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BOOK NOTES

BOOKS RECEIVED

THEOLOGY

The Charismatic Movement. Edited by Michael P. Hamilton. Grand Rapids: Eerdmans, 1975, 190 pp., \$3.95 paper.

The neo-charismatic movement can be broadly defined as the interface between the strongly Biblical theology of Pentecostalism and the current generation of persons who are now within established communities and/or organizations which were themselves, as religious structures, unreceptive to that Reformation-tradition theology in the past. This interface is then a product of the content of both worlds. The Pentecostal doctrine of Christ's baptism with the Holy Spirit exerted a dominant influence in the early stages of the movement at the grassroots level. In fact, without this teaching there would have been no neo-Pentecostal movement.

As could be expected this doctrine soon underwent modification in certain sectors of the movement with aims of accommodating it to existing traditions of liturgy and sacraments and of seeking possible improvements. No consensus has emerged in those sectors, nor does it seem likely at this time; but discussion is ongoing (cf. F. Sullivan, "What is a Pentecostal Experience?", in *Theological Renewal* 6 [1977] 21-22). While there is no danger of overemphasis on sound doctrine there is a healthy emphasis on taking Scripture seriously and, in some quarters, on taking that view of Scripture held by Christ and the apostles. In this charismatic interface spiritual phenomena are not always described in Scriptural terms and are sometimes overdescribed. Priorities are sometimes superficial and culture-conforming. They may not always have an apostolic ring, but enthusiasm is high. Further, it is clear that the Holy Spirit is active as he wills—and he evidently wills to do quite a lot. People are discovering the real NT Jesus as a person, and the Spirit of that real, crucified Jesus is apparently engaged in renewing a large part of professing Christendom "until we all come to meet the unifying faith and knowledge of the Son of God, the Perfect Man. . . . By speaking the truth in love we shall grow in every way toward him who is the head, the Messiah" (Eph 4:13, 15; tr. M. Barth).

Hamilton, canon of Washington Cathedral, states that the purpose of the book is to provide understanding of the movement for non-charismatics and to offer charismatics perspectives on their involvement. These perspectives are provided in the form of ten essays—three by pastors, and seven by members of the academic community. Only three of the ten contributors, however, indicate their participation in the movement, and the perspectives may reflect this. Nevertheless from this broad viewpoint the treatment of the subject is "fair and well rounded," as Harvey Cox notes on the jacket cover.

The editor indicates that he is not a charismatic. He offers his belief that people who speak in tongues are not "spiritually more advanced" (p. 8) than those who do not. While spiritual advancement or growth should not be arbitrarily equated with spiritual content this is possibly a needed observation, as the NT would suggest, I believe, that the spiritual content of an individual Spirit-filled tongue-speaker became greater than it was before he spoke, irrespective of others. The observable speech evidenced the internal personal increase at that time. Only God can monitor the spiritual content of mortals.

Hamilton also shares that he worked and lived three years in a tenement slum with Appalachian migrants of the Pentecostal Holiness Church. He interprets their tongue-speaking as "a religious and psychologically beneficial experience for them . . . a healthy response to their environment" (p. 9), rather than describing it as expressing praises and mysteries to God, edifying themselves and building up their most holy faith.

D. Bennett, whose Pentecostal experience helped launch the renewal in the Episcopal Church, begins positively with several Christ-centered personal testimonies from his pastoral experience. He theorizes briefly, but not too seriously, that when one is born again of the Spirit he can initiate speaking in tongues by "a simple act of will" (p. 18), notes that private speaking to God and praising God account for 99.99 per cent of all tongue-speaking,

and in the end distinguishes semantically between the baptism with the Spirit and spiritual gifts (p. 30). He includes an excellent footnote (n. 26) on the diametric difference between occult practices and the work of the Holy Spirit.

From a scientific viewpoint I can appreciate his discussion of researchers who supposedly are very objectively investigating tongue-speaking by treating it as an "interesting psychological phenomenon" (pp. 15, 30). Bennett urges such to accept Christ as Lord and Savior and "taste a piece of the pie" (p. 30)—if they would judge pie—from which they "might learn more . . . than from years of investigation of others" (p. 30). It is worth noting, if I might be so permitted, that in science personal experience with the phenomena one is testing for and describing is not a prerequisite for proper analysis of data—e. g., the discovery of the neutrino. However, if a neutrino produced an experientially detectable event in your body with accompanying effects that resulted from its very nature, it would be highly unscientific and unobjective to build a lead house over yourself to try and stop the neutrinos from interacting with you, thus leaving this aspect of the neutrino unchecked and relying on such experiential data from other experimenters.

After ten years of clinical research—the details of which have been recorded elsewhere and have not been checked by this reviewer—J. Kildahl presents nine "Psychological Observations" on glossolalia in persons. While it is beyond the scope of this review to discuss these, it is probable that some of his observations (nos. 1, 3, 4, 8) will face difficulties in gaining widespread acceptance, although they are alluded to elsewhere in the book (pp. 39, 40, 61; *contra*, p. 18).

One underlying motif throughout Kildahl's observations is the total exclusion of the possibility of a Biblical description of any of the events and behaviors studied. This undoubtedly crucially affected his experimental design, some of which could well have been disclosed here. An example of this exclusion is that Christ's baptism with the Spirit described Biblically is primarily a spiritual experience, not an emotional, intellectual or psychological one, although these other qualities may become involved to varying degrees. To dogmatically posit that the source of events cannot be beyond man is to confine the analysis to a universe where man describes himself in terms of himself. Another example is that a state of conviction of sin should not necessarily be described as a psychological depression, perhaps curable by psychotherapy. If God exists or if the written Word of God truthfully describes man's existence in the world, then this methodology is wrong and is unscientific when studying phenomena like conversion or glossolalia, which may be God's interaction with man.

Scientific methodology, which is not particularly evident in Kildahl's essay, should not be automatically divorced from Biblical authority when it purposes to investigate phenomena of possible divine origin. Both sound Biblical and scientific scholarship are necessary to understand how all of reality fits together and to find ultimate interpretations. This conclusion is, at the very least, as valid a bias as the anti-Biblical and anti-supernaturalistic presuppositions of Kildahl, which are on a scientific par with the similar axiom of radical literary criticism, which holds that an ancient author's meaning (especially if he is a Biblical author) is seldom expressed by what he has written through independent rational thought but must necessarily be recovered by constructing his axiomatically present sources.

The fifty-two-page opus of G. Williams and his pupil E. Waldvogel, "A History of Speaking in Tongues and Related Gifts," is well worth the price of the book and is its highlight. Williams and Waldvogel place us in their debt by providing a two-millennial survey of these phenomena from an historical viewpoint. This study will be a helpful foundation for future work along these lines.

Next to this, the article from which I learned the most was N. Gerrard's "The Holiness Movement in Southern Appalachia." Gerrard maintained intimate contact with a serpent-handling church over a ten-year period. He discusses without condescension the independent Pentecostals in rural Appalachia, characterizing their life styles, beliefs and practices

in terms of their social and financial status. There is insight here that has often been overlooked.

R. Davis, in "A Story of Integration," tells of being baptized in the Holy Spirit after twenty years in the pastoral ministry: "Many burdens, which I had carried myself, were now entrusted to the Lord, and I had a sense that I was a channel for God's mighty working rather than the origin and source of his work" (p. 178). While for him this Christ-event did not stem from "sacramental grace" (p. 180) he is reluctant to bring everyone into Christ's baptism lest his parish have a "stereotyped experience" (p. 180). This is illustrative of the doctrinal flux in the movement. Davis' conclusions about the necessity of personal commitment to fellow believers—as opposed to wandering elitism—and his admonition to beware of some of the charismatic literature that "is merely the old heresy of Gnosticism served in a new form" (p. 182) are right on target. Along these lines F. Benson in "A Story of Division" scores a point on the flaw in some simplistic healing doctrines: "To be convinced that God wills complete health and that lack of faith stands in the way can only result in an intolerable burden of guilt" (p. 189; for a comment on this point in Catholic prayer groups cf. D. Gelpi, "Ecumenical Problems and Possibilities," in K. McDonnell, ed., *The Holy Spirit and Power* [Garden City: Doubleday, 1975] 179, 180).

An overview of "The New Testament Evidence" on *charismata* by K. Stendahl is sympathetic to their contemporary use in churches where maturity in faith is possible—i.e., the institutional Church, where the "full spectrum of religious experience" (p. 56) is badly needed. There is no need to seek fellowship in established full-gospel churches. Glossolalia is seen both as a part of such "high-voltage religion" (p. 56) and as an obvious part of the Christian experience, correctly understanding the apostle Paul. While I am in general agreement with most of his analysis, I question his failure to give any concern whatever to the transmission of the Pentecostal promise to all believers through Peter's speech in Acts 2 and to how Luke sees this as functioning throughout his narrative. This is all the more remarkable since it is one of the fundamental doctrines believed by all Pentecostal movements since Irving as an obvious result of the NT evidence. His reluctance to discuss a possible formative link between the teachings of Jesus on the Spirit and the Scriptural apostolic discussions of the gifts at work in the churches is a serious lacuna. Horton's recent survey of the Acts data may be appreciated here; cf. S. Horton, *What the Bible Says About the Holy Spirit* (Springfield: Gospel Publishing House, 1976) 167-168. Also to be questioned is Stendahl's cavalier assessment of Paul as "arrogant" (p. 50; elsewhere he charges Paul with low integrity and with being a "terrible snob"; cf. R. Spittler, ed., *Perspectives on the New Pentecostalism* [Grand Rapids: Baker, 1976] 200). A more critical and contextual exegesis of the Pauline corpus yields a greater comprehension than Stendahl exhibits for Paul's statements about himself in light of his pastoral burden and concern for organization, unity, sin and personal holiness. While we need not ignore Paul's humanity, it is legitimate to observe that a more respectful understanding for possibly the greatest of God's prophets and theologians has been the usual historical result of mature experience and continued association with the same Holy Spirit who inspired Paul to write Gal 2:20.

J. Ford contributes a discussion of "The Charismatic Gifts in Worship" within the Roman Catholic framework. J. Logan deals helpfully with "Controversial Aspects of the Movement" with the attitude that self-criticism indicates health. He cites a deepened prayer life and a renewed sense of mission (soul-winning?) as goals for the institutional Church while openness to a wider human community is urged for charismatics. In fact the phrases "community impact," "social justice," "social force," "public concerns," "political fabric" occur from time to time throughout the book; terms like "sin," "repentance," "lost," "evangelism," "witness" are rare. A word of caution may be in order here. While Christians *must* be concerned with man's temporal needs, meeting sinful mankind's basic spiritual need must take priority (cf. Matt 6:33; 25:34-40; 28:19, 20). Charismatics should certainly be alert for the practical use of Spiritual gifts that minister good works to human problems and misery, both individually and in groups, but should realize that secular humanism is counterfeit Christianity.

