

Book Reviews

Books reviewed in THE ASBURY SEMINARIAN may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

The Smaller Local Church By: W. Curry Mavis. Winona Lake, Ind. Light and Life Press, 1957. 189 pp. \$3.00.

This publication is concerned with the basic principles underlying the work of the smaller churches in America, both rural and urban.

The writer's responsible offices in his own denomination have kept him in close touch with the varied problems peculiar to the smaller churches. For a number of years he has taught seminary students courses in pastoral care and in church administration.

Although recent years have seen the appearance of several significant books dealing with problems peculiar to the rural church, none in the experience of this reviewer has attempted a diagnosis and solution of those problems which are common to rural and urban churches alike. In this, the present treatise is unique.

But if the text treats of problems and solutions, it cannot be said that the problem approach dominates. Here is a practical and constructive discussion on how to promote the work and interests of the smaller churches. It is the kind of book for which many have been waiting. Its author comes to grips with issues of vital concern to the majority of ministers irrespective of denominational attachment; for most of the churches in America would come within the scope of the "smaller churches."

In these days when the morale of many ministers, in the lesser churches particularly, is repeatedly low, the invigorating atmosphere of these pages should prove highly stimulating -- as for instance, the chapter in which the author discusses the genius of the smaller churches. Other chapter headings which tap the potential resources of these churches, and which are rich in practical detail, are these: Organizing for Action, Carrying On a Comprehensive Program, Publicity, Caring for the Flock, Worship, Christian Education, and Evangelism.

The book throughout shows a healthy emphasis on the social aspects of the Gospel as these relate to the work of the churches in point. Rewarding reading for both the minister and the layman!

James D. Robertson

Asbury Theological Seminary is pleased to present the volume, *The Smaller Local Church* by Dr. W. C. Mavis, professor of Pastoral Service. It will be available on March 15, 1957, from Light and Life Press, Winona Lake, Indiana, or Asbury Seminary Bookstore. \$3.00

THE EVANGELICAL COMMENTARY SERIES

The Gospel According to Mark by Ralph Earle. Zondervan, 1957. Cloth, 192 pages. \$2.95 until June 30, 1957 -- \$3.95 thereafter.

The volume at hand is the first in a series of a forty volume commentary projected for publication over the next five to ten years. By way of introduction to the project, it is hoped by those who have sponsored this work that it will fill a long-felt need among the large group of Christians who stand in the Arminian-Wesleyan tradition. The editorial and advisory boards, as listed in this initial volume, show a broad and inclusive representation of scholars and church leaders among the best known exponents of the Wesleyan doctrine of "Perfect Love." Dr. George Allen Turner of Asbury Theological Seminary, whose book *The More Excellent Way* is recognized as a classic in the field of Wesleyan thought, is chairman of the editorial board. The names of Dr. Paul Rees of Minneapolis and Dr. W. E. Sangster of London as consulting editors indicate the high level of scholarly research and spiritual insight which the commentary seeks to present. However, it is also encouraging to note the names of two advisers who are not Arminian in their theology, but whose scholarship and integrity are so universally respected that they were asked to serve in advisory capacity. This was done in order that their scrutiny of manuscripts should insure fair treatment of all points of view. It is believed that this safeguard will prevent such a worthy undertaking from slipping into the pitfall of narrow sectarianism.

This initial volume on the Gospel of Mark by Dr. Ralph Earle of Nazarene Theological Seminary displays a balance of scholarship and appreciation for the inspired nature of the Scriptures. The

author has brought to bear on this study the results of some eight years of intensive research on this particular Gospel. His style is refreshingly light without being insignificantly shallow. On matters where opinions of text, translation, and interpretation differ among scholars of note, we have not been labored with multiplied detail, but have been informed of the differences. Where possible, we have been given the concensus of opinions which appear to carry most weight. As an example, the question of the textual authenticity of Mark 16:9-18 as it appears in the King James Version is a perplexing one. Dr. Earle has given this matter wise and enlightening treatment without resorting to unsupportable dogma. In so doing he has set the tone for the whole volume. Research scholars, ministers, and laymen alike can feel that they have been treated fairly in the handling of a delicate matter. It was this reader's feeling after reading the introduction that here was a commentator who could be relied upon to treat his material fairly and unbiasedly.

