

# BOOK REVIEWS

## An Event in New Testament Studies: The Greek New Testament

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*The Greek New Testament*, edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren. New York: American Bible Society (London: British and Foreign Bible Society; Edinburgh: National Bible Society of Scotland; Amsterdam: Netherlands Bible Society; Stuttgart: Württemberg Bible Society), 1966. 920 pages. \$1.95.

The publication in 1966 by a number of the Bible Societies of a new edition of the Greek New Testament is a major event deserving special commendation from all those concerned with the dissemination and interpretation of the Word of God.

The project was initiated by Dr. Eugene A. Nida of the American Bible Society and executed by the editorial committee comprised of Kurt Aland of Muenster, Matthew Black of St. Andrews University in Scotland, Bruce A. Metzger of Princeton Theological Seminary and Allen Wikgren of the University of Chicago. The significance of this text is seen partially in the fact that it represents the first text edited *by a committee* since the text of Westcott and Hort. Since 1880 all other critical texts have been the product of individuals. This is a committee text and hence reflects the balanced judgment normally found in committee endeavors.

The text and apparatus produced by the committee and published by the Bible Societies will, for many years to come, be a very valuable tool and may in time replace the famous Nestle-Aland text that has been useful for many years. The purpose of this edition is to assist the work of the Bible Societies in their work of translation.

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To meet the societies' own requirements, there are several special features which give this edition its special value. First, the critical apparatus is restricted largely to variant readings that are of significance to translators. As a result only about 1,400 sets of variants are listed, but they are, for the most part, rather significant. This is only a fraction of the number found in the Nestle apparatus, but on the other hand we find that many less relevant readings (such as word order) do not clutter up the apparatus. Furthermore, by limiting the variants cited to the more important ones, the committee has been able to give much more complete citation of evidence for each reading. The uncials are cited individually and are not grouped under such signs as the Hesychian or the Koine. The student is not left to guess; this is especially important because so many manuscripts are fragmentary or have significant lacunae.

A second significant feature in the edition is found in the rating given by the committee to each of its decisions. Each variant cited in the apparatus is given a letter grade to indicate the relative degree of certainty felt by the committee. The letter *A* signifies that the text is virtually certain, while *B* indicates that there is some degree of doubt. The letter *C* means that there is considerable degree of doubt, while *D* shows that there is a very high degree of doubt concerning the reading selected for the text. A substantial number are *C* decisions, but this is due to the fact that many of the *A* and *B* decisions were not important for the apparatus. In the Gospel of John the apparatus has 22 *A*'s, 54 *B*'s, 74 *C*'s, and only 9 *D*'s. It is noteworthy that the so-called Western non-interpolations of Westcott and Hort continue to be an enigma, inasmuch as most of them are given a *D* grade. The committee has also chosen the shorter text of the eucharist in Luke and has given its decision a *B* grade.

A final feature worthy of special mention is the second apparatus which identifies meaningful differences of punctuation. More than 600 of these are found throughout the New Testament, and a considerable number of them are significant for exegesis and theology. It is to be noted that in John 1:3, 4 the committee has preferred the interpretation common in the Early Church prior to the great Christological controversies. In doing so it has joined with the New English Bible against the Authorized Version and its tradition. Perhaps a surprising omission among the alternate punctuations offered is the failure at Romans 2:23 to cite the interpretation given by the New English Bible, which reads a statement instead of a question. But such an omission only serves to underscore the undoubted value of this feature.

It goes without saying that one of the fine features of this edition is the makeup of the committee. These four men, by their accomplishments and background, complement each other in such a way as

to have formed a uniquely equipped team. Each is a master in the field of textual criticism and has at the same time specialized in certain concentrated areas.

