

Book Reviews

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

Moses, by Sholem Asch. New York: G. P. Putnam's Sons, 1951. 505 pages. \$3.75.

The reviewer of this book was privileged recently to have a profitable conference with Sholem Asch in his apartment at the Dan Hotel in Tel Aviv, Israel. Even though this author has arrived at the point where he is eligible for membership in the Three Score Years and Ten Club, he is still mentally alert and aggressive. His new book on Isaiah is to come from the press soon.

Most inspiring in this visit was the author's expressed belief that Jesus Christ is indeed the Messiah prophetically presented in the Old Testament. He intimated that traditional Jewry in Israel had expressed hostility because of his viewpoint in this regard. Those of us who met with him could not help feeling that here was indeed a "true son of Abraham" and that he was of "kindred mind and spirit in the Lord."

This novel on Moses is Sholem Asch's most recent presentation of the stalwart Old Testament character. This book is destined to take its place along with the author's other works, including *The Nazarene*, *The Apostle*, and *Mary*. "Delving deep into the roots held in common by much of the world today, it is a noble story, fused with the vigor, insight and imagination of a writer who has devoted years to its re-creation."

Moses is first presented as the young noble in the royal court of Egypt. Despite his official tie, his sympathies are with the slaves. His deep curiosity about his birth and the Hebrews in Goshen take him upon journeys of investigation. Upon finding his own people, his decision to unite with them is made. His own people are suspicious of him and for a long time he is looked upon as a spy from Pharaoh's court.

During his exile in Midian Moses marries Jethro's daughter but his thoughts are never far away from his people in Goshen. Finally, Jehovah appears to him in the burning bush. "We watch

Moses, fearful of his mission but subservient to Jehovah's will, growing in strength and wisdom as he is confronted with one crucial test after another."

Most vividly dramatic are these scenes: Moses before Pharaoh, the people crossing the Dead Sea, and Moses shepherding the people on the desert in the face of starvation. While Moses meets with Jehovah on the Mount the mixed multitude initiate the worship of the golden calf. "In his portrait of Moses, Sholem Asch shows us human grandeur, against a tapestry of superbly conceived original color and movement."

Baalem is presented as a most colorful old man, almost blind, selling figurines and riding around on an ass while he urges the people to desert Moses and his God in favor of the nature gods of Egypt. Mr. Asch has captured inspiration and insight on Moses that make this book a "must" for the reading public in general and for the religiously minded people in particular.

H. A. HANKE

Mountains Singing, by Sanna Barlow. Chicago: Moody Press, 1952. 352 pages. \$3.00.

The pastor who is looking for faith-stimulating reading for himself and for his parishioners will find an answer in this record of a chain of miracles. For fourteen months, Joy Ridderhof, Director of Gospel Recordings, Inc., Los Angeles, California, and Ann Sherwood pioneered among the unreached tribes of the mountainous Philippines, making gospel recordings in ninety-two languages, seventy-three of which are in unwritten tribal dialect. The messages on tape were then sent to the California headquarters and after processing, the "preaching plates" and hand-wind "talking boxes" were returned to the respective language groups.

There is a good deal of adventure in this book. The intrepid pioneers encountered mountains of difficulties, but their faith and fortitude, which sprang from a steady walk with God and implicit trust in His promises, always brought them through as conquerors. Their constant problem in their efforts to find key persons to translate and record for them adds the element of suspense as the reader follows them from place to place. Devotionally, the book is enriching.

The author, Sanna Morrison Barlow, is the daughter of the late Judge J. Stanley Barlow. A graduate of Eastern Tennessee State College, she was greatly influenced by the late Robert McQuilkin. After the Southern Presbyterian Board for health reasons refused her application for foreign work, she found her place of service with Gospel Recordings. In a very readable and interesting style, she has captured the spirit of these two stalwarts of the faith and lets it shine through the pages of the book.

SUSAN SCHULTZ

Faith and Justification, by G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 201 pages. \$3.00.

No theologian today can expect to be heard if he ignores the contemporary demand for *relevance* in theological studies. In these "unquiet times" when many are inquiring into the relationship man may sustain to God, it is especially timely that the cardinal doctrine of the Reformation be examined afresh.