The format of the book makes for easy reading. The text of the American Standard Version of 1901 is printed in large type at the top of the page. Beneath it, in divided columns, is the exegesis and exposition. Footnotes are full length across the bottom of the page. The text is divided and treated in paragraph sections, rather than by rigid chapter and verse divisions. Reference is made to corresponding topics in Matthew and Luke, thus furnishing a harmony of the Synoptics.

An outstanding exegetical feature of the work is the author's own very literal translation from the Greek text. His explanatory notes are excellent on passages which vary from the text of most widely accepted versions. The literal nature of this translation also does away with the necessity of much exegesis, since the results of this research have gone into the finished translation.

The annotated bibliography from which research was taken appears in the front of the volume. The evaluation of each reference work will be of great assistance to those who wish to continue research on their own.

At a few points there is a sense of brevity where a more lengthy discussion is indicated to provide the reader with a broader base for forming opinions. But within the limitations of space which has been allotted to this volume, the author has fulfilled his assignment well in meeting the stated purpose of the entire project . . . to place in the reader's hand a volume characterized by sound exegesis, wide perspective, up-to-date scholarship, spiritual insight, and contemporary relevance." He has prepared a one volume handbook of excellent caliber which emphasizes the rich spiritual and devotional quality of Scripture. The Gospel According to Mark, in all of its rich vitality, is brought to the reader through the discerning

minds and spirit of one who has given his life to the study and teaching of the Bible. Scholars will find its references extensive and accurate; ministers will find its material presented in a manner which lends itself to sermon preparation; and the layman who loves his Bible will find his soul rejoiced as he reads.

The reviewer believes that this commentary will become a standard among those who seek to add new material to their fund of Bible knowledge.

Russell C. Murphy

What the Holiness People Believe by Jack Ford. Birkenhead, England: Emmanuel Bible College and Missions, 1956. 70 pages. 1/6s.

Early in 1953, the first lectureship honoring the late Rev. John D. Drysdale was established in Birkenhead, England, with the Rev. Jack Ford as Lecturer. The first series of lectures, five in number, has shortly ago been published by the Emmanuel Bible College, host to the lectureship.

The small volume before us grows out of a long and thorough acquaintance with the literature of Christian sanctity upon the part of the author, who holds the B. D. degree from the University of London, and who has been for some years Principal of the Beech-lawn Bible College near Manchester, England. Basically, the work is a re-statement of the historic Wesleyan position with respect to the doctrine of Christian Perfection, embodying a special plea for a re-emphasis upon the practical and social implications of the doctrine of Christian holiness.

A second emphasis in these lectures is that of the integral relation between the baptism of the Holy Spirit and the entire cleansing of the believer. It is in the development of this theme that one special merit of the work lies. Principal Ford is an incisive thinker, and penetrates the fallacies to which Wesleyans (as well as the adherents of other forms of theology) fall prey through the undue use of metaphors. It goes without saying that the work is explicit in its definitions, particularly the definition of sin.

The final chapter, entitled "The Depth of the Deliverance and the Place of Confession and Testimony" seems to this reviewer to be outstanding for the light it sheds upon the distinction between humanity and carnality, and in its analysis of the instinctive life of man. It abounds likewise in practical counsels with respect to the

profession of the grace of heart purity.

Principal Ford is in acknowledged debt to the classic literature of Christian sanctity, and frequently refers with special approval to the Glide Lectures delivered by Dr. Paul S. Rees at Asbury Theological Seminary in 1947. His presentation is sane and vivid. This reviewer rejoices that such a lectureship is keeping in memory Principal J. D. Drysdale, with whom he had the privilege of teaching for a year. The first lecturer, Mr. Ford, has expounded with grace the message in the proclamation of which Mr. Drysdale was outstanding among many in his native Britain.

Harold B. Kuhn

Being and Believing by Bryan Green. New York: Scribner's, 1956.

The question, "What can a man believe?" is being increasingly modified so as to read, "What must a Christian believe?" The little volume under review here seeks to reply to the latter inquiry. The writer, at present a Canon of Birmingham Cathedral in England, has had a wide ministry as Chaplain in the British Army, and latterly in evangelistic campaigns around the world.

Being and Believing is a compilation of articles which Canon Green wrote serially for a British women's magazine. They deal with the basic propositions expressed in the Apostles' Creed, The Lord's Prayer, the Sermon on the Mount, and the Ten Commandments. The topics, seventy-three in number, are selected with a view to answering the questions which arise in the mind of the not-too-well-taught layman.

