

Book Review

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OLD TESTAMENT

Genesis. 1. Teilband, Genesis 1-11. By Claus Westermann. *Biblicher Kommentar Altes Testament; Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsvereins, 1974. 824 pp. DM 128,00.*

Claus Westermann, the Professor of Old Testament at Heidelberg, has demonstrated his moderation in handling a text and his ability to get beyond exegetical data to theological meaning in such works as his form-critical study *The Praise of God in the Psalms* (1961), *The Genesis Accounts of Creation* (Philadelphia: Fortress Press, 1964), and *Creation* (London: S. P. C. K., 1974). His short *Genesis 1-11 (Erträge der Forschung Bd 7; Darmstadt: Wissenschaftliche Buchgesellschaft, 1972)* has established his reputation as a master of the history of interpretation of Genesis and its bibliography. This latest work will only enhance this reputation. The work is admittedly large, but its bulk is not verbosity, but solid scholarship, lucid detail, and completeness. After reading it, it is hard to imagine working on Genesis 1-11 without its aid.

Naturally, Westermann has not produced a work with which every evangelical will agree. For instance, he accepts the now-traditional source division of Genesis. But this critical tradition is overshadowed by

his application of *formengeschichtlich* and *religionsgeschichtlich* methodology to the text, which not only places the text in a genuine Near Eastern cultural setting, but also allows him to appreciate its uniqueness as a theological statement in its own right.

The introduction centers on form and theology. Westermann views these chapters as composed of a backbone of genealogy (*Aufzählung*) fleshed out by narrative (*Erzählung*), each having important theological meaning. Moreover, he sees the theology spread throughout these eleven chapters rather than concentrating in the first three. Naturally, he also discusses the meaning of these pre-history narratives as a whole, as well as gives extensive bibliography.

It is also bibliography which introduces each major section of the commentary itself. Following this come a fresh translation of the text, textual notes, and an extensive discussion of the form and theology of the text. These theological insights alone would merit the price of the book.

But we must not limit its value to theology, for a significant value lies in the short bibliography which comes with each discussion or excursus. The previous bibliographies have listed the more general works on the chapters or section. These detailed bibliographies now list articles and books on the specific word or passage under discussion. Thus, when used together with the three indexes (subject, word, and passage), these short bibliographies amount to a classified bibliography on Genesis, its Hebrew terminology, and its theological ideas. Moreover, Westermann carefully includes the works of English and American scholars, showing a high regard for their contributions.

His respect for those not sharing his views also comes out in his concluding essay on Pentateuchal criticism (one of many excellent excurses and essays). He enters into dialogue with U. Cassuto over the validity of the traditional source division of Genesis, and the extent to which this is useful. Not all will like his conclusions, but his respectful and careful discussion is well worth reading.

Despite its lucid German, some American scholars will be intimidated by the massive size of this work. That would be a mistake, for to overlook this collection of mature scholarship would be to leave serious gaps in one's exegetical method. No scholar of any persuasion can afford to neglect this work when working on Genesis. We confidently predict that it will remain for many years in the "books most used" position of the libraries of all those seriously interested in Old Testament studies. We can only wait with expectancy for its companion volume to complete Westermann's coverage of Genesis.

—Peter H. Davids, 5275 Bergneustadt 2, Olper Str. 6, Germany

The Day of the Lion: The Message of Amos. By J. Alec Motyer. (The Voice of the Old Testament.) Downers Grove, Illinois: InterVarsity Press, 1974, 208 pp. \$3.95.

With this monograph another series of commentaries on the Old Testament is launched. The series, of which Motyer is also the general

editor, is intended to function as the parallel to the New Testament series, *The Bible Speaks Today*.

According to the author's preface, the primary goal of the present volume is exposition, not exegesis: to accurately, clearly and relevantly speak again the eternal message of Scripture. Motyer's expositional skills are demonstrated in the book in especially three respects (among others):

1. *In tracing the unity and flow of the Biblical argument.* Motyer sees the organizing principle in Amos to be the prophet's marking off of the limits of the several sections by returning at the end to the idea which was on his mind at the outset. Thus Part I finds its limits in 1:2 and 3:8 respectively. Here the key concept under discussion is the Lion's roar, which speaks of Yahweh's displeasure and threat of judgment. In Part II, whose limits are marked off by the idea of the encircling foe (3:9—6:14), Amos is concerned to show how the die has been cast and, hence, it is only a matter of time before the judgment will come. Even Part III Motyer is able to fit into his scheme. In one of his many creative interpretations, he finds in the initial visions of chapter 7 a basis of hope for the righteous. Though the nation may be destroyed, yet "no earthly calamity can threaten the continuance of the people of God." This is the thought to which the prophet returns at the end of the book, elaborating in more detail how that pledge will be fulfilled.

Not only has Motyer been able to trace the general flow of the prophet's argumentation, but in the details his commentary provides much needed help in synthesizing the individual parts into one coherent whole. With frequent pauses for recapitulation, he keeps the reader informed of the direction of Amos' thoughts.

2. *In translating the specific statements of Amos into eternal principles which govern divine-human relations.* This is the key to making the Old Testament relevant. Although some dispensationalists may object to his frequent designation of Israel as the Church, in his introduction the author has guarded himself against this kind of criticism with a brief statement on the relationship between the two and the necessity of finding in the message to the nation principles and practices which must find application in the church today.

3. *In capturing the spirit and fervour of the prophet.* Like Amos, whose message he is interpreting, Motyer recognizes that the study and communication of divine truth is "no bare intellectualism" (p. 188). The message is one which deals with relationships, with God and men, and as such it must be communicated with sincerity and heart. This Motyer has done. So immersed in the message of the prophet has he been that the latter's enthusiasm and style seem even to have affected the expositor. (See for example, the Amos-like pun, "praying" vs. "preying", p. 132.)

All this is not to say that the book is not without defects. The most serious of these, in the mind of the reviewer, is a weakness, not only of the present volume, but one which is all too characteristic of conservative Biblical scholarship. Motyer, along with many others, has contributed much to the present public respectability of conservative scholarship. In spite of this, however, conservatives continue to play the same games in

their publications, being satisfied with surface discussion of critical issues and dealing primarily with exposition, which is much less vulnerable to the attacks of critics. The time has come for men like Motyer to produce exhaustive exegetical commentaries, along with the expositional types in which they so excell. Are we still too insecure to embark on this kind of enterprise? Although Motyer's footnotes provide some exegetical gems, one only wishes all of his exegetical homework were made accessible.

