BOOK REVIEWS

The Mysterious Numbers of the Hebrew Kings, by Edwin R. Thiele. Grand Rapids: Eerdmans, 1965. 232 pages. $6.00.

This, the revised edition of a work first published in 1951, is a brave and highly successful attempt at solving the baffling chronological problems of the Kingdoms of Israel and Judah. Prior to the publication of the earlier edition, scholars often felt forced to divide themselves into two camps. Those who accepted the so-called "biblical chronology" as correct tended to deny the validity of data from the Near Eastern studies when it did not fit their patterns. Or those who gave more credence to the Near Eastern studies seemed compelled to reject certain chronological data found in the Books of Kings and Books of Chronicles as inaccurate and even self-contradictory. Worse yet, there was not a single harmonious "biblical chronology." Conflicting data had to be forced somewhat arbitrarily into a pattern in order to have a chronology at all that could be used as a point of reference. All of this was in the face of the fact, as Dr. Thiele says, that there can be but one chronology–the correct one.

Thiele does not attempt to cover the whole range of the Old Testament. He does immense service, however, by his painstaking analysis of the data of the Kingdom Period and by his discovery of a system that not only harmonizes the biblical data but also agrees with the Assyrian and other lists. Formerly, variations that extended in length to several decades had existed between the lists of Judah and the lists of Israel. Some of the difference Dr. Thiele accounted for by determining which kingdom used the "accession year" system and which counted the year in which a king's reign began as year one. Also, he observed that years were figured from different months in the two kingdoms. Again, it was necessary to realize that neither Judah nor Israel had a uniform system of reckoning throughout its history. It was necessary to ascertain when and why variations occurred. Finally, co-regencies, usually between the king and his son, accounted for the balance of the discrepancy. By careful analysis of sometimes obscure and incidental references, these details were collected and a system was set forth with the unique virtue that it worked when all other systems had failed. And it succeeded not by forcing the Scriptures or attempting to correct them, but by

careful attention to matters that had generally been overlooked or interpreted as hopeless problems.

The significance of Dr. Thiele's discoveries and tables lies partly in the fact that he cannot be accused of an over-zealous theological interest. He approached his work with the objectivity of a Near Eastern scholar who had made his reputation as an historian. He was a student of Dr. William Irwin at Chicago University, who wrote the introduction to the book and to whom much credit was given for inspiration and help. Yet, Irwin, who has never been accused of being a friend of conservative dogmatism, remarks of Thiele's work, "It is a matter of first-rate importance to learn now that the Books of Kings are reliable in precisely that feature which formerly excited only derision." Or, to quote Irwin again, "He has taken passages commonly regarded as patent disclosures of carelessness, if not of ignorance, on the part of the Hebrew historians, and has shown them to be astonishingly reliable." This is the kind of apologetic that strips unbelief of its supports and removes intellectual barriers from the path of faith. It has now become possible to check in another area the integrity and accuracy of authors of the Scripture. They have successfully passed a severe test.

Wilber T. Dayton

The Christian Year With Charles Wesley, by John Lawson. London: Epworth Press, 1966. 126 pages. $1.75.

This latest volume from John Lawson, a British Methodist and professor of Church History at Emory University, is an anthology of the verse of Charles Wesley. The material is arranged to conform to the Christian year and to supplement the *Book of Common Prayer* as a devotional aid. This work does not purport to be a selection of "the best of Charles Wesley." Some of Wesley's best verse has been deliberately omitted as being already well known, or at least available. Preference is given to the lesser known verse. The compiler and editor occasionally elects to re-order the arrangement of stanzas, or to "amend a phrase" jarring to modern ears—a liberty often permitted editors of Wesley's stanzas.

Professor Lawson is of the opinion that the more "Churchly side" of Wesley's contributions represents the poet's most enduring work. It is the editor's hope that Anglicans may see anew how completely Charles Wesley is one of themselves, and that Methodists may be reminded of the fact that original and authentic Methodism is fully the religion of the *Book of Common Prayer.*

Kenneth Cain Kinghorn

The Illustrated Bible and Church Handbook, by Stanley I. Stuber (ed.). New York: Association Press, 1966. 532 pages. $5.95.

This volume is of three parts. In Part I the main biblical personalities are identified and their significance discussed. This is followed by a treasury of definitions and explanation of ideas, beliefs, and everyday facts related to the biblical narrative. Part II has to do with the Church: who's who in church history, facts about the Church, and symbols of the Church. Part III provides word portraits of hymn writers and gives the stories of 180 favorite hymns. The almost 2,000 picture illustrations add a new perspective to the book, even though many of these are somewhat blurred.

The volume is designed primarily for lay workers, to be used as a handy, quick reference. This reviewer's first impression of the whole was rather negative. It seemed an over-ambitious attempt to embrace in a single volume, and by means of innumerable shorthand statements, vast areas of religious knowledge. But this curiously interesting reference work, which at first merely satisfied the browsing instinct, took on new significance with the appearance of an *exhaustive* index at the end. The Index is the "tool of discovery" that makes the book practical.