In reality we have in our hands now not just another Greek New Testament, but a work that in a way is the culmination of all the work that has been done on the text of the New Testament since Westcott and Hort. In the more than eight decades since the publication of their introduction and text, many new manuscripts have come to light, while many more have been edited, analyzed and the character of their texts established. There has been much refinement and theory. Our century has seen the rise of the Caesarean text, renewed consideration of the Western text, a more realistic appraisal of the so-called Neutral text. The evidence offered by the versions is much more complete, and much progress has been made in utilizing the citations of the early Christian writers. This text represents the bringing together of all the fruits of much diligent labor, and provides the occasion for looking back at the work of Westcott and Hort. One general statement may readily be made: The stature of the monumental work of these two Cambridge scholars in the textual criticism of the New Testament stands undiminished. This is not to say that their theories have not had to be revised or even rejected; on the other hand, their work represents the point of departure for all subsequent scholarship. Especially is this true of Hort's classic introduction, which still stands as the best and most all-inclusive statement and analysis of principles. The incisiveness and cogency of his thought still demand the careful attention of any scholar in this general field.

Two very general observations may be made in relating this new edition to the work of Westcott and Hort. First, the text of the Bible Society edition does not vary greatly from that of Westcott and Hort. This is not the value of the former. Rather, it is the fact—as has already been pointed out—that it is the text of a committee and hence represents a consensus in modern scholarship. That consensus is an endorsement, by and large, of the Westcott and Hort text. As long as scholars continue to be scholars, considered judgment will continue to be expressed in favor of individual variant readings. The Revised Standard Version and the New English Bible, with their footnotes indicating alternate readings, suggest that the refining process must continue. Yet aside from the independent contributions of scholars, some of them little more than eccentric and wishful, slight hope seems to exist that remaining textual problems can be further resolved. Regardless of the value placed on external or internal evidence, objective or subjective probability, all the editions published since Westcott and Hort are markedly in agreement.

This may be demonstrated by comparing two editions with back-

grounds very different from the Westcott and Hort text, namely the editions of Weiss<sup>1</sup> and von Soden.<sup>2</sup> The first is by one who, contrary to the procedure of Westcott and Hort, gave almost no thought to the carefully documented case for external evidence. On the other hand, von Soden relied on an almost mechanical system of evaluation. A comparison of these three texts, the Westcott and Hort, Weiss, and von Soden underscores the basic acceptance our current texts enjoy. Though problems remain—and this new edition gives fresh evidence of that—it seems that regardless of what approach is used, at least 99 per cent of the text of the New Testament is established beyond reasonable doubt.

Even the Bodmer papyri, which give us documents of John and I Peter more ancient than any hitherto available, will not disturb the general acceptance of our modern text. At the same time it needs to be said that any newly discovered manuscript calls for a reconsideration of a number of variants.

A second general observation: The Bible Society edition reveals the continued trend away from almost exclusive reliance on the B & text and the external evidence toward a consideration of each variant on its own merits. The criticism of E. C. Colwell,<sup>3</sup> among others, has had its effect and there is much less willingness to brand a variant as Byzantine or Western or Caesarean. At this point we see the fundamental achievement in the modern era, namely a much better insight into the very mixed character of the pre-recensional texts of the second century. The contributions of the modern textual critics have been only secondarily on the text of the New Testament, but more importantly in the clues they have given as to the history of the text in the very early period. The endeavors of the present generation have been, and will continue to be, perhaps paradoxically, not textual but historical.

We can be very thankful for the creative work of the various Bible Societies and for the diligent and resourceful work of the com-

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1. Bernhard Weiss, *Das Neue Testament textkritische Untersuchungen und Textherstellung*, Vol. 2: Die paulinischen Briefe einschliesslich des Hebräerbriefts (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896).
  2. Hermann von Soden, *Die Schriften des neuen Testaments*, 2 vol. (Berlin: Vandenhoeck and Ruprecht, 1902-1913), 2203 and 436 pp.
  3. E. C. Colwell, "Genealogical Method: Its Achievements and Its Limitations," *Journal of Biblical Literature*, LXVI (1947), 132. See also "The Significance of Grouping of New Testament Manuscripts," *New Testament Studies*, IV (1958), 73-92.

mittee for this exceedingly helpful tool. It is to be hoped that the Bible Societies will see fit to offer it in a number of forms, with larger margins and heavier paper so that it will be able to take the "punishment" of the student.

*The Jew and the Cross*, by Dagobert D. Runes. New York: Philosophical Library, 1965. 94 pages. \$2.75.

Runes, himself a Jew, is bitter—bitter not only because of the maltreatment of his race, but because of what happened in his own family circle: "They killed my mother, holding her responsible for the death of Christ. She had committed no crime except that she was of the same blood as Christ himself" (p. 16).

