.* Reid discusses what he calls communication integrity. This he defines as deeds matching words. He finds the ministry guilty of dishonesty at this point.

People may react to preaching by sitting on the back row or refusing to attend church at all. Indifference and low giving may also be expressions of hostility.

Chapter 5 deals with the assumption that mass communication reinforces already existing attitudes. It may, Reid admits, modify attitudes on matters not yet settled. However, if the aim of a sermon is to change an attitude or to influence in a direction not desired by the people, its effect will probably be slight. All this is evidence of the "monological illusion." We kid ourselves into believing that one-way talk communicates. Such belief is peculiar to the oratorical concept of the western world, but opposed to the dialogical method of the Early Church (one reason the Early Church was powerful). Small prayer groups work because two-way conversation is possible, and monological talk not very possible. People lose interest when they cannot talk back. In the preaching situation we are presenting more content than our people can absorb (compare the research findings of Reuel Howe). This is why Trueblood says, "People are sermon-hardened; they've heard too much." People will listen, Reid admits, when the preacher speaks from the depths of his own religious experience.

Donald E. Demaray

The New Testament from 26 Translations, Curtis Vaughan, Th.D., General Editor. Grand Rapids: Zondervan, 1967. 1237 pages. $12.50.

The aim of this work is to combine in one volume the King James text together with significant variations from 25 later translations, among them ASV, RSV, NEB, Goodspeed, Moffatt, J.B. Phillips, Weymouth, Ronald Knox and Alford. This multi-version offers a concise commentary on the New Testament through a presentation of the various translations. It is pointed out that the translators sometimes differ sharply in their renderings of the same passage. This frequently signifies a difference of opinion in their understanding of the meaning of the original text. Again, the difference may be accounted for by the fact that the translators were not rendering the same original text. For instance, Ronald Knox's version is based on the Latin Vulgate, and George N. Lamsa translates the Aramaic text. The other versions are based on the Greek text, the Greek manuscripts themselves showing, at times, significant variations.

In providing a ready means of checking subtle variations in meaning, the volume should prove a boon to ministers, Sunday school teachers, and other students of the New Testament.

James D. Robertson

The Son of Man in Myth and History, by Frederick Houk Borsch. Philadelphia: Westminster, 1967. 431 pages. $8.50.

The problem of the "son of man" continues to call forth a steady stream of significant literature. In recent years a number of substantial monographs have appeared so that by now the issues are clear and the alternative solutions well presented.

This present volume by the assistant professor of New Testament Literature and Language at Seabury-Western Theological Seminary is one of the more ambitious undertakings in that it seeks to relate to the whole body of literature that still survives from the near-eastern milieu of the biblical period.

Dr. Borsch believes that attempts to explain Jesus' use of the title on the basis of the Old Testament do not consider all the evidence. "It is still preferable, however, to speak in terms of sources rather than a source, for we have seen that, despite the many common features and very probable cross-influence, there are many variations in the conception" (p. 132). He demonstrates that throughout the near-eastern world there was an

abundance of references, images and concepts that spoke of a primal man who was to be pivotal in human history. Often identified with baptizing sectarian movements, the concept was well accepted by people, though frequently with cultic interpretations. But it was the broad, almost universal acceptance of the idea that made it so serviceable to Jesus. More than two hundred pages of the book are involved in a detailed consideration of the material in what is certainly one of the most complete treatments of the relevant material. The author sums up his hypothesis in the following words:

> We hold that there are now many good reasons for believing that there were extant during the first century A.D. and probably for some time earlier a number of Jewish-oriented sects which practised forms of baptism as an ordination-coronation rite and which were likely open to at least a measure of foreign (or simply indigenous but non-Jewish) influences . . . . It is also our contention that for a number of these groups, and often in connection with their baptismal rites, speculation about or belief in the Man (in one or more of his guises) had a significant role to play.

After this rather compendius part of the study, the author turns to the biblical data. Here he plows ground that has been rather thoroughly worked by others before him. Here the presentation is frequently suggestive, though one has the feeling he has heard it before. (Perhaps this is inevitable!)