James D. Robertson

Archaeology and Our Old Testament Contemporaries, by James Kelso. Grand Rapids: Zondervan Publishing House, 1966. 191 pages. $4.95.

This slender and readable volume is by an experienced archaeologist, a professor emeritus of Pittsburgh Theological Seminary. He is perhaps best known for his work in the excavation of New Testament Jericho (1955). This volume, addressed primarily to the layman, seeks to show the contemporary relevance of archaeological findings. The style is readable and interesting. The fact that two printings were required within a year testifies to the reception being afforded this popularization. The author boldly compares such Old Testament heroes as Abraham, Moses, Joshua, David, Elijah, Amos, and Isaiah with corresponding modern characters such as the businessman, statesman, general, Churchill, Lincoln, Salvation Army preacher, and Calvin. As stated in the foreword, the reader is likely to find "unexpected parallels between the Biblical and modern worlds." The comparison between biblical events and contemporary events and trends is constantly kept in mind.

In spite of the refreshing attempts at relevance, the parallels are sometimes farfetched (e.g., Amos compared to the Salvation

Army preacher). However, in nearly every case one can see the reason behind the parallel. An excellent general knowledge of the Bible and biblical archaeology is apparent on every page, but the paraphernalia of scholarship is lacking. There are no footnotes; documentation consists of references to Scripture passages in the text. There are many excellent photographs in the book, many of them taken by the author himself. The publishers have done a good job in format and in art work. In view of the great gap that exists between the specialist in archaeology and the reading public, this book is filling a very real need. The period covered is from the patriarchal age to the period of the exile.

George A. Turner

Contemporary Existentialism and Christian Faith, by J. Rodman Williams. Englewood Cliffs: Prentice-Hall, 1965. 180 pages. $3.75 (paperback).

Author J. Rodman Williams writes in response to the frequent question, "What is the relationship of existentialism to Christian faith?" This is an especially important undertaking since existentialism is concerned with major Christian interests such as truth, man, God, death, anxiety, and existence. Williams assesses existentialism from an orthodox Reformed position, and investigates its expression in the works of five thinkers: Jean-Paul Sartre, Karl Jaspers, Martin Heidegger (secular existentialists), Paul Tillich, and Rudolf Bultmann (theological existentialists). While a wider study might have included Gabriel Marcel in Roman Catholicism, Martin Buber in Judaism, and Nicholas Berdyaev in Eastern Orthodoxy, the five representative figures chosen set the mood and pattern for most current existentialist thought.

This volume demonstrates that philosophical and theological existentialists are unlike only in degree, but not in general outlook. The material is arranged into six chapters which deal respectively with the subjectivity of truth, the centrality of man, the obscurity of God, the finality of death, the inevitability of anxiety, and the goal of authentic existence. (These chapter headings are, additionally, a good outline of the salient tenets of existentialism.) In each chapter the author presents, with documentation from relevant sources, the views of each of the five thinkers with respect to the topic under consideration. Then he shows in what way existentialism is generally consonant with Christian faith, and concludes each chapter with a section which points out certain features of existentialism which are not compatible with Christianity.

The general conclusion is that existentialism has features which the Christian faith gladly affirms. Some of these are: (1) The concern for truth which is inwardly experienced, (2) The recognition that man is unique and must not be brought down to animal or object level, (3) The recognition that many find belief in God difficult, and that the God of others may be little more than an idol, (4) The willingness to face death and not run from it, (5) The probing of man's condition of deep anxiety and the desire to meet it constructively, and (6) The recognition that much of the prevailing existence is far from authentic. Even so, the author concludes that "the existentialist philosophers and theologians, for all their contributions, are nonetheless missing the way" (p. 176). Williams finds that existentialism is ultimately humanism with man at the center, and he rejects existentialist philosophy because it fails to understand man in the light of God. *Contemporary Existentialism and Christian Faith* is an able presentation of the main emphases of existentialism as well as a convincing critique of its shortcomings.

Kenneth Cain Kinghorn

Learning to Philosophize, by E. R. Emmet. New York: Philosophical Library, Inc., 1965. $4.75.

The purpose of this book, as stated by the author, is to interest the novice in philosophy. This he seeks to accomplish by showing how practical philosophy actually is as a discipline. Philosophy, rather than being the activity of the few unusual souls who bear the title of "philosopher," should be of interest to any educated person.

Emmet defends philosophy from the charge of never accomplishing its objective by reminding his readers that many of today's so-called sciences—psychology, astronomy, social sciences—were at one time a part of philosophy and were developed by philosophy until they could stand alone. Thus philosophy, rather than never accomplishing anything, always deals with problems which no other discipline can handle; when such problems are solved it sends the resulting new-born discipline on its way alone. True, its methods are largely meditative rather than empirically investigative, but such a methodology is necessitated by the nature of the problems under study.