Berkouwer has shown in this volume under review that three factors have set the doctrine of justification in the very center of current theological interest, namely, "the rise of dialectical theology, the renewed conflict with Rome, and the revived study of Luther" (p. 17).

In examining anew the struggle of the Reformers to set forth the *way of salvation*—"the *ordo salutis*"—Berkouwer is convinced that doctrinal heresy always invades theology at the point of the "correlation between faith and justification." Only as men hold firmly to *sola fide* and *sola gratia* can the threats of "Pelagianism, semi-Pelagianism, synergism, humanism, Arminianism, and even Roman Catholic dogma" be overcome (p. 33).

In reconsidering the whole controversy between Reformational and Tridentine theology, our author recognizes that while Rome and the Reformers had more in common than both realized, yet it was only around the relation between man's faith and God's justifying grace where their differences could possibly be resolved.

In facing up to the implications of the *sola fide* doctrine, Berkouwer weighs the principal objections raised against it as found in such Scriptural teachings as the "Judgment according to works; The idea of reward in Scripture; and, Justification according to

James.” In each instance our author is confident that consistent with his theology Calvin handled these problems aright, even though Luther fumbled in interpreting the correlation between Paul’s doctrine of faith and James’ teaching on works. For Berkouwer, there is perfect harmony between these two emphases in the New Testament when seen in their fullest contexts.

This Dutch theologian sees two special threats to the gospel: Arminianism and antinomianism. The former seems to condition God’s will both by history and the works of individual men, while the latter destroys the vital relation between time and eternity and God’s “decisive invasion of history.”

What is the value of faith in this important correlation which exists between justification and faith? Our author’s answer is not easily stated. Since faith is the “gift of God,” it is something which “lives and moves wholly from and in grace” (p. 175). It cannot be called a *condition* for salvation (justification), although the Reformers did speak of it as an *instrument*, but in no way as to touch the sovereignty of grace by which it is bestowed. Anything which savors of achievement, merit, worthiness, works or a conditional factor in faith must be rejected. Faith is utter surrender to sovereignty, a correlation of a concrete human act (roused by the Holy Spirit), with sovereign action. In the last analysis, affirms Berkouwer, this *correlation* between faith and justification involves a relationship which is unique and ultimately mysterious.

While recognizing the merit of this book in sharpening afresh the great struggle through which the Reformers passed in order to preserve the *sola fide-sola gratia* message, yet it still falls short of satisfactorily relating sovereignty and free will, the Divine claims and the human responsibility in meeting those claims, in the Divine-human set-up. It is difficult for this reviewer to see how this book preserves the “whosoever will” of the Gospel in the face of its commitment to sovereign election in the realm of salvation as well as in the sphere of service. Nor can he see that Arminianism poses as great a threat to *the gospel* as Dr. Berkouwer supposes!

For a relevant, fresh and stimulating presentation of Reformed theology in a form that really challenges its rivals, here is a book ministers would do well to read.

Glimpses, by John Lakin Brasher. Cincinnati: The Revivalist Press, 1954. 97 pages. \$1.00.

There is a group of men and women among the Soldiers of the Cross who found an especial fellowship in their leadership in the Camp Meeting movement of the past century, and whose special contribution to the Christian world lay in their advocacy of the Wesleyan doctrine of Christian Perfection. Some of these who have passed to their reward live in the memories of many of us; others might be little more than names to us, had not a veteran of their company brought together in this volume a collection of living memories of them. In *Glimpses*, Dr. Brasher has preserved a priceless collection of biographical data and of more personal anecdotes from their lives.

Chronicled here are sixty-three of the outstanding leaders and preachers of the Holiness Movement, all of whom were known personally to one of the great among them, Dr. John L. Brasher of Attalla, Alabama, who is now in his eighty-seventh year. Our author has sought to do two things: first, to relate these men and women to the Movement of which they were so earnestly the advocates; and second, to chronicle the personal qualities for which they are memorable. Most of these latter qualities were positive and favorable; where others are presented, it is with a fine tact and with Christian charity.

The criterion for inclusion in this work is a simple one: only those are treated who have gone beyond the Veil which hangs between us and eternity. One expects, of course, to encounter such names as Fowler, Brengle, Ruth, Morrison, Rees, Godbey, Huff and Smith. There are included others, less vividly remembered by most living men but whose significance in the work of the Kingdom lives on. The volume belongs in the library of those concerned with the message of Christian Sanctity, and is available from: The Revivalist Press, 1810 Young Street, Cincinnati, Ohio.

