

## BOOK       REVIEWS

*The Davidson Affair*, by Stewart Jackman. Grand Rapids: Eerdmans, 1966. 181 pages. \$3.50.

The subject of this book is the resurrection. The name Davidson is given because Jesus was in the line of David. The setting is a special news event program: A T.V. manager hears the rumor that Jesus Davidson has risen from the dead and sends an agent to the Holy Land to do the story. He interviews Pontius Pilate, the High Priest, Zacchaeus, Mary Magdalene, Doubting Thomas, and others. Some say that the resurrection couldn't have happened (the priests); others, like Mary Magdalene, who have been changed by the power of Christ and who saw Him Easter morning, argue for its validity.

Jackman's knowledge of Scripture coupled with his ability as a language technician makes this a first-rate reading experience. Though some will be unhappy with his attempt to put a biblical event into a contemporary setting, others will feel Jackman has achieved an enviable product and immediacy. It would be interesting to give this volume for discussion purposes to university upperclassmen or a young married's class in the church. Arguments are thought through and worded with precision. Calculated suspense grips the reader so that he cannot set the book aside.

Donald E. Demaray

*The Pattern of Christ*, by David H. C. Read. New York: Scribner's, 1967. 94 pages. \$2.95.

Today's writer upon subjects relating to Bible exposition faces the temptation to discover and expound "some new thing" and consequently to neglect some of the staple sections of Holy Writ. The pastor of Madison Avenue Presbyterian Church in New York has seized upon one of the passages in the New Testament which has at times suffered the fate of being too well known, and thus neglected. *The Pattern of Christ* embodies a penetrating analysis of the Beatitudes, with special reference to the manner in which they ought to structure life lived at its Christian best.

The interpretations are fresh and invigorating without being forcedly different from the usual. One is impressed by the author's discernment at the point of the claims which Christ's words make upon man in today's society, with its false values and its premium upon low-level success. The work manifests a keen social consciousness, and relates the issues which

haunt us in our national life to the dynamics of the Christian life as the individual Christian faces today's world. The prevailing undertow of the discussions is that of the glory of "new life in Christ" and the obligations toward Christ and the world which proceed from the quality and extent of the "divine peacemaking" at the Cross.

The author's quiet critiques are refreshing, particularly concerning the current vogue of secularism. This he sees as an over-extension of the claims of science, and as a surrender by Christians of ground which has never been taken. In the name of man's true dimensions he asserts the claims of the Lord Christ to man's total commitment, and calls man to a renewed sense of humility under His discipline. Here is a work of unusual charm and challenge.

Harold B. Kuhn

*C. S. Lewis: Defender of the Faith*, by Richard B. Cunningham. Philadelphia: The Westminster Press, 1967. 223 pages. \$5.00.

This volume, by a professor at Golden Gate Baptist Theological Seminary, is based upon the author's doctoral dissertation granted by the Southern Baptist Theological Seminary. As the title indicates, the study centers in Lewis' role as "apostle to the skeptics," but at the same time manifests a wide and intimate knowledge of Lewis' entire literary output.

Lewis was reared in an upper-middle class home, received his education in private schools, lost his mother through death at an early age, and received little love or encouragement from his father. What little second-hand faith he possessed as a child he lost in his early teens when he became an atheist. Gradually his wishful quest for "joy" brought him back to the Church, then to theism, and finally, at the age of thirty-one, to an evangelical conversion to Christ as Lord and Savior. When he died in 1963 at the age of sixty-five years, his published books numbered nearly fifty and included space novels, children's stories, literary criticism, and varied types of Christian apologetics. It is the latter which constitute his chief claim to world-wide fame.

Early in life C. S. Lewis became enamored of folk-lore and mythologies. A lively imagination characterized his entire literary output. From his tutors he learned the primacy of reason. In his formative years, reason and imagination alternately dominated him until in his maturity they converged, bringing him to an acceptance of God's revelation in Christ. In his interpretation of the Bible he rejected both the existentialism of the Bultmannians and the neo-orthodoxy of the Barthians, demanding instead a near-literal interpretation of the Bible. His chief contribution to biblical

interpretation was his idea of "transposition," the idea that the higher does not exist apart from the lower. Instead of "demythologizing" the figurative language of the Scriptures, he insisted rather that a higher reality is thereby conveyed.