L. Jones addresses the subject of "The Black Pentecostals," keeping mostly to their role in society. He builds on L. Lovett's earlier historical work, which is now available as "Black Origins of the Pentecostal Movement" in V. Synan, ed., *Aspects of Pentecostal-Charismatic Origins* (Plainfield: Logos, 1975) 123-124. His reasonable stress is on how to honestly reconcile solutions of urgent living problems with faith experience. Racial and economic justice are priorities not to be totally eclipsed by the emphasis on salvation (cf. W. Hollenweger, *Pentecost Between Black and White* [Belfast: Christian Journals, 1974] 13-14 for a similar outlook). Jones concludes with a brief summation of the prospects for Pentecostalism and liberation. In order to better understand and appreciate how Jones is using these terms and the reasons behind them, it is worthwhile to quote their more recent and powerful articulation by L. Lovett, "Conditional Liberation: An Emergent Pentecostal Perspective," in *Spirit: A Journal of Issues Incident to Black Pentecostalism* 1/2 (1977) 24-25. Within the framework of Black Holiness Pentecostalism (BHP), which "at its core is an inner expression of soul" allowing "for a spiritual penetration which goes beyond one's prior commitment to any ideology and inheres in personal transformation" (p. 27), Lovett casts his definition of terms. BHP dogmatically insists that authentic liberation is always the consequence of a genuine encounter with the Holy Spirit: "Conditional liberation may be defined as a state or condition of being, characterized by extreme aversion toward, and acute awareness of, oppression both systemic and individual, consciously and unconsciously as a direct consequence of an authentic encounter with the Holy Spirit; thus empowering and freeing the believer to respond authentically in personal witness against forces which dehumanize man in the spirit of the liberator Jesus Christ" (p. 27).

The neo-charismatic movement among the people can learn much from the critical histories of its predecessor, the Pentecostal movement (cf. V. Synan, *Charismatic Bridges* [Ann Arbor: Word of Life, 1974] 29-30), which is still learning and moving. Perhaps, then, the histories by Strachan, Bloch-Hoell, Synan and Menzies should have been placed in the bibliography alongside those of Hollenweger and Nichol. The omission of any reference whatever to the major contributions of neo-Pentecostal scholar H. Ervin is staggering. In concert with a minority of speculation there is much that is useful in this important book. For educational purposes a little phonograph record of glossolalia, reverently done, is included as a bonus.

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Has the Ecumenical Movement a Future? By Willem Visser 'T Hooft. Atlanta: John Knox, 1976, 97 pp., \$5.50.

In this little book a leading ecumenical churchman probes the future of the conciliar movement. Recognizing that the WCC is viewed by many as a symbol of the establishment, Visser 'T Hooft asks whether ecumenism has a future in an anti-institutional, revolutionary era.

The work begins with a survey of the landscape of ecumenical history from the 1910 World Missionary Conference in Edinburgh to the present. The younger generation unfamiliar with all the contours of the field will appreciate the helpful overview of the movement's leading personalities, conferences and central concerns.

The bulk of the book is devoted to a consideration of three key issues that confront the WCC. First Visser 'T Hooft wrestles with the charge that the ecumenical movement suffers from bureaucratic paralysis. The allegations of Kierkegaard, Bonhoeffer and Brunner that institutional religion represents a corruption of genuine Christianity are examined fairly and rejected. Visser 'T Hooft concedes that every institution is beset with tendencies toward self-assertiveness and empire-building. Yet the quest for corporate life in the Spirit without form, he argues, is fraught with even greater perils. The Church simply cannot function without an institutional structure. The author's thesis that Christianity's institutional form must perform a servant role in fostering authentic spiritual freedom cannot

be faulted. But whether the WCC has approximated that ideal is open to question. Conspicuously absent in the discussion is the issue of the institutional Church's theological base. From an evangelical perspective, Biblically-based beliefs represent the *sine qua non* of spiritual reality in the Church. It would appear that the doctrinal pluralism of the conciliar movement effectively rules out a Biblically-based consensus.

Second, the author probes the ecumenical movement's attitudes toward non-Christian religions. Recalling the ecumenical pioneers' concern for a Christ-centered program of world evangelization, Visser 'T Hooft laments the movement's later recognition of the validity of the world's religions. Evangelicals will concur with the author's sense of loss that the concept of "mission" has been usurped by a program of "dialogue" in which people of all persuasions seek to discover together the one universal religion that transcends present forms. Visser 'T Hooft does, however, issue a needful corrective to evangelicalism's isolationist stance when he urges the Church to sit down with leaders of other religions in order to better know those to whom it ministers. Rightly the author argues that the gospel cannot be persuasively proclaimed to faceless people.

Visser 'T Hooft's final chapter on whether the Church or the world should set the agenda for the WCC proves to be the least satisfactory of all. He who looks for a forthright declaration that it is the function of the Word of God to order the Church's priorities in relation to the world is disappointed with the mere recitation of the WCC's successes and failures vis-à-vis contemporary social problems.

Perhaps it is not an overstatement to conclude that between the lines of this enlightening book the sensitive reader will discern an ecumenical leader's heartfelt concern for the theological pluralism, ecclesiastical confusion and clouded vision of a movement which he was instrumental in bringing into existence.

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Evangelicals and Liberation. Edited by Carl E. Armerding. Nutley, NJ: Presbyterian and Reformed, 1977, 136 pp., \$4.50.

The book under consideration is a collection of seven papers, all of which—with the exception of one—were presented at the Toronto annual meeting of the Evangelical Theological Society of Canada, April, 1976, convened under the title, "The Theology of Liberation." Contributors, in their order of appearance in the book, are K. Hamilton, S. C. Knapp, C. E. Armerding, H. M. Conn and C. H. Pinnock. Although not originally presented with a view to publication, the papers make worthwhile reading as examples of various North American evangelical responses to the challenges of liberation theology.

Hamilton in his short opening chapter, "Liberation Theology: An Overview," seeks to place the emergence of liberation theology in its chronological setting as a logical successor to the theology of hope and the theology of the death of God, as well as to expose its philosophical roots, which are traced to the atheism of the young Hegelians of the last century and their more recent heirs, H. Marcuse and E. Bloch of this century. In his second contribution (chapter six), "Liberation Theology: Lessons Positive and Negative," Hamilton reinforces his conviction that liberation theology is at heart heresy, but even heresy may be useful for a better definition of orthodoxy. Insofar as this theology grows out of the Biblical concern for the poor and the downtrodden of the world it is to be taken seriously. Also salutary is the reminder that we cannot remain politically neutral and still inhabit a politically organized world. Nonetheless, any absolute trust in politics—especially of a Marxist orientation—to solve man's basic needs is misplaced. Ultimate liberation can only be achieved in the spiritual realm.

Chapter two, "A Preliminary Dialogue with Gutierrez' *A Theology of Liberation*" by Knapp, is the only part of the book not actually read at the Toronto Conference. It had been presented originally at a meeting between United Methodists and representatives of

"Evangelicals for Social Action," Washington, D. C., July, 1975, but was incorporated in the present volume as an appropriate supplement to the discussion in Toronto. In a well-documented yet very personal paper, Knapp shares with us some of his reactions to Gutierrez' book via his own pilgrimage "from fundamentalism to a more biblical and social Christianity." While clearly sympathetic with much of Gutierrez' thought and emotionally involved in the issues, Knapp nonetheless points out two areas of vital disagreement with Gutierrez' approach: the lack of Biblical controls, and the untenable identification of the Biblical notion of salvation with the struggles for social justice.

The editor's contribution, "Exodus: The Old Testament Foundation of Liberation," is also concerned with the way Scripture is handled in liberation theology, both Latin and Black. While he finds some examples of serious exegesis being done by its exponents, notably in the work of José Miranda, he likewise calls attention to two areas where liberation theology is to be challenged, these being its situational starting point and its hermeneutic method in which the theme of the Exodus is taken as a kind of "inspirational paradigm" for contemporary oppression-liberation struggles. This paper (in slightly revised form) was also presented as the 1976 presidential address to the North-West Region, American Academy of Religion/Society of Biblical Literature, in May, 1976.

Two chapters follow by Conn: "The Mission of the Church" and "Contextualization: Where Do We Begin?" In the first of these, Conn sympathetically considers the implications of liberation theology for evangelical missions practice. Citing various examples of sacred/secular, spiritual/material dualism in the evangelical Church, Conn calls on us to reject any mission theorizing that "rends the seamless robe of kerygma and diakonia" and to exorcise any mission practice that tends to docetize the comprehensiveness of the kingdom's demands. In his second paper Conn gives helpful background information on the origins of the contextualization debate, deplores the lack of an informed evangelical response to it, and finally himself proposes some guidelines for an evangelical theory of contextualization in which the covenant model is appropriated and applied in a most interesting way.

In the final chapter of the book, "A Call for the Liberation of North American Christians," Pinnock with conviction and vigor urges North American Christians—and it does not apply only to them—to liberate themselves from the bondage of mammon. This must be done individually, congregationally and nationally, for the dire consequences of perpetuating the grossly unfair levels of consumption and waste by the privileged few rich countries in relation to the poverty of the rest of the world are staggering to contemplate. A copy of this address may also be found in the magazine *Sojourners* (September, 1976). It is a paper worthwhile pondering—and practicing.

We are grateful to the publisher for making it possible for us to share in the stimulating papers presented at the Canadian ETS meeting. Hopefully they will contribute to the emergence of a new evangelical orthopraxis.

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Rudolf Bultmann's Theology: A Critical Interpretation. By Robert C. Roberts. Grand Rapids: Eerdmans, 1976, 333 pp., \$5.50 paper.

Roberts' book is not an introduction proper to Bultmann's theology but is an incisive discussion and criticism of the central features of the thinking of this late giant of Marburg. Roberts does his more limited task so well, however, that the reader does derive a very helpful grasp of the essence of Bultmann.