HAROLD B. KUHN

The Doctrine of the Atonement, by Thomas Crawford. Grand Rapids: Baker Book House, 1954. 538 pages. \$4.00.

The Co-operative Reprint Library represents an attempt upon the part of the Baker Book House to provide, upon a volume-a-

month plan, moderately priced, uniform format reprints of scholarly classics of other days. The volume under consideration is the sixth in a projected series of twelve such works.

The method of Professor Crawford, who was a minister in the Church of Scotland, is inductive; the materials of this volume were produced during the "Fatherhood of God" controversy which raged in Scotland in the 1860's. The most that can be done in a brief review is to indicate the subjects treated: the first is that of the New Testament teaching respecting the redemptive work of Christ; following this in series are: Confirmatory Evidence of the Old Testament; A Survey of the Several Theories of the Atonement; and finally, a Survey of the Objections to the Biblical Doctrine of the Atonement.

The work is made readable by marginal summaries upon each page, and by careful italicization. It avoids, in general, the phases of the subject which would be divisive within a general Evangelical understanding of the Redemptive Work of Christ, such as the extent of the atonement, and double predestination. The author is opposed to the Governmental theory of the Atonement, no less than to the Moral Influence theory. One gets the feeling that he opposes this view in its *weakest* form, and that it can be stated in terms which render it less vulnerable than he supposes. Moreover, there are few who would hold that a full Scriptural treatment of the subject does not involve expiatory and perhaps penal aspects as well. Crawford's survey of the objections to the Doctrine of the Atonement is thorough and well done. The volume has a place in the library of him who would understand well the New Testament teaching concerning the mission of Christ.

HAROLD B. KUHN

God Is Light, by Edgar Primrose Dickie. New York: Charles Scribner's Sons, 1954. 254 pages. \$3.00.

In any system of thought an extreme position becomes a costly hindrance. To avoid such an unfortunate circumstance Edgar Primrose Dickie has sought to do justice to two extreme positions by weaving them into a single philosophical system. At present this scholarly author of mediating views holds the historic chair of Divinity in St. Mary's College, the University of St. Andrews. While

Mr. Dickie rendered distinctive service during both world wars, his early marks of eclecticism had ample opportunity to deepen to maturity.

God Is Light is viewed in eight major segments. In these divisions he discusses the difficult subject of revelation in the light of personal conviction (ch. I), personal knowledge of God (ch. II), the nature of man (ch. III), the believer's life (ch. IV), manner of man's knowledge of God (ch. V), the testimony of the Spirit (ch. VI), the rationality of the spiritual (ch. VII), and the crisis and continuation of personal revelation (ch. VIII). Within the bounds of these eight chapters the author's eclecticism comes to the fore as he treats the reality of revelation both as an objective fact and as a subjective experience.

With a brilliantly sane approach the author has examined the subject of divine disclosure and religious conviction in a stimulating manner. In an analysis of these two equally important factors the author seeks to preserve the practical benefits of liberalism without following the dogmatic of the New Theology or the wooden logic of a sterile Orthodoxy. To substantiate his position, he gathers data from Augustine to Bultmann, from John Calvin to Karl Barth. Throughout the presentation of his data the author takes into full account both the human and the divine elements in revelation while he analyzes the factors of tradition, science, reason, and duty in their bearing upon "revelation and personal conviction." Further in this investigation, the author points out what both philosophy and mysticism have to offer, and he marks the dangers of both. For Mr. Dickie, the basis for these widely divergent schools of thought is the element of personal temperament.

The purpose of the author is to present concisely a logical view of revelation which can be applied practically to the life of the reader. By showing what man is and what are his possibilities of knowing God, he proceeds to illustrate what the practical effect would be in a life dedicated to that end.

The author's style is free, personal, and emptied of the rigid classicism of many philosopher-theologians. From personal experience and concrete events, Mr. Dickie frequently illustrates to add both clarity and interest to his treatise. Although the reading is easy, a clear discernment of purpose and progress is sometimes more difficult.

Here is a book which, though not written from an evangelical

viewpoint, might prove both interesting and stimulating to anyone committed to an other than Mr. Dickie's point of view.