The content of the several articles may be characterized as sincerely Evangelical and tactfully apologetic. The author's acceptance of historic Christian supernaturalism is forthright, and the objective of his efforts is that of confirming believers in their personal relation to Jesus Christ as Saviour and Lord. The approach is human and vivid. The persuasion is gentle, but cumulative in force. The book would make a splendid gift for the person who might have doubts which were not too deeply rooted, and whose quest for faith is earnest.

Harold B. Kuhn

The Gospel in Ezekiel by Thomas Guthrie. Grand Rapids: Zondervan Publishing House, n.d., 395 pp. \$3.95

This is another volume in the Zondervan reprint classics. It is a series of sermons by the eloquent Scottish preacher of the early 19th century. There are twenty-two sermons in all, taken from the thirty-sixth chapter of Ezekiel. This great evangelical chapter in the prophet, is the basis for a series of messages based upon several texts in the chapter. The sermon titles include the "Messenger", "Man's Sinning", "God's Motive in Salvation", "God Glorified in Redemption", "The Benefits of Redemption", "The New Heart", "The New Life", and "The Sanctity of the Believer". The messages are expository in nature and evangelistic in emphasis.

A characteristic of these sermons is the author's flowing rhetoric and vivid figures of speech. He is an eloquent preacher. The illustrations are taken mostly from the Scottish hill country and are very apt. The author is very articulate and emphatic in setting forth a truly evangelical gospel as distinctive from the religion in the formal churches with which he and his congregation are familiar.

The Reformed theology is apparent in the fact that the author gives no assurance of full deliverance from sin while "in the flesh". But for the most part there is little that is theologically objectionable and most of it is doctrinally sound. The style is especially vigorous, making for easy reading. Zondervan is to be commended for making the work of this Scottish divine again available. The printing is in excellent format, and a credit to the publishers.

George A. Turner

Old Testament in Modern Research by: Herbert F. Hahn. Philadelphia: Muhlenberg Press, 1954. 262 pages. \$4.00.

This book is one of the most important to be published in recent years. It deals with an evaluation of various methods used by Bible scholars in interpreting the Old Testament. To read the book is a "must" for anyone who desires to keep up with recent trends in Old Testament studies.

The author proposes to examine various methods used by the several schools of thought which have prevailed in critical studies during the past century. Scholars face an impasse at the present time and the author desires to outline clearly the alternatives confronting them in a study of the Old Testament.

The book shows ample evidence that the author has read widely, and his treatment of each method analyzed is thorough. There is little evidence of personal prejudice and Hahn's own position is revealed mainly by his discussion of monotheism. On this subject, he definitely accepts the view that monotheism did not appear in the Israelitish faith until the exile. Otherwise, each critical method is keenly described as to basic assumptions, governing principles, weaknesses, and contributions.

After a brief survey of the history of the critical approach to the Old Testament, Hahn evaluates the anthropological, the religio-historical, the form-critical, the sociological, the archaeological, and the theological approaches. Many important books in each field are discussed, and numerous articles are referred to in the footnotes. Yet, in spite of the fact that the subject-matter is "heavy" the book is well-written and well-organized. It closes with an author index but there is no subject index.

While it must be admitted that the author does a good job of summarizing and evaluating the critical methods chosen for discussion, one could wish that he had included a survey of other methods such as textual criticism, philology, and especially the application of modern psychology to Old Testament prophecy. Hahn could have increased the value of his work by discussing more thoroughly the role played by underlying philosophical assumptions. Kantian epistemology, positivism, Hegelianism, and the rising influence of existentialism ought to have been more adequately discussed in relation to their bearing upon the methods used by modern critical scholars.

G. Herbert Livingston

Mission: U.S.A. by James W. Hoffman. New York, Friendship Press, 1956. 181 pages. Cloth, \$2.50; Paper \$1.25.

The Church still faces frontiers in America. Some of these frontiers are presented vividly as evangelistic opportunities and responsibilities by James W. Hoffman in *Mission, U.S.A.*

The author surveys spiritual problems that confront the Christian Church in both rural and urban America. He views the religious needs of service men and of young people in college. He observes Christian work that is being done in institutions -- prisons, hospitals, etc., -- as it is carried on by chaplains. He looks at American family life with its opportunities and needs for Christian counsel and guidance. He surveys the religious needs of migrants and others, who as Thoreau says, live "lives of quiet desperation."

Hoffman, associate editor of *PRESBYTERIAN LIFE* and a freelance writer, writes as a keen observer. His "hop, skip and jump around the country," to use his words, took him to some important religious frontiers of our land.