Secondly, although the author has provided many imaginative and unexpected insights to problem passages in Amos, his interpretations occasionally become somewhat forced. For example, his relating of the sites Beersheba, Bethel and Gilgal to their historically significant events is admirable, but to find in these names the organizing principle for the rest of the chapter 5, attractive and ingenious as it may seem, does, nonetheless, require greater caution.

A third criticism concerns the ambiguity of Motyer's interpretation of 9:11-15. He asserts that these verses cannot be descriptive of "any sort of purely materialistic Golden Age" (p. 206). Yet, on the very next page, concerning the people and the land to which they are to be restored, he writes, "They cannot be forever robbed of their inheritance (15). The land is theirs forever. This is not typology...." If the land is not to be interpreted materialistically or typologically, how is it to be understood? Besides, the crucial question is not, what is the spiritualized meaning or Christian application, but how did Amos understand it? Motyer does not answer that question.

Nonetheless, in spite of these criticisms, if Motyer's volume is any indication of things to come from the rest of the series which he has launched, laymen, pastors, and Bible expositors will be eagerly awaiting the arrival of subsequent works. Motyer has set a high standard of expositional excellence. He has made the prophecy of Amos live. The book (which, incidentally may be used to good advantage in conjunction with his commentary on Amos in *New Bible Commentary: Revised*) is therefore highly recommended as a commentary, but anyone instructing a class on Amos in church or at the undergraduate level will be advised to look for another text. The reviewer has encountered better.

—Dan Block, Winnipeg Bible College, Otterburne, Manitoba ½0A 1G0, Canada

NEW TESTAMENT

Boasting in the Lord. The Phenomenon of Prayer in Saint Paul. By David M. Stanley, S.J. New York: Paulist Press, 1973. 192 pp. \$2.95.

Paul's Intercessory Prayers. The Significance of the Intercessory Prayer Passages in the Letters of Paul. By Gordon P. Wiles. Society for New Testament Studies Monograph Series, 24; Cambridge: Cambridge University Press, 1974. xxi + 351 pp. \$19.50.

Prayer is perhaps the principal means by which truth that has been grasped intellectually comes to affect the emotions, sway the will, and so produce action. Little wonder, then, that prayer played so large a part in

the Christian life and apostolic ministry of the apostle Paul, and has become a renewed center of interest in recent scholarly study and devotional writing.

In the small volume by David M. Stanley, the renowned Jesuit scholar best known for his classic contribution *Christ's Resurrection in Pauline Soteriology*, we find practical theology at its best: securely based on Biblical exegesis, without excessive documentation, engagingly written, and relevant to Christian living.

The writer's basic introductory point is incontestable. For us, prayer in the life of St. Paul is "phenomenal": we deduce what his prayer life *appears* to have been from such data as his epistolary or reported prayers, his instructions concerning prayer and the formal thanksgivings of his letters; there is no New Testament Psalter, and the letter is not the diary. First, after summarizing the terminology of prayer in Paul, Stanley discusses certain experiences of Paul (particularly his Damascus encounter with Christ) that may have influenced his prayer life, noting especially the construction Paul himself put on those events. Then, actual Pauline prayers recorded in his letters are examined: doxologies, brief spontaneous expressions of thanksgiving to God, wishes directed to God or to Christ, and "confessions" ("Blessed be God ..."). This is followed by a discussion of Paul's instructions on prayer (exhortations to pray and descriptions of prayer) and of the introductory "formal thanksgivings" as accounts of the apostle's prayer. Lastly, the interrelation of Pauline prayer and Pauline theology is investigated.

Stanley sums up (pp. 180-183) his findings in "seven lessons in Christian prayer." (1) The mystery of prayer arises from the Mystery of Christ. The person who prays is a "steward of the mysteries of God" (I Cor. 4:1). (2) Prayer is the place where God's power and grace meet continuing human weakness (2 Cor. 12:7-10). (3) Prayer expresses a Spirit-inspired desire to gain deeper filial awareness (Gal. 4:6-7). (4) "Christian prayer is Trinitarian in its dynamic and in its orientation" (p. 181). Centering on Christ Jesus, it is addressed to God the Father "in the Spirit." (5) Prayer is invariably governed by faith, love, and hope. (6) Christian prayer is apostolic in that it is preoccupied with the immediate temporal and spiritual needs of others. (7) Prayer is eschatological in that it is offered in hope of Christ's parousia.

Rightly does Stanley dissent (on pp. 52-53, 81-83, 104, 109-110, 182) from the view that Paul never prayed to Christ (see 2 Cor. 12:8). But it is not altogether clear simply on the basis of 1 Thessalonians 3:11-12; 2 Thessalonians 2:16-17; 3:5, 16; 2 Corinthians 1:20; Ephesians 5:19 that Paul "*frequently* ... turned in prayer to Christ while praying to God" (p. 104; italics mine). But that on occasion the Lord Jesus was invoked directly by an individual (Acts 7:59; 22:19; 2 Cor. 12:8) or a group (Acts 1:24; 1 Cor. 16:22) seems evident.

Those who hold to the Pauline authorship of the Pastoral epistles will be disappointed not to find an exegetical treatment of passages such as 1 Timothy 2:1-4, 8; 4:4-5, while others may be chagrined that no discussion of 1 Corinthians 11:5 (the matter of prayer by women during

worship) is included. And what of such matters as one's posture during prayer and the relationship between prayer and fasting? Here the evidence of Acts would have been relevant and illuminating (e.g., Acts 13:2-3; 14:23; 20:36; 22:17-21).

When we turn from Stanley to Wiles, we are leaving the pastor's study and entering the academician's office. Doubtless each scholar could have written the other's book, given a difference in purpose and in intended audience. In fact, Dr. Gordon P. Wiles, Professor of Religion at Connecticut College, indicates in his preface that it was a concern for the current "crisis of piety" that prompted him to research Pauline prayer. His work is a revision and expansion of a 1965 Yale Ph.D. dissertation.