BEN JOHNSON

The Pattern of God's Truth, by Frank E. Gaebelein. New York: Oxford University Press, 1954. 118 pages. \$2.50.

The earlier volume, *Christian Education in a Democracy*, seemed to call for a continuing work, of less technical character, which should select one aspect for more detailed study and for more specific application. Dr. Gaebelein, Headmaster of Stony Brook School, has given this continuation to his earlier work in *The Pattern of God's Truth*. This volume has for its objective the explication of the significance of the Christian Faith for the several disciplines and procedures which belong to a liberal education.

The point of departure for the work is, that Jesus Christ, as Truth Incarnate, outweighs in significance all of the influence of the writings of the philosophers; and that He identified the written Scriptures with Himself as the expression of truth indeed. In other words, Truth is one, so that all truth is God's truth, and affords a key to the understanding of the whole area of life and thought. Assuming, next, that the teacher occupies a key rôle in education, he seeks to outline the methods by which the Christian teacher comes to hold a truly Christian *Weltanschauung* or *Weltbild*: in other words, how the teacher may and must first reduce all areas of his thinking "into captivity to the obedience of Christ."

Our author shows, in succession, the areas in which the relevance of the Scriptures is essential to the real understanding of the subject: mathematics, literature, the arts, anthropology, etc. His final chapter has to do with the relevance of the Word to the areas "beyond the classroom": educational 'activities,' discipline, sports, and the public served by the school. The volume ends with a plea for the education of youth, at whatever level is possible, in institutions whose right to be called 'Christian' rests upon a ground more firm than the holding of chapels or the offering of a course or two in religion. This reflects the genius of the entire book, its plea for an education which recognizes that no one is truly educated who does not know The Book.

HAROLD B. KUHN

Toward Understanding the Bible, by Georgia Harkness. New York: Charles Scribner's Sons, 1954. 132 pages. \$2.50.

Few if any women are as widely known in ecumenical circles as Dr. Georgia Harkness who is currently professor at Pacific School of Religion in Berkeley, California. She has made a specialty of writing books adapted to reaching the lay mind. The book under review, doubtlessly a companion volume to her earlier work on *Understanding the Christian Faith*, was written to help "the ordinary person" to better understand the Bible.

Since the Bible is to many "a closed book," our author seeks to open this "greatest of all books" by devoting attention to "the Bible as the Word of God," to the world of the Bible, to the "how" of the writing of the Old and New Testaments, and to "the great ideas" in this Book of books.

After a familiar and justifiable eulogy of the Bible's place in our culture, its worth as literature, and its contribution as "social history," Dr. Harkness then gives her estimate of the Bible as "a very human book." So human in fact is this "best seller" that it is permeated with "Semitic folklore" (p. 25), "prescientific myths" (p. 124), questionable miracle-stories (p. 128), and "mixed" and "transfer magic" (p. 50). Along with her praises for the Bible she has included the usual conclusions of "destructive" higher criticism which undercut the real authority of either the Old or New Testament. In the reading of her book one is impressed that he is re-reading in a simplified form Harry Emerson Fosdick's *Guide to Understanding the Bible*. The same naturalistic and evolutionary presuppositions underlie each author's position.

Along with Dr. Fosdick, our author views the Hebraic-Christian faith as beginning in animism, advancing through fetishism to polytheism and henotheism, and finally arriving at a universal, ethical monotheism late in the Old Testament period. Her view applied to specific books leaves us with the JEPD theory of the origin of the first five books of the Old Testament, with Ruth and Esther as good fiction books, with Jonah as allegory and not history, with John's Gospel as having "less accurate factual history than is found in the three earlier Gospels," with Second Peter as a forgery, and with much "legend mixed in with fact" in other parts of the Scriptures.

Dr. Harkness' flowing style and choice diction are not suffi-

cient to atone for the great deficiencies which her book contains. Hers is a typically-liberal position on the Bible as *containing*—in the midst of its many errors—some great ideas from God. But in the last analysis each individual is left to determine what is still binding upon the Christian and what is outmoded, such as some of Paul's theologizing and erroneous ethics (p. 88).