A valuable feature of the book, to disclose the most usual sources of error in applying the discipline of philosophy, is revealed in chapter headings such as Language and Bewitchment, On Concepts, Asking the Right Questions, Value Judgments, Appearance and Reality. The writer points out, for example, that the meaning of

a word is determined by popular usage. Whatever the word might mean to the expert in a particular field, to the public it carries its popular signification. To depart from popular understanding is to fail to communicate, since words are merely symbols and have no more than an acquired meaning. Emmet also discusses various oft-repeated semantic errors, and especially underscores the danger of error in dealing with abstract concepts. He sees value judgments as a matter of personal preference, and in discussing Appearance and Reality seems to be charitable toward idealism.

One could perhaps summarize the position of the author by saying he is a relativist concerning truth and morals, who favors a process philosophy in metaphysics. The book presents the contemporary philosophical stance, along with many of the most difficult philosophical questions, for which, in most cases, the author does not presume to suggest an answer. The book is of value to the philosophically uninitiated in defining the field, the problems and the most common errors in philosophy.

Ivan Howard

Evangelism, Its Theology and Practice, by A. Skevington Wood. Grand Rapids: Zondervan, 1966. 119 pages. $2.95.

The author, a distinguished minister closely associated with the Billy Graham "Tell Scotland" movement, in this book addresses himself to a subject close to his heart. However, the title may be misleading. The study is centered almost completely in the theology undergirding the message, motivation and method of evangelism. As such, it offers a firm scriptural basis for a soul-winning ministry, but it does not offer much help in the methodology of getting the job done.

The treatment of "The Strategy of Evangelism" typifies Wood's approach. Using Paul's figure of the Christian as an "ambassador" on special mission (II Cor. 5:20), he makes four pertinent applications of this truth: (1) the ambassador acts on the King's orders, (2) the ambassador bears the King's message, (3) the ambassador enters an alien land, and (4) the ambassador speaks in an alien language. It is easy to see how such a presentation suggests to a preacher some good sermon ideas even if it does not satisfy the desire to know how to incorporate this strategy in a specific church program. This is at once the strength and weakness of the book. If one is looking for a practical doctrinal introduction to evangelism, the book is well worth reading.

Robert E. Coleman

A World to Win, by Nate Krupp. Minneapolis: Bethany Fellowship, Inc., 1966. 94 pages. $1.00 (paperback).

Some Christians read about soul winning, some write about it, and others actively engage in it. Nate Krupp qualifies for all three categories. While a senior engineering student at Purdue University, and holding the office of student body president, Krupp was introduced to his Saviour "through the personal soul-winning efforts of a business man and a college student." From then until now his heart and mind have been striving for more efficient ways and means of challenging every Christian to be a soul winner and of confronting a lost world with the claims of Jesus Christ.

This latest volume from his pen has global vision and outreach. Briefly the author sets before us "a broad yet basic presentation of the personal approach to evangelism, the associated task of mobilizing the entire Church for it, and the implication this has upon the total evangelization of the entire world."

In view of the evangelistic success of the first century church, the New Testament is the place to begin this study. In training His disciples, Jesus gave them a twofold mission: 1) to take the Gospel to every person in every generation; 2) to teach those who responded all that they themselves had been taught by the Lord. They were to begin where they were (Jerusalem) and reach eventually even to the ends of the earth.

In response to their Lord's command, these first disciples tarried until they were filled with the Holy Spirit. Cleansed, possessed, directed by Him, they sought to fulfill the Great Commission. Pursuing the two basic methods used by Jesus—personal evangelism and mass evangelism—they met with phenomenal success (p. 17).

By 400 A. D., Krupp states, the Church had lost its evangelistic thrust by becoming entangled in theological controversy, clerical hierarchy, and worldly popularity. With the Protestant Reformation (1500's) came the rediscovery of the need to evangelize. The rebirth of mass evangelism came about through the preaching of Whitefield and Wesley. "But the Church, in the almost 1700 years since 250 A.D., has never returned to the other New Testament method of outreach: personal evangelism" (p. 23).

Having neglected the first-century pattern, thousands of Christians today will pray and give for missions abroad but will never cross the street to witness about Christ to a neighbor. "Many churches have large mission-supporting programs, but are doing little to evangelize their own city except for those who will come to the church building." Krupp supports Gene Edwards' claim that there is not a denomination in America with an evangelism program adequate to reach all those people who will not come to the church building.

This author discredits the notion that people's failure to attend church signifies rejection of the Gospel. It is his experience that the average American has never *been actually confronted with the Gospel*, that multitudes are open to gospel truth when properly approached.

Krupp firmly believes that the pastor is the key person in mobilizing the laity to do the work of evangelism. "If every evangelical pastor in North America would inspire, prepare spiritually, train, and lead his people out to evangelize their community, we would see the greatest revival ever and the *continent* could be totally evangelized in the next *five or ten years*" (p. 35).