This is a text that will cause indigestion if devoured at one sitting. Rather it is primarily a reference tool that will profitably serve all exegetes when they come to grapple with the meaning of specific intercessory prayers in Paul's writings. At first glance the treatment of the data will strike some as being piecemeal and somewhat arbitrary as Wiles examines first one, then another verse or two under successive headings: wish-prayers, blessings and curses, intercessory prayer-reports, requests, and exhortations about intercessory prayer. But this apparent disjointed orderliness seems inevitable. What might have been gained by way of continuity through a book-by-book treatment would have been more than offset by the disadvantage of postponing classification until the conclusion, and, in any case, special care is always taken to relate the verse or verses being considered to the historical background and argument of the letter as a whole.

In spite of the detail of Wiles' analysis of the texts, several sections are of more general interest—the discussion of the background, form and function of intercessory "wish-prayers" (pp. 22-44) and "prayer-reports" (pp. 156-174), epistolary greetings (pp. 108-115), and the two appended notes on the syntax of the "prayer-reports" (pp. 173-4) and "prayer requests" (p. 292). As in all SNTS monographs, there is a full bibliography and complete indices. Of special usefulness are the four appendices: one classifies all prayer passages in Paul; one classifies intercessory prayer passages by book; another, by type (*viz.* wish-prayers, prayer-reports, paraenetic references, didactic and speculative references); the fourth tabulates the principal features of the liturgically oriented conclusions of the Pauline epistles. It should be noted that throughout the volume there are only occasional references to 2 Thessalonians, Colossians and Ephesians (which are classed as Deutero-pauline), while the evidence of the Pastorals is not included.

According to Wiles, Paul's wish-prayers and prayer-reports, strategically placed at transitional points within his letters as well as occurring at the beginning and end, epitomized the central themes and concerns of the letters and encouraged mutual intercession within each church. Paul is discovered to be not only the missionary pastor but also the priestly intercessor and mediator, "sharing in the intercessions of the exalted Christ and the Holy Spirit, an eschatological figure accountable for presenting his churches back to Christ at the parousia" (p. 294).

Broadly speaking, Wiles has done for the intercessory prayers of

Paul what P. Schubert in his *Form and Function of the Pauline Thanksgivings* (1939) did for the Pauline thanksgivings—and this is no mean praise.

—M. J. Harris, Trinity Evangelical Divinity School, Deerfield, Ill. 60015

A History of the Criticism of the Acts of the Apostles. By W. Ward Gasque. (Beiträge zur Geschichte der biblischen Exegese, 17). Tübingen: J. C. B. Mohr (Paul Siebeck), 1975. 324 pp. DM 56,00.

Students of Acts have found A. J. and M. B. Mattill's bibliography invaluable, but they have regretted that its alphabetical order is less than informative on how the entries fit together. These and other scholars who wish a critical analysis of the development of thought concerning Acts, an analysis which includes all streams of tradition, now have the work they have long hoped for. Dr. Ward Gasque, acknowledging his indebtedness to the contributions of other scholars, has produced a comprehensive treatment of the critical discussion of Acts in the tradition of Albert Schweitzer's *The Quest of the Historical Jesus*.

Parodying Schweitzer's German title, we could entitle the essence of this work "From Baur to Bruce." That is, although Dr. Gasque does not neglect the pre-critical study of Acts from the Fathers to Calvin, the bulk of the book lays out the modern critical discussion for objective inspection. This naturally means that such German heavyweights as F. C. Baur, M. Dibelius, and E. Haenchen receive long and careful study, but—and here Dr. Gasque advances beyond Schweitzer and many of his fellow Germans—the work also gives an equally careful discussion of more conservative schools of thought, German, American, and especially British (culminating in his "Doktorvater," Prof. F. F. Bruce). Thus this work is comprehensive in the best sense of that term.

Yet we do not wish to imply that Dr. Gasque lacks a position of his own in this discussion: he states clearly that he, in the tradition of Lightfoot, Ramsay, and Bruce, ranks Luke among the best and most careful of ancient historians. This means, for instance, that while the speeches in Acts are certainly written in Luke's style, the content is a summary of what was probably said. And Dr. Gasque holds Acts to be essentially historical not because he accepts a doctrinal *a priori*, but because he cannot see objective historical criticism leading to any other conclusion. With the best of British scholarship he rejects both an uncritical fundamentalism (which accepts tradition without wrestling with real problems in the text) and "critical orthodoxy" (which accepts F. C. Baur's basic position without subjecting it to rigorous historical criticism). He contends that when Acts is treated according to the normal canons of criticism used for other historical literature it is proved to be a reliable document, as most British and American scholarship (due to its classical or historical base as over against a dogmatic base) has argued. He shows that only by failing to interact with dissenting traditions and by using artificial critical criteria has (German) "critical orthodoxy" sustained itself without rejecting all history in scepticism.

If we must fault this presentation, it is only to comment that at times

the author vents his exasperation at the blind traditionalism of radical criticism instead of simply leaving the data to speak for itself. This produces a noticeable polemical tone in places toward the end of the book. But this does not mean that he fails to honor the contributions of the most radical critic or to take those with whom he agrees to task for their shortcomings. Another characteristic of the book is an apparent pro-British bias which, though shared by this reviewer, may not please those American and German scholars who have dogmatic rather than classical roots. We also note that, though the book is always delightfully readable, the author's transitions from scholar to scholar are at times less than smooth.

We will never have an impartial history of criticism until we have an impartial man; while we wait for that mythical creature, we must thank Dr. Gasque that unlike some who claim to be impartial he acknowledges his convictions and gives his reasons so that all can weigh them (assuming they can also read the German and French quotations which he of necessity includes). His study, which is a breath of fresh air to oft-neglected British and American scholarship, is lucid, helpful, and complete. It certainly deserves to be an important tool for New Testament scholarship for many years, earning a well-deserved place in the library of all those with a serious interest in the Acts of the Apostles.

—Peter H. Davids, 5275 Bergneustadt 2, Olper Str. 6, Germany

THEOLOGY

All We're Meant to Be. By Letha Scanzoni and Nancy Hardesty. Waco, Texas: Word Books, 1974, 321 pp., \$7.95.