While cautioning against extreme misuses of the Bible, our author fails to bring to the readers' minds the Holy Spirit's ministry as "Revealer" and "Inspirer" of Holy Writ. To this reviewer such treatments of the Scriptures *deny* the Holy Spirit's faithfulness to His office-work as "Inspirer" by which He was able to keep "holy men of old" from writing down error in matters of fact concerning nature and history, as well as in the realm of the spirit. But to Dr. Harkness the Biblical writers enlivened their books by "wonderfully imaginative folklore." To the Bible-believing Christian, II Timothy 3:16-17 still stands unshaken in the midst of a tottering world.

DELBERT ROSE

The Sources of Western Morality, by Georgia Harkness. New York: Charles Scribner's Sons, 1954. 257 pages. \$3.50.

The pressures under which life in the West has been placed in recent years, by communism from the outside and by secularism from within, has turned many thoughtful persons away from the tendency to take our culture for granted, and toward an analysis of its origins as a basis for prediction concerning its chances for survival. Miss Harkness presents in *The Sources of Western Morality* a careful survey of the ethico-political history of ancient cultures: 'Primitive,' Egyptian, Babylonian, Hebrew, Greek and Early Christian. To review, even in briefest fashion, her findings in these areas, would require a brochure, rather than a review.

In surveying a volume such as this, one is inclined to turn first to the section dealing with the Hebrew sources of morality. The chapter under title of "Pre-Prophetic Morality" impresses one as being an attempt to go beyond the conventional liberal interpretation, namely that morality was *simply* tribal custom. Miss Harkness has seen correctly that even in the midst of what seem to us to be rigorous penal codes and penal practices, there were among the Hebrews safeguards which mitigated the harshnesses which were

unrestrained in the nations environing Israel. Again, she sees that there were strains in the religion of ancient Israel which were rooted more deeply than in the simple mores of the time. One could wish that she could have seen fit to go further and express the view which more careful study of the Old Testament seems to be forcing upon the scholarly world, namely that Israel's religion was not merely quantitatively different from other systems of the time, but that it grew out of a Divine disclosure which dates to the founding of the Israelitish People.

One finds taken for granted many of the themes of conventional Old Testament criticism: the multiple authorship of Isaiah, the late dating of Deuteronomy, and late dating of most of the Psalms, not to mention of course the developmental hypothesis of the origin of Israel's religion, "from polytheism through monolatry to ethical monotheism; from crude anthropomorphism to a God of justice and love" (p. 149).

Our authoress finds six significant movements in the Greco-Roman world which left large marks upon the thought of the West: the relativism of the Sophists, the Socratic equation of virtue with knowledge; the Platonic view of "harmonious self-realization in conformity with eternal and objective values," the Aristotelian eudaemonism, the Epicurean ideal of enlightened self-interest, and the Stoic ideal of discipline, growing out of belief in an immanent Logos. She proceeds to show in what respects the Christian ethic had affinities with these (especially with Platonism and Stoicism) and in what respects Christianity appealed to different motivations, and projected different goals. She analyzes the ethics of Jesus and those of Paul within this framework, and finds in the teachings of Jesus that which gathers into its system that which is permanently valid in that which has gone before, and which rejects the distorted and the provincial qualities of the ethics of antiquity. In the analysis of the Pauline ethic, Miss Harkness may fairly be charged with making too much of the limitations of Paul's vision and insight.

Enough has been said to indicate that this volume, taken as a whole, and with due adjustments for its authoress' commitment to the older views of Old Testament criticism, is significant for its survey of the ingredients which have gone into civilization as we know it in the West.

HAROLD B. KUHN

Emil Brunner's Concept of Revelation, by Paul King Jewett. London: James Clarke and Company, 1954. 185 pages. \$2.50.

The Theology of Crisis continues to pose many questions for the serious student of theology. One such theologian, Paul King Jewett, who has written this present volume, is certainly qualified to examine these pertinent questions since he has studied under the direct tutorage of Emil Brunner. Following his extended study abroad he graduated from Harvard Divinity School and at present is professor of the Philosophy of Religion at Gordon Divinity School.

In this volume the author sets forth in five chapters an evaluation of the theology of Emil Brunner who is doubtless the most prominent theologian of Crisis Theology. Taking cognizance of the fact that Brunner's theology is grounded in his concept of Revelation, Mr. Jewett sets forth in the first four chapters an analysis of the Brunnerian concept of Revelation in the light of History (ch. I), Faith (ch. II), Reason (ch. III), and the Bible (ch. IV). The final chapter he reserves for a critique of the theology of the Swiss theologian.