This book is specific in detailing what local churches and other Christian groups are doing to meet human need in their communities. In this regard, the author is generous in stating the techniques that are being used. The book thus becomes a kind of source-book on methods.

This little volume should have a wide reading. It offers a cogent refutation to the man who says that the Church is doing nothing to meet the urgent needs of people. It offers inspiration to those who love the Church. It provides ideas for those who are seeking new ways of service.

There is a good bibliography and a "friendly map" in color at the end of the book. The map shows the distribution of foreigners, Indians, and Negroes in America.

W. C. Mavis

The Lord of the Harvest by S. Franklin Logsdon. Grand Rapids: Zondervan Publishing House, 1954. 153 pages. \$2.00.

This is the Holy Spirit's "day", and increasingly serious Bible students are recognizing "the manifestation and ministration of the Holy Spirit" in His administrative work in the present divine economy. The author of *The Lord of the Harvest* has been a busy pastor, having served in the past the Moody Memorial Church, Chicago, and therefore interested in the person and work of the Holy Spirit from the pastor's approach to the subject.

Here is a book which abounds with homiletical helps for the

expository preacher. Its style and suggestiveness will prod the mind, stimulate the will, and refresh the heart of the reader. The Spirit's manifold ministry is here presented with a freshness that is becoming to the style of a successful pulpiteer and Bible Conference speaker.

The Spirit's varied functions are viewed in His respective relations to the world of the unsaved, the corporate body of believers, and the individual Christian. Of this last relationship, writes Logsdon, "There is power through the Holy Spirit to regenerate, providing a new nature; to sanctify, producing a new character; to energize, promoting a new fruitfulness; to illuminate, presenting a new vision" (p. 8).

With its many merits in content and style, sermonic value and inspiration, one hesitates to point out the book's weaknesses. However, to this reviewer, the title of the book might be challenged. The author has called the Holy Spirit "the Lord of the Harvest." Does such a designation do justice to those New-Testament passages dealing with the second person of the Godhead, the Son of God-Son of Man. as "the Lord of the Harvest" (see: Matt. 9; Luke 10; John 4; and Rev. 14)? To fail to maintain both the distinctiveness though inseparableness of the persons of the Trinity, and the peculiarity of certain offices to each person of the Godhead, is to invite theological confusion on the matter of the Trinity.

Perhaps the greatest weakness of his study has been the author's failure to distinguish between the birth of the Spirit and the baptism with the Spirit in the believer's life, between holiness of life begun in regeneration and the purification of the heart in entire sanctification. Nowhere through this book has the author dealt with what some of the great Biblical scholars have called the single most important statement in the book of Acts, namely, Acts 15:8-9. Peter there gave the inside story of the Pentecostal gift of the Holy Spirit, and pointed out the essential work of the Spirit as that of purifying the believer's heart when by faith He is sought and received. The above-mentioned defects also account for the unsatisfactory treatment the author gives to "The Dozen in the Dark" found in Acts 19:1-7.

In spite of its deficiencies this book will surely heighten the preacher's grasp of the Biblical emphasis upon the manifestations and mission of the Holy Spirit in this Gospel era.

Delbert R. Rose

Christianity and the Existentialists by Carl Michalson (Editor).
New York: Scribner's, 1956. 205 Pages. \$3.75.

The past five years have yielded a number of works dealing with the question of Existentialism, some expounding its major themes, the others dealing with the specific forms which existential thought assumed in the men espousing it. Here is a volume which is designed especially to note the bearing of the main existential themes upon Christian faith. The Editor has written the first chapter, "What is Existentialism?"; in it he is concerned primarily with two questions: Can Existentialism support its claim to be a serious philosophical form?, and in what sense(s) does it challenge the real foes of Christianity?

No such work could be imagined which failed to include, early in its chapters, one upon Kierkegaard. H. Richard Niebuhr has furnished such a chapter, in which he takes for granted that the reader is acquainted with the details of the life of the Sage of Copenhagen. The negative work of S.K. is sketched under the form of his "polemic against illusion"; Professor Niebuhr sees these illusions as three: The Shadow World of Objects, The Subject as Shadow, and Objective Christianity. The latter of these is treated by our writer with as much of the picturesque as Kierkegaard himself employed. In his treatment of the positive aspect of the Kierkegaardian teaching, namely that of his treatment of "real" Christianity, Dr. Niebuhr catches the major emphases: it is difficult to be a Christian; it is painful to continue to be one; and, it is presumption to claim to be one.