The author, who teaches at Western Kentucky University, argues that the key to all of Bultmann's thinking is the radical distinction Bultmann made between the reality of the "human self" and the "world." In the first part of the book (chapters one to three) Roberts expounds this feature of Bultmann's thought and argues that the distinction is not faithful to the teaching of the NT. In part two (chapters four to eight) the author treats Bultmann's

hermeneutics, dealing mainly with the demythologizing program and showing the philosophical basis to be the dichotomy referred to above. Part three (chapters nine to eleven) studies major items in Bultmann's theology (God, ethics and faith), showing the consistent way in which Bultmann's philosophical base determines his views.

It is especially timely for such a work to appear, in view of Bultmann's death two years ago, for surely theological scholars will set to work more earnestly now in appraising the work of this man who has been so prominent in theological studies for the last generation. Roberts is certainly critical of Bultmann's theology, sometimes emphatically so, describing Bultmann's core idea of the existence/world dichotomy as "an impossible vacuity suspended in a web of idle words" (p. 323). But in with this occasionally somewhat purple prose Roberts displays nearly always a keen analysis of Bultmann and at several points a more careful reading of him than others, including S. Ogden. In short, the book is a verdict against Bultmann's theology but a verdict based on careful, reflective reading of him.

Roberts is to be commended for the way he constantly tried to "de-jargonize" the somewhat intricate issues he discusses. If the style is at times breezy, it is better no doubt to err in that direction than in the direction of the vague abstractions so characteristic of many studies of existentialist thought. On occasion, however—but only in a few instances—Roberts drops off into unnecessarily wooden phrasing. Can he really have written without tongue in cheek the following construction: "For Barth, a thinker than whom one farther from the existence/world dichotomy cannot be conceived . . ." (p. 318)? It reminds one of Churchill's memorable quip that the rule about not ending sentences with a preposition "is a rule up with which I cannot put"!

Roberts seems to have accomplished his major objectives, however. He has shown that the existence/world dichotomy was central in Bultmann's thinking, and he has shown that by reference to this dichotomy one can see his thought as consistent and intelligible, if somewhat faulty. Further, Roberts has found serious reasons for questioning Bultmann's theology in fair but pointed discussion. Students of modern theology will find this book provocative and helpful, no matter whether they be supporter or foe of Bultmann.

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I Believe in Revelation. By Leon Morris. Grand Rapids: Eerdmans, 1976, 159 pp., \$2.95 paper.

This short volume well earns its place beside the two books that preceded it in the "I Believe" series (*I Believe in the Holy Spirit* by M. Green and *I Believe in the Resurrection of Jesus* by G. E. Ladd). The nine brief chapters of Morris' book touch on all the major issues: the nature and place of revelation, the distinction between "general" and "special" revelation, Christ's attitude toward the Scriptures he had at his disposal, the place of tradition, the concept of the canon, contemporary presuppositions and the "new hermeneutic," the relationship between objective revelation and individual reception of such revelation, the authority and inerrancy of the Bible, and the basic principle that revelation in Biblical form directs attention beyond itself to the Savior and the salvation he has brought. In the last chapter Morris discusses "Revelation Outside Christianity."

To cover such a vast and complex range of topics in so short a book necessarily entails brief treatment of each of them. However, Morris here combines brevity with directness and clarity, making it an ideal book to give to those first grappling with the subject. Although it will not displace more extensive treatments, it must be judged to be a premier handbook.

Not the least of its merits is its willingness to discuss contemporary twists to the debate over the nature of revelation. It does not simply regurgitate Warfield's work in diluted form, no matter how valuable that work was in its own day. Warfield never had to tackle dialectical theology, theological existentialism or the new hermeneutic.

In my judgment, the least satisfactory chapters of Morris' book are the second (on

"general" and "special" revelation) and the last (on revelation outside Christianity). It is not so much that Morris fails to see the problems connected with these areas as that he falls short of the incisive remarks that characterize the other chapters. Of course, the two chapters in question are related; inevitably, lack of clarity in discussing "general" and "special" revelation is bound to spill over into discussion regarding revelation outside Christianity. Yet I hasten to add that even here, where Morris seems weakest, he has some important things to say. The weak spots are only weak in comparison with the strength of the book as a whole.

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The Debate About the Bible. By Stephen Davis. Philadelphia:Westminster, 1977, 149 pp., \$5.45.

In this book Davis defends his belief in Biblical infallibility and denies the claim for Biblical inerrancy. Warfield's doctrine of inerrancy is called "divisive sectarianism" (p. 11). The positions of Harold Lindsell and Francis Schaeffer are criticized for the alleged implication that one is not an authentic evangelical unless he believes in inerrancy. Davis defines inerrancy as the claim that the Bible "makes no false or misleading statements" or that it "contains no errors at all—none in . . . any area whatsoever" (p. 16). He objects to traditional qualifications inerrantists place on the doctrine, such as that errors do not count if they are (1) mistakes in grammar, (2) errors in the copies, (3) things not intended by the author, (4) divergent accounts of the same event, (5) indisputable errors and not just difficulties. If these qualifications are admitted, claims Davis, then inerrancy is unfalsifiable since (2) or (5) would eliminate any possible error, (4) would eliminate any internal inconsistency and (3) would rule out any historical or geographical error (chap. 1).

In the next three chapters Davis attempts to rebut three arguments he claims inerrantists use to support their doctrine. The "Biblical Argument" he finds wanting because the Bible nowhere claims or presupposes its own inerrancy. He does not deny that the Bible could be inerrant, but he contends that it neither claims to be nor proves to be inerrant when one takes an inductive look at the data (chap. 2). Likewise, Davis finds the "Epistemological Argument" wanting. It is not necessary to deny other doctrines, such as fundamental salvation doctrines, simply because one does not accept inerrancy. Davis claims that he and numerous other evangelical Christians who believe all the fundamentals but deny inerrancy are proof of this point. From the fact that the Bible is known to be mistaken in one place on some factual matter no logical conclusion follows about the untrustworthiness of the Bible elsewhere on other matters (e. g., spiritual ones). One's wife can be generally reliable without being inerrant and so can the Bible, claims Davis (chap. 3). Next, the "Slippery Slide" argument for inerrancy is that a denial of inerrancy leads ultimately to a denial of the doctrine of salvation. This is not logically necessary and Davis sees little psychological connection between the two, other than a possible self-fulfilling prediction that leads many sincere evangelicals to overthrow their faith because they were told that this would happen if they denied inerrancy. Inerrancy, says Davis, is not even "crucial" to Christianity. "Fortunately, we aren't saved by the correctness of our theology" (p. 21). The "Slippery Slide" argument is found nowhere in the Bible. In fact, it is "insulting, divisive, and counterproductive argument," he insists. "It is an affront to evangelicals like me . . ." (chap. 4).

In the fifth chapter Davis offers four reasons for rejecting inerrancy. First, the "phenomenological difficulties" or contradictions in Scripture. Although Davis admits that "I cannot prove they are errors" (p. 95), he believes that the slaughter of the Canaanites is an error because God cannot command the killing of "innocent people" as the OT says he did. It is "the error of confusing patriotic sentiment with God's will" (p. 96). Other "errors" include issues long familiar to both sides, such as "the mustard seed" problem (Matt 13:31), the "staff" command (Mark 6:8 and Matt 10:9) and Matthew's alleged misquote of

Jeremiah (Matt 27:9). Secondly, Davis argues against the inerrantists' "appeal to intention of the author." This will not save the inerrancy position because it admits the Bible errs in some sense—viz., on the minor points not intended by the authors. Furthermore, how do we know where to draw the line between the major and minor points? Thirdly, Davis claims that inerrantists are "busy at the wrong task"—viz., the defending of minutiae rather than the essential teachings of Scripture. Finally, inerrancy is rejected because it is "a defensive doctrine" that maintains an unnecessary "all or nothing at all" attitude.

In the sixth chapter Davis claims to believe in infallibility but not in inerrancy. He bases "infallibility" not on "a priori" grounds but on an inductive approach to the data of Scripture. He likes the word "infallible," even though it is negative, because it is strong and it helps distinguish evangelicalism from liberalism. However, Davis admits that future evidence may overthrow his belief in "infallibility." Jesus never believed or presupposed inerrancy and, furthermore, Jesus was limited in the incarnation so that he no doubt "shared with the people of his day certain false beliefs" (pp. 123, 124).

In the final chapter Davis draws some "implications" from his study. The doctrine of inerrancy should not be made a test of evangelical authenticity or fellowship or for teaching positions in evangelical schools. Those who believe one must believe in inerrancy to be considered an "evangelical Christian" are labelled by Davis "divisive inerrantists" and, hence, are the real cause of the problem on this issue today.

Space permits only a brief evaluation here. On the positive side, the book is short and makes a distinction widely accepted by both sides—namely, that inerrancy is not a test of evangelical authenticity. Further, it clarifies the logic of a number of arguments used by some defenders of inerrancy and makes several obviously valid points, such as that one may deny inerrancy without losing his salvation.

On the other hand, there are some serious difficulties in the book. Davis often attacks straw men, the logic is occasionally very weak and distinctions are not clearly drawn in crucial instances. Most inerrantists do not use Davis' arguments for inerrancy but base it rather on the teachings of Scripture and the historic view of the Church. Further, Davis confuses "error" and "imprecision" (p. 33). He invalidly converts the inerrantists' argument that "if the Bible is inspired then it must be inerrant" to read, in effect, that "if the Bible is not inerrant then it cannot be inspired" (p. 64). He claims it is a contradiction to hold both: (1) the cock crowed once (Matthew) and (2) the cock crowed twice (Mark). But basic logic will reveal that this would be a contradiction if and only if one added to Matthew "the cock crowed *only* once." Further, what inerrantists mean by "author's intention" is that the Bible is inerrant in everything the "author affirms." In this sense the inerrantists avoid Davis' criticism. Again, inerrantists do not (i. e., usually, nor need they ever) claim that the Bible does not *contain* any errors but simply that it does not *teach* any errors as true. The Bible contains many references to lies, sins and falsehoods that it in no way approves or teaches.

Probably Davis' most fundamental mistake is not understanding that the Bible does claim to be wholly true (John 17:17) and without falsehood because God uttered it (Heb 6:18). Inerrancy does follow logically from inspiration as follows: (1) The Bible is the utterance of God; (2) God cannot utter any falsehood; (3) therefore the Bible is free from all falsehood or error. Davis sidesteps the strength of the historical argument for inerrancy completely. Inerrancy was indeed believed by Augustine, Aquinas, Calvin, Luther and virtually all the great theologians in the history of the Church till modern times. Furthermore, Davis does not take at all seriously the *psychological* strength of the so-called "Epistemological Argument" used by Jesus when he said, "If you do not believe me when I speak of earthly things, how can you believe me when I speak of heavenly things?" (John 3:12). On occasion Davis refers to old "straw men" arguments, such as that inerrantists must believe in mechanical dictation (p. 62).