Few issues have so exercised the mind and emotions of the church as the issue of women's liberation. Nevertheless, those professionally involved in biblical and theological studies have not published much on the subject. (This is true even though the body of literature is growing.) Most of the articles and books have come from the hands of people lacking formal training in exegesis and theology. The result has been a great noise and little accomplishment.

Although neither of the authors of *All We're Meant to Be* is a teacher of Bible or theology, they have worked hard and long to produce a work almost the equal of any that would be written by a professional in the field. As one who has just completed a book on this subject, I can state that these writers have missed few issues in the struggle about women's liberation. Their book re-introduces a measure of reasoned discourse into this area. Not that emotion is lacking, for their book is highly emotional; but their emotional fervor is supported by solid reasoning.

The second chapter lays the foundation for much of the work that will follow. The pattern is that proposed by Krister Stendahl in his pivotal work *The Bible and the Role of Women*. Scanzoni and Hardesty claim that the center of debate should focus on the issue of hermeneutics. They do not follow Stendahl completely in their approach, but they are plainly in agreement with him that situationally

produced statements about women should not take precedence over theologically based statements. This conclusion provides the foundation for future work where Galatians 3:28 is the only statement in scripture accepted as basically theological, i.e. not conditioned by the situation confronting the Galatian church.

Even in chapter two, however, major scriptural interpretations are offered. This is done to show how our culture affects our interpretation of scripture. Most people feel that God is male. The authors provide instances of female imagery relating to God. The nature of the Trinity as co-equals is used to show that men and women in marriage can be partners. This is used to show that 1 Corinthians 11 does not argue for male super-ordination. However, the authors fail to consider the economic subordination of the Trinity, where the persons of the Godhead are inherently equal but the Son is subordinate in the carrying out of the plan of salvation. Equality therefore does not automatically mean that subordination and super-ordination are ruled out.

Chapter three continues the theme begun at the end of chapter two, the basic equality of men and women. Both share equally in the image of God according to the Genesis 1 creation account. Both share, according to Genesis three, equally in the effects of the Fall and subsequently in the benefits of God's salvation offered through Jesus Christ. The Genesis two creation account provides no basis for male leadership, but for marital partnership. Paul's argument based on Genesis two that the man is super-ordinate because of his priority in creation is rejected as rabbinic. The authors fail to realize that describing the source of an argument in no way invalidates that argument. (The rabbis were not always wrong!) They almost mockingly state that this line of reasoning suggests that animals should rule men because they had priority in creation. This is the weakest point of the book. To establish Paul's argument as rabbinic, a person must show definite parallels between Paul and specific rabbinic comments. These authors fail to do that. The authors affirm inspiration, but at this point they challenge Paul's reasoning and reject his argument. Such would appear to be a denial of their claims to accept scripture as God's Word.

A valuable discussion of the idea of head (*kephale*) in the New Testament follows. Following Stephan Bedale, though he is not cited, the authors show that head has the meaning of source rather than leadership. The modern conception of headship as intelligent leadership is not part of the New Testament concept. This is related to 1 Corinthians 11 where God is the source of Christ and the man is the source of the woman. These in turn are related to the concept of glory.

The Fall is then treated in some detail. Both Adam and Eve fell at the time of the Fall. Eve was no more culpable than was Adam. The judgment proclaimed by God was prophetic, not declaratory. Interestingly, the authors almost by-pass Paul's treatment of the Fall in 1 Timothy 2:14. It is declared to be a necessary statement for the church at Ephesus because of certain troublesome women living there. It is not however related to the Fall. But Paul says it is! The interesting question then arises: If women were condemned to silence here because they

were troublemakers, why were not men similarly condemned to silence when they were troublemakers?

Three chapters are devoted to the position of women in the Biblical world. "Women in the Bible World" treats the position of women in the cultures surrounding the Old and New Testaments. The treatment is good. The cultures were basically patriarchal and the Old Testament fits this pattern. However, there is a monumental omission. Paul's background was rabbinic Judaism. Certainly a proper understanding of Paul's thought about women is not possible without considering also the thought of rabbinic Judaism about women. Seen in this light Paul is radically liberal in his treatment of women. His statements of subjection are extremely mild in comparison with common rabbinic treatment. This omission is the single major failure I find in the book.

"Woman's Best Friend: Jesus" treats women in the life of Jesus. Nothing new is brought out, but the compilation of the various incidents into one chapter provides valuable insight into the wealth of female relationships in Jesus' life. He certainly provides a contrast to rabbinic Judaism and the Old Testament—and the modern church.

"Your Daughters Shall Prophecy" considers women in the church in the New Testament. Again, nothing really new is put forward, but the bringing into one chapter of all the New Testament material on women is devastating. Particularly is this true when one observes the many women "ministers" in the New Testament. Paul's statements telling women to be silent during the service is justified on the basis of the hypothesis that there were two parts to the service. Women could not speak during the first part when catechumens and non-Christians would be present for fear of offense. Since women were active in Greek and Roman religion this argument is weak. Furthermore, the evidence for a two part service as early as New Testament times is non-existent. The authors state again their belief that only Galatians 3:28 provides a truly theological statement about women. All other statements in the New Testament are situationally conditioned and therefore inapplicable to the present time. This hermeneutical principle is important, but it can be used to exclude scriptural statements from contemporary consideration solely because they are unpalatable—as is the case here.

Beginning with chapter eight, "He, She, or We?" the authors move away from a specifically scriptural approach to a much broader approach using the data of psychology and sociology. They show that men and women are not really greatly different apart from the obvious differences of physical structure. The roles imposed on women are cultural rather than inherent in the make-up of women. This is so thoroughly established that their case cannot be contested.

Such being the case, marriage should be an egalitarian arrangement. Men and women should live together in partnership rather than in a relationship of super-ordination and subordination. Scriptural statements concerning subordination are treated as follows: 1 Peter 3 applies only to pagan husbands—a questionable hypothesis—although it obviously includes them. Ephesians five does not emphasize the subordination of a wife but the love a husband should

have for his wife. He is to give himself in daily living as Christ gave himself for the church. This emphasis is sorely needed. It is a significant contrast with the usual treatment of this passage. But by emphasizing the love a husband is to have for his wife the authors almost avoid dealing with the fact that wives are also told to be subordinate to their husbands. Their emphasis on the errors of subordination is good, but they fail to deal with the issue of subordination as it is presented in Ephesians 5. They claim that subordination and equality are antithetical, but this is why the economic subordination of the Trinity should not have been ignored in their treatment of 1 Corinthians 11. If the three persons in the Trinity are equal but subordinate in carrying out the plan of salvation, why cannot husband and wife be equal while one is subordinate?