This reviewer has one major criticism of the book. Does Dr. Borsch really come to grips with the problems which he himself recognizes are raised by his presentation? To speak of "simple" solutions (p. 228) is—to use his own word—clever. We cite, for example, his explanation as to why "Son of Man" was dropped so quickly by the Early Church:

> Our answer lies in the awareness that the baptizing sectarian movement existed on the fringes of the mainstream of Judaism, and, apparently, the *northern* and *eastern* fringes at that. The church took many of its first real roots in Jerusalem, while the New Testament itself is almost exclusively a record of the *western* thought of the Christian communities. Separated both geographically and in terms of thought patterns from the Jordanian and upper Palestinian *milieu* of this movement, the church not only lost the terms for reference which made the Son of Man a particularly meaningful designation, but it was forced to find more convenient and useful categories in which to

express its faith and Christology (p. 232 f.).

On the other hand, we cannot but speak commendably of this enterprise as a whole. The author writes well. The book is well ordered and free from a contentious spirit. It will be useful as a basic source for the non-biblical material and the thought-world of the period in question.

The publishers are to be commended for their part in producing an attractive volume, especially at this price in a day of spiralling costs.

Robert W. Lyon

Early Low-German Bibles, by Kenneth A. Strand. Grand Rapids: Eerdmans, 1967. 48 pages. $4.00.

As the subtitle indicates, this folio volume contains "The Story of Four Pre-Lutheran Editions" of the Bible. The author, Associate Professor of Church History at Andrews University in Michigan, presents here a companion volume to his earlier *German Bibles Before Luther,* a work which surveyed fourteen German Bibles appearing in High German prior to the publication of Martin Luther's "September Testament" of 1522.

Part I of the present work is historical (and in good part technical), and traces the "family tree" of Low-German Bibles, centering in the four: 1. Cologne-LS, 2. Cologne-W.L.G., 3. Lübeck, and 4. Halberstadt. Authorities are quoted for dating and for establishing identity of publishers of these, following which is a careful analysis of their textual sources, artistic features and general format. The center of interest for most readers (apart from the experts) would be Chapter III of Part I, which traces the role played by Low-German Bibles in pre-reformation times. The author develops the thesis that Low German was a language in its own right (and this is being recognized increasingly in Germany today, as professorial chairs in this language are being established in Hamburg and Lübeck) and that these Bibles, while in no way conflicting with Catholic interests, nevertheless played a significant role in the religious ferment which led to the Reformation.

The second part of the volume contains facsimiles of fourteen pages from the four Bibles being treated. These are of interest to all who wish to understand the appeal of vernacular Bibles in pre-reformation Germany, and are of special interest to the philologist who is concerned with comparative studies in the German language. While priced at $4.00, this important volume contains much more of vital information than the number of its pages would suggest.

Anne W. Kuhn

They Gathered at the Cross, by John F. Beeson. Detroit: Harlo Printing Company, 1967. 94 pages. $2.75.

The characters about the Cross include Peter, Judas, Pilate, the Centurion, Simon of Cyrene, Mary the mother of Jesus, Mary of Magdala, Barabbas, and the crowd. This brief book of sermons is different. The style is direct, intimate, eminently oral. Unlike many "read" sermons, one can almost "hear" them being preached. Nothing bookish about them. The preacher uses imagination to bring his characters to life. He restores the biblical world of the past. Here is no wooden setting, no wooden characterization. Here the New Testament world is vitalized; its characters, far from being motionless forms, are vibrant with the breath of life. The preacher penetrates objectively, always sympathetically, the individual self-awareness of each of these who "gathered at the Cross" so that we see the world through their eyes, partake of their feelings, and think their thoughts.

With clarity and insight the sermons say much about Peter and Judas and the rest. But they are really focusing on Christ. Every road leads to Him. In each discourse we are attracted by the magnetic force of the uplifted Christ. The sermons reflect realistically the sordidness of our secularistic society and our world of alienation from God; but they are really compassionate expositions of Christ "the Lamb of God that taketh away the sin of the world," the grandest theme known to man. Their author, pastor of Erwin Methodist Church, Syracuse, New York, is a graduate of Asbury Theological Seminary.

James D. Robertson

Restless Adventure. Essays on Contemporary Expressions of Existentialism, by Roger L. Shinn (Editor) *et al.* New York: Scribner's, 1968. 225 pages. $4.95.