In conclusion, Davis may have unwittingly analyzed his own problem when he said: "What leads to liberalism . . . is their acceptance of certain philosophical assumptions that

are inimical to evangelical theology . . . and the like" (p. 139). Two such assumptions that Davis admits having are "inductivism" and "rationalism." Rather than beginning with what seems to be the plain teaching of the Bible about its own nature as inerrant, Davis begins with an "inductive" study of the data or phenomena of Scripture. Instead of interpreting the data in the light of the doctrine (or throwing out the Bible-claimed doctrine of inerrancy as irreconcilable with the data), Davis builds his doctrine on an inductive approach to the data which, in accord with his "belief," "feeling" and "reason," he finds incompatible with inerrancy, even though he admits he cannot prove an error in the Bible. The second problem is Davis' "rationalism." He frankly admits another authority in man's life (including his own life): "That authority, I am not embarrassed to say, is his own mind, his own ability to reason" (p. 71). Now while no Christian ought to deny the use of reason *about* (and even *for*) God's revelation in Scripture, it is not Christian to use reason, as Davis seems to do, as the *basis* for determining what in God's revelation is true and what is not.

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Our Sovereign God: Addresses Presented to the Philadelphia Conference on Reformed Theology, 1974-1976. Edited by James M. Boice. Grand Rapids: Baker, 1977, 175 pp., \$4.95 paper.

The first book to be published as a result of the Philadelphia Conference on Reformed Theology is *Our Sovereign God*, edited by James M. Boice, pastor of Tenth Presbyterian Church and speaker of the well-known Bible Study Hour. Along with Boice are contributors R. Keiper, R. Nicole, J. Packer, S. Sacks, R. Sproul and J. Stott.

The choice of the sovereignty of God as the theme is most appropriate, not only because there is no more vital or important doctrine than this but also because of the tragic absence of emphasis in contemporary Christian writing on the character of our God. One need only peruse the local Christian bookstore to witness the massive imbalance between books on man and his problems as opposed to books on the existence and attributes of God. When one considers that basic to right action is right thinking and that basic to right thinking is right thinking about what God is like, it begins to become transparently clear that our generation, or any other, will never begin to solve its problems until it corrects its ideas about God. The Philadelphia Conference has, therefore, dedicated itself to that task.

More specifically, their threefold objective is (1) "to awaken a new interest in biblical theology and to give greater visibility to the doctrines of grace through the Church generally," (2) "to establish a forum at which men and women in the Reformed tradition (from all denominations) might meet and be encouraged by others of like mind," and (3) "to marshal resources to the end that believers might propagate the faith more effectively and thus establish, strengthen and settle the Church upon the firm foundation of the doctrines of the apostles."

The book preserves a fine balance between the elucidation of the doctrine of sovereignty and the application of the doctrine. Not only is this seen in the progression of the book from "Knowing the Sovereign God" to "Serving the Sovereign God" but it is also seen within the lead-off message by Stott on "The Sovereignty of God the Son," which concludes with a comprehensive application involving the intellectual, ethical, vocational, ecclesiastical, political and global implications of Jesus as Lord. Our "feeling-oriented" generation needs to interact with his statement that "no man or woman is truly converted who is not intellectually converted."

Nicole follows with a helpful clarification and rephrasing of the so-called five points of Calvinism with a view toward a more balanced Biblical statement in terms that seek to avoid the extremes. In his second message he seeks to buttress the doctrines of sovereign grace by an intensive appeal to specific texts. In a complete reading of everything Jesus said (1780 verses), Nicole found that over 500 verses contain some reference to the doctrines of

grace—almost a third of what our Lord said. He concludes that every one of the great points of Calvinism finds direct support in the words of Jesus.

Part II (chaps. 5-8) on "Knowing the Sovereign God" is truly a refreshing experience. Packer leads the way by clarifying what it means to know God. Sproul follows with two chapters asking the questions, "Why don't we know God?" and "Why must we know God?" The answers are insightful expositions of Rom 1:18 and Luke 4:1-13. The latter is particularly helpful as Sproul contrasts the temptation of Christ with the primordial temptation of Adam and Eve in the garden of Eden. Keiper concludes the section with "The Key to Knowing God." Following the example of Calvin in Book I of the *Institutes*, he very practically shows the value of understanding three of God's attributes—his lovingkindness, his judgment and his righteousness.

The third section of the book is basically application of the doctrine of sovereignty to practical issues. Sproul, Keiper, and Nicole do not hesitate to wade right into some of the heavy issues—the "wills" of God and sovereignty, prayer and sovereignty, witnessing and sovereignty, and optimism and sovereignty. Especially interesting is Boice's discussion of disobedience and sovereignty, using an exposition of the story of Jonah.

The final section of the book applies the doctrine to the community of believers—the Church—with a cogent exposition of Acts 2:42-47 by Stott. Finally, Nicole closes with a chapter showing that none of the supposed objections to the doctrine of sovereignty stand the test of time and experience. Thus the doctrine of sovereignty that is so firmly rooted in Scripture also proves itself in practice.

I hesitate to mention any weakness lest I depreciate the excellence of the work, but I must mention an omission which, if it were included, would add to its excellence. I refer to the sovereignty of God in history. At least one-fourth of the Bible was prophetic at the time of its writing. Fulfillment of prophecy is certainly one of the grandest demonstrations that God is sovereign. Truly he rules and overrules in the affairs of men. History is his story.

In a day when the message of this book is so desperately needed, I trust it will receive a wide readership.

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Perspectives on the New Pentecostalism. Edited by Russell P. Spittler. Grand Rapids: Baker, 1976, 268 pp., \$7.95.

The essays that make up this volume were those originally presented at the second annual meeting of the Society for Pentecostal Studies in 1972, plus a few additional contributions by important scholars whose papers were not delivered at that time. The collection includes an impressive roster of scholars from traditional Pentecostal, Eastern Orthodox, mainline Protestant, evangelical and Roman Catholic Church backgrounds, and from a variety of disciplines and a variety of attitudes toward the Pentecostal movement. Here are Hollenweger writing on European charismatics, J. R. Williams on neo-Pentecostal theology, D. Gelpi on Catholic-Pentecostal theology, G. Fee on Pentecostal hermeneutics, and W. Samarin, C. Pinnock, K. Stendahl, J. M. Ford, M. Kelsey and K. McDonnell on a wide range of topics.

For anyone interested in getting a comprehensive and thorough viewpoint on the Pentecostal movement in its contemporary expression this book of essays is a "must." Among all the literature on the broad Pentecostal/charismatic movement, this book is distinctive in affording the reader, under one cover, a spectrum of views—all of them by people who are highly qualified to speak for their respective positions. Indeed, one could almost recommend the book as a "reader" on the subject, not only a "must" but a good "first" for someone seeking familiarity with a major force in modern Christianity. The editor and the

publisher are especially to be thanked for putting out the volume.

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PHILOSOPHY OF RELIGION

The Cosmological Argument. By William Rowe. Princeton: University Press, 1975, 273 pp., \$13.50.

This is a carefully argued and philosophically sophisticated study of the cosmological argument in its most potent form. Rowe believes that the strongest formulations of this *a posteriori* argument for the existence of God were achieved in the thirteenth-century versions of Aquinas and Duns Scotus and especially the eighteenth-century version of S. Clarke. It is this latter argument that becomes the main focus of Rowe's study. Although Rowe claims he is not out to either defend or refute the argument, he nevertheless holds that all the major criticisms of the argument fail to refute it or rest upon philosophical mistakes. In the course of presenting his case against these criticisms Rowe develops some unique improvements over some recent versions of the cosmological argument. The best way to illustrate this point is to compare Rowe's reconstructed version with two recent defences of the argument in B. Reichenbach's *The Cosmological Argument: A Reassessment* (Springfield, IL: Charles C. Thomas, 1972) and N. Geisler's *Philosophy of Religion* (Grand Rapids: Zondervan, 1974).

Both Reichenbach and Geisler agree that the principle of sufficient reason (PSR) is not required for the argument but only a weaker "principle of existential causality." Rowe concurs and in addition has an argument to show the strong version is false (pp. 104-107).

The version of PSR that Clarke's argument employs is: "Every existing thing has a reason for its existence either in the necessity of its own nature or in the causal efficacy of some other being." It is by direct appeal to a principle entailed by this one that helps Clarke avoid the two most persistent criticisms of the reasoning in the argument while at the same time making it unnecessary to distinguish between essentially and accidentally ordered series of causes. From Hume to the present it has been alleged that proponents have committed the "fallacy of composition." They do this by reasoning that since dependent beings need an explanation for their existence the totality of such beings requires an explanation also. The second objection is based on the principle that the explanation of a totality is nothing over and above the explanations of the individual members of the totality. Against these Rowe argues that Clarke does not reason in this way but instead appeals straightforwardly to his version of PSR. Likewise, he argues that it is false that if you have an explanation for each member of a totality then you have an explanation for the totality itself. In the case of an infinite set or totality we may have an explanation for each member (it is caused by the preceding member and there is no first member), and yet we can sensibly ask, "Why should this set have members at all?" This is a positive existential fact that remains unexplained. Notice also that this move makes it unnecessary to show that causal regresses of the sort mentioned are impossible.

The conclusion of Clarke's argument is that "a logically necessary being exists." Geisler and Reichenbach, however, believe this to be a mistake. Reichenbach says that "it would be contrary to the very nature of the cosmological argument to interpret the necessity in 'necessary being' as being logical necessity" (p. 119). They opt instead for causal or existential necessity. The primary aversion to ascribing logical necessity to God is that the non-existence of God is possible. In predicating logical necessity it seems as if we are denying the possibility that God could fail to exist. Rowe, on the other hand, argues quite convincingly that Clarke's conclusion is no mistake and that the feared consequences of at-

tributing logical necessity to God do not obtain. Even if we include existence as part of the meaning of a concept it does not follow that anything so defined is actually exemplified but only no non-existing thing could satisfy this definition. The same goes for necessary being. Saying that God is a logically necessary being does not insure that God exists but only that no contingent being could be God.