Scanzoni and Hardesty are to be commended for their fine work. I have spent almost seven years researching this subject. Nowhere have I found a book that handles this subject so well.

Nonetheless, this book also raises a crucial problem that must be confronted. What is necessary to establish the fact that Paul's statements about women are so culturally conditioned that they have no application to our time? First, I think a general hermeneutical principle must be devised that will separate at all places in scripture the cultural from the eternal. That the cultural exists is undeniable. That Paul's teaching about women is cultural when he grounds it in the order of creation (1 Cor. 11) and the order of salvation (Eph. 5) is subject to question. Second, specific rabbinic statements must be quoted that are directly parallel to Paul's interpretation of 1 Corinthians 11 and Ephesians 5. If this cannot be done then it will be difficult to claim that Paul's teaching is rabbinic or cultural. Finally, even if it can be established that Paul's teaching is rabbinic, it must also be shown that this teaching is not compatible with Christian belief. Some things the rabbis taught are also accepted by Christians, e.g., God is one. At present the claim that Paul's teaching is cultural is nothing more than an unsubstantiated claim. Scholarly work establishing this claim has yet to be done.

—C. E. Cerling, Jr., 321 Temple Ave., Highland Park, Ill. 60035

CHURCH HISTORY

Evangelical Awakenings in Eastern Asia. Evangelical Awakenings in Southern Asia. Evangelical Awakenings in Africa. By J. Edwin Orr. (3 vols. or 5 vol. A New Awakening Series.) Minneapolis: Bethany, 1975, 180 pp., 240 pp., 245 pp., \$2.95 pb (each).

As Dean Inge once remarked, "The real history of Christianity is the history of a great spiritual tradition.... If we will put aside a great deal of what passes for Church history, and it is really a rather unedifying branch of secular history, and follow the course of the religion of the Spirit and the Church of the Spirit, we shall judge very differently of the relative importance of events from those who merely follow the fortunes of institutionalism." As in certain other fields, Roman Catholic historians

tend to have outdistanced their Protestant counterparts in the study of spiritual as distinguished from ecclesiastical movements. One thinks, for example, of W. O. Evensett's *The Spirit of the Counter-Reformation*, in which a spiritual movement is not only discussed, but its spiritual roots and expression are handled with spiritual, not just intellectual, discernment and taste.

Kenneth Scott Latourette gives predominance in his works to the motif of spiritual declension and renewal in Christian history, and J. Edwin Orr has been following the same theme in his historical research for almost the last three decades. In the field of nineteenth-century British history—not just church history—we are indebted to Dr. Orr for the fact that the revival of 1859 is now regarded as a commonplace. Now, in these volumes, he surveys awakenings in three areas of the Third World since the beginning of the modern missionary movement in the last decade of the eighteenth century, with the mass of detail and enthusiasm for his subject that we have come to expect. There are fascinating accounts of the revival in China before World War II, of renewal in the Afrikaans Dutch Reformed Church and the Mar Thoma Church of India, of the suffering of the church in Kenya and the steadfastness of those touched by the East African revival, and of the baptism of Bakht Singh of India in a small Baptist church not far from where I am writing in the city of Vancouver. There are also some shrewd evaluations, as in the case of the written aims and actual accomplishments of Charles G. Finney. Thus these books are a great help in providing us with much more accessible information about the foundational movements and facts of Christian history.

In spite of the excellences of these books, there are a number of questions that must be raised. In the introductory chapter, which is identical in each volume, it is stressed, as the title implies, that the author is interested only in awakenings of an evangelical Protestant sort, which he assumes begin no earlier than Wycliffe and the Lollards. While it is more than valid to limit the scope of one's research, is it wise to do it on the basis that these are the only valid renewals? Such an approach seems to carry over a fairly negative and monochrome view of Catholicism from the fourth to the sixteenth century which would seem to be more the result of Protestant myth than historical reflection. It also means that we Protestant evangelicals have a millennium or more of rootlessness, while it further keeps us from wrestling with the difficult question of the nature of such renewals as the Counter Reformation and early nineteenth century Anglo-Catholicism and Roman Catholicism, for example.

Another problem surfaces in the introductory chapter in the form of the stress on the continuity between the Book of Acts and all subsequent evangelical awakenings. Again, while it is certainly valid to stress basic continuity, if the documentation so warrants, there is virtually no suggestion of the variety of renewal, the variety undoubtedly at least in part, impressed upon the movement by the historian's prime *métier*, human culture. It would also have been helpful if it had been pointed out that between, and even within, the various awakenings there

were differences of view on the divine decrees, millennialism, perfectionism, the attitude to society, and evangelistic methodology.

The introduction also implies a purity in the awakenings which is almost eradicationist, a heresy, one would assume, which the historian, with his knowledge of the tangled threads of the underside of the human scene, would be the last to fall into. Non-evangelical Christianity, it is claimed, has accretions of dogma and the use of worldly power; but this never sullies the awakenings of the nineteenth and twentieth centuries. In actual fact, it seems more likely that the awakenings did much to perpetuate dogma in Protestantism, both in its positive and pejorative connotations; and that the evangelical social reformers, who are so much lauded as offspring of the awakenings, as indeed many of them turned out to be, were brilliant engineers of public opinion, many of them believing that a form of coercion was required to make society obey God's laws, for if they did not do so judgment would be the result.

As one moves further through these volumes, one is impressed that this is not quite the way in which history is usually written today. While there is much excellent description, the matter of explanation is underemphasized, and interpretation is handled with an extremely broad brush. The author's part in recent awakenings occurs with unbecoming regularity—perhaps someone else could have been asked to write these chapters—while almost one-third of the second and third volumes are identical.

While the bibliographies are a good example of Dr. Orr's assiduity, they do not list the books that offer responsible criticism of evangelical awakenings as a whole. In this connection such works come to mind as those by Ronald Knox, W. G. McLoughlin, Ford K. Brown and Richard Hofstadter. Even many of the most important writings of historians of Christianity in the Third World, such as Stephen Neill and Max Warren, are omitted, although the African volume could be said to have a slightly more comprehensive list. It is also surprising that the works of Kane of Trinity and even most of Orr's own missionary colleagues at Fuller are not even mentioned.