In this presentation Mr. Jewett is constantly calling attention to the underlying Kierkegaardian premises in the theology of Brunner. Continually the author reminds the reader that the foundation on which this theologian builds is Soren Kierkegaard's infinite, qualitative distinction between eternity and time, between God and man. What would be left of this system if it were divested of the Kierkegaardian influence is not difficult to imagine.

But in the light of Brunner's usage, does the Kierkegaardian dialect commend itself with respect to *history*? Because any identification of revelation and history is incompatible with his dialectical approach, in *Der Mittler* Brunner defines the "revelation of God in Christ as a 'moment' in time." Any extension of the life of Jesus in time is not revelation since it took place in the sphere of the relative. Therefore, maintains Brunner, the words of Jesus and even his self-consciousness are 'flesh' and are of no decisive importance to the Christian faith. But, points out Mr. Jewett, while Brunner in *Der Mittler* denies the importance of these facts of relative history, in his post *Mittler* writings he makes "forthright appeals to the facts of history which are patently incompatible with his dialectical premises (p. 141).

The problem which Brunner faces with regard to *faith* is to preserve Christian certitude without either having to affirm the absolute certainty of relative history or becoming mystical and losing contact with history. Again, in the framework of the Kierkegaardian dialectic, he seeks a contingency with the historical by the "potentiation of the historically contingent into an organ of revelation in the crisis of the moment, when the individual comes face to face with God in personal encounter and by a decision, by a venture of faith, becomes contemporaneous with the Christ of history" (p. 151). This historical contemporaneity carries with it a certainty of faith which transcends the relatives of history but yet retains a tangency with history and in this manner faith is delivered from the impossible contradiction of having to affirm the absolute certainty of that which is relative. But once again Mr. Jewett calls to mind that it is not faith which needs the certainty but the individual who is exercising it. Furthermore, he interrogates, "is it possible for faith to be certain of its facts independently of the results of critical history without having the plenipotency to create its own facts?" If then faith does not create its own facts, where does it get them? The lack of omniscience regarding the past, argues Mr. Jewett, does not involve us in a hopeless uncertainty concerning everything.

In his concept of the *Bible*, Brunner faces the problem of maintaining Biblical authority without adhering to verbal inspiration or conflicting with modern scientific criticism. The solution to this is a two-dimensional concept of truth, "it truth" and "thou truth." Revelation takes place in the realm of the latter but the Bible is wholly in the realm of "it truth," being concisely a witness to the "Revelation." Revelation must be a personal encounter with the living Word through the non-personal written word. Brunner affirms that Peter was inspired to confess, "Thou art the Christ" while the confession "he is the Christ" is uninspired inasmuch as the latter is in the realm of *Es* or "it truth." But, Mr. Jewett asks, "Is not the Holy Ghost able to conjugate the verb 'to be'?" Brunner nowhere makes clear, continues Mr. Jewett, why it is impossible to have an infallible, written revelation when he affirms the possibility of an infallible, personal revelation. Because Brunner places many of the Old Testament references in the realm of primal history (Noah, Lot's wife, etc.), the author ironically states "it would certainly be more than anomalous, if Jesus Christ, who is God's revelation *in persona*, should Himself have faulty views on this subject.

If then the Bible is not the veritable Word of God, by what standard can the voice of God be judged since we have no objective standard of his speaking? Then too, if the Bible is not truly the Word of God, it is entirely possible that the Word of God can be heard outside the Bible.

Reason is also to be understood in a dialectical context. It is valid only in the realm of the natural, the world of objects, and not for a knowledge of God which must come by revelation. However, Brunner does concede that reason is the organ of that revelation. Although reason is the organ of revelation, the 'revelation' itself cannot be rationally understood. This is a point of contradiction, urges Mr. Jewett. In the final analysis, he continues, not only is reason no proper criterion of revealed truth but there is no criterion whatever. With no criterion for truth it is not clear whether or not anything outside the realm of objects can be known.

The central purpose of Mr. Jewett is to set forth an evaluation of Brunnerian theology in the light of Evangelical Christianity. In his estimation the demarcation between the two is straight and clear leaving no room for speculation.