The author's treatment of his subject is thorough and discriminating; he shows the subject's weak as well as strong points. Christian witnesses can learn from the methodology of C. S. Lewis, and this volume is an excellent introduction to Lewis.

George A. Turner

*Francis Asbury*, by L. C. Rudolph. Nashville: Abingdon Press, 1966. 240 pages. \$5.00.

The author of this historical biography is professor of Church History at Louisville Presbyterian Seminary, Louisville, Kentucky. It is significant that a Presbyterian scholar has been interested in and has done the extensive research necessary for writing a biography of the most influential leader in Early American Methodism.

One perceives that the author is skilled in historical research. He has not only drawn on older studies of Francis Asbury and his contemporaries, but has also made ample use of such important recent publications as the 1958 annotated edition of Asbury's *Journal and Letters* and the 1964 three-volume *History of American Methodism*, in the first volume of which Asbury is a dominant figure. The author is a master of conciseness and is skillful in discerning the important points and citing the key sentences in his sources. He has covered more ground in this brief historical treatise than perhaps any other writer who has tried to set Francis Asbury and Early American Methodism in proper perspective.

The author has sought to depict his subject, as Oliver Cromwell allegedly desired to be painted, "warts and all." He does not conceal Asbury's love of power, his willingness to soft-pedal the Methodist anti-slavery stand in order to be allowed to labor in the South, and his attitude of superiority toward other Christian denominations. But he also makes clear Asbury's self-education and concern for the education of his preachers, his deep dedication to the cause of Christian evangelism, his skill as a revivalist, his willingness to spend and be spent in the Christian ministry, his dominating leadership and moulding of American Methodism, and his constant pursuit of sanctity.

The author sums up his final impression of Asbury thus: "No biography should try to make him lovable, for this he would never allow himself to be. But any honest student of Asbury cannot escape a kind of

awe. One awful fact is his commission as he saw it; and another is the way he never let it go" (p. 220).

Methodist historians have devoted more space in their biographies of Asbury to commendatory sentiments. Nevertheless, it is refreshing and stimulating to read what has been written by this Presbyterian historian whose concern was analysis rather than personal eulogy.

This volume portrays the character and characteristics of an administrator—strong-minded, strong-willed, strong-headed—whose stage of activity was the American frontier. The writer gives careful attention to the preaching of Francis Asbury. The insights presented are illuminating and helpful.

Of particular concern to the contemporary followers of Francis Asbury is chapter 12, which, although titled "Evangelism," is really a study of Methodist Theology. It is interesting to read what a Presbyterian historian writes about the Wesleyan doctrine of "Entire Sanctification." The author concludes that Francis Asbury brought a new emphasis into Wesley's doctrine of Perfect Love. Undoubtedly the author's discussion and conclusion will not settle the issue finally for Methodists.

This descriptive biography of the Father and Shaper of American Methodism will prove worthwhile reading for both minister and layman. As a life-long Methodist, as a Methodist minister, and as one connected with an institution that bears Asbury's name, this reviewer has read the volume with much profit. It has deepened his appreciation for the Prophet of the Long Road.

Frank Bateman Stanger

*Josephus the Man and the Historian*, by H. St. John Thackeray. Preface by George Foot Moore and Introduction by Samuel Sandmel. New York: Ktav Publishing House, Inc., 1967. 160 pages. \$5.95.

The Ktav Publishing House has rendered the public another service in making available again the well-known lectures of H. St. John Thackeray on Josephus the historian. The value of the book itself is increased by an introduction by Samuel Sandmel, the Provost of the Hebrew Union College-Jewish Institute of Religion in Cincinnati.

To the Christian and Jewish scholar Josephus is important for a number of reasons. Not the least is the fact of which Dr. Sandmel reminds us, that "he represents the only major source which gives a direct and sequential *historical* account" of the first century of the Christian era. For the significance of that century note what Sandmel says:

At its beginning, Judea, though a Roman possession,

was ruled by a king but at its close, kingship disappeared for all time. At its beginning, the Temple in Jerusalem, recently refurbished by Herod, was operative under priests; by the end of the century, the Temple had been destroyed and the priestly families were without significant function. At the beginning of the century, there was that tendency in Judaism which might be called proto-rabbinism, as yet in rather inchoate and beginning stages, with the title rabbi still destined to arise; at the end of the first Christian century, not only had the title of rabbi become frequent, but the role of the rabbi had become dominant, and Rabbinic Judaism was well on its way towards the fullness of its development. In the beginning of the first Christian century, there was as yet no Christianity; at the end of the first Christian century not only had the movement been born but it had come to be separated from its parent Judaism, and within that century, the figures of Jesus [sic.] and Paul emerged to historical notice, and much of Christian literature had come into existence (pp. vii-viii).