Finally, there are the general questions that are left in one's mind. Although Dr. Orr, as an evangelist, should be able to write with peculiar sensitivity of the spiritual dimension of the awakenings, this does not always come through. Admittedly there are the restrictions of space in studies such as these, but the reviewer believes the value of the volumes would have been enhanced immensely by an exclusion of some of the data and a few careful and comparative studies of conversion, prayer life, worship, fellowship, and service. Instead, we have in many places almost a statistical study of revival, which leaves us feeling that somehow the heart of these movements is still eluding us. Also, one is distressed to find that such issues are never raised as to why did the awakenings, as the nineteenth century progressed, and on into the twentieth, increasingly dissociate themselves, or allow themselves to be dissociated from so many of the main currents of thought of the era. And what was the relation of American revivalism to these awakenings?

There is a vast amount of material in these representative volumes

from the series on awakenings, but as yet we still wait for a series in the grand style of Latourette, and alert to the contribution being made to the study of religious awakenings by intellectual, social, and psycho-historians.

—Ian S. Rennie, Regent College, Vancouver, B.C., V6T 1W6, Canada

Trumpeter of God, A Biography of John Knox. By W. Stanford Reid. Charles Scribner's Sons, New York, 1974, 353 pp., \$12.50.

Why another biography of John Knox? Stanford Reid's answer is that in spite of several recent studies, a biography was needed which would provide a better understanding of Knox and correct some of the misrepresentations of earlier writers. In the opinion of this reviewer, the author has succeeded admirably in producing a very discerning and balanced account of a highly controversial figure.

Since his death on November 24, 1572, Knox has been both immoderately detested and superstitiously venerated. To some, he was a Calvinist bully who would stop at nothing to force his will on a lovely young queen, pathetic in her inexperience. Others have felt that since he was God's chosen instrument to establish the Reformation in Scotland, he should not be faulted. Stanford Reid avoids both extremes, but though he does not consider Knox to be either perfect or consistent, his view of the Scottish reformer is obviously a favorable one.

At the outset he delineates those elements basic to Knox's dynamism and in the light of these he recounts the significant events of a crowded life. First of all is Knox's conversion to Protestantism. The date and circumstances of this experience are uncertain, but its reality provided him with "a specifically Protestant-biblical point of view of himself and the world in which he lived." Second was his ineradicable sense of calling to proclaim God's Word. He saw himself commissioned to blow God's trumpet in and out of season. Then there is the importance of Knox's middleclass milieu, a factor often neglected by earlier biographers. Most of Knox's support came from people "of the middling sort" whose interests often differed from those of the ambitious and turbulent nobility who were usually in center stage.

The drama and significance of Knox's work in Scotland from 1560 to the time of his death have overshadowed the fact that he also made a solid contribution to the shaping of the Reformation faith in England and in Europe. Over half the biography deals with this neglected area of Knox's life. In England, Knox ministered in Berwick and Newcastle and was one of the most insistent critics of the Anglican liturgy. In his opinion, the church of England, since it had no discipline, was only half reformed. He was largely responsible for the "Black Rubric" which was appended to the second Edwardian *Book of Common Prayer*. Cranmer prepared this statement to explain that kneeling at the Lord's table "was not a superstitious adoration of the sacraments but simply the showing of reverence in the partaking of the elements."

In Europe, Knox contributed to the Huguenot congregations at Dieppe and La Rochelle. He also pastored the English congregation at

Geneva, a city he judged to be "the most perfect schole of Christ." There he developed his theory of "a godly revolution" going beyond Calvin by contending that when a ruler turned out to be an idolator, the people who elected him had the right to remove and punish him.

The incessant intrigues of this period make the task of an historian exceedingly arduous. But Stanford Reid deploys his material very skillfully, so we can appreciate the complexities of the time without losing sight of the central figure. What emerges is Knox's singlemindedness, his determination in the face of repeated setbacks, and his infinite capacity for willing one thing and subordinating everything else to the end in view. He could not compromise and was rarely tactful. His resolution overrode the niceties of courtesy and diplomacy. In referring to these characteristics the author points out that the reformer lived in "a society in which sweet reasonableness would accomplish little or nothing since only strong words and violent acts were ever heard above the clash of interests and of arms."

But Knox was not all angularity. While acknowledging the difficulty of filling in details of his personal life, Stanford Reid is able to demonstrate instances of his humor as well as evidence of the patience and understanding which marked his pastoral performance.

In the area where Knox is most often criticized, namely in his brusque dealings with the queen, this biography takes issue with Antonia Fraser, who in her recent study, *Mary Queen of Scots* (New York: Delacorte Press, 1969), declares that "Mary had *au fond* an unhyprocritical and undissembling nature." Stanford Reid believes the evidence indicates quite clearly that despite all her proclamations of tolerance for the reformed faith she was deceitfully plotting to supplant it with a restored Catholicism. Knox had no doubts about the matter. He said of Mary: "If there be not in her a proud mind, a crafty wit, and an indurate heart against God and his truth, my judgment faileth me."

Our author also modifies the contrasts which other historians such as Gordon Donaldson have drawn between the ideas of Knox and Andrew Melville. He acknowledges that while a fully articulated presbyterial system was not part of the first *Book of Discipline*, specifically Presbyterian developments under Melville were a reasonable outcome of the 1560 religious settlement, "by no means untoward as far as Knox's views were concerned." He also pays tribute to the contribution that Knox made to the subsequent history of Scotland by insisting that the church show its care for the poor with distributions to those in need and that it plan a system of universal, free education to be financed out of church lands.

When Jasper Ridley's study of *John Knox* appeared in 1968, one of the Scottish reviewers pointed out the defects in the biography which derived from an Englishman's unfamiliarity with Scottish terms and customs. Such a charge cannot be laid against this present work. Stanford Reid's writing shows a thorough familiarity with things Scottish as well as with a wide range of primary and secondary materials. More importantly he also shares the Protestant-biblical point of view which he attributes to Knox. He is thus able to engage his subject with greater discernment than some previous biographers have shown and to avoid

the oversimplifications of both friend and foe.