Thus it is no surprise that he sees history through the spectacles of his own experience: ". . . Michelangelo did not hesitate to uglify his magnificent Moses with a pair of horns" (p. 65); "Hitlerism was the logical outcome of Lutheranism" (p. 66); the churches are sure of nothing "except of the hatefulness of the demon Jew" (p. 44). St. John was a Jew-hater (p. 38); Chrysostom said Jews are "the most worthless of all men . . . lecherous, greedy, rapacious . . . perfidious murderers . . . they worship the devil, their religion is a sickness" (quoted, p. 61). The Crusaders slaughtered the Jews (see chapter VII). Luther called the Jews a "damned, rejected race" (p. 25).

Dagobert Runes sees Pope John XXIII as "a light in this still darkness" (p. 68), for John asserted that the whole world is responsible for the death of Christ. That the Jews should be punished by death, torture, and dispersion for deicide is inconceivable to the author.

Twice he says he does not want dialogue with Christians; he wants love. "We ask you to take out of your prayer books and your hymns the venomous slander against our people. Can't you even pray and sing to your God without humiliating the ones He loved so much?" (p. 80).

Pope John XXIII, Vatican II, and recent Protestant leadership have asked forgiveness of the Jews; it is hoped that a new day of love is dawning for embittered Israelites.

*The Person Reborn*, by Paul Tournier; translated by Edwin Hudson. New York: Harper and Row, 1966. 248 pages. \$4.50.

It is impossible to review adequately in a limited word assignment a book as relevant in its content and as rewarding in its reading as this volume by Paul Tournier, noted Swiss physician, whose healing practice involves bodies and minds and souls. This reviewer, therefore, will confine his remarks for the most part to some of the significant insights of the book.

The volume has five distinct sections. Part I, "Technology and Faith," in recognizing both the physical and spiritual aspects of man's nature, pleads for the proper relationship between science and faith, between psychoanalysis and soul healing. The author declares that unless psychological techniques help to effect self-discovery, the person cannot be brought to the place of fulfillment through the grace of God. Psychology is seen to be a potential ally in the redemptive process. (Thus the Christian use of psychology becomes a glorious possibility.)

Part II deals with "Moralism and Morality." There is a radical difference between moralism and morality. It is motivation alone that determines a true morality. But it must be kept in mind that morality is always related to the absolute standards of the Gospel of Jesus Christ. In this section the author pleads for a realistic view of human existence. We can understand the immensity of God's forgiveness only as we realize the impossibility of avoiding mistakes and failures. Nothing is good or bad in itself. It depends on the use that is made of it. God is able to produce good out of evil.

Thus far in the work the author has discussed the relationships between technology and faith, analytical psychology and soul healing, immediate and transcendent causality, moralism and mortality. Part III, "Against the Spirit of Dogmatism," discusses the relation between tolerance and dogmatism and pleads for a combination of orthodoxy and tolerance. (Do not sit in critical judgment upon his insistence upon tolerance until you have read this section of the book.) The author insists upon the reconstruction of a life as a whole. It is in this part that the author discusses the experience of conversion, which he describes as a complete "reversal of attitude." His treatment of the six-fold evidence of conversion offers invaluable insights to the Christian. The author reminds us that even though conversion begins with a decisive moment, it is fully realized only through a continuing examination of the conscience.

The three chapters comprising Part IV, "Faith," present a detailed discussion of the phenomenon of suggestion and its in-

fluence upon the health of the total personality. Dr. Tournier gives an unusually vivid picture of the manner in which falsely interpreted suggestion can result in functional disorders. Practical questions such as these are discussed: What is the relation of suggestion to faith? How does Satan use suggestion in his warfare within the human mind and heart? Since suggestion is such a powerful factor, where do we find the truth? How can one be sure that any given thought, inspiration, or call really comes from God? How can a person receive guidance from God?

The closing section of the work (Part V) carries the challenging heading, "The Spirit of Adventure." The author insists that seeking divine guidance in every circumstance of this life is the great adventure of living with God. We must unload from our hearts all the dead weight accumulated through seasons of difficulty, disappointment, failure, and sin. Everyman, after an adequate experience of self-discovery, must in the end apprehend the healing of the grace of God. Then he himself is to become a channel in the ministry of soul healing. This ministry to others is a vital part of the universal priesthood of believers. The volume ends with a stirring appeal by the author to his fellow medical scientists to restore the spiritual dimension of faith to the technology of healing.