The importance of Josephus lies undoubtedly more in the time and people about which he wrote than in the writer himself. Even so Thackeray makes both the man and his work come alive and relevant for those who care enough to read.

Dennis F. Kinlaw

*The Ecumenical Mirage*, by C. Stanley Lowell. Grand Rapids: Baker, 1967. 205 pages. \$4.95.

The term "ecumenical" is far from being univocal; it may suggest a spirit expressing itself in inter-group cooperation for limited and relevant objectives; it may connote a movement toward organic union among churches of similar orientation; or it may indicate a movement toward reunification of the whole of Christendom. Many writers find it convenient, for the moment at least, to bypass this third possible signification; Dr. Lowell feels that this is unrealistic, for he documents well a position that there is a hard-core movement within Protestant ecumenism which not only envisions an eventual reunion with Roman, but feels that no union within Christendom which does not include such a reunion would be realistic or adequate.

This volume grapples with the constellations of questions which cluster about the merging of churches, exploring the meaning of the various quantitative forms of church union. As Associate Director of Americans

United for Separation of Church and State, C. Stanley Lowell is conversant with a vast range of materials relating to inter-church matters, and to the deeper problems involved in the erection of massive and self-conscious ecclesiastical structures. He recognizes the very real changes which have occurred within Roman Catholicism since John XXIII was chosen as Pontiff; he is more realistic than many in his assessment of the hard-core substantive issues which still divide Rome from Protestantism, issues at which Protestantism must "give" if union becomes possible.

In this work Mr. Lowell presents, with more realism than is fashionable today, the substantive practical issues which differentiate the Roman Church from Protestant practice on the one hand, and our general public policy on the other. The unspoken (almost) question is, What basic changes in American life would come if a union of Protestants with Rome were to be effected? Such a gigantic synthesis would, of course, involve vastly more than public policy, but this would inevitably be affected. The impact of being compelled to live in a land ruled by a hostile government, as for example, the Roman Church in Poland, is correctly shown as exerting a powerful effect upon Catholic thinking. This and other elements may make for a mutually adjusted attitude toward the "rules of the game" set by both Protestants and Catholics as a basis for dialogue—although it seems that these are weighted in favor of the latter (cf. pp. 172 and 174-5).

The final chapter, under title of "Protestants Unashamed" (pp. 193-198) underscores the thesis that "Protestants need a new approach to inter-creedal relations." The author here issues a call to a new quality of leadership in ecumenism across the board, but especially among Protestants, a leadership which will be representative of Protestants in general and who will merit their confidence. The lack in this latter respect seems to Mr. Lowell destined to compound many of today's ecclesiastical unrealities.

Harold B. Kuhn

*Homiletics, A Manual of the Theory and Practice of Preaching*, by Professor M. Reu, translated by Albert Steinhauser. Grand Rapids: Baker, 1967. 639 pages. \$5.95.

Henry J. Eggold, Professor of Practical Theology, Concordia Theological Seminary, has written the Foreword to this reprint in Baker's Limited Editions Library. Professor Eggold rightly comments, "We are indebted to the Baker Book House for reprinting Reu's *Homiletics* for the benefit not only of students but also of mature pastors as they continue to study the craft of sermon construction." Reu's work, first published in 1922, is done in the classic homiletical tradition and, accordingly, is very

thorough. Good bibliographies precede sections, and extended footnotes abound. There are subject and name indexes which add greatly to the usefulness of the volume. The historical data help make the work rich in information. Without question, this is a reference tool the student and preacher will want to keep available.

Professor Reu embraces a sacramental point of view held by his own Lutheran communion. He has a healthy concept of biblical preaching and insists upon relating exegesis and homiletics. At the end of the book (pp. 527-622) he includes practical illustrations of the exegetical-homiletical method of treating a text in the gathering of materials.

He holds a high standard for the preacher and insists that he must live what he preaches. It is heartening to see this emphasis on ethics.

His treatment of homiletical principles is not only thorough, it is also clear and will be valued as a textbook by some professors. In fact, one of Professor Reu's aims was to write a textbook for seminaries. A corollary aim was to produce a handbook for pastors. The material in large type was designed for young men coming up in the ministry. The small type, which includes valuable detail, is designed to be read by the growing minister already in the work. The large type can be read (and should be read) continuously without disruption.