John A. Mackay furnishes a chapter descriptive of the work of Miguel de Unamuno, in which he brings to the English reader the major features of the great Spaniard's teaching, namely his emphasis upon Vocation, and his emphasis upon the preeminence of the element of the tragic in human life. Matthew Spinka does us much the same service with respect to Nicholas Berdyaev, although it is evident that he is trying to compress into one chapter more than can be brought within its limits. This section is strong in its recognition of the affinity between Berdyaev and such mystics as Jakob Boehme. At this and other points, as Spinka rightly observes, Berdyaev is sharply out of line with historic Christian theology; he does not tell us to what extent his thought is shaped by the great "eschatological" writers of nineteenth century Russia, and to what extent his divergence from Western theological positions is an outgrowth of his adherence to Eastern Orthodox theology. Speaking existentially, the most significant section of this chapter is the one dealing with Berdyaev's emphasis upon Creativity, which is in some

sense a correlate of the eschatological element in his thought.

The chapters dealing, respectively, with Gabriel Marcel, and Martin Heidegger, follow, in general, the usual analyses of their thought. Erich Dinkler, in his analysis of Heidegger, upsets the usual evaluation of him by suggesting that he is not really an atheist at all. This section (pp. 115ff) is valuable in tracing the relationships between Heidegger's view of Being and some sort of a transcendental order, provided we remember that belief in a transcendental order is not, in itself, sufficient to constitute a man religious in any very significant sense. Erich Dinkler recognizes this in his words, "Certainly we cannot characterize Heidegger as an outspoken Christian existentialist . . ." He is, however, extremely anxious not to "put Heidegger into an antithesis to Christian faith."

This reviewer has not made up his own mind with respect to the chapter, "Existentialist Aspects of Modern Art". One who has an appreciation for that which we have come to consider classical art finds it difficult to place a sympathetic evaluation upon the incoherent and distorted elements in modern art. No doubt life contains much which corresponds to these elements. What may be questioned is, whether art should be a mere reflector of what life is, or whether it should elevate the ideal in the hope that it might be in some measure embodied in the real.

The final chapter by Professor Hopper, "On the Naming of the Gods in Hoelderlin and Rilke", is exceedingly valuable in that it fills a gap in the usual literature. The poetic contribution to Existentialism has been, in some measure at least, neglected in the literature, and one welcomes not only the addition of a treatment of this phase of the question, but the skill with which it is done in this chapter. Professor Hopper has succeeded in bringing the major lines of thought of the volume into focus. Not only does he see the positive achievements of the existential poets; he also senses their limitations. One feels that he might well have, from the point of view of the Christian theologian, included another section or two at the end of his chapter.

This work is a valuable addition to the literature currently available upon the existentialist movement in philosophy and theology. It makes a useful companion volume to Kurt F. Reinhardt's *The Existentialist Revolt*, in that whereas Reinhardt sets forth the major themes of Existentialism, Christianity and the Existentialists approaches the subject from the point of view of biography. These two need, as a supplement, John Wild's *The Challenge of Existentialism*, which relates Existentialism more fully to the major currents of human thought. Read together, these three volumes can do much to dispel the aura of mystery and obscurity which Existentialism has gathered about itself.

Harold B. Kuhn

The Writings of James Arminius translated by James Nichols and W. R. Bagnall. Grand Rapids: Baker Book House, 1956. 1772 pages. (3 volumes) \$17.50.

A continuing evidence of the theological renaissance in our time is the re-examination and re-publication of the writings of creative men who stand at the source of various theological traditions. Baker Book House has given great service to the Christian church in re-printing the writings of James Arminius, the celebrated theologian who lived in the latter part of the sixteenth century and the early part of the seventeenth. This three volume set was first published in 1853, though the first two volumes, translated by James Nichols, had been published in 1825 and 1828. Later, this translation was carefully edited by W. R. Bagnall, who also translated the remainder of Arminius' writings and added them in a third volume for the 1853 publication.

Undoubtedly it is true that the name of Arminius has been more often mentioned, either in terms of praise or of reproach, than that of any other theologian, with the exception, perhaps, of John Calvin. It is well to recall at this point that Arminius received his theological training in Geneva under Theodore Beza, the successor to Calvin. Later, Arminius repudiated the views of Calvin and his followers as a result of investigation and preparation which he had made to defend those same views against Richard Coornhert, a layman of Amsterdam, who attacked particularly the doctrine of predestination as taught by Beza and the school at Geneva.