The book discloses the versatility of its author. Here is truly a multiphasic ministry. Dr. Tournier speaks as a medical scientist in his delineation of the relationship of technology to faith and in his description of such psychological phenomena as repressed desires, motivation, and suggestion. He addresses us discerningly as a philosopher. He speaks of the reality of the spiritual world; he urges a realistic view of life; he distinguishes between moralism and morality; he pleads for the restoration of the spiritual dimension to every area and activity of life. The author also reveals his stature as a spiritual counselor. The reader sits at his feet to learn about conversion, faith, orthodoxy of spirit, the art of meditation, divine guidance, and a lay ministry of soul healing. Above all else, he speaks as a Christian witness. He shares with his readers what he has experienced. All the subjects he writes about—self-examination, confession, the grace of God, meditation, love and tolerance, the ministry of soul healing, the dimension of faith in one's professional activities—have first of all been confirmed in the laboratory of his faith and life and vocation.

Such a volume as this could have been written only by one of rich and maturing experience. May I venture the opinion that it will be appreciated fully only by those who have tasted realistically of life's experiences and assaults and demands. This is a valuable book for the Christian who wants to understand himself more fully so that he can "grow in grace," for the pastor who wants an effective

ministry of counseling and healing, and for the scholar who desires a decisive understanding of the relation between science and faith.

Frank Bateman Stanger

*Christianity in World History, The Meeting of the Faiths of East and West*, by Arend Th. Van Leeuwen; translated by Hendrik Kraemer. New York: Scribner's Sons, 1964. 487 pages. \$8.50.

Translator Hendrik Kraemer in the foreword to this book describes the volume as an "event." In some ways this is true, for Van Leeuwen's study ventures into areas of the interrelationship of Christianity and history which have not been dealt with previously (at least to the knowledge of this reviewer). For example, the author goes beyond the usual discussions of Christianity and Western culture and deals with the East as well. He shows that the great civilizations of the East have been "ontocratic"; that is, they have been founded upon an apprehension of cosmic totality. This is in contrast to the West, which has built largely upon the foundations of "theocracy."

This book is born out of concern for the missionary obligation of the Church. Perhaps its greatest value is the questions it raises and the issues of the "planetary world" to which it points. One might wish that Van Leeuwen had developed further his discussion of the need for an ecumenical philosophy of history. This aspect, however, would constitute separate study in itself. Here is a valuable volume for one concerned with the reassessment of the Christian mission to the world today.

Kenneth Cain Kinghorn

*A Short History of the Ancient Near East*, by Siegfried J. Schwantes. Grand Rapids: Baker, 1965. 191 pages. \$4.95.

Desiring to provide a "short but substantial history of the Ancient Near East," the author has packed much information into this book. However, when compared with the bulky textbooks common to college survey courses, this volume is too compact for more than a limited survey of its subject.



Beginning with a helpful synoptic chronological chart, the author centers the first six chapters on cultures in the Mesopotamian valley and in Asia Minor. Ten chapters are devoted to the history of Egypt, four to the Assyrian Empire, and one chapter to each of the following: the Neo-Babylonians, the Persians, the Aramaeans and the Israelites. The book would probably be better balanced if it had given more attention to these last one-chapter topics, with the possible exception of the Aramaeans. The treatise is well written and free from race bias.

G. Herbert Livingston

*The New Church: Essays in Catholic Reform*, by Daniel Callahan. New York: Scribner's Sons, 1966. xiii plus 222 pages. \$4.50.

Since the election of Roman Catholic John F. Kennedy to the presidency in 1960 and the calling of the almost revolutionary Vatican II by the late Pope John XXIII, the eyes of the world have been turned in a new way toward the Roman Catholic Church. This has caused the Church a certain amount of self-consciousness, which has resulted in the examination of many of its traditional positions and methods. Typical of this new willingness to look with a more humble attitude toward the Church is the intellectual Daniel Callahan, a Harvard trained Catholic layman. This volume is a collection of his essays previously presented in various journals and speeches.