Donald E. Demaray

*How to Search the Scriptures*, by Lloyd M. Perry and Robert D. Culver. Grand Rapids: Baker, 1967. 276 pages. \$4.95.

This is a practical manual on how to study the Bible effectively. The objective of the authors, both on the faculty of Trinity Evangelical Divinity School, within the self-imposed limits, is achieved. Their objective is to assist laymen primarily to "rightly divide the word of truth." Professionals also, such as clergymen, will find the manual of practical value, both for personal edification and sermon preparation.

The authors give considerable attention to the nature of the Bible itself, including its unique features, its authority, and the nature of inspiration. Of special interest is the chapter presenting methods of Bible study by nearly a score of contemporary Christian leaders in several professions. The chief contribution made by the authors themselves lies at the heart of the volume in the form of "specific methods of searching the Scriptures." These include examples of book analyses, topical studies, biographical studies and studies from the standpoint of literary format. A chapter describing and comparing the views of the covenantal and dispensational systems of interpretation is given with sympathy but without

advocacy. A useful bibliography on methodology is given but no index is provided. Much of the material is taken from an earlier volume by Professor Perry and Walden Howard, to which Professor Culver has added chapters on the nature of biblical literature.

The extent to which the methodology can be termed "inductive" remains in doubt to this reviewer. Is there an over-emphasis on various schematic methodologies which impose certain patterns on the Scriptures rather than permitting each book to display its distinctive pattern and message? Answers are given to all the questions so that the volume is an exemplar of study methods and their results rather than a guide to the biblical message. But of the practical value to the diligent lay-student there can be no doubt.

George A. Turner

*Pioneers of the Younger Churches*, by J. T. Seamands. Nashville: Abingdon Press, 1967. 221 pages. \$4.95.

The modern missionary movement is well over a century and a half old. During that time the Christian Gospel has been carried to all the inhabited areas of the earth, a phenomenon unique in the history of man's religions. No other faith has spread so widely and so firmly taken root in all the world's cultures. As the new churches, which were the fruit of the missionaries' efforts, grew and matured, they produced their own leaders, saints and heroes.

J. T. Seamands' book brings together in brief biographical sketches a representative selection of these noteworthy figures. These men of the Younger Churches came out of all the major non-Christian religious traditions. There are Indians of Hindu and Sikh background, a Chinese of Confucian heritage, Japanese of Shinto and Buddhist tradition, Africans, a Burmese and a Taiwanese who came out of animism. (Only Islam of the great world religions is not represented in the list.)

Not only is there portrayed a diversity of cultural backgrounds, but also a striking variety among the persons themselves. There is an uneducated ex-criminal of Burma and a brilliant Chinese scientist, the daughter of a head-hunting Formosan chief and a learned and beautiful Indian woman, an ex-slave boy of Africa and the scion of an aristocratic Samurai family of Japan.

There is the further variety of Christian vocation to which these remarkable people were called—evangelism, education, administration, social reformation, mission and even martyrdom. Of the traditional Christian professions only medicine is lacking.

If diversity is a characteristic of these biographies, there are important



constants as well. First, all were recipients of the Good News through other faithful believers, parents, missionaries or unremembered witnesses to Christ. In this way has been built through the centuries the divine mosaic of God's Kingdom.

Most, also, followed their Christian callings in spite of persecution, difficulty and hardship. Easier options were open, but for them the rewards of following their divine Master far outweighed the insults and opposition of men. Chi-oang and Do-wai of Taiwan defied, in the face of imprisonment and torture, their Japanese overlords. Crowther faced the wrath of the juju priest of Africa. Neesima at great personal danger broke the restrictive laws of his land. Chief Khama stood against the enmity of his father, influential relatives and white liquor dealers. Sundar Singh suffered a near-fatal poisoning, revilings, beatings and frequent attempts on his life. And in final measure the Sohn boys and their father gave their lives for their Christian faith.

Finally, these pioneers were alike in that all were transformed by their acceptance of and association with the living Christ. Fallible they were and prone to human weakness, yet they are vivid examples of transcendent lives lived by the spirit of One who called them out to realms of dedication and service beyond human imaginings.