The sympathetic readers of this book may well feel that the softer Protestantism of our day could do with some iron rations of the kind that were made in Scotland.

—Donald R. Mitchell, Wheaton College, Wheaton, Illinois 60187

APOLOGETICS

Christianity on Trial, by Colin Chapman. Wheaton: Tyndale House Publishers, 1975, 594 pp., \$7.95, paper.

This book concerns the general subject of Christian apologetics. It is divided into three sections (which have been previously published separately). The first section asks the question, "How can we know if the Christian system of explaining God, man, the world and Jesus Christ is objectively true?" The second section studies the evidence validating the Christian understanding of God, man and the world. The third section studies the evidence for the person of Jesus Christ and the resurrection.

In the first section the author proposes four general methods of testing truth: scientific method, historical method, philosophical method (consistency and coherence within a phenomenal world), and personal experience (validation based on the trustworthiness of the speaker). Chapman asserts that all of these methods may be applied to Christian beliefs. There is no discussion of the value of reliability of applying each of these tests to the Christian system of thought, which is very loosely defined at this stage.

The other half of the first section is a discussion of authoritarianism, rationalism, agnosticism, existentialism, and mysticism as alternatives to the Christian faith. Each system was briefly presented, critiqued, and rejected. Personally, I was disappointed at the shallow presentation and quick rebuttal of each position.

On page 138, as he closes the first section, Chapman summarizes the biblical method of arriving at truth by re-affirming coherence between a system of explanations and the real world as the best test. Much of what Chapman says sounds good. The extensive quotes reveal a great depth of research.

However, I feel that the major failure of the book occurs in this first section. Chapman never substantiates coherence as the best test of truth—he states that it is. His method must be termed naive realism, because it is uncritically adopted. An equally important criticism, which applies to all sections of the book, is that all the quotes say exactly what Chapman wishes them to but neither Chapman nor the quoted material presents facts to validate his point. The quotes merely restate the author's assertion. Thus the method of verification he uses wavers between simple consistency and appeals to authority—both of which Chapman rejected in the first section.

Chapman, in his discussion on authoritarianism, said we must not accept a position which proves a few points in order to establish an authority then accepts the truth of the remaining points based on an

appeal to that authority. Yet this is the way most Christians operate in apologetics of this semi-empirical type. We validate (based on probability) the historicity of the resurrection, deduce the resultant deity of Christ, and assert the conclusion that all scripture is validated based on an appeal to authority. I was left with the impression at the close of the first section that Chapman would have us validate every fact of the Bible and all instances of the application of its principles to life before we could really say that the Christian system of belief about life is better than any other.

In section two Chapman proceeds to critique various religions and philosophies concerning their views of God, man, and the world. Again, I was disappointed at the shallowness of presentation of the alternate positions and the simple assertion of the Christian answer through quotes and Bible references. This held true in the third section as well. Chapman's presentation uses very little of coherence (much less historical verification).

I found this book somewhat simplistic and very weak in actually verifying Christian beliefs. It would serve as a basic text presenting Christian beliefs on many of these questions. But as an apologetics text it left much to be desired. For better books in the coherence-verification tradition see John Warwich Montgomery's *The Shape of the Past*. For more factual evidence see Josh McDowell's *Evidence Which Demands a Verdict*. For alternatives to this entire apologetic approach see books by Norman Geisler, E. J. Carnell, Cornelieus Van Til, and John Gerstner. All of these men present better analysis and more positive cases for the truth of Christianity and its beliefs.

Stephen M. Clinton, 5105 Louise, San Bernardino, CA 92407

PASTORALIA

I Pledge You My Troth. By James Olthuis. New York: Harper and Row, 1975, 145 pp., \$5.95.

Rarely does a book appear that deserves an almost blanket recommendation. James Olthuis work, however, approaches this ideal.

What does this ancient word troth mean? "*Troth* is an Old English term for truth, faithfulness, loyalty, and honesty." Olthuis applies this norm to marriage, providing new insight into married living. He applies this norm to family living, again providing numerous insights into family living. With less effect he applies this norm to friendship, but his defect is a defect of the times rather than a personal defect. For as he states, friendship has fallen into disrepute.

The norm of troth confronts all the sexual ethical issues of our day. Olthuis constantly confronts the issues of libertinism, of women's lib (both the good and the bad), the biological view of sex, open marriage, and a myriad of others. Unless God's Word for marriage, troth, is accepted, all these fall short of the goals established for them. Only to the extent that troth permeates life does a person realize his humanness, for we all live as social beings where troth is demanded.

In a number of instances Olthuis makes emphases greatly needed in our day. Singleness is a great issue. One of the difficulties with singleness is couples' tendency to exclude singles from various activities because of their family orientation. Olthuis makes an important point. We need friendships outside the marriage relationship. Such friendships relieve the modern nuclear family of the unnecessary stresses of its own introversion. Such friendships include singles in a meaningful way in a vital social relationship. There are dangers involved because of the possible difficulties of understanding diverse lifestyles, but the benefits are also great.

In a closely related vein Olthuis encourages cross sex friendships other than that between the marriage partners. He again points out the obvious dangers, but he also shows how helpful such friendships can be in a culture where the nuclear family has taken on obligations impossible to meet in terms of human intimacy.

Is marriage a church or civil institution? Olthuis would answer, "Neither!" He recognizes the need for both state and church to be involved in this, one of the most meaningful of human relationships. Marriage however is a troth commitment between two people. The blessing of the church and recognition of the state are therefore incidental. However, he puts forward in one instance a disturbing suggestion. Troth may lead a couple to share intercourse only later sharing this experience with state and church (pp. 53-4). Such is commonly called fornication. As with all who attempt to define marriage by a single act or idea, Olthuis takes his norm too far. Although troth may lie at the heart of marriage, something more is necessary if a meaningful word can be spoken about fornication. One might also ask, "Is not a troth commitment possible between two people of the same sex?" This problem is not treated. It needs to be.

This book is highly recommended.

—C. E. Cerling, Jr., 321 Temple Avenue, Highland Park, Ill. 60035

HISTORY OF RELIGIONS

Historical Atlas of the Religions of the World. Edited by Isma'il Ragi al Faruqi. Map Editor, David E. Sopher. New York: Macmillan Publishing Co., 1974, 346 pp. (65 maps), \$16.50.