This is a "how-to-do-it" book, offering the pastor, the local church, and the whole denomination usable guidelines in mobilizing fc. an all-out evangelism program. It is also a resource book, listing suitable materials for the various phases of evangelism. It also includes a list of the names of leaders now engaged in "personal evangelism training work."

This is a book by an evangelical to evangelicals who still believe that prayer, the power of the Holy Spirit upon witnessing believers, and the faithful presentation of the biblical message of salvation is Christ's way to evangelize the world. Its endorsement by such men as Clyde W. Taylor, Torrey Johnson, Sam Wolgemuth, W. Stanley Mooneyham and Robert E. Coleman suggests the measure of its timeliness and worth.

Delbert R. Rose

The Doctrine of Buddhism, by Dolly Facter. New York: Philosophical Library, 1965. 132 pages. $4.75.

This volume of only 132 pages gives an excellent exposition of original Buddhism. The style is direct, clear, and unambiguous. The chapter divisions represent different aspects of Buddhist thought, and the chapter titles state the specific topics under discussion. The writer, a confirmed Buddhist, holds that all other beliefs are false, and considers "Christian theology to be one of the great disasters of the human race" (p. 33).

It is perhaps impossible for a Western mind to understand fully Oriental thought. One finds some of the explanations of Buddhist doctrine extremely vague, if not contradictory. A sincere effort, however, has been made here to clarify Buddhist doctrine.

Metaphysics is rejected; there is no existing soul or ego. Life is a process, not a thing. The idea of God, perhaps the most strongly entrenched idea in our minds, is but an illusion. There is no possibility of God, or of "any enduring unchanging anything" (pp. 62-63).

God and religion are both inventions of the mind. Buddhism is a method of salvation from suffering, and the cure of suffering is to understand life. When we truly understand, we act correctly. The Socratic adage, "Knowledge is virtue," is a perfect Buddhist concept. Choice vanishes when one understands, for if we understand we can only choose the truth. Suffering is from desire based upon deceit. Salvation is non-suffering, and appears to be loss of identity; yet it is called bliss.

The book can be read by the layman with understanding, and may well be used in Buddhist evangelism. There is no lack of dogmatic statements; this factor should encourage Christian theologians to be positive without apology. The author is not lacking in psychological and philosophical insights. The thinking in the volume reflects in part a somewhat striking similarity of Buddhist doctrine to some contemporary liberal Christian theology, a relationship which bespeaks the possible appeal of Buddhism to the West today.

Ivan Howard

The Wesleyan Bible Commentary, Volume VI, Hebrews-Revelation, by Charles W. Carter, R. Duane Thompson, Charles S. Ball, Leo G. Cox and Harvey J. S. Blaney. Grand Rapids: Eerdmans, 1966. 523 pages. $8.95.

This volume completes the projected Wesleyan Bible Commentary, produced under the general chairmanship of Professor Charles W. Carter, professor of philosophy and religion at Taylor University. Like its predecessor volumes, this work combines careful biblical scholarship with effective format and writing style. The panel of writers includes men of recognized stature and responsible placement in the Wesleyan wing of the Evangelical movement.

The writers indicate a general familiarity with the inductive approach to Bible study, as well as with the major trends in contemporary biblical criticism. One is impressed with the manner in which scholarship is combined with an affirmative presentation. Differences in approach are usually stated in introductory sections, and do not divert attention in the sections devoted to analysis and comment. The outlines and introductory sections, particularly those prefacing the studies of The Epistle to the Hebrews and The Revelation, are carefully written and afford excellent overviews of the materials treated.

In the commentary sections themselves, one finds vivid and meaningful presentations, whose flow is remarkably free from the choppiness which mars many commentaries. While the tone is basically devotional, yet the materials contain a rich content which stems

from painstaking scholarship. The American Standard Version is used as the basic Bible text, while the authors do not hesitate to draw upon alternate readings which serve to clarify meaning.

The panel of writers impresses one as operating as a team, whose major objective is that of making the Bible meaningful to the reverent reader. Neither perspective nor depth is sacrificed in the effort to present the Written Word as living and vital. Effective bridges are built between first-century expressions and contemporary usages, and meanings are frequently lifted into prominence which the reader might too easily overlook.

While the entire set of commentaries, including this volume dealing with the New Testament writings from Hebrews to Revelation, reflects the Wesleyan wing of contemporary Evangelicalism, yet the value of the writers' work is by no means limited to those of their specific theological tradition. The earnest Bible student, of whatever particular theological "slant," will find the comments of these writers highly meaningful and of distinct value for the understanding of "the things most surely believed among us."

Harold B. Kuhn

Theological Dictionary of the New Testament, Vol. III, edited by Gerhard Kittel; translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1966. 1104 pages. $22.50.