That Existentialism is rather a mood than a movement has been recognized for a long time. Its contemporary vogue can be misleading, for the major elements of today's "concern for existence" have been present as a constant in human experience for centuries. This symposium, containing essays on the philosophical, theological, literary, artistic and psychological expressions of the existential mood, seeks to place this form of thinking in context.

Predictably, most of the essays stress the significance of Kierkegaard for the existential mode; at the same time they avoid treating him as an

originator. He furnished for Existentialism its "definition" of faith, its mood of anger, its seemingly churlish mien, and its anti-rational skepticism. These elements appear in most works of this genre. What is unique, it seems to this reviewer, is the wide range of supporting and illustrative data which are drawn in from the fields of art and literature, including the literature of the newer psychology.

Of special interest to the student of the existential mood is Rollo May's extended treatment of the existential view of death (pp.194 ff.). Here the creative function of death as a limiting factor for human life and as a factor endowing the individual with uniqueness finds an unusually clear expression. No less significant is the manner in which the artistic rebels (especially the Dadaists) are related to the existential in philosophy and theology. While recognizing the perils implicit in the breakdown of art-forms, Roger Ortmayer is not unaware of the extremes and the foibles which produced the contemporary rebellion against three-dimensional easel painting.

Taken as a whole, the volume expresses hope that the existential break with the norms of the past may presage a new breakthrough of the human spirit to the "night of universal blossoming" which Rilke predicted. If so, perhaps there is yet hope that the dichotomy between essence and existence may be resolved.

Harold B. Kuhn

Susanna, Mother of the Wesleys, by Rebecca Lamar Harmon. Nashville: Abingdon, 1968. 175 pages. $4.50.

This inspiring biography of "The Mother of Methodism" is a fine addition to the recorded researches on Susanna Wesley who so well exemplifies the saying that the hand that rocks the cradle rocks the world. In these pages a remarkable woman comes alive. The reader empathizes with her through her long years of struggle in an isolated, poverty-ridden rectory in eighteenth century England.

The author, Mrs. Nolan B. Harmon, has done extensive, painstaking research, making personal visits to Wesley sites in England. She writes with keen discernment and objectivity of the tensions in the Wesley household. Susanna's courage and devotion to principle despite sharp differences with others, and her ability to rise above these differences, show her to be a woman of unusual strength. The marriage relationship between Susanna and Samuel, the relationship of the Wesley daughters to

their father, and other aspects of their lives are carefully delineated against the backdrop of the culture of that day, rather than evaluated in the light of today's culture.

Format and typography create an esthetically pleasing book which is a delight to read, leaving the reader with the refreshing feeling that here is a truly great woman, unswerving in her loyalty to truth, undying in her dedication to her family and her God. Women in today's affluent society would do well, as they read this biography, to ponder the searching question of priorities in their own age when material values often are allowed to corrode one's sensitivity to eternal values.

Susan Schultz

The Bible in Modern Scholarship, Papers read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964, by J. Philip Hyatt, editor. Nashville: Abingdon, 1965. 400 pages. $7.50.

This is an outstanding collection of essays which demonstrates well the contribution made by the Society of Biblical Literature to the faith and life of the Christian Church since the Society was founded in 1880.

In a day when publishing houses are producing numerous volumes of "collected" essays, one might be tempted to include this collection as just another "one among many." But this would be a serious mistake. It is no ordinary collection. In the first place the 1964 meeting was set up by a committee highly selective of both topics and writers. The volume is not a hodge-podge of miscellaneous studies; on the contrary, it reveals a unity not often achieved in such collections. The book has not only breadth but depth.

Second, the work indicates just where progress has been made and is "programmic" in that it suggests where the action is going to be in the next generation of biblical scholarship. It surveys the past with its achievements, describes the present situation with its concerns, and frequently points out the basic issues which must be considered as fundamental for future study. One notes, for example, the enthusiasm with which David Noel Freedman describes the future opportunities of the archaeologist.

Throughout the table of contents one notes regularly that certain topics are discussed by the men most prominently identified with those areas–for example, James M. Robinson on "Kerygma and History in the New Testament," and G. Quispel, R. McL. Wilson, and Hans Jonas on the matter of "Gnosticism and the New Testament." It would be very difficult indeed to find three more eminent men to write in the area of New

Testament textual criticism than Kurt Aland, Bruce M. Metzger, and Ernest C. Colwell, whose essays end the volume. Colwell's contribution is most provocative and suggestive as to the considerations to which textual critics of the future must direct their energies.