This is an attractively produced and much needed work which will doubtless be widely used in undergraduate courses in world religions, but it will also be of value as a reference tool for all who are interested in the historical development and geographical spread of any of the religions treated by the authors.

The text is divided into three parts: (1) Religions of the Past (the Ancient Near East, Greece and Rome, Shamanism, and Amerindian religions), (2) Ethnic Religions of the Present (African traditional religions, Hinduism, Jainism, Sikhism, Confucianism and Taoism, Shinto, Zoroastrianism, and Judaism), and (3) Universal Religions of the

Present (Buddhism, Christianity, and Islam). There is a lengthy appendix giving an outline of the chronologies of the various ancient and modern religions which are dealt with.

A quality which stands out immediately is the choice of individual experts in each area rather than having a text written by one or two authors who cover the field, as is so often the case in surveys of what used to be called "comparative religion"—a term which, fortunately, seems to be passing out of use for the more appropriate "history of religions." Readers of this journal will recognize the value of having Mbiti write on African traditional religions, Raghavan on Hinduism, Kitagawa on Shinto and Mahayana Buddhism in Japan, and Faruqi on the religions of the ancient and modern Near East. This variety of authorship gives a certain unevenness to the book, which is inevitable; but the editor is to be commended for taking this rather than the more traditional (and, for him, more lucrative) route. It is also interesting that the authors, in general, take a very sympathetic approach to the religions they treat. In many cases they are actual believers; and there is scarcely a trace of the anti-religious bias, masquerading as "the modern, scientific approach," which frequently marks college textbooks on the subject.

The text is interestingly written and will certainly grasp the attention of the non-specialist. The maps are graphically excellent. Some of them are very creative and contain information which is not readily accessible (e.g. those contained in the chapters on Judaism and Islam), though others add little or nothing to what is already easily available to the student (e.g. those on the ANE and Christianity), while still others contain few or no maps (43 of the 65 deal exclusively with Judaism, Christianity, and Islam). A future edition could be greatly strengthened by the addition of a substantial number of maps.

It would be easy to find areas to criticize in a work of this nature. For example, the editor does seem to overstate his case for a Pan-Arabicism in the ANE, attempting to trace all major cultural and religious contributions ultimately to Arabia. And the Roman Catholic author of the essay on Christianity tends to disparage the historical value of the New Testament documents as well as to overemphasize the "warts and all" aspect of his own heritage (in contrast to the other essayists). All in all, however, this is a most valuable work which has been produced as a labor of love by a team of outstanding scholars. The editor is to be commended for the idea, the publisher for the execution, and each of the contributors for his part in the production. May this Historical Atlas have a long and useful life!

—W. Ward Gasque, Regent College, Vancouver, B.C., V6T 1W6, Canada

HERMENEUTICS

Das Ende der historisch-kritischen Methode. By Gerhardt Maier. ABC Team Bücher; Wuppertal: Theologischer Verlag R. Brockhaus, 1974. 95 pp. DM 9,80.

North American evangelicals are not normally surprised at

anything which emanates from German theologians. But this book, which attacks the firmly-held critical assumptions of the established theological community, should warm North American hearts even as it has made the meaning of inspiration a new issue among German evangelicals.

The core of Gerhardt Maier's work is his assertion that the historical-critical method has led to an exegetical dead-end without attaining its oft-proclaimed goal of separating the divine kernel from the human hull of scripture. This result was unavoidable, for the whole critical approach is practically, methodologically, and theologically wrong-headed. This bankruptcy of method is illustrated by an analysis of the articles in *Das Neue Testament als Kanon* (ed. E. Käsemann, Göttingen: 1970), which documents the fact that the search for a "canon within the canon" ends in subjectivity rather than agreement.

But Maier's book does not end with criticism, for he dedicates its second half to the harder constructive task of establishing the viability of "die historisch-biblische Methode". The doctrine of the sovereignty of God, he asserts, demands obedience rather than criticism and question when God speaks. Since scripture is God's central revelation, our attitude to it should be one of acceptance rather than criticism. This forms the foundation for an outline of an exegetical method which pays special attention to the unity of scripture.

Despite the fact that we feel that this book has an important contribution to make, we must, however, raise some questions about it. First, we wonder if Maier really needs to name method as the object of his attack or whether presupposition would not have been better. He believes that we must use a special biblical method rather than normal historical method (which cannot deal with the unique, *die Einmalige*, p. 48) to investigate scripture. But this fails to recognize that it is precisely because German theologians have placed scripture in a procrustean bed of (often existential) dogma and not used normal historical method (as British scholars have often done) that they have reached their negative conclusions (W. Gasque, *A History of the Criticism of the Acts of the Apostles*, Tübingen, 1975, documents this very well).

Second, we wonder if Maier has not made scripture unhistorical and subjective in attempting to defend it. Is it meaningful to call scripture a good source for history, if historical method cannot be used to test its validity (p. 82)? Is it valid to stress scripture's self-interpretive qualities ("*scriptura sui ipsius interpres*" repeats Maier) to the extent of devaluing a document's cultural milieu for interpretive help and preferring other scripture from another period (pp. 79-83)? Is it correct to call scripture inerrant when only God's hidden message is true and that which its author and original recipients understood is historically false (p. 72)? We find Maier's dogmatic defense of scripture as much a faith-commitment as Bultmann's attack and feel that this unnecessarily cripples historical apologetic.

Despite our unease with Maier's apparent subjectivity, we feel that he has made a contribution to the discussion. First, he clearly demonstrates the problems in German critical orthodoxy today. Second,

he creatively discusses the relationship of the human and divine in scripture and that between scripture, tradition, and history. Finally, he outlines a positive, concrete method rather than ending with negative criticism. This attempt we must loudly applaud, and we commend it for study and discussion. Gerhard Maier has attempted a great task in a short space with great economy of language. When viewed as a final product it has its weaknesses, e.g. appearing out of touch with British and American discussion; but when viewed as a creative step in the right direction, enriched by the insights of his German culture, it is worth careful study by evangelicals everywhere.

—Peter H. Davids, 5275 Bergneustadt 2, Olper Str. 6, Germany