The author has organized his biographical sketches in twos under the various types of Christian profession. Any categories, when applied to the living stuff of human experience, must remain arbitrary (his distinction between "trail-blazers" and "missionaries" is less apparent than the others). The division by functional headings, however, is a felicitous one. More persons (five) were selected from India than any other country, a reflection, perhaps, of the author's own long and close identification with that land.

This is a fascinating book, full of inspiration and challenge. It should be read not only by Christians but by followers of other faiths as well, for here, not by theory or argument, but in the living experience of these men, is extraordinarily exemplified the central truth of the Christian religion, namely that in Christ is to be found the unique worth of human existence and the only hope of salvation.

J. H. Pyke

*Who Speaks for the Church?*, by Paul Ramsey. Nashville and New York: Abingdon, 1967. 189 pages. \$2.45 (paperback).

Until recently the question of ecumenical involvement in social matters has been taken for granted by ecumenists and criticized by those who were less certain of the Church's mandate to operate from a power

base in attempting to influence public political, social and economic policy. The appearance of Dr. Ramsey's volume marks a more critical epoch in ecumenical thinking, since the author speaks from within ecumenism. The subtitle indicates that the book is a Critique of the 1966 Geneva Conference on Church and Society, and reflects the author's intimate knowledge of that gathering.

Few men are better equipped to evaluate a conference like that of Geneva. Professor Ramsey is critical of the "Church and Society Syndrome" which seems to him to express a mood or tendency of church leaders to address themselves *ad hoc* and definitively to policy questions, without sufficient analysis of ethical principles which must underlie and undergird adequate basic decision. He sees (and fears) the development within ecumenism of a "social action curia" (p. 13) with a growing passion for "leapfrogging from pronouncement to pronouncement" in areas in which it manifestly lacks competence.

A substantial part of the volume is devoted to an "insider's view" of the Conference. He balances appreciation with criticism in these reporting sections; but when he turns to the task of evaluation, he seems to find the balances tipped in the direction of a negative assessment. He is distressed at the sheer mass of pronouncements made during a brief period of time, upon a range of major issues so great that only the most cursory consideration could be given to any one of them. To take for one example, the complex question of the war in Vietnam was the subject of a facile and unambiguous declaration, that the United States' action there "cannot be justified." At this point his real question is, Was this decision reached upon ethical (that is, biblical-ethical) grounds, or was it simply the result of "a fundamental shift of the balance of power within the World Council of Churches" as a result of the increasing voice given to underdeveloped or developing countries whose concern for stability in southeast Asia would be different from that of a major power? (p. 82)

This is a sample of the kind of issues raised by Professor Ramsey in his critique. He notes a number of questions which have heretofore been given less attention than they deserve, especially these: What of the jaded statement, that the WCC and NCC speak, not *for*, but *to*, the constituent churches? What validity have ethical pronouncements which issue from majority action in a clearly divided assembly? What of presenting conclusions of subsections as the consensus of the entire Conference? What of the practice of predetermining a conference by the choice of leaders and bringers of substantive papers? What of the tendency of such councils to offer tendentious (especially left-wing) positions which reflect the personal view of "experts" and reflect but poorly the thinking of the millions of communicants who hold other views and have no ability to make their own views articulate?

The basic issue is, of course, that of the role of the Church in society. Is it that of elaborating specific public policies, in the name of

Christ, which ought rather to be formulated by secular and competent authorities? Or is it that of "enlightening the magistrate" and of producing in society (through individual Christian transformations) a climate which demands and sustains public policy consistent with the best possible administration of justice in an imperfect world? Dr. Ramsey obviously opts for the latter course.

*Who Speaks for the Church?* will without doubt be discussed for a long time. It ranks with Harvey Cox's *Secular City* in its ability to provoke comment and criticism from all sides. Many feel that it stands as a needed corrective to the "Me too" attitude which marks so much of ecumenism in our times. Certainly no reading list in any seminary course on Ecumenism can be considered complete without this title.

Harold B. Kuhn

*The System and the Gospel: A Critique of Paul Tillich*, by Kenneth Hamilton. Grand Rapids: Eerdmans, 1967. 249 pages. \$2.45 (paperback).

That Paul Tillich is one of the giants of this or any century is commonly acknowledged. That he is not easy to understand or follow is even more commonly confessed. History is yet to judge the impact and influence of his work, so it is not surprising that there is after his death a continuing flow of literature which seeks to understand, interpret and criticize his system.