Rowe's only major objection to the cosmological argument turns out to be rather slight. It is claimed that the argument is not a "proof" of its conclusion because not all of its premises are *known* to be true. The troublesome premise is the one that employs the weaker version of PSR. Now this version of PSR is not known to be true but it is, in the mind of many of its defenders, in the enviable position of being a presupposition of rationality. While perhaps not a "proof" this version of the cosmological argument is compelling indeed.

No serious investigation of the cosmological argument should neglect this important study.

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WORLD VIEW

Between Two Worlds. By Diogenes Allen. Atlanta: John Knox, 1977, 155 pp., \$3.95. *A Reason for Hope.* By Lane Dennis. Old Tappan, NJ: Revell, 1976, 189 pp., \$5.95.

Each of these works reminds us of the continuing search to discover Christian meaning following the collapse of Christendom. Since the religious-cultural establishment became unglued, there have been repeated efforts to piece things back together again.

Allen takes us on an existential journey with Jesus through his life and ministry. We spend considerable time with the temptations, which the author identifies in regard to material goods, security and prestige. We move more quickly through several selected topics taken from Jesus' public ministry, pause to view the cross, and conclude with the resurrection. In the process we gain a perspective on Jesus before he had been adorned with medieval vestments as the object of worship. We attempt to recover the elusive reality that contemporary man senses when he gropes for an encounter with Christ. Thus can we best appreciate the expressed purpose: "A guide for those who are beginning to be religious."

Dennis opts for a biographical route to the recovery of Christian meaning. He leads us to the north woods in his effort to get life into Christian focus. We go back to a simpler societal setting in order to clear up the basic features of life: our relationship to God, to our fellow man and to the natural creation.

Dennis analyzes the dilemma of contemporary man: "Between the Age of Faith and our own age of doubt, disillusionment, and despair, a change has taken place affecting all of life and culture. A radically different spirit prevails today than did then, and the qualities of culture reflecting fundamental human needs, and the deepest sense of what it means to be human have been all but stripped away" (p. 99). Contemporary man has lost his sense of meaning, purpose and direction with the collapse of Christendom, and Dennis calls us to recover the realization that God is present in the world today. He reminds us that God has met us where we are, in the incarnation. He has not saved us out of the world but has delivered us from contemporary myths and idolatry so that we live by his power in the world.

Allen psychologizes the Biblical text and in so doing hopes to touch a sensitive nerve in his post-Christian audience. His interpretation of Biblical teaching is sometimes suspect and his writing style requires deliberate reading, but his insights are valuable.

Dennis' approach is biographical at first, and then more of a historical and social analysis. He sees man less individually and more in his corporate setting. His work seems ideally to be a prolegomenon to future literary activity. He has provided the personal and

ideological framework for a more deliberate working of the Christ-and-culture issue. The reader will likely feel that he has been handed a potpourri, but Dennis' testimony is inspirational and his synopsis of Western culture and the present situation should prove helpful.

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Christians and Sociology. By David Lyon. Downers Grove, IL: InterVarsity, 1975, 89 pp., \$1.95 paper. *Psychology and Christianity: The View Both Ways.* By Malcolm A. Jeeves. Downers Grove, IL: InterVarsity, 1976, 177 pp., \$3.95 paper.

Here are two brief books addressing an extremely important question: How does Christian faith and thought affect our understanding of our particular field of research and teaching? Lyon raises the issue for sociology and Jeeves addresses the field of psychology. Lyon and Jeeves (and their publisher) are to be commended for their efforts. Their success is only partial, however, and especially in the field of sociology evangelicals will need to give sustained and careful attention to the problems raised by these books.

Lyon and Jeeves both follow a similar pattern in their respective books. They begin by acknowledging the existence of some degree of tension and even conflict between Christians and sociologists or psychologists. They then reassure us that such conflict is not necessary, that it results from misunderstanding on the part of the faithful and some degree of irresponsibility and error on the part of their professional colleagues. They attempt some definition of the field and give us some orientation to the key figures and movements in the development of psychology and sociology since the Enlightenment with special emphasis on major schools of thought within each field today.

Lyon and Jeeves both give some attention to the character and status of the knowledge and language peculiar to their fields. They give some attention to the anthropological question—i.e., what is the nature of the human being from the perspective of psychology or sociology as well as from the Bible? And they both examine the phenomenon of religion as viewed by their fields.

Despite his good intentions, however, Lyon fails to deliver the goods. "It must be clear by now that there is a distinctively Christian approach to sociology," he concludes near the end of his book (p. 84). He has, unfortunately, failed to make that very clear at all, much less to give us any specific help beyond the banal. Lyon has dropped the names of most of the greats in the field of sociology but he has often violated their historical contexts and either misrepresented or misinterpreted them.

Some examples: American sociology has *not* been "grandly macroscopic" in character; the reverse is true (p. 17). J. Ellul's *Technological Society* is *not* about mechanization (p. 20). M. Weber espoused "value-freedom" as a goal for sociologists but did not fail to point out that everyone brings a "value-orientation" to his work (in selection of problems, etc.) (pp. 25 ff.). Lyon also caricatures, trivializes and takes a cheap shot at "women's lib" ("them") in passing (p. 52).

Lyon fails to really get at the key issues, such as (1) the relationship between abstractly defined sociology, the actual history of the discipline and the implied sociology of the Bible, (2) the relationships between religion and morality, religion and society, religion and revelation, (3) the relationship between social scientific description and reformist prescription and (4) the importance of incarnation and eschatology (Lyon, and he is not alone in this, seems to believe that creation and fall are the only important Biblical motifs). It pains me to say it, but Lyon's book reads like a hastily-written term paper by a novice in the field. Its one virtue is that it raises the question.

Turning to Jeeves' book after that by Lyon is a giant step upward in quality. Jeeves is an excellent writer and a proven scholar in his own field. In addition he has long worked at the problem of the relationship of Christian faith to psychology and brings a carefully-thought-out position to his readers.

Jeeves argues essentially that psychology has its own particular goals, methods and explanatory models that are good and legitimate so long as (1) they are not offered as the only valid explanation ("nothing-buttery") and (2) they are not abused by being extended to support conclusions (moral and metaphysical) whose weight, by definition, they are incapable of bearing. And Christianity? It operates at its own (admittedly more important) level of explanation dealing with ultimate reality, meaning and value.

While Jeeves' approach (which draws heavily on the work of D. MacKay) is tightly argued, has a certain attraction and seems to resolve almost all of the problems (by ruling them out of court), I am left uneasy and unsatisfied. I think Lyon is closer to the truth here: There is a "Christian approach to. . . ." There is an implied psychology as well as sociology in the Bible, and it ought to weigh decisively in our understanding of our various fields. The "God-of-the-levels" is not much better than the older "God-of-the-gaps."

Finally, just as Christian sociologists must deal with the relationship between description and reformist prescription, so too (and even more urgently) psychologists must confront the problems related to clinical practice—and Jeeves gives us no help here. But what about the often exorbitant costs of psychological help? What about the relationship between pastor and psychologist? between spiritual gifts and psychological training? between prayer and therapy? What about the employment of various psychological techniques (I cannot accept Jeeves' affirmation of the "ethical neutrality" of all techniques [p. 105])? Until these questions are also thrown into the discussion we will not resolve the issue of the relationship between Christianity and psychology.

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Karl Marx: The Roots of His Thought. By J. van der Hoeven. Toronto: Wedge, 1976, 109 pp., \$6.95 paper.

There has been little serious treatment of Karl Marx by evangelical Christians. The traditional response has been an outright rejection of his views as inherently totalitarian and ungodly. In recent years some more sympathetic treatments have been given, and occasionally Marx has been pictured as a secular prophet who denounced injustice and only rejected the Church because it showed no concern for human welfare. While there is some truth to both these views, the works advocating them have frequently been marked by little detailed attention to what Marx said.

In addition, despite the vast publishing industry centering on works by or about Marx it is a little surprising to realize that, with the exception of Van Leeuwen's magisterial *Critique of Heaven and Critique of Earth*, there are few studies in English that deal systematically and coherently with Marx's relation to his philosophical forebears.

In the light of these considerations this work is doubly welcome. The book is based on notes taken at guest lectures given at Calvin College by Johan van der Hoeven, professor of philosophy at the Free University of Amsterdam. They must have been good lectures, for the book is lucid and tightly argued, considering the density of the material with which it deals.

It begins with a sketch of Kant's response to Hume's critique of knowledge and Rousseau's evocation of human freedom. Following that is an outline of Hegel's attempt at a synthesis of Kant's dualism of the realm of science and the realm of freedom by means of portraying a historical molding of the world by the human spirit. Marx is seen as continuing along the path of Hegel but emphasizing the humanization and overcoming of nature by human labor.

Then follows a close textual analysis of Marx's dissertation on Democritus and Epicurus, his "Critique of Hegel's Philosophy of Right" and, lastly, the "Economic and Philosophic Manuscripts." The emphasis is on bringing out Marx's relation to Hegel and his assumptions concerning the nature of philosophy, religion, labor, man, dialectic and so

forth. The analysis is penetrating, pointing out, for example (*contra* those who see in the young Marx's use of the word "alienation" a humanistic concern for the lostness of man in the modern age), that "alienation" is for Marx not an aberration or distortion of man but is rather, as externalization, a necessary concomitant of both being human and of making a human world.

The last two chapters of the book depart from this format. The first outlines the meaning of Marx's key terms: philosophy, history, critical, materialistic and dialectic. The second is an all-too-brief and tentative outline of what van der Hoeven, as a Christian, considers to be the meaning of these terms and the realities behind them.

Several small criticisms may be made of the work. (1) Van der Hoeven categorizes Marx's division between economics and law, morals, philosophy, culture, and so on, as one of substructure/superstructure (pp. 94-96). While he is certainly not depicting Marx as an economic determinist, yet this formulation still seems to downplay the importance for Marx of the realities of the superstructure and the effect they have on historical development. (2) Van der Hoeven says that if alienation is radical, necessary to man as a historical being (p. 96), then Marx cannot account for the final overcoming of alienation in a socialist society. But if Marx, like Hegel, proclaims the end of history in the definitive humanization of the world, then on his own terms at least he does have grounds for his utopia in that alienation will cease or else not appear as loss of self-realization. (3) Van der Hoeven says that his work shows the roots of Marx's thought rather than just the young Marx's thought, because Marx's later work is a continuation, with more attention to the material world, of the same motifs as occur in his earlier work. I agree with this view. As the point is a controversial one, however, perhaps more justification should be given for it.