This work is truly representative of the Society in that it treats both Old Testament and New Testament issues and includes the work of Catholic, Jewish, and Protestant scholars. It is a remarkably worthy volume by which to commemorate a milestone of a really vital Society. The plan and execution of the book illustrates the competence and vigor of the Society of Biblical Literature. Its production is up to the usual standards which we have come to expect from Abingdon Press.

Robert W. Lyon

Man and Temple, by Raphael Patai. New York, Ktav Publishing House, 1967. Second enlarged edition, 247 pages. $5.95.

The relation of the development of ritual patterns to man's environmental needs is a standing problem in the Judeo-Christian tradition, particularly as prophetic trends tend to separate worship from the calculating and the prudential. The thesis of this volume is that man's responses toward the natural and the supernatural are motivated by the same pattern of needs. The author assumes that a personalistic attitude toward nature generates both a definition of and an appeal to the supernatural, so that even primitive man finds it necessary to develop specialized techniques for exploring the inner nature of things and to produce "specialists" in dealing with the unexplained margin of life.

In the light of these assumptions, the author investigates comparatively several usages within Judaism, beginning with the water-libation. This is said to be a sophisticated rain-making ceremony, having parallels in the religious practices of most of the nations of the Near and Middle East. Again, the account of the Flood is traced to the myths of interaction of male and female waters found in the Tigris-Euphrates valley. It is assumed that God, understood as light, is held in the rabbinic account to be in contest with darkness; and it is interesting that the author minimizes the later significance of this motif—a view held by Christian scholars conversant with ancient sources.

The role of the Temple in relation to world history occupies a central place in the discussion. It is noted that the building of Solomon's

temple was believed to stabilize world rainfall, produce fertility, ward off natural catastrophes, and insure Israel's political safety. It is interesting to note the author's treatment of the symbolism upon which this view is based. These and related themes suggest that this work contains insights into rabbinical thinking, and into post-exilic and post-Christian Judaism, which will intrigue the person looking for interconnections between the two elements in our Judeo-Christian heritage.

Harold B. Kuhn

The Word of Reconciliation, by H. H. Farmer. Nashville: Abingdon, 1966. 105 pages. $2.75.

This is a delightful, thoughtful, and provocative little book by the British scholar who in 1949 succeeded C. H. Dodd as Norris-Hulse Professor of Divinity at Cambridge University. It comprises in four chapters the Ayer Lectures delivered in 1961 at the Colgate-Rochester Divinity School.

The opening section suggests that few books have been written on a more fundamental topic: "The purpose of these lectures is to consider, along certain broad lines, the saving work of Christ." The book speaks to the experiential nature of the work Christ has wrought in men's lives. Further clarifying his subject Professor Farmer writes, "Our question then is, what does it mean to be a saved man, saved through Christ, to be the 'new man' in Christ—to *be* it livingly in oneself and in practice, and not merely to have second-order knowledge about it or an allegedly sound theology of it" (p. 2).

In the opening chapter, "The Vocation of Christ," the author discusses and justifies his use of the word "vocation." With Ritschl he reacts against those systems and expressions of the work of Christ which suggest that Christ only "officiated" in the work of reconciliation. Rather He was called to this ministry and entered into it with His whole life. The remainder of the book considers Christ as "reconciler" under the three traditional offices: Christ's Office as Prophet, Priest, and King.

There is much here that is helpful. Many of the traditional formulas are expressed in new ways. At times passages are almost devotional in tone. The author is primarily concerned with the practical aspects of reconciliation. It is reassuring to note his strong insistence on both the uniqueness and the absoluteness of the person and work of Christ. Somewhat less satisfying is the treatment of the sacrifice and atonement, as the

author seeks to avoid implications of an objective sacrifice. All in all, however, this is a fine example of the type of discussion that is needed today in dealing concretely with the work of Christ. This reviewer hopes that it is widely read.

Robert W. Lyon

American Theology in the Liberal Tradition, by Lloyd J. Averill. Philadelphia: Westminster, 1967. 173 pages. $4.50.