Callahan's special interest is the freedom which he feels is the right of all Catholic laymen. He even goes so far as to say, "I, for one, would be perfectly willing to see the ruination of the Church if that was the price necessary for personal freedom" (p. 216). However, in spite of his ostensible commitment to this freedom, he occasionally is guilty of a degree of ecclesiastical chauvinism. This book is helpful in understanding the ferment within Roman Catholicism regarding such issues as the relationship of the Church to: politics, the lay revolution, non-Catholics, urban problems, education, birth control, and even the God-is-dead issue.

The author's passion for freedom, honesty, pluralism, and dialogue permeates the whole of the volume. This work is an excellent example of the new mood within Roman Catholicism—a mood which is obviously bringing changes in a branch of Christendom which Protestants traditionally have regarded as unchangeable.

Kenneth Cain Kinghorn

*The Kingdom of the Cults*, by W. R. Martin. Grand Rapids: Zondervan, 1965. 443 pages. \$5.95.

This volume is a comprehensive reference work of all the major cults and some of the minor ones. The author presents (1) a historical analysis of the rise of the cult systems, (2) a theological evaluation of their major teachings, and (3) the viewpoint of biblical theology with emphasis on exegesis and doctrine. In a society in which "the kingdom of the cults" counts its membership in excess of ten million, the Christian Church is surely morally obliged to engage in a militant work of refutation and evangelization. *Christianity Today* speaks of the author of this volume as "the most productive evangelical scholar writing in the field of the cults today."

In addition to the chapters on the various cults Martin includes significant chapters on the "The Cults on the World Mission Fields," "The Jesus of the Cults," and "Cult-Evangelism—Mission Field on the Doorstep." The Chapter, "Scaling the Language Barriers," shows how the originators and promulgators of cult theology (as is too often the case with modern theologians) continue to use the terminology of the Bible and historic theology but in an entirely different sense from that intended by the writers of Scripture. The cults, it would seem, "capitalize on the almost total inability of the average Christian to understand the subtle art of redefinition in the realm of Biblical theology" (p.19).

James D. Robertson

*New Directions in Theology Today, Volume I, Introduction*, by William Hordern. Philadelphia: The Westminster Press, 1966. 170 pages. \$1.95 (paperback).

This new paperback series entitled *New Directions in Theology Today* promises to be a real help for students and busy pastors. The series, edited by William Hordern, will include seven volumes. Volume I, written by the editor and entitled "Introduction," is a survey of some of the more salient issues in contemporary theology. Other volumes in the series are: (Volume II) *History and Hermeneutics*, by Carl E. Braaten; (Volume III) *God*, by John Macquarrie; (Volume IV) *The Church*, by Colin Williams; (Volume V) *Christian Life*, by Paul Hessert; (Volume VI) *Man*, by Roger L. Shinn; and (Volume VII) *Christ*, by Robert Clyde Johnson.

Issues taken up in this introductory volume are of vital interest to Christian leaders and laymen alike. Hordern reviews and assesses such issues as the demythologization debate, the Neo-evangelical mood, the new interest in sanctification, and the recent concern with "worldly" Christianity. The author writes in a readable and lucid style. He seeks to be fair to the men and movements he discusses. His criticisms and evaluations, mostly from the Neo-reformation perspective, are helpful.

The author's development of the chapter, "The New Face of Conservatism," (i.e. the Neo-evangelical mood) is especially well done. He regards the publication of Dewey Beagle's book, *The Inspiration of Scripture*, as a significant development within the conservative circles. (Beagle maintains that full inspiration is not dependent upon "inerrancy," and argues that inerrancy is not a defensible position.) Hordern notes the heated debate that Beagle's book has generated, and cites its rejection by *Christianity Today*. He asserts that "time alone will tell whether the future of conservatism lies with Beagle or Henry" (p. 88). One hopes that the good example set by Hordern regarding clarification of the issues, fairness of representation, and helpful evaluations will be echoed by the remaining volumes in the series.

Kenneth Cain Kinghorn

*The Light of the Nations, Evangelical Renewal and Advance in the Nineteenth Century*, by J. Edwin Orr. Grand Rapids: Eerdmans (London: The Paternoster Press), 1965. 276 pages. \$5.00.