A third volume of this eight-volume set is hardly news. It is rather an annual event anticipated by a host of scholars, students, and ministers, yet the excitement does not subside as each new volume appears. Now the English reader can follow through "kappa" in the alphabetical arrangement of this veritable encyclopedia of theological data harvested from the study of the New Testament words. It continues to be good news that the translator and the publisher are moving forward with this colossal project and that the English-speaking world will apparently not be far behind the Germans in gaining access to the complete set.

With characteristic German thoroughness, data from a wide range of sources is brought to bear upon the various words and families of ideas. The classics are combed for relevant backgrounds; Judaism and Old Testament correlatives are searched for their contribution; a concept is traced in the New Testament and in the thought of the early church. Light is brought from every available source, whether inside or outside the Hebrew-Christian tradition. Elaborate footnotes are the rule, and the documentation includes extensive bibliography. As with all human works, there is often room for further study and

interpretation, but an abundance of spade work is done and a wealth of material is collected. The ground is full of seed-ideas that can stimulate productivity. What more can one ask of a reference book?

By old standards, the price is high. But the price per page is not out of line with current standards, and the price per word is a modern bargain. For all its size, each volume is compact, wedging a tremendous amount of material into each page—of the kind of printing that is expensive and tedious to compose. The books are not cheap, but they are reasonable.

Wilber T. Dayton

The Gospel According to Peanuts, by Robert L. Short. Richmond, Virginia: John Knox Press, 1966. 127 pages. $1.50 (paperback).

Author Robert Short places the *Peanuts* comic strip under the closest theological scrutiny, and comes up with some interesting results. The aim is to demonstrate that cartoonist Schulz gives to us an analysis of human existence which is "essentially theological and, in its basic inspiration, deeply Christian." He observes that some readers may see in Schulz's work shades of the apologetic style of a C. S. Lewis. Short's little volume is replete with references to a host of theological and literary sources. One begins to wonder if Short is not reading more into the cartoon series than the cartoonist had in mind. References are made to Tillich, Kierkegaard, Eliot, Barth, Salinger, Shakespeare, Calvin, Pascal, Swift, Van Gogh, and others. To be sure, Short indicates that his approach to *Peanuts* is not "one of 'reading *into*' but of 'reading *out of*.' " How well he avoids eisegesis is another question.

Nevertheless, Short is essentially true to the major themes developed in *Peanuts*. This little volume might profitably be put into the hands of the "worldly wise," for it contains the real essence of the Gospel message, and it is completely contemporary. An especially strong case is made for the doctrines of original sin and God's grace. All in all, this is a unique and effective presentation of the Gospel. Perhaps the strongest chapter in the book is the first, entitled "The Church and the Arts." The author makes a convincing plea for the communication of the Christian message in an indirect way through the arts. That this is a volume of merit may be seen, in part, from its wide acceptance. Although it was first published in December 1964, this reviewer read the *thirteenth* printing of March 1966.

Kenneth Cain Kinghorn

Children of the Devil, by William Bruner. New York: Philosophical Library, 1966. 311 pages. $5.95.

In this well-documented volume, Dr. Bruner provides the theologian with an informative and provocative study of the age-old problem of sin. Specifically, the volume addresses itself to the problems of inbred sin and the universality of evil. This theory is based upon the conviction that the Bible, interpreted literally, is true; that God is righteous and just; and that each individual is free and responsible.

In his introductory chapter the author reports his early disillusionment with the classical doctrine of original sin, i. e., that sin is transmitted from one generation to another.

Repelled by the theology with which he was acquainted, the author retired to an attic for a concentrated study of the Bible; he reports that in the spring of 1944 "the light finally came." This light was mediated chiefly through Romans 5:12, which led to the conclusion that "All sinned one sin when all were one man" (p. xvii). Dr. Bruner claims that the view that he presents herein is different from all other theories designed to account for the prevalence of evil, that it is based solely on the Scripture, and is confirmed by modern science.

In setting forth his thesis, the author begins with the doctrine of God and from it derives the doctrine of sin. The author points out that sin, our sinful nature (depravity), cannot be inherited since it is a moral quality. His conclusion is not that there is no such thing as original sin, but rather that all sin is actual sin—that is, no one is sinful because of the acts of any ancestor, including Adam, but rather is sinful because of this one act which can be traced back to Adam. The fall of man is given a very thorough treatment. This is followed by an explanation and criticism of the major theories which account for the universality of sin. Dr. Bruner deals with the realistic theory linked with Augustine, according to which all mankind was seminally present in Adam and hence participated in his act of disobedience. That is, even infants were guilty of sharing in Adam's rebellion. He also critically evaluates the theory of federal depravity representation, according to which Adam was the federal head of the race, and thus his sin had a unique effect on his posterity. He also criticizes and rejects theories of depravity by natural inheritance held by most theologians. Finally, he rejects the Pelagian idea that there is no such thing as original sin, that all children are born good. He has a special appreciation for Newton Williams and his view of a world soul.