With keen insight this material is logically presented showing thorough mastery of the subject matter. The style is free but it must be acknowledged that an analysis of Emil Brunner's theology makes for solid reading. This author's analysis pierces the surface of an appealing superstructure and gives the reader a magnified view of the foundation upon which Brunner's theology rests. While the Evangelical Christian is indebted to Mr. Brunner for his stern up-rooting of certain tenets of rationalistic liberalism, this same believer is at a loss when he seeks to rest upon the dialectical foundation which Brunner has laid because it knows nothing of a sinless, crucified, risen, and returning Saviour.

This book is enthusiastically recommended to theologians and ministers seeking an objective, first-hand grappling with Crisis Theology. Since this book does cope with some of the currently-mooted theological issues, probably the average layman would not find its contents too palatable.

BEN JOHNSON

The Pastor and His Library, by Elgin S. Moyer. Chicago: Moody Press, 1953. 160 pages. \$2.50.

How to organize his personal library is the perennial problem of the busy pastor who needs information quickly at all times. There are several ways of approaching the problem. Some procrastinate in the hope of some day finding the ideal system and in the meantime as their collection grows, the task becomes increasingly formidable. Some devise a scheme of their own, only to learn that their classification system has led them into a blind alley. Others become involved in a set-up too complicated to maintain without secretarial aid.

Hitherto the librarian who has been asked for counsel on this problem has been at a loss in finding a satisfactory answer. The various tools used by the professional librarian are too expensive and too complicated for the novice. Now, in the scope of one moderately priced volume, Dr. Moyer has brought together in simplified form the basic tools to meet this need.

The first question that must be answered is the choice of a system from among a number of possibilities. The major criteria of any system are these: first, it must be workable but adequate, and second, it must be expansive to meet the needs of a growing library. To this reviewer it seems that Dr. Moyer has found an acceptable answer by advocating the adoption of the well-known and time-tested Dewey Decimal system in use in small as well as large libraries. He first introduces the system and then in nine pages condenses it, attempting to cover each major subject area with detail proportionate to the pastor's needs. A condensed relative index serves as a guide to the classification system and is suggested as a beginning list of subject headings. The author's suggestion of using L. R. Elliott's list in his *Efficiency Filing System* (Broadman Press, 35 cents) is well taken.

The how-to-do-it chapters on classifying, cataloging, and filing the cards take the beginner step by step through the process of preparing the book for the shelf and for use. One chapter is devoted to the pamphlet and clipping file with practical hints for making the most of this type of material. The suggestion of using the classification numbers for this file may be questioned. Perhaps subject headings as used in the card catalog would be more practical.

Mention should be made of other features of the book: the

chapter on the care and repair of books, a suggested list of books for the pastor's library, a list of book stores and supply houses, an annotated bibliography of the author's sources for the benefit of any who would dig deeper into library problems, and a list of definitions.

In attempting a task such as this there is always the danger of over-simplification, but most pastors will welcome this book as a valuable aid in turning their piles of pamphlets into files and their book collection into a well-ordered library.

SUSAN SCHULTZ

The Burden Is Light; the Autobiography of a Transformed Person,
by Eugenia Price. New York: Revell, 1954. 221 pages. \$2.50.

The beginnings of this brief autobiographical sketch make one wonder just what religion is to do to this young woman, so intensely human and so thoroughly pre-occupied with the things of this life. Insights into the author's life in her pre-conversion years come with almost artless simplicity, now with a touch of pathos, again with the impact of disturbing conviction, always unsparing of self, and, what is particularly commendable in a writing of this nature, never sentimental.

But this is no tale of that kind of religious acquisition that leads to neurotic introspection, morbid puritanism, or the practice of cloistered virtue. The subject of this spiritual drama is in the end a "changed" person, as the Scots put it; yet she remains refreshingly herself. In the end there is the same vivacity, the same initiative to do, the same acuteness of observation of life and manners, the same flashes of humor. The change is one of motive, of urge.

In her groping for spiritual reality and in her response to the quiet overtures of her friend Ellen, Genie Price displays the forthrightness and skepticism of the modern college woman who is resentfully baffled by all talk of personal salvation. Here is the cautious, often skeptical seeker after truth. Here is the restless, easily-irritated state of mind that comes when one stands confusedly between two worlds, the old and the new. And here, too, in the sequel to it all, is the joyful, almost reckless abandon that comes when the "dark night of the soul" changes to the radiant dawn of the new day.