Actually, the scheme of theological doctrine which became known as Arminianism received that designation, not because Arminius was its sole creator and originator, but "from the fact that he collected, and embodied in a system, the scattered and frequently incidental observations of the Christian Fathers and the early Protestant Divines, and, more fully and definitely than any previous writer, explained and defended that scheme" (Preface, p. iii). The main points are set forth in opposition to an absolute predestination and "particular" redemption. It is a tribute to the monumental labors of Arminius, though he died at the age of forty-nine years, that the largest of denominations in Protestantism have embraced these views, including most Lutherans of Europe and America, the Church of England, the Protestant Episcopal Church, and the various denominations which include the followers of John Wesley throughout the world.

Volume one presents five orations by Arminius on various subjects, including "The Priesthood of Christ", "The Object of Theology", and others. His views on predestination, divine provi-

dence, the freedom of the will, the grace of God, the divinity of the Son of God, and the justification of man before God, are also set forth. His apology or defense of his theological position involving thirty-one articles are included in this volume, as well as his disputations on twenty-five principal subjects of the Christian religion.

Volume two embraces seventy-nine private disputations on the principal phases of the Christian message, a dissertation and discussion of the seventh chapter of the Epistle to the Romans, covering approximately 260 pages, a brief study on each of twenty-nine articles of the Christian faith, and two significant letters, the last of which bears the title, "A Letter on the Sin Against the Holy Ghost".

Volume three is devoted almost entirely to a discussion of the doctrine of predestination, the final forty pages presenting an analysis of the ninth chapter of the book of Romans, which illustrates many of the points in the previous discussion.

A general index of subjects, which did not appear in the 1853 edition, is a valuable addition to volume three. Volume one has a sketch of the life of Arminius. Here is excellent source material for pastors, teachers, and thoughtful laymen. The reprinting of these volumes is a significant achievement and event for the present-day religious world.

William M. Arnett

Christian Perfection and American Methodism By: John L. Peters.
Nashville; Abingdon Press, 1956. 252 pages

This is a very competent study of Christian perfection in early Wesleyan theology, especially as it affected the course of American Methodism. The author wrote it for his Ph.D. dissertation at Yale, and revised it for publication. The volume begins with a thorough study of Wesley's teachings on Christian perfection from his early life through his mature years. While this subject has been reviewed so many times that little that is new can be pointed out, nevertheless this study is distinguished for its thoroughness, its objectivity, and its insight. After a study of Wesleyan teachings the author traces the influence of this emphasis in English Methodism and in American Methodism. He notes that in the first half of the nine-

teenth century the Methodist church in America subscribed to the Wesleyan doctrine without apology. There was a decline in emphasis in the 1820's and 1830's followed by a revival of interest in the 1840's. There followed a period of decline and even opposition at mid-century. As a result of this, there emerged the Free Methodist and Wesleyan churches committed to a propagation of the doctrine. The author fails to correlate this with the revivals of 1800, 1830-40 and 1870-90. Toward the end of the century the doctrine received increasing emphasis and an increasing degree of opposition. By about 1900 the doctrine had evoked so much controversy that many Methodist leaders called for an end to the discussion of the subject in the press and in the pulpit. These tendencies of "come-out-ism" and "crush-out-ism" facilitated the rise of several smaller groups, most of which later merged to form the Nazarene Church. The author's interest in the subject is spurred by the official quietus on the doctrine by the Methodist leaders paralleled by the surprising vitality of the doctrine in smaller churches that have broken off from the parent body. The same phenomena led Orin Manfred Robert Clark to investigate the subject at Boston University and Temple University, respectively, with very similar results. The present work ranks among the very best of such studies of Wesley's theology and history of doctrine. The value of the book is enhanced by some appendices, one of which is concerned with Wesley's own testimony to the experience of perfect love. The volume as a whole makes a major contribution to the study of Wesley's teaching of entire sanctification and of the resulting influences on Christian history.