Considerable attention is given to the Wesleyan doctrine, in which it is noted that it takes two forms: the early form which is influenced by Augustine, and which accepts both original sin and

original guilt. The later form accepts original sin but not original guilt. The basis for the author's criticism of the latter is that it puts human nature into two different entities, one innocent and the other sinful. He believes that if infants are depraved in any sense at all, "They are sinful persons, intrinsically guilty and damnable. Nobody can have a depraved nature without being to blame for it, for it is a crime to have such a nature" (p. 207). This idea he traces back to Psalm 51:5 and 58:3, stating that "if a child is conceived in sin. . . there is bound to be a sinful exercise of will, thought and feeling somewhere down deep in his being, however rudimentary." Thus he overlooks the fact that the Psalmist could be referring not to the child's act of sin, but to sin on the part of his parents or ancestors. In this criticism the author refuses to believe that there is any distinction between pollution and guilt. He refuses to recognize that one can be the victim of sin over which he has no control. He categorically states that there can be no sin or sinful nature for which the person himself is not responsible. The author's purpose in this categorical statement is to safeguard the theory which he will advance later, namely, that all infants have existed since Creation as personalities, though not as bodies. He also rejects the theory of prevenient grace by which God out of His goodness enables the sinner to choose the good. It is true that God is under no obligation and that salvation is a matter of grace rather than justice. It is true that man does not deserve justice, but he fails to see that to be consistent with His own just nature, God would have to give man an opportunity to choose the right.

Dr. Bruner's own conclusions are presented in the tenth chapter. Four theories concerning the origin of the soul are considered. The view that all souls were created in the beginning and enter the infant upon birth is rejected as unscriptural and illogical. Creationism, the theory that God creates a soul every time a child is born, is rejected because it makes God the author of sin. The theory of traducianism—that the body and soul together are inherited from parents—is rejected because it makes the soul the product of the body.

The author's view is called dissociationism. According to this view, the propagation of the soul is not a physical but a personal process. It is based upon an assumption of a world-soul which underlies every individual expression of this soul, much as mountain peaks are only individual appearances of an underlying mountain chain, or islands in an archipelago are individual expressions of the underlying reef. The author believes that this world-soul is embodied in Adam. The soul gives rise to the body and is antecedent to it. "As often as opportunity is given and circumstances permit, the personality of Adam splits, producing dissociated cells or multiple personalities. These new cells proceed to build up new bodies by which to express themselves and relate themselves to the physical and

social world in which they live" (p. 253). Because of this, the author believes everyone is a dissociated self, one of the multiple personalities of Adam. Thus, "The sin and guilt with which we are born is both his and ours."

The basis for this conclusion is the unsatisfactory nature of all of the classical theories of the origin and transmission of sin and a very literal interpretation of Romans 12:5—plus some discoveries in the realm of psychology. In this category, three case studies are mentioned. One was reported by William James in which Ansel Bourne became a victim of amnesia, forgot his name, moved to another city and opened a candy store, calling himself A. J. Brown. Two months after this his former self woke up and the A. J. Brown personality was completely forgotten. It was a case of split personality, something like Dr. Jekyll and Mr. Hyde.

Another case concerns Thomas Hanna, who suffered a head injury during which his past was completely obliterated and he became like an infant. Later his original self reappeared and for a time the two selves alternated until finally brought together by psychological help. On the basis of a book entitled *The Three Faces of Eve,* written by two psychiatrists, which described a patient of the authors, Eve White was a virtuous wife. At times she became Eve Black, an unprincipled woman who claimed to be unmarried and without children. At times she became Jane, a "sympathetic practical girl." The handwriting and I. Q. of the three were quite different. After treatment by the psychiatrists, three women were merged in one and the original Evelyn White reappeared.

The author concludes that if these three personalities of Mrs. White had developed separate bodies, they would have been three different women. He concludes that the method of reproduction was quite independent from that of the physical body. This strengthens his conclusion that "the soul of fallen Adam lies buried in the germ plasm of every man and woman, waiting to be dissociated and born" (p. 262). Thus there is but one personality in the world, namely this world-soul. Every individual who has been born since its creation is a part of this one soul. Therefore, when Adam sinned, I sinned because my soul is a derivative of Adam's soul.

The author believes that just as memory has things stored in it which are not always in consciousness, so in the heart of newborn infants there is a memory of disobedience. Hence even unborn infants are already responsible persons. The fact that their physical bodies and brains are not yet developed and thus have no contact with their physical environment does not mean that they are unconscious of God or of their past. The scriptural basis for this is sought in the prenatal life of John the Baptist, who leaped for joy in his mother's womb when Elizabeth heard the announcement of Jesus' birth (Luke 1:39-44). The author cites this as evidence that a fetus is in contact with

the Creator, hence had consciousness prior to development of the body or mind.