This is volume VIII in the series, *The Advance of Christianity Through the Centuries*, edited by Professor F. F. Bruce of Manchester. A survey of nineteenth century revivals around the world, Dr. Orr's book reveals a wide and technical knowledge of the subject at hand; he also shows ability to range over many another field of related information. Anthropologists, linguists, demographers and statisticians, ecumenists, philosophers of history and religion, secular and church historians, sociologists, theologians, scholars of missionary history—all will find useful material relating to their disciplines. Moreover, the sense of movement in history is not lost in the variety and vastness of the materials covered. Documentation is generous; bibliography and a large index are included.

It is inspiring indeed to read about the authentic movements of

God's Spirit (Orr is careful to distinguish the genuine from the spurious). His treatment of the Welsh awakenings is a case in point. One is reminded that revival movements come at periods of moral and spiritual barrenness, periods of desperation which drive men to their knees in absolutely sincere prayer. Orr concludes the book by asking how long it will take to bring that sense of desperation to our own age.

Donald E. Demaray

*History of Evangelism*, by Paulus Scharpff; translated by Helga Benden Henry. Grand Rapids: Eerdmans, 1966. 373 pages. \$5.75.

Coming from an old-fashioned Methodist background, Dr. Scharpff believes that evangelism issues from a living fellowship with Jesus Christ. This personal experience rests upon the witness of Scripture and centers in the great redemptive acts of God. Constrained by Calvary love, an evangelist calls upon all men to repent and believe the Gospel. There is no middle ground. It is life or death. The cross demands a verdict now.

The history of the Church can be written to bring out many concerns, but none is more basic than evangelism. This is where the action is, that is, if the church is acting to bring men to know the Saviour. Indeed, it is the proclamation of the Gospel which brings the Church into being. Apart from evangelism the church would have no history of God's redeeming power in the world.

Even so, surprisingly little has been written with this purpose specifically in view. Probably Dr. Paulus Scharpff's volume, *History of Evangelism*, is the most comprehensive attempt thus far, although its scope is limited to the past three hundred years of Protestant work in Germany, England and the United States. In successive periods, the author traces the most significant evangelistic movements in these countries and shows how together they made the Church relevant in the world.

The book shows how this burning sense of mission comes to the fore during times of spiritual revival. A good example is the pietistic movement of Germany in the eighteenth century. While rationalism deposed biblical revelation and orthodoxy solidified into cold scholasticism, the pietists, led by such men as Spener and Francke, recovered the New Testament emphasis upon practical holiness in daily experience. It was like opening a window in a stuffy room. A fresh breeze from heaven blew across the land, unleashing a joyful evangelistic missionary offensive which had repercussions around the

world, including the Wesleyan revival in England and the Great Awakening in America.

An awakened social consciousness is also seen to follow spiritual revival. Literature societies, Christian schools and hospitals, trade union movements, agitation for the abolition of slavery, and countless other benevolent ministries witness to this fact. Whatever may be the impression today, those who think that evangelicals have excused themselves from social involvement in the past need to read again the history of the Church.

The author points out that methods employed in soul winning have become more organized through the years, but the patterns of fearless preaching by evangelists, small group meetings for prayer and Bible study, personal witness through word, song and the printed page are the same in every forward thrust of the Gospel. What is equally significant, the laity usually are in the vanguard of the movement.

In this English edition, the section dealing with evangelism in the United States since World War I was written by Dr. Kenneth L. Chafin. This portion is selective and in a few minor respects does not reflect careful research. However, it does give deserved attention to the tremendous influence of Billy Graham upon twentieth century evangelism.

Like most histories of this nature, the narrative lacks color and is tedious reading, but its depth and scholarship make it a valuable reference for theological students. A good index adds to its usefulness, as does a chronology of significant dates in evangelism. For the subject at hand, this book is a good place to begin serious study.

Robert E. Coleman

*The Epistle of James*, by C. Leslie Mitton. Grand Rapids: Eerdmans (London: Marshall, Morgan and Scott), 1966. 225 pages. \$4.95.