Another criticism of the work is the shortage of footnotes that do not deal directly with the text being considered. These are not really necessary to the argument; but, as the book is in fact far more than the introductory work that its author claims it to be, the study would be of far more value if more closely related to the Marx literature.

These caveats notwithstanding, the book is an important work on Marx and a valuable Christian appraisal of his work at a high critical and scholarly level.

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The Universe Next Door. By James W. Sire. Downers Grove: InterVarsity, 1976, 239 pp., \$4.25.

This book would be very appropriate in literature and philosophy courses or, as the reviewer is using it, in an apologetics class as the means of examining and evaluating world views different from the world view of the triune, creating, redeeming God. After delineating the meaning of a world view and its universal ubiquity, Sire elucidates the Christian *Weltanschauung* simply, yet clearly and helpfully. Following the sketching of the primary motifs of Christian theism, attention is turned to deism, naturalism, nihilism and existentialism. These four philosophic world views are seen as continuous from the age of reason until the present time. With an uncommunicative and thus unconcerned God of deism, naturalism was a natural result. Because of the ultimate barrenness of naturalism, the more consistent ones become nihilistic with no meaning nor positive affirmations. From here existentialism is an expression of man's eternal optimism, even if irrational and ultimately pessimistic.

Influencing the western mind are developments with more wholeness and less radical individualism. The monistic pantheisms of the east give man collective if not personal worth and significance. Lastly, a syncretistic new consciousness evolves that is a blend of naturalism, animism and eastern monistic influences. With the individual reasserted, man experiences a cosmic consciousness that reaffirms man's autonomy because it goes beyond

all metaphysical and moral distinctions. This new consciousness is illustrated helpfully by the thought of C. Castaneda.

Sire concludes with enumerating four tests for evaluating world views: (1) inner intellectual coherence; (2) comprehension of the reality of data; (3) that the view in question explains what it claims to explain; and (4) that it be subjectively satisfactory—that is, true. With these criteria many questioning students will find answers, most of which will point to the truthfulness of the Christian theistic viewpoint.

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PASTORAL THEOLOGY

Dynamics of Evangelism. By Gerald L. Borchert. Waco: Word, 1976, 145 pp., \$5.95.

This is a book that seeks to demonstrate "that evangelism is not simply an adjunct part of the Bible's message but is in fact related to the very essence of the organization and construction of the Bible and its theology" (p. 11). This leads the author into the OT where he finds "Ancient Clues for Modern Evangelists" in the lives of Abraham, Moses, Gideon, Elijah, Hosea, Jeremiah and Jonah. Each character provides the author with important "evangelistic lessons" for the present-day task of evangelism.

The rest of the book (chapters three to six) is focused on the NT literature. Mark and John are selected as the gospels that serve as "standards for witnessing" in that these evangelists seek to clarify and present the message of Jesus. Acts, basically, "is an intriguing dramatic story concerning the evangelistic vitality of an initially small but genuinely transformed group of human beings who dared to face death rather than reject the evangelistic imperatives from God" (p. 88). Borchert then examines some of the Pauline epistles to discuss "Advice for Struggling Evangelists" (chapter five) where he finds Paul and his churches fitting models for today. The final chapter deals with the book of Revelation.

While many readers may be inspired and helped by some of Borchert's insights and personal application of Biblical material, the book nevertheless is a disappointment *as a work on evangelism*. Basically, the author makes the mistake of trying to relate everything in the Bible to evangelism. Much of the content is either a superficial narration of certain Biblical stories or a brief commentary on a particular book, both of which often bear little relation to the theme of evangelism. One is also puzzled by the author's understanding of the "dynamics of evangelism." Is it in the fact that some of God's spokesmen—e. g., Paul—were dynamic (p. 93), or is there something dynamic in the message itself? The book is easily readable but the many personal references that the author makes to himself and his experiences are distracting. The graphics by R. Gorsuch are a pleasant and stimulating addition to the text.

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PASTORAL COUNSELING

Christian Child Rearing and Personality Development. By Paul D. Meier. Grand Rapids: Baker, 322 pp., \$5.95.

Meier, a Christian psychologist, has written a book that provides both clergy and laymen information of great value, leading to an understanding of the child as well as to the responsibility of the parent to the child.

The book consists of seventeen chapters divided into four major divisions: (1) the

building of the self-concept; (2) from conception to age six: general principles; (3) from conception to age six: specific findings; (4) from age six to eighteen: general principles.

The author stresses the importance of genuine love between parents. He points to the importance of sharing love on three planes: spiritual, emotional and physical. He warns that the sexual life is not to be influenced by lust but by a godly appreciation of a God-given function that is intended to protect against fornication, adultery and homosexuality.

Meier does not recommend pampering children. He says, "I have also had a group of parents whose fathers were the overly sweet type, who pampered them, bought them whatever they pointed at in stores, seldom contradicted them, and hardly ever punished them." He suggests that fathers should grasp the responsibility given them.

The author presents an unusual approach to alert parents. He gives ten steps for developing a normal, healthy baby into a drug addict or alcoholic.

This treatise is a reference book for parents. It covers the progress of the child from prenatal life to adolescence. It fulfills the need to understand the physical, mental, emotional, spiritual and sexual phases of life.

Meier refers repeatedly to the Word of God to confirm certain psychological concepts. This book is recommended to parents seeking Christian guidance. It should be a valuable addition to the pastor's library.

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NEW TESTAMENT

Historical Criticism and Theological Interpretation of Scripture. By Peter Stuhlmacher. Philadelphia: Fortress, 1977, 93 pp., \$3.25 paper.

This short work will introduce Stuhlmacher to many English-speaking readers and will introduce these same readers to the vigorous discussion going on in Germany about the proper method for interpreting Scripture. After a brief introduction by R. A. Harrisville (the translator), Stuhlmacher identifies his own desire as trying to move "along the boundaries between kerygmatic theology, Pietism, and biblically-oriented Lutheranism" so as to preserve the valid insights of the historical-critical method and the valid concerns of the Church for theology.

The next part of the essay, "Scripture Interpretation in the Past," is the longest and gives the major points that the author wishes to make: (1) The medieval Roman Church allowed Church dogma to control exegesis overmuch, but Protestants need to learn that exegesis must be done in the Christian community; (2) the Reformation exegesis shows us a proper balance; (3) the Enlightenment has put us all on a track of historical-critical interest that none can ignore; (4) modern Catholic exegesis is the best modern example of historical-critical exegesis done with theological concern (!).

The final chapter, "Scripture Interpretation in the Present," surveys a list of attempts to combine historical exegesis and theology: Bultmann and his disciples and the "collapse" of their program, G. Maier (a blistering 5-page critique of Maier's *The End of the Historical-Critical Method*), political theology ("simplistic and ontologically deficient"), and more recent programs offered by Jüngel, Mildenerberger and Pannenberg. Then Stuhlmacher gives his own program—"The Hermeneutics of Consent." Here he proposes three criteria for an adequate hermeneutical model: (1) openness to transcendence, (2) methodological verifiability, and (3) effective-historical consciousness. He proposes a modernized version of the Reformation model of exegesis as the proper way—but now, with Catholic scholars engaging in serious critical study, the work can be done ecumenically.

This book is a handy updating on Continental discussion of a critical issue, an issue that evangelicals have not looked at seriously. In addition to insisting on the *authority* of Scrip-

ture, evangelicals need to be giving more thought to the *interpretation* of Scripture. Particularly now that evangelicals are more openly making use of historical-critical approaches to the Bible, Stuhlmacher's book can help us see some of the inadequacies of the historical-critical method when practised without adequate concern for Church proclamation. His own suggestions are almost too briefly stated and described to provide an adequate basis for interaction. It is to be hoped that he will put forth more thorough treatment of his ideas in the near future.

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Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament. By James D. G. Dunn. Philadelphia: Westminster, 1975, xii + 515, pp., \$19.50.

By any standards this work is a *tour de force* and as such is extremely difficult to review adequately. 360 pages of tightly-packed text, 100 pages of notes, and bibliography and indexes to match; studies-in-depth of Jesus, of Acts and of Paul; one main theme with a host of subsidiary themes, many pursued at almost monograph length: The whole could (and perhaps should) have made up at least three full-length books and could well have represented the life's work of an aging scholar rather than the second major work of a scholar under forty who has already produced another while this review was being written!

It is a book characterized by breadth of vision. Taking up a subject conspicuously different from the usual theological agenda, Dunn surveys the "religious experience" of Jesus and the first Christians in broad, sweeping statements (voluminously justified by detailed exegesis) that take us right outside the nit-picking world of traditional NT scholarship. At one moment we are comfortably at home in a detailed discussion of the authenticity of a single verse, and at the next we are swept off our feet by searching observations more expected of the sermon than of the theological textbook. The experience of reading the book is therefore alternately exhilarating and bewildering to those who are used to a more controlled theological diet.

"Religious experience" is a slippery category. What it means for the author is indicated by the inclusion of "and charismatic" in his subtitle, though "charismatic" is used in a deservedly wider sense than it has acquired in much recent ecclesiastical debate. For Dunn it indicates, when applied to Jesus, "this consciousness of power and authority his own and yet not his own, this inspiration immediate and direct from beyond" (p. 88). In this sense of being a movement consciously empowered and directed from God, not a human organization, with all the institutional untidiness and diversity that this inevitably involved, primitive Christianity was essentially charismatic until in the second generation "the vision fades" and institutional Christianity takes over. This emphasis, clear enough to many nonacademic students of the Bible but seldom seen in theological fine print, alone makes the reading of the book a valuable experience.

Within this overall theme some individual sections deserve to become classics in their own right. I would pick out particularly the discussion of the charismata in the Pauline letters (pp. 205-258), which is as fair and thoroughly documented a treatment in reasonable scope as one is likely to find, even if not all will agree that glossolalia did not involve recognizable human languages (pp. 242-244) or that "nowhere does charisma have the sense of a human capacity heightened, developed or transformed" (p. 255). The discussion of the character and importance of the Pentecost event (pp. 135-156) is another self-contained section of special value. I was attracted also by the strongly drawn picture of the body of Christ as a charismatic community, guided and governed not by constituted authorities and ordained offices (except the apostles) but by the exercise of the God-given charismata under the charismatic control of the community as a whole (pp. 259-300)—though I could not help wondering at the end why the author is an ordained minister! And the much-

neglected theme of sharing Christ's suffering and death is given a profound and indeed inspiring treatment on pp. 326-338.