The author takes his theory very seriously, feeling that it is the only one that does justice to scripture and sound theology. He also believes that it is confirmed by, though not based upon, psychological data afforded by contemporary science. Although it is similar to the realistic theory of Augustine and has some affinity with the theories of reincarnation, the author's claim to originality will probably not be challenged. One is reminded of the claim made by the author of the epistle of Barnabas, that no one before his time had had his insight to the effect that Abraham's pursual, with 318 servants, after the captors of Lot, was in anticipation of the Cross. History has shown this to be an understatement, since no one has ever accepted it since that time either. But if the reviewer must conclude that this view of the origin and propagation of sin is not wholly satisfactory, it must be admitted that no other theory is either.

George A. Turner

The Language of the New Testament, by Eugene Van Ness Goetchius. New York: Charles Scribner's Sons, 1966. 349 pages. $5.95.

Dr. Goetchius brings to the preparation of this beginning Greek book a broad and thorough competence. In addition to his seminary degrees (B.D., Th.D.), he has four university degrees, including the Ph.D. in linguistics. The study preliminary to the preparation of this book was done at the Linguistic Institute under a grant from the American Council of Learned Societies.

The book is designed for a one-semester course (three hours a week, preferably with an additional optional hour for less able students). Added to the basic volume is a 277-page workbook, which sells for $2.95. Grammar is stressed sufficiently to enable one to move directly from this course to exegesis or extensive reading. Yet the aim is to avoid the rigidity of the old approach that sought a mastery of the language for all students. The author concedes that people study Greek for different purposes. He has no objection to rather extensive use of "crutches" and even "ponies." Accordingly, required vocabulary is limited as far as possible to a small number of grammatically significant words (such as the prepositions, conjunctions, and pronouns). The stress is on grammar and rules that indicate relationships and that can be used in whatever context one happens upon later. To simplify and hasten the student's grasp of the language, a great deal of linguistic material is given. Morphemes, phonological system, grammatical system, and semantic system are

presented with care to orient the student. The workbook is full of drills proceeding on the principle of minimum variation and eliciting recognition of various forms and processes.

Doubtless the book could be an effective tool. Apt students under the right teachers would likely achieve the purpose of the course in the time prescribed since sufficient grammatical data is presented in order that one might, with adequate time and effort, be prepared for exegetical study. A teacher trained in linguistics might accelerate the learning process beyond that reached through the alternate systems. One must conclude that the goals are sound and the book is scholarly.

Certain doubts do arise, however, in the minds of some who, admittedly, learned Greek rather long ago. Is this new text as concise a summary of the essentials as possible? Do the elaborate explanations really expedite learning or are they just so much more to learn? That is, does one have to learn linguistics too in order to learn Greek? Could one still come to the point more quickly and just as effectively by the use of Machen's book? Can some of the automatic aspects of language be taken for granted, or must we admit that a significant proportion of our college graduates come to seminary totally ignorant of the simplest grammatical relationship (even in English)? As in everything else, the proof is in the using. At least another new weapon has been added to the arsenal to combat the creeping illiteracy of our clergy in the matter of an elementary knowledge of biblical language.

Wilber T. Dayton

The Vindication of Liberal Theology, by Henry P. Van Dusen. New York: Charles Scribner's Sons, 1963. 192 pages. $3.50.

The appearance of this volume is in order because the time is right for a re-examination of the strengths and weaknesses of liberal theology. Liberalism, fallen upon hard times since its rise, has been forced to rethink its position. It was compelled to begin its own "reconstruction" as early as 1935. This was the year that H. E. Fosdick, a leading exponent of liberalism, preached his sermon entitled, "The Church Must Go Beyond Modernism." About this time crisis theology, gaining strength, eventually replaced liberalism as the popular theology of the day. For the past two decades liberalism has been somewhat in disrepute. The time is now ripe for a critical reappraisal of liberal theology. Henry Van Dusen, president emeritus of Union Theological Seminary in New York City, is well qualified for the task.

The author finds that liberalism has two parents, one masculine and one feminine. He sees the masculine parent as the intellectual outlook of the late nineteenth and early twentieth centuries, and the feminine parent as the religious resurgence of the same period. From the masculine parent, liberalism has inherited (1) Fidelity to truth, (2) Deference to science and the historical movement, (3) Tentativeness as to metaphysical certainty, and (4) The assumption of the continuity of all truth. From the feminine parent liberalism has inherited (1) The authority of Christian experience, (2) The centrality of Jesus Christ, (3) A loyalty to the historic faith, and (4) A moral and social concern.

In developing these characteristic points of liberal theology, Van Dusen displays an undisguised loyalty to the liberal perspective. In Chapter II, entitled "The Indictment of Liberal Theology," he admits certain dangers inherent in the system. These may be summarized under the rubric "servitude to modern culture." Salient criticisms are: an uncritical deference to science, an over-optimism regarding man and social progress, and a tendency to moralism.