The book at hand is an outstanding contribution to the "Tillichiana" of our times. This paperback edition (and we are delighted to see it in this less expensive form), which is an expanded edition of the volume originally published in 1963, should serve a useful purpose in that it subjects Tillich's system to the structures of historic Christianity. "My aim," writes the author in the Preface, "is to give a general outline of Tillich's system from one particular angle of the relation of the system to historic Christianity." His conclusion, which becomes more apparent as the book progresses and which ought to be expressed more frequently, is spelled out at the beginning of the final chapter: "To see Tillich's system as a whole is to see that it is incompatible with the Christian Gospel" (p. 227).

In the first six chapters the author, who is Associate Professor of Systematic Theology at United College in Winnipeg, describes the system of Paul Tillich, relates it to certain other figures in history such as Plato, Hegel and Kierkegaard, and interprets some of its special vocabulary. These chapters are written clearly and without special pleading. Professor Hamilton finds that Tillich is, by virtue of his belief in a system, the successor of

Hegel. As a corollary of this, and despite his use of existential terminology, Tillich is found to be anti-existential and anti-Kierkegaard. In summary, the system Tillich builds would be described by the author as basically a new form of Platonism, a contemporary quasi-gnosticism, semi-pantheistic, rationalistic in that *logos* is absolute, and speculative. These chapters are done superbly.

In the concluding chapters the author relates "the system" to the Gospel by discussing the consequences that are inherent in the system for such matters as the forgiveness of sins, Christology, and faith. His basic conclusion is that the biblical categories are distorted or re-worked to fit the system—and to a degree that ultimately does violence to the biblical *kerygma*. At every point the *kerygma* is subjected to "the system" rather than vice versa. "At no time can he afford to allow the content of the Christian *kerygma* to have any weight in deciding issues within the system" (p. 88). "In setting up his authority in the sphere of the metaphysical he has decisively chosen to subordinate religious faith to ontological analysis . . ." (p. 118). One further point: The author demonstrates the degree to which Tillich has laid the philosophical foundation for much of the modern research in the quest for the historical Jesus. He notes Tillich's distinction between "Jesus as the Christ" (which is acceptable to Tillich) and "Jesus Christ" (which is not acceptable to him). Hamilton summarizes the system's treatment of Jesus by saying, "Jesus is the Christ only to the extent that he is not Jesus" (p. 172).

This is a good introduction and critique of Tillich and as readable as anything dealing with Tillich can be. The author is fair, obviously at home in the field of philosophy, and soundly biblical. His criticisms are pointed and consistently judicious.

Robert W. Lyon

*Ezekiel: Prophecy of Hope*, by Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1965. 274 pages. \$4.50.

*The Other Son of Man: Ezekiel/Jesus*, by Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1966. 165 pages. \$3.95.

These books by the pastor of the Presbyterian Church in West Palm Beach, Florida, reflect his recognition of the spirit of hopelessness that is widespread in our world. He emphasizes that Ezekiel's message is sorely needed in our day, for it is a message of hope.

In these two volumes the author stresses his belief that Ezekiel's message should be proclaimed widely. Admittedly, the prophecy is difficult to understand and appreciate, but the author finds that the attitudes and issues which underlie the prophet's words are strikingly similar to

those which underlie today's world crises. Because of this similarity, the message of hope which Ezekiel proclaimed takes on greater importance for the twentieth-century Christian. "That embattled prophet teaches us to open our eyes during the sandstorm and to see that the light of God still shines."

The earlier volume is a readable running commentary, divided into two parts: *The Prophecy of Judgment* and *The Prophecy of Hope*. Intermingled with the interpretation are sections relating to the function of prophecy, the interpretation of prophetic symbols, and the criteria for judging between true and false prophecy. Without resorting to commentary format, the author displays a scholarly awareness of critical and textual matters and an excellent grasp of Ezekiel's language. His main thrust, however, is the content of the prophecy, as he endeavors to create an appreciation for this portion of the Word. The basic elements of the Ezekiel *problem* are noted, and the attitudes of others toward the prophecy are cited, namely the tendency to find in it rhythm and rhyme sufficient to produce some "disjointed" Negro spirituals, the tendency to reject the message because of the many critical problems, or the tendency to ignore the book entirely because of its symbolical and somewhat cryptic style. Blackwood is convinced that none of these tendencies is acceptable. The prophecy of Ezekiel is not a joke nor a puzzle. It is a message of hope from God.