While any wholesale *return* to the theological liberalism of the early part of this century seems unlikely in the face of devastating critiques of Barth, Niebuhr, *et al.* (and, as well, the "reconstruction" that has taken place within the movement itself), it does seem likely that theology may be on the verge of a *rediscovery* of liberalism. This may be seen in the current theological preoccupation for that which is relevant to a distinctively new human situation, in a new assessment of man as inherently religious, in renewed interest in human experience as a legitimate source of our knowledge of God, and in the renewed emphasis upon love as the norm of ethical behavior.

This volume is an objective historical re-examination of the liberal movement. The time period considered is from 1879 (Newman Smyth's *Old Faiths in New Light*) to 1917 (Walter Rauschenbusch's *A Theology of the Social Gospel*). The author allows the most representative exponents of traditional liberalism to speak for themselves.

The heart of the book presents a twelve-point profile of traditional liberalism. These points provide an excellent outline of major liberal emphases. They are: A world view shaped by evolution; emphasis on God's imminence in the world; man viewed primarily in terms of divine sonship and free moral agency; personality as the key to reality; the centrality of Jesus Christ; the inseparability of religion and ethics; rational intelligibility as the test of biblical and doctrinal truth; application of the tools of scientific, literary, and historical study to the Bible; the partnership of theological and secular liberalism in common causes; a progressivistic and optimistic eschatology; bias against past theological formulations; and emphasis upon continued theological reformulation and reinterpretation.

Dr. Averill delineates the varieties of liberalism, pointing out, for example, the methodological distinction between "evangelical liberals" and "modernists." The appendix contains brief biographical notes on

nineteenth century American liberals and their writings. This is helpful study for the student interested in a survey of American theological liberalism.

Kenneth Cain Kinghorn

Peace, Power and Protest, by Donald Evans, editor. Toronto: Ryerson Press, 1967. 314 pages. $1.25 (paperback).

This symposium, remarkably unified in structure and thought, is valuable for readers in the United States as indicating how others see us. Written by Canadians, it reflects the basic goodwill and deep sympathy with which our neighbors view us, and at the same time expresses a deep desire that Canada shall maintain her independence, insofar as interlocking economic concerns between the two countries permit this to be. The reduction of world tensions, and the elimination of at least some of the polarization between the communist world and our own is sincerely sought. The volume is candid, embodying both self-criticism (of Canada) and criticism of the United States. Its tone is that of a restrained optimism, tempered by caution and realism.

Harold B. Kuhn

Protestant Crosscurrents in Mission, edited by Norman A. Horner. Nashville: Abingdon, 1968. 224 pages. $4.50.

The demand for this publication has arisen out of an apparently widening gulf in recent years between the ecumenical and the conservative evangelical philosophies of world mission. The purpose of the book is to examine the basic presuppositions of both points of view and to foster understanding between members of both camps.

In the form of a symposium, three major approaches to the problem of world missions are considered: motivation, objectives, and strategy. In each case the ecumenical viewpoint is first presented, followed by the conservative stance.

In Part I, dealing with the missionary mandate, such questions as these are discussed: Are Church and Mission identical? Is the lostness of

man a sufficient motivation for mission? What is the attitude of the Christian faith toward other religions? What is the relation of proclamation to service? Part II deals primarily with the question: Are church planting and church growth valid objectives of the missionary enterprise in this modern period of missions? Related subjects are those of conversion, dialogue, and secular society. Part III is given over to the place of institutions, the relationship of the supporting church to the younger church, and the importance of inter-church cooperation.

The chief contribution of this publication is that it brings together in one volume both the ecumenical and conservative viewpoints, focused on basic concepts and issues. There is no evasiveness or beclouding of the issues. All six contributors state their convictions forthrightly and without equivocation; with utmost candor they discuss both areas of agreement and disagreement. The manner in which the writers engage in self-criticism of their positions is most refreshing.

In a day when Christians are sincerely trying to break down barriers and seeking possible areas of unity in mission, this symposium is a major contribution to the literature of Christian mission. The book is indispensable reading for missionary, pastor, and interested layman.

John T. Seamands

My Friend, The Enemy, by William E. Pannell. Waco, Texas: Word Books, 1968. 127 pages. $3.95.