The work is not as comprehensive as one might wish; nor are the insights of the second half of the book as helpful as those of the first half, especially chapters two and three. The work, nevertheless, is valuable for its insights into the conviction of many as to the abiding values they find in liberal theology. From a reading of this book one may find a knowledgeable statement of liberal methodology as well as the main outlines of the theological conclusions generally associated with the liberal way.

Kenneth Cain Kinghorn

The Church in the Community, by Arthur E. Graf. Grand Rapids: Eerdmans, 1965. 207 pages. $3.95.

The Professor of Practical Theology at Concordia Seminary, Springfield, Illinois, has compacted in this manuscript some of his lectures on evangelism. As one might expect, the book is strongly flavored with the classroom air and the Lutheran-Missouri Synod tradition (in which the author is a faithful minister), but the volume does not have a stuffy academic air nor a limited denominational appeal.

Having served for many years as a pastor, Dr. Graf feels the pulse of the parish ministry. Accordingly, the book focuses upon the evangelistic opportunity of the local congregation, especially in giving practical direction to the pastor in preparing his people for the task of evangelizing. The book is replete with a variety of

study guides, charts, sample letters, and most helpful of all, numbers of conversations in actual soul winning.

An outstanding feature of this work is its coverage of visitation evangelism. On the other hand, the treatment of evangelistic preaching services might seem stilted to an old-time Methodist. More unfortunate in respect to the author's purpose, some areas of evangelistic potential in the church were omitted altogether, such as the Sunday School or the use of small groups.

I appreciate the forthrightness of the author in affirming his faith. I did raise my eyebrows once when he spoke about the legitimate right of an evangelical pastor to seek converts from congregations of a more liberal persuasion, but then who can question this privilege when the issue of salvation is at stake? "It is not a sin to steal sheep from a wolf" (p. 46).

The value of this book is found not so much in the new insights it offers to evangelism, but in the way it seeks to inspire churchmen to do the work of an evangelist. Here one recognizes a warmhearted brother. He combines a Lutheran accent with the old circuit riders' passion for souls, and as he puts it: "Not a turned around collar but a turned around heart is the mark of a priest before God" (p. 46). Reading from the writings of a man like this will do any pastor good.

Robert E. Coleman

The Principles of War, by James I. Wilson. Annapolis, Maryland: Christian Books in Annapolis, 1964. 62 pages. $1.00 (paperback).

This little book has a fascination and challenge far beyond its size. Originally written as a series of articles for *Command* magazine, the official organ of the Officers' Christian Union, it describes ten basic principles of successful warfare and then applies them to the evangelistic task of the church. These principles include: (1) Objective, (2) Offensive, (3) Concentration, (4) Mobility, (5) Security, (6) Surprise, (7) Cooperation, (8) Communication, (9) Economy of force, and (10) Pursuit. If followed, these principles assure success in battle, but if neglected or ignored, they will inevitably work for defeat.

Soldiers in the Army of Christ would do well to ponder what this officer has to say. Certainly the Church is engaged in a mortal warfare against the powers of darkness in this world and we must learn how to fight to win.

Robert E. Coleman

A Listener's Guide to Preaching, by William D. Thompson. New York: Abingdon Press, 1966. 110 pages (paperback). $1.45.

This little book written for laymen is designed to capture attention. Vital material, two dozen humorous line drawings and a refreshing, concrete style keep you reading. The author, a seminary professor, cuffs and toys a bit with some aspects of listening, but he gives helpful hints for getting more out of sermons. He calls attention to two basic premises of sermon listening: "One is that laymen share with their minister the responsibility for good preaching; the other is that laymen can be better Christians by learning how to be better listeners." His purpose is "that you too may find renewed means of Christian growth through preaching." The author discusses eight suggestions for preparing to listen to the sermon, five principles for good listening, and six ways of responding to specific sermons or to the general preaching ministry of your church. If you are afraid of getting involved with people as persons you may not like the author's recommending talk back sessions, discussion groups, and group planning for sermons. This is a helpful book incorporating some scholarly research, some communication theory, and considerable concern for making preaching meaningful—all executed in a very readable style. These fresh insights into listeners' problems should help the preacher, too. Any pastor would benefit by reading this brief book and by circulating it among his laymen. It should help recapture New Testament excitement and effectiveness in preaching.

Ralph L. Lewis

ACKNOWLEDGMENT

In behalf of the Editorial Committee of *The Asbury Seminarian*, I take this opportunity to express to Mrs. Dorothy W. Rose our deep appreciation for the service which she has rendered to this periodical during the past eight years in which she has served as office editor, typesetter and proofreader. Mrs. Rose has given selflessly of her time and abilities, and has made an invaluable contribution to the format, style and general structure of *The Asbury Seminarian*. To her, our sincere gratitude!

Harold B. Kuhn