None will deny that the author is correct in his condemnation of a conservative criticism which represents merely an emotional attachment to tradition for tradition's sake, without proper regard for intellectual analysis of the prophecy itself. Blackwood points to the commendable work of Carl Howie, who uses the "intellectual armament of biblical criticism" to analyze the views of Ezekiel's critics and to find that their foundations are shaky. After tumbling these foundations, Howie reaffirms the traditional view of Ezekiel—that an actual prophet named Ezekiel wrote the book, and that it represents his work alone. "Committee work is not so unified," is the author's humorous observation. It is refreshing to realize that the conservative attitude toward the prophecy is intellectually honest and, therefore, still valid.

Most important to the author is the fact that the prophecy has something to say to today's troubled hearts: Although the scene grows darker and more gloomy, there is hope. Thus this "existentialist prophet," who lives his truth, calls us to an engagement with today's struggle.

The second volume relates to a particular emphasis of Ezekiel's life and ministry. In a series of vignettes, the author continues to explore the message of hope in the midst of despair, elaborating on some of the themes presented in the former volume. His emphasis is upon the "Son of Man" symbol. He establishes the fact that the figure of the "Son of Man" is twofold: a symbol of triumph as well as a symbol of servanthood. It is with this latter meaning that Ezekiel identified himself and his ministry,

even as Jesus was to do when He girded Himself with a towel. "Jesus looked to Ezekiel as the architect who rebuilt a nation in ruins, and the Carpenter, with Ezekiel's guidance, set out to rebuild a shattered world."

The author would have us, with Ezekiel, open our eyes to become aware, once again, of the fact that through the "eclipse" shines "the eternal glory."

Wesley E. Vanderhoof

*Baker's Dictionary of Practical Theology*, edited by Ralph G. Turnbull. Grand Rapids: Baker, 1967. 469 pages. \$8.95.

This book is edited by a gifted homiletician, Dr. Ralph G. Turnbull, formerly a professor of homiletics, and presently pastor of First Presbyterian Church, Seattle, Washington.

In the preface the editor writes concerning the purpose of the volume: "This volume is neither an encyclopedia nor a history. It lies in between as a source book for pastors and students. Dictionaries of the Bible and of Theology are available, but (heretofore) there (has been) no book for ready reference in the field of Practical Theology."

The format of the book is not that of the regular dictionary. Rather, ten divisions of the minister's work are presented and within each are articles of a longer exposition. The following ten divisions are treated: Preaching, Homiletics, Hermeneutics, Evangelism-Missions, Counseling, Administration, Pastoral, Stewardship, Worship, Education.

The eighty-five contributions are properly representative of various denominations and of the varied specialties of the ministry. Where the articles have significant theological implication, the position is conservative and evangelical.

Of note are the helpful bibliographies, especially the article by Ilion T. Jones on "The Literature of Preaching," which is an excellent compilation and tells which works are in print.

Readers of *The Asbury Seminarian* will be gratified to know that Dr. James D. Robertson, Professor of Preaching at Asbury Theological Seminary is one of the contributors to this *Dictionary of Practical Theology*. Dr. Robertson has an exceedingly helpful article on "Sermon Illustrations and Use of Resources" (pp. 62-66).

This volume is a practical tool for ministers. How fortunate would the ministerial student be if he could master the contents of this book during his seminary days. Then he would find himself turning to its pages frequently for continuing help and guidance after he is located in his pastorates.

Frank Bateman Stanger

*The International Lesson Annual 1968*, by H. R. Weaver, editor. Nashville: Abingdon, 1967. 447 pages. \$3.25.

Representatives from approximately thirty-five denominations make up the Committee on the Uniform Series of the National Council of Churches. This issue completes the six-year cycle of the 1963-68 Lessons. The four comprehensive units in the series take up these themes: The Gospel of John; The Wisdom Literature; The Exile and the Restoration; and finally Hebrews, I and II Peter, the Johannine Epistles, and Revelation. The format of each lesson is as follows: (1) Exploring the Bible Text, (2) Looking at the Lesson Today, (3) Teaching the Lesson in Class. The text of each lesson appears in both King James and Revised Standard Versions. Sunday School teachers will find in the volume a wealth of ideas. Other helpful features are: articles for special days, summaries of each lesson, Scripture and subject indexes, and a list of audio-visual resources at the beginning of each unit.

James D. Robertson