Initially projected as "an Evangelical Commentary," this exposition of the Epistle of James by the distinguished editor of *The Expository Times* is both scholarly and practical. Dr. Mitton, a Methodist clergyman, is also Principal of Handsworth College, Birmingham, and author of commentaries on *Ephesians* and *Mark*. In this volume he writes primarily for the reader who desires a trustworthy exposition by one able to use effectively the tools of research and who at the same time can present his insights in nontechnical language.

Dr. Mitton's twofold objective is (1) to show the continuing relevance of this Epistle to this day's needs and (2) to exhibit the congruity of this letter's teaching with that of other New Testament writers. This he accomplishes admirably through acquaintance with the work of other scholars, and with New Testament theology as a whole. Frequently the comments point out areas of agreement between James and the rest of the New Testament, at times taking issue with scholars like Luther who emphasized the differences between James and other New Testament books.

A unique feature of this volume is the placing of introductory matters such as date and authorship at the end as an appendix. This has the advantage of encouraging the reader to plunge at once into the message of James, and it enables him to evaluate more adequately criteria such as date and authorship. Professor Mitton's conclusion, after a thorough study of the data, is that the author was the brother of Jesus and "bishop" of the church in Jerusalem. He believes that this letter is *not* a Jewish writing adapted to Christian readers, but a letter by a Christian leader for Christians, and that it stresses *not* the *kerygma* (the basic proclamation of the faith), but rather the *didache* (the instruction of the believers).

As one in the Wesleyan-evangelical tradition, the author does justice to the emphasis on Christian perfection which he finds in James's letter. This doctrine, however, is not overstressed to the neglect of other themes. Rather, the result is simply *exposition*. The training and skill of the expositor is directed toward lucid explanation. Problem passages are wrestled with, and James's relevance to contemporary issues is by no means ignored.

The work is a splendid addition to the three volumes previously published in a series entitled "The Evangelical Bible Commentary" (i. e., *Mark* by Ralph Earle, *Acts* by Charles Carter and Ralph Earle, and *John* by George A. Turner and Julius R. Mantey). The joint publication on both sides of the Atlantic promises wide acquaintance by the English-speaking public. The usefulness of the volume is enhanced by a topical index, an index of Scripture texts, and by a bibliography.

George A. Turner

*The Philosophy of Meditation*, by Haridas Chadhuri. New York: Philosophical Library, 1965. 53 pages. \$3.75.

This book deals with a mystical method by means of which one

may discover and share in ultimate reality. The need of such a system is accented today, according to the author, because all (obviously Western) traditional systems have failed. Moreover, this system claims the advantage of bypassing all dogma, creeds, systems, and authorities. Hence, personal freedom is granted to each seeker. At the same time the transformation wrought by the experiencing of absolute reality satisfies the individual and issues in an ethical drive that makes for world unity. By this mystical approach, one experiences existential oneness with the absolute and reaches a consciousness where all subject-object distinctions cease. This does not entail a going-outside-of-oneself; it is the discovery of the self as part of the absolute. Thus by a method independent of external circumstances, all personal and cosmic difficulties are overcome.

The book is written in a clear, luminous style. Both explanation and illustration help to make palpable the thought of the writer. Yet to the Western mind this strictly mystical approach to the subject is something less than convincing. The author rejects most Western metaphysical systems and substitutes in their place an idealistic monism. The whole borders on pantheism.

From a Christian viewpoint there are several difficulties in accepting this philosophy. Its metaphysics is definitely non-Christian. All religions, including Christianity, are regarded as only partial answers to man's need. Only this mystical experience leads to the discovery of ultimate reality. The book's primary emphasis is on enlightenment; concern for sin is incidental. Personal adjustment with an objective God who rules the universe is ignored, and apparently rejected. Man's oneness with absolute reality is affirmed, and the experiential discovery of this reality is the solution to all of man's problems. This system of thinking parallels Neo-Platonism in the methods it advocates to attain salvation. The book should no doubt help make clear to the Western mind the viewpoint of the Oriental mystic, a concept which Westerners find hard to understand.

Ivan C. Howard

*The Letters of Paul, An Expanded Paraphrase*, by F. F. Bruce. Grand Rapids: Eerdmans (London: The Paternoster Press), 1965. 323 pages. \$4.95.