Exploring the Old Testament by W. T. Purkiser (Editor) and
C. E. Demaray, Donald S. Metz and Maude A. Stunck.
Kansas City: Beacon Hill Press, 1955. 448 pages. \$4.50

Exploring the New Testament by Ralph Earle (Editor) and Harvey
J. S. Blaney and Carl Hanson. Beacon Hill Press. 467 pages. \$4.50

These two volumes address themselves to the undergraduate, and are designed to serve as textbooks in survey courses in Old

and New Testament respectively. Although both are composite works, the coordination among the contributors is close, so that they present unified methodologies and unified emphasizes. Represented in the joint authorships are the faculties of Nazarene Theological Seminary and several of the colleges maintained by the Church of the Nazarene.

There are several parallel lines of emphasis in these works. They seek to acquaint the reader with Biblical backgrounds, and to afford a frame of reference within which the two Testaments can be studied and understood. The first of the two works contains three sections designed to orient the reader, Chapters 1, 2 and 16, under titles respectively, "This is God's Word", "Why the Old Testament", and "The Message and Meaning of the Old Testament." Chapters 3 to 15 serve to survey and to analyze the several divisions of the Hebrew Scriptures.

The second volume places the orientation entirely at the beginning, with three chapters entitled, "Why Study the New Testament?", "The World Into Which the New Testament Came", and "The New Testament Transmitted and Translated." These afford a basic introduction to the materials which are analyzed in the thirteen chapters which follows.

Both volumes are concerned with the encouragement of the reading of the Bible in its wholeness, and with letting it speak for itself. The approach is affirmative and of course conservative. The authors indicate, from time to time, an awareness of the work and conclusions of liberal criticism, and in general leave the impression that these conclusions represent the application of theories advanced a priori, which have little support from within the writings as they stand.

The volumes are both well written and embody good bibliographies and helpful appendices. Exploring the Old Testament contains a detailed Chronological table (pages 416-432) and an excellent section of Book Summaries. Both works are meticulously indexed.

Biblical instructors have frequently expressed concern that available textbooks for lower level college courses were either too elementary or else unsuitable because of their lack of emphasis upon the Bible as inspired Revelation. Such will welcome the appearance of these two volumes. And as the college student will find them valuable as texts, so also the general reader of the Bible will appreciate them as an aid to systematic study of the Word.

Harold B. Kuhn

The Church in Southeast Asia by Winburn T. Thomas & Rajah B. Manikam. Friendship Press, New York: 1956.

The joint authorship of this little book by two contemporary and experienced authorities presents an exceedingly interesting and valuable work. Dr. Thomas brings to it a lifetime of careful study, spiritual insight, and devoted service. Dr. Manikam, a native of India and a leader in ecumenical conferences, sheds much light on the problems involved. Dr. Frank T. Cartwright in his introduction points out to the reader that one of the basic convictions of the authors is that the missionary era has indeed come to an end; but that coinciding with this ending is the beginning of the era of the churches.

Here in fifteen short chapters a wealth of missionary information is made available to the reader. The churches of Southeast Asia are still a direct responsibility of the West. The young churches here do not have enough trained personnel or material resources to make the gospel effective in these lands. War and Communism have increased the burden of the new Christian communities. The entire area of Southeast Asia is rich in nature's resources - oil, tin, tea, rubber - but these have not been developed for the benefit of people. In the midst of plenty there is malnutrition and death. Such conditions have provided a fertile soil for Communist seed. There is also a growing nationalism which often opposes the Christian movement. Asia's non-Christians often see the Christian religion as a by-product of Western colonialism.

Protestant churches in Asia are now a fact, say the authors. They are self-governing, responsible, and partly self-supporting. Their independence is somewhat premature. There is less emphasis upon the importance of denominations here than in America. In this regard a remark by Kagawa is illuminating, "When I was baptized, I thought I became a Christian: Now that I am in America, I discover instead that I am a Presbyterian."

In Southeast Asia the missionary is generally esteemed more highly than any other Westerner, because he has sought to reduce disease and slavery. An American flyer's testimony to the work of missions rather well sums up the situation: "Because of missions, I was feasted and not feasted upon when I fell from the sky."

The book concludes with a clear-ringing challenge. The great odds of non-Christian religions and cultures, of communism and increasing secularism call for the best and utmost not only of the young churches themselves, but also of all of Christendom. Governments are now demanding that missionaries have some technical

skills which will contribute to the society in which they labor. The sending church must therefore be understanding and patient in these new church-state relationships abroad. The urgency of evangelism must be felt again by western Christians.

Southeast Asia today is inhabited by 180,000,000 people. The Protestant church membership there is less than 4,000,000. The need is great. Let the Church awake!

Howard F. Shipps