This is not a devotional classic, however, but a very technical work of NT scholarship. Herein lies its problem. Particularly in the section on Jesus, extended discussions of the authenticity of individual verses take up most of the space and the coherence and readability of the main theme is seriously hampered. Generally the author comes down eventually in favor of a more conservative view of the gospel traditions (at least in their general themes—he is less confident of detailed sayings) than most of those scholars with whom he interacts, but he clearly finds it necessary to take German skepticism very seriously. I wonder whether this was the place to do it in such detail. It makes for a tedious and unwieldy text, despite the liberal use of italics to pick out the main points from a mass of argumentation. By contrast the brief section on Jesus as a prophet (pp. 82-84), where the author apparently feels no need to argue the case for authenticity, is clear and cogent; if the whole book could have been written like that it would have been very much shorter and a lot more powerful.

Luke comes in for rather harsh criticism, both as having "ignored or suppressed" the eschatological enthusiasm of the early Church (pp. 158 ff.) and as an "undiscriminating" advocate of charismatic experience with a "lop-sided" love of signs and wonders (pp. 190-196). By contrast, Dunn is clearly not comfortable with miracles, either in the ministry of Jesus (pp. 71-74) or in Acts (pp. 163-170)—no doubt because of the fact, effectively documented on pp. 302-307, that miracles and charismatic experiences were not confined to Christian circles.

To study "religious experience" was a valid and valuable undertaking. But I wonder if sometimes the author's evident enthusiasm for his subject has led him to claim for it too great a role. Particularly in the account of Jesus it seems that a valid insight is in danger of being presented as the main point. "His awareness of being uniquely possessed and used by divine Spirit was the mainspring of his mission and the key to its effectiveness" (p. 54). The emphasis thus falls "lop-sidedly" on the subjective experience of Jesus and his first followers. That Jesus was aware of his distinctive divine sonship and of being empowered by the Spirit is important, certainly, and those are the main conclusions of the 92 pages of detailed discussion of Jesus. But that is not all that Christianity claims about him, nor is it the main point. The truth of his teaching, the redemptive achievements of his mission, and above all the understanding of who he was—not just who he felt himself to be—are central to Christian faith; yet the emphasis of Dunn's book seems to suggest that these should be subordinated to the discovery of his experience. The result is a one-sided account of Jesus that could be seriously misleading if taken alone. Of course not everything can be included in one book (and too much has already been included in this one!), but I would have been happier to see more explicit recognition of the limited and partial importance of the chosen subject and of the fact that there is a metaphysical aspect to Jesus as well as an existential.

Such imbalance, if such it is, is an almost inevitable weakness of a study that pioneers in a largely untrodden field. Dunn has opened up an important approach to the NT which deserves to be taken seriously and followed up by others, perhaps with rather more circumspection to balance the justifiable enthusiasm of the pioneer. Whether or not others will follow will depend on how strong is the hold of the traditional categories of NT scholarship.

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The Legacy of Zion: Intertestamental Texts Related to the New Testament. Edited by Henry R. Moeller. Grand Rapids: Baker, 1977, 212 pp., \$8.95.

Moeller has made available a valuable collection of excerpts, predominantly from the Pseudepigrapha but including a selection of other writings such as the *Shemoneh 'Esreh*, the 'Aqedah petition, and passages from the Mishnah, all of which are generally inaccessible to beginning students. The material has been selected to illustrate the importance of the intertestamental literature for understanding the NT and in particular the relationship between Judaic messianism and NT Christology. The emphasis on the Pseudepigrapha justifies the appearance of this book alongside those of C. K. Barrett and H. C. Kee.

In the first of three parts Moeller introduces the literature and provides a brief background to messianism in the intertestamental period. In the second section the documents, in his own translation, are divided into three groups illustrating Jewish thought in the successive periods of the Maccabees, Hasmoneans and Romans. Each group is prefaced with an historical sketch and accompanied by explanatory comments and cross-references to both Biblical and non-Biblical writings, all of which enhance the value of the book. Extended notes on matters that could not be comfortably included as comments comprise the third section.

In the latter, Moeller provides clear and concise discussion on a number of critical and theological issues—for example, the provenance of the *Testaments of the Twelve Patriarchs*. Not all will agree with his decision in favor of a pre-Christian origin. His brief but clear presentation, however, will introduce the student to the issues of the debate. In the extended notes in particular, but also throughout the book, are suggestions for further reading, a feature the student will find most valuable. The book culminates with a good introductory bibliography.

At times his presentation is too simplistic and at various points one may be inclined to differ with his interpretation, but this does not detract from the value of the book. In giving students a firsthand acquaintance with a body of literature that is often neglected at the peril of Biblical studies, Moeller has done a good service. His emphasis on the wider scope of intertestamental writings is welcome at a time when attention has been focused for so long on Qumran. Teachers will find this to be a book they can recommend to students who cannot afford the more expensive tomes from which the documents are translated.

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Raid on the Articulate: Comic Eschatology in Jesus and Borges. By John Dominic Crossan. New York: Harper, 1976, xvi plus 207 pp., \$10.95. *God's Parable.* By Frederick Houk Borsch. Philadelphia: Westminster, 1976 [1975], 116 pp., \$3.50 paper.

"Tell all the Truth but tell it slant," said Emily Dickinson. Borsch, dean of NT at Church Divinity School of the Pacific, feels the same way and has written a book on "God's parables"—the resurrection, the preaching of the kingdom, the stories of Jesus, his healings and his exemplary life.

In it Borsch demythologizes these "parables" (i. e., the healings become a liberation from social injustice) and beautifully preserves their shock effect (i. e., a dishonest steward teaches us about hope). By interpreting them existentially, however, he quickly exhausts their rich literary potential, and by stretching his definition of "parable" to include events such as the resurrection he all but denies their historicity.

This reader was most moved by chap. 3 ("Parable Events") and least affected by chap. 4 ("Acts of Power"). In particular, Borsch's rendering of depth psychology is less than provocative. Furthermore, throughout the book Borsch exhibits a fixation with the "limits" of language that seems to contradict Jesus' own rationale for parables—divine simplicity

(Luke 10:21). In general this is a light, readable (though slightly pedantic) book aimed at the mainline layman.

An altogether different kind of book, Crossan's *Raid on the Articulate*, is a structuralist approach to the parables of Jesus and those of J. L. Borges (the blind Argentine writer). Relying heavily on the conclusions of Bultmann and Jeremias, Crossan (professor of theology at DePaul University) advocates a radical type of form criticism. For few critics believe that the Gospel of Thomas contains more authentic sayings than the synoptics; few define a parable as "paradox formed into story" and then dismiss all allegorizing and moralizing as later inventions of the Church; few assert that "dissimilarity in structure" is the fundamental rule of hermeneutics; and few consider linguistics a more basic science than history. In the end Crossan's house of conjectures falls flat.

Crossan's argument moves through five "variations" (comedy to parody to paradox to time to persona). In each "variation" he draws on significant new insights from modern structuralism and then applies these to Jesus and to Borges. He rightly attacks the sloppy thinking of older literary criticism with its theories of mimesis, rigid definitions of "fact" and "fiction," and references to the author's "intention." He also offers a panorama of the stylistic devices Borges employs (i. e., footnotes in short stories, various games with time).

In the process, however, Crossan makes several major blunders. For instance, why insist that comedy is inherently superior to tragedy? Must either one always surpass the other? (The west's greatest dramas have been tragedies, while in India comedies have walked off with all the honors.) Also, Crossan's distinctions seem weak or oversimplified—i. e., the chief difference between prophetic and apocalyptic literature is not "belief in immortality."

Crossan also discerns "inconsistencies" in the recorded sayings of Jesus (i. e., mixed metaphors, endings which simply do not "work"). But might these "inconsistencies" be in the original (for even the fundamentalist view of inspiration does not require Jesus' teachings to be literarily consistent)? "Often the allegorist [or parabler]," notes N. Frye, "is too interested in his additional meaning to care whether his fiction is consistent or not as fiction." In general, lovers of literature will be disappointed that Crossan commits the unpardonable sin of quoting more often from scholarly articles than from reconstructions of the text he is attempting to interpret.

Finally, I must add several comments about Crossan's style. (1) Though normally readable, Crossan bandies about abstruse quotations from people such as Barthes, Derrida, and Lévi-Strauss without providing the reader with sufficient background information. (2) He makes leaps in reasoning that demand further substantiation—i. e., his hypothesis that parables are the binary opposites of myth. (3) He writes in a disjointed fashion; his transitions between headings are weak. It is almost as though the book were a summary of his research or lecture notes rather than a full-fledged creative synthesis.

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HISTORICAL THEOLOGY

Justin Martyr. By Eric Francis Osborn. BHT 47. Tübingen: J. C. B. Mohr, 1973, 228 pp., DM 56, paperbound DM 48.

Justin Martyr, the pioneer and leading Christian apologist of the second century, is one of our forebears in the faith whom we would do well to rediscover. Writing at a time when many hostile critics directed their energies against Christianity, Justin stands as the fountainhead of a stream of intellectual thinking that defended the truth of the gospel and in the process gave shape to the developing theology of the early Church. Justin is worth knowing not only because of his historical importance and the information he provides about the second century but for the sake of his own comprehensive exposition of the gospel as the true philosophy.

It is therefore gratifying to have this excellent presentation of the thought of Justin from E. F. Osborn, a professor at the University of Melbourne. After an introductory chapter that sets the scene and briefly discusses Justin's life and writings, Osborn expounds the theology of Justin under a number of major headings (e. g., "The God and Father of All," "The Logos of God," "The World," "The Demons, Enemies of the Word," "Man, His Nature and His Freedom"). A few chapters are devoted to Justin's use of sources—OT, NT and otherwise. The theological chapters are rather straightforward and involve little that is controversial. Justin's theology is seen against the backdrop of a fourfold attack on Christianity: the state, philosophers, Jews and heretics.

Osborn is a sympathetic and mainly admiring interpreter of Justin. He is effective in producing an overview of Justin's teaching on various topics by utilizing all of Justin's writings. There is a certain immediacy in Osborn's exposition—in part due to frequent quotation of Justin, but also due to Osborn speaking as Justin. As a result of the latter device, however, it is not always clear when Osborn is speaking as Osborn. The moderate amount of repetition in the book is probably due to the organization of the subject. Nonetheless, these chapters are excellently done and provide a virtual compendium of Justin's theology.