The thoughtful and socially aware American Negro is generally disdainful, if not openly hostile, to "conservative" Christianity. The leaders of the black community tend to reject both hard-rock fundamentalism and more moderate evangelicalism as true expressions of Christ-like faith and behavior. This rejection is not wholly unjustified when it is pointed out that segregation and many virulent forms of racism have been especially prominent in the Bible belt. Furthermore, where conservative churches have had their "show pieces" of black leaders they can often be shown to be "Uncle Toms" who have found their role in the white church as both comfortable and profitable. It is not surprising then that few Negroes are won to Christ through white evangelism, and that it is nearly impossible to find young Negroes willing to enter evangelical seminaries.

In the face of these harsh realities of our day comes a little book by William Pannell that is loaded with dynamite. Mr. Pannell is an articulate,

theologically trained preacher of the Gospel whose insights into the American racial struggle should be shared with every evangelical Christian.

He writes not only about what he feels and what he has experienced, but he has an uncommon ability to cut through the rationalizations of racial bigots whether they call themselves liberals or conservatives, and to lay bare the hypocrisy of the masses of white Christians. It is relatively unimportant that William Pannell is a Negro. The logic of his theological and sociological analysis stands on its own merits.

For evangelicals who can't understand why Negroes are tired of "brotherhood" sermons and who feel that Negroes are ungrateful for "all we have done for them," this book could be a revelation. For here a committed evangelical Christian, without anger but in painful frankness, holds up a mirror to white Christians wherein they see attitudes and behavior in the light of biblical truth. Most of us won't like what we see.

Gilbert James

Service in Christ: Essays Presented to Karl Barth on his 80th Birthday, by James I. McCord and T.H.L. Parker, editors. Grand Rapids: Eerdmans, 1966. 223 pages. $6.95.

This magnificent volume is a worthy offering to one of the Church's greatest servants and a fitting successor to the volume of Christological essays which honored Dr. Barth on his seventieth birthday. The essays seek to express answers to the question "What is a deacon?" in such a way as to indicate the nature of the service the Church is called to render to the world. In relating this tome to the former *Festschrift* the editors write in their Foreword, ". . . as soon as *diakonia* was suggested it was clear that this was the step in the right direction—from active faith in Christ to faithful activity in Christ. We do not leave Christology to write about *diakonia,* but we are trying to understand what it means that, because Christ the Head is the servant, the Church which is His body is both His servant and the servant of mankind."

The list of contributors is impressive for its catholicity, its international and denominational breadth, and its scholarly achievements—all indicative, incidentally, of the scope of Dr. Barth's own contribution to the Church of Jesus Christ.

The collection of essays is impressive also in its expression of broad

concern. The various presentations discuss biblical, historical, doctrinal, and ecumenical considerations. The design and execution of this *Festschrift* demonstrates how meaningful such *Festschriften* can be, and how much is left to be desired by those works which are a more or less miscellaneous potpourri. There seems little doubt that this volume will stand out with perhaps a half dozen others as important publishing events and will be a regular reference work for some time. The format is splendid. It is to be regretted, however, than an index or indices did not conclude the volume.

Robert W. Lyon

The Character of Christ, by Harold A. Bosley. Nashville: Abingdon, 1967. 143 pages. $3.00.

Time for God, by Leslie D. Weatherhead. Nashville: Abingdon, 1967. 144 pages. $3.00.

The Bosley sermons constitute a companion volume to the author's *The Mind of Christ.* In an attempt to bring to us a richer understanding of the character of Christ, the preacher sets Him forth as the embodiment of such traits as meekness, honesty, purity, and mercy, abstractions which become glowingly concrete not only when seen as expressions of the divine nature but when they are placed in the context of Christian experience. Insights gained from personal experience and from wide reading are used to demonstrate the continued relevance and practicality of these Christian virtues in our kind of world. Dr. Bosley's style is clear, concise, and pictorial–always intense yet always restrained.

It is the aim of Leslie Weatherhead's little book of brief meditations to help us "make time for God." We are to apply our Christianity to all of life's experiences, remembering in particular that Christ can help us see creative values in the commonplace and in the unpleasant circumstances of life. Stimulating, inspirational readings come under such inviting titles as: Facing Life Realistically, Learning From One's Enemies, Looking Past the Labels, and Messengers of the Invisible. The whole is characterized by a challenging freshness of content.

James D. Robertson