This work was begun in an interesting way, and not at all with the intention of publication. Invited to do a series of talks at a youth conference in the Isles, Professor Bruce prepared a paraphrase of Galatians to go along with what he had to say. Some time later he

found himself short of material for *The Evangelical Quarterly*, of which he is the editor, and filled in the gap with his paraphrase. Still later, the same youth conference invited him back; this time he worked with Colossians, and again prepared a paraphrase. Subsequently, that also appeared in the *Quarterly*. A friend encouraged him to complete the Pauline literature in paraphrastic form; this he did, and all appeared in the same journal. Once the work was revised, he published it in a single volume. His aim was not another Amplified Bible, but an exposure of Paul's lines of argument in language as clear as Bruce could command. He has put the 1881 Revised Version alongside his work, and gives interesting reasons for that in his Introduction (p. 9).

Dr. Bruce divides the thirteen epistles of Paul into five groups, and offers very helpful introductions to the five. His observations, given with the quiet assurance of an authority, are couched in the language of a skilled writer. His outlines of the Epistles, incorporated into the running text, are useful, as are his explanatory footnotes. The paraphrases are fresh, meaningful, and as accurate as he knew how to make them.

Donald E. Demaray

*Pioneers in Mission*, by R. Pierce Beaver. Grand Rapids: Eerdmans, 1966. 291 pages. \$6.95.

This is a source book on the rise of American missions, compiled by Dr. R. Pierce Beaver, Professor of Missions at the University of Chicago Divinity School. It is a collection of original missionary documents consisting of early missionary ordination sermons, charges and instructions. The significance of these documents, printed for wide distribution after their delivery, is that they comprise the bulk of promotional missionary literature between the years 1735 and 1830, and give us important insights into the nature of the missionary movement of that period.

The sermons, nine in number, cover the period beginning with the ordination of the first full-time professional missionaries to the American Indians (1735), namely Stephen Parker, Ebenezer Hindsell, and Joseph Seccombe, and ending with the ordination of the first contingent of American missionaries for overseas service—Messrs. Hall, Judson, Newell, Nott and Rice.



Each chapter follows the same format. There is first a brief history of the mission together with a short biography of the missionary (or missionaries) to be ordained; then follows a reproduction of the ordination sermon, the charge, and final instructions. Incidentally, the sermons afford an interesting study of the homiletical style of the eighteenth century preachers. The sermons are lengthy, with a great number of points and sub-points, are primarily doctrinal in nature, with many quotations from Scripture, and are purely expository, with no illustrations whatsoever.

The most valuable section of the book is the author's introductory chapter, entitled "The Emerging Missionary Movement as Revealed in the Sermons and Related Documents." In this definitive essay Dr. Beaver gives a résumé of the missionary methods, motives and qualifications which are emphasized in the early ordination sermons. Evangelism was the main emphasis, effected through preaching supplemented by teaching. "The salvation of souls" was the grand object, but this must result in the establishment of churches in which the converts would be nourished in the Christian faith. "Evangelization," however, was accompanied by "civilization," which for the most part meant English culture and Puritan ethics. There was stress on Bible translation and vernacular literature, as well as reliance on native ministers and teachers who were recruited and trained.

As to missionary motivation, the sermons reveal that the glory of God was the primary motivation of the early pioneers. This often took a christological turn and was expressed alternatively as honor and glory to Christ. Emphasis was placed on love and obedience to Christ. Compassion remained the dynamic incentive to missionary action. It was twofold—for all men lost eternally without knowledge of, and faith in, Jesus Christ, and for the wretched physical and social state of the heathen also. At times political expediency was coupled with spiritual motives, when Church leaders expressed the conviction that "subduing Indians by a gospel victory would be far more important than a military victory and far less costly in blood and treasure."

The casual reader will find the book difficult reading. The material is heavy, the reproduced sermons uninteresting. However, the book is just what it claims to be—a source book on the rise of American missions. As such it is highly valuable and makes a significant contribution to the field of missionary literature. The professor of Christian Missions and the serious student of the history of missions will find this publication full of information and insights. Seminaries, universities and mission boards will certainly want to add this source book to their library collections.

The American churches and mission boards, while rightly seeking for new methods and terminology suited to our day, might do well to reappraise their missionary motives and objectives in the light of those which prevailed in the early American churches.

John T. Seamands