What someone said of John Wesley after reading Wesley's *Journal* may also be said of Miss Price after reading her book, "He is not studying moral arteries and veins. He is up and away for God. You catch health in John Wesley."

JAMES D. ROBERTSON

The Christian View of Science and Scripture, by Bernard Ramm.
Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955.
368 pages. \$4.00.

This is an ambitious book by a competent scholar in a needy field. Dr. Ramm, who is an evangelical Christian, has given a well documented presentation. He does not come as a practicing scientist with new evidences and theories, but as a student well versed in the language and principles of science, who presents the best that has been done during the last century in defending the reliability of the word of God against atheistic and materialistic attacks. To give some idea of the comprehensive nature of the work, over two hundred fifty authors are quoted or referred to, many with summaries of their position and contribution. The writer lets his own position be known while trying to give the strength and weaknesses of all positions. At the same time there is an effort to confront the reader with a Christian philosophy of science. There is an evident two-fold orientation. Facing evangelical believers, Dr. Ramm desires to broaden their base of understanding and guide them away from an approach toward science and the scientists which weakens their position and increases the conflict. He faces the scientists to show that there is nothing incompatible with their position as a scientist and Biblical Christianity.

The book roughly falls into two parts. The first presents the problem in general as well as a Christian philosophy of science. The second half deals with specific problems under the divisions of Astronomy, Geology, Biology, and Anthropology. He personally believes in progressive creationism, which he distinguishes from theistic evolution as avoiding the latter's uniformitarianism, allowing for natural variation and change on a horizontal level but acknowledging the vertical leaps as special creative acts of God. Dr. Ramm states that the problems of anthropology are "far more pressing to evangelical Christianity than those of geology and as-

tronomy . . ." Still, it is in this field that the presentation seems the weakest. The section on the origin and fall of man leave many unanswered questions. This may be indicative of the great need for Christian scientific study in this field.

This book represents a landmark and vantage point. Dr. Ramm has masterfully presented a comprehensive survey of the main writings to date on the relation of science and scripture. It leaves one with mixed feelings. It makes one grateful for the tremendous work and thought that has been given to this problem by Christian scholars and to the good work that stands. It makes one realize that the conflict has not always gone the way theologians would prefer and that the area of defense has often been drawn on too small a scale. Perhaps Dr. Ramm is too severe with some who clearly saw the issues but were limited in their approach. The need of presenting the challenge of the gospel to the scientists, who are perhaps more conciliatory than in many decades, is well taken. Likewise one sees the need for further constructive, well informed Christian study in the problems of science and scripture. We are glad to have these ideas brought to new focus.

ELMER E. PARSONS

Lectures on Hebrews, by Joseph A. Seiss. Grand Rapids: Baker Book House, 1954. 408 pages. \$3.40.

Joseph Seiss is best known for his lectures on the Book of Revelation. The Baker Book House has rendered a distinct service in making available again the Seiss lectures on this important New Testament book. The thirty-seven chapters treat consecutively the main units of the Epistle. The first five chapters, for instance, cover the first two chapters of Hebrews. A lecture may embrace one verse or a dozen but they follow the text consecutively from the introduction to the benediction. It is not a commentary, and there are no chapters on introduction, no topical studies, no footnotes, no references or citations of original language. These are popular lectures, delivered originally as sermons to a congregation, and differ very little from the manner of oral delivery. This factor accounts for the readability of the lectures. The language is fluent and at times sprightly. It is characterized by spiritual insight, sound doctrine, and conservative viewpoint. The author made ample use of the

standard commentaries of his day but, as befits a popular discourse, the paraphernalia of scholarship are lacking. Pauline authorship, prior to the destruction of the temple, is assumed.

The book is well worth the attention of the student of Scripture. Hebrews is an important book and this volume makes a significant contribution in its chosen sphere. The warm, at times fervent evangelistic tone with which the lectures are presented, dissipates any fear that these lectures are "dry." Because they are sound exposition they are not "dated" but partake of something of the timelessness of the Scriptures themselves.

GEO. A. TURNER