In his chapter on "The Holy Scriptures" and "The True Philosophy," Osborn discusses Justin's high view of inspiration and also his Christological hermeneutic. Justin's exegetical method is shown to have much in common with Jewish exegesis despite the fundamental difference in the perspective of fulfillment that dominates Justin (and is foreign to Trypho, his Jewish opponent). Given the importance of the Scriptures for Justin, it is not surprising that the author devotes considerable attention to the validity of his exegesis. Osborn is understandably bothered by much of Justin's exegesis; he is not, however, successful in indicating how we are to respect Justin's argumentation when so much of it rests on his questionable interpretation of the OT. In a further chapter on "Texts and Testimonies" the text form of Justin's quotations and his possible use of testimonia collections are examined. On the latter question Osborn follows Prigent's hypothesis that Justin is using an anthology of quotations that he himself compiled before writing the *Dialogue*. Osborn rightly argues against the modern anachronistic prepossession with literary texts in the quest for Justin's sources and makes the astute observation that oral transmission of written documents may well account for the unusual phenomena reflected in Justin's quotations. If this is true, it could be that he has underplayed the importance of memory in explaining Justin's quotations.

This same hypothesis is applied to Justin's citations from the synoptic gospels with the further speculation that Justin made use of a harmony—one that he himself may have put together. (Tatian, the composer of the *Diatessaron*, was a pupil of Justin.) This remains as an attractive possibility, although if we are to speak of a further oral transmission of a written document (or documents) this explanation of Justin's gospel quotations becomes an overcomplicated hypothesis. The use of other NT writings in Justin is surveyed by Osborn and shows that the apostolic writings had not yet acquired authority on a par with the words of Jesus (as is also the case in the apostolic fathers).

The book is very nicely produced; only a few misprints were noted (on p. 29 the Hebrew is upside down). Osborn's account of Justin is thorough, clearly organized, and well-informed by the secondary literature. He sets forth a picture of Justin—the lover of truth and thus the expositor of the Word—that leads us to appreciate his crucial importance in the early Church. Although he makes little attempt to assess the value of Justin for today on specific points, he does emphasize that Justin's basic orientation has something significant to say to us. This book deserves a wide readership and a place alongside L. W. Barnard's monograph by the same title.

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MISSIONS

Declare His Glory Among the Nations. Edited by David M. Howard. Downers Grove: InterVarsity, 1977, 262 pp., \$3.95.

Theological discourses, sermons, inspirational talks, testimonies, challenges to adoration, devotion, obedience and service—the addresses of Urbana, 1976—are all here. The theme, “Declare His Glory among the Nations” (Ps 96:3), was introduced by John W. Alexander, president of InterVarsity Christian Fellowship.

J. Stott’s popular presentation of a theology for this declaration deserves studied thought. The living God of Israel was a missionary God; Jesus Christ was “incarnation evangelism”; the work Jesus began is being carried on by “his body animated and filled by his spirit” (p. 74). Furthermore, he adds, “I do not hesitate to say that every Spirit-filled Christian has a sensitive social conscience” (p. 75). Taking his cue from Peter (1 Pet 2:1-12) Stott argues that the marks of the people of God are “growth, fellowship, worship and holiness” (p. 90). In less than 60 pages Stott has effectively delineated the Biblical imperative to declare the glory of God everywhere.

E. Clowney’s apologetic for praise, the international anthem, has to be felt rather than exegeted. Doubtless it loses much in the transcription. The same might be said for Billy Graham’s call to consecration and F. Kivengere’s enthusiasm for the triumphant return of the King.

Analogies and similes abound. The believer, according to Elizabeth Elliot Leitch, must have the obedience of Mack the sheep dog, although he may be as ignorant of the Shepherd’s good intention as sheep are. L. Tucker encourages the Christian student, “Bloom where you are planted” (p. 173). The relativity of cost and value in God’s economy is vividly portrayed by H. Roseveare. As a branch is shorn of leaves and flowers to become an arrow in the hand of the Master Archer, so she learned total submission.

A black out of Mississippi, returned to Mississippi to do God’s work, J. Perkins contends that “the black community still represents one of the largest untouched mission fields in the world today” (p. 181). The crucial issue is, “How do we as Christians relate our lives and our resources to the real needs of the human victims around us?” (p. 187).

S. Kameleson of Madras repudiates *karma*, *nirvana* and *kismet* in his theology of suffering, pain and love. Western “spiritual technology” as a substitute for the scandal of the incarnation he likewise rejects. In Jesus Christ “pain can become purposeful” (p. 127).

Third-world representative I. Magalit contends for an evangelical ecumenicity of the Body, a close relationship between its overseas and home members. The most effective missionary today may be the nonmissionary, the professional. She insists that “God’s kingdom does not have its headquarters in the United States or Canada or England” (p. 199). C. W. Hian’s description of the International Fellowship of Evangelical Students is illustrative.

The messages of *Declare His Glory* are stimulating, but one is left with a lingering sense that such a book is better felt than analyzed. Perhaps the chief value of this work is to enable those who encountered the messengers first-hand to relive the momentum of the awe, condescension, suffering and triumph of the Lord of glory proclaimed at Urbana, 1976.

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BOOK NOTES

An Anthology of Devotional Literature. Compiled by Thomas S. Kepler. Grand Rapids: Baker, 1977, 800 pp., \$9.95 paper.

This is an interesting and useful collection of Christian devotional literature from a predominantly Catholic perspective. It introduces the reader to a vast range of writers, many of whom they would probably never consider without an introduction such as this. Baker is to be commended for the service they have rendered to the evangelical community in presenting it with such a useful work. The major criticism that may be made of the work is that it is weak on Puritan and Reformed devotions. It is a pity that Baker did not see fit to edit the work more closely or include in it a greater proportion of Protestant writers.

Irving Hexham

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The Doctrine of God. By Herman Bavinck. Translated by William Hendriksen. Grand Rapids: Baker, 1977, 407 pp., \$5.95 paper.

The republication of Bavinck's great work on the doctrine of God taken from the second volume of his *Reformed Dogmatics* is most welcome. The reader is presented with a wealth of Biblical and historical material marshalled to equip contemporary Christians in the defense of the faith. This is an excellent book and deserves a wide readership.

Irving Hexham

Masterpieces of Religious Verse. Edited by James Dalton Morrison. Grand Rapids: Baker, 1977, 701 pp., \$9.95 paper.

This book was originally published in 1948 by Harper and Brothers and was certainly not intended as an evangelical or even Christian work. Its reissue in paperback edition in 1977 without an explanatory note by an evangelical publisher is therefore to be regretted. Poems by Shelley, Edward Fitzgerald, George Eliot, Tennyson and a host of other non-Christian and anti-Christian writers can only confuse an unwary reader. In putting out a book like this under an evangelical guise, Baker has done a great disservice to the Christian community.

Irving Hexham

Who's Who in Church History. By William P. Barker. Grand Rapids: Baker, 1977, 319 pp., \$2.95 paper.

The publication of this useful handbook of Church history makes one wonder what is happening at Baker Book House. Originally published by Fleming H. Revell Company, this work is certainly not evangelical and contains no references to such important figures as Abraham Kuyper and Andrew Murray.

Irving Hexham

BOOKS RECEIVED

- Anderson, Norman. *Issues of Life and Death*. Downers Grove: InterVarsity, 1977, 130 pp., \$2.95 paper.
- Augustine. *The Confessions of St. Augustine*. Grand Rapids: Baker, 1977, xi plus 197 pp., \$1.95 paper (reprint).
- Bacchiocchi, Samuele. *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity*. Rome: Pontifical Gregorian University, 1977, 372 pp., \$6.00 paper (can be purchased from author, 230 Lisa Lane, Berrien Springs, MI 49103).
- Barth, Karl. *Church Dogmatics. Index Volume with Aids for the Preacher*. G. W. Bromiley and T. F. Torrance, eds. Edinburgh: T & T Clark, 1977, 552 pp., n. p.
- Barth, Karl. *Final Testimonies*. E. Busch, ed.; G. W. Bromiley, trans. Grand Rapids: Eerdmans, 1977, 67 pp., \$3.95.
- Bilezikian, Gilbert G. *The Liberated Gospel: A Comparison of the Gospel of Mark and Greek Tragedy*. Grand Rapids: Baker, 1977, 159 pp., \$6.95 paper.
- Bloomfield, Arthur E. *The Changing Climate*. Minneapolis: Bethany Fellowship, 1977, 117 pp., \$1.95 paper.
- Boston, Thomas. *The Art of Man-Fishing*. Grand Rapids: Baker, 1977, 90 pp., \$1.25 paper (reprint).
- Botterweck, G. J., and Ringgren, H., eds. *Theological Dictionary of the Old Testament*. Volume 1, revised edition. John T. Willis, trans. Grand Rapids: Eerdmans, 1977, xxi plus 479 pp., \$18.50.
- Bryant, Al, ed. *A Pocket Treasury of Daily Devotions*. Minneapolis: Bethany Fellowship, 1978, \$1.75 paper.
- Bryant, Al, ed. *Climbing Higher: Mountaintop Meditations for Each Day of the Year*. Minneapolis: Bethany Fellowship, 1977, \$4.95 paper.
- Burrows, Millar. *Jesus in the First Three Gospels*. Nashville: Abingdon, 1977, 304 pp., \$11.95.
- Calvin, John. *Golden Booklet of the True Christian Life*. Henry J. Van Andel, trans. Grand Rapids: Baker, 1977, 96 pp., \$1.45 paper (reprint).
- Caragounis, Chrys C. *The Ephesian Mysterion: Meaning and Content*. Lund: Gleerup, 1977, xi plus 199 pp., n. p.
- Carey, G. L. *God Incarnate*. Leicester: InterVarsity, 1977, 64 pp., 60 p. paper.
- Carson, Alexander. *The History of Providence, as Explained in the Bible*. Grand Rapids: Baker, 1977, 356 pp., \$2.95 paper (reprint).

- Ch. Marcel, Pierre. *The Relevance of Preaching*. W. C. Robinson, ed. R. R. McGregor, trans. Grand Rapids: Baker, 1977 [1963], 110 pp., \$2.95 paper.
- Church, J. E. *Everyman a Bible Student: A Handbook of Basic Bible Doctrines*. Grand Rapids: Zondervan, 1977 [1938], 127 pp., \$2.95 paper.
- Clark, Dennis E. *Jesus Christ: His Life and Teaching*. Dove Publications, 850 N. Grove, Elgin, IL 60120, 1977, 324 pp., \$5.95.
- Coleman, Robert E. *The Mind of the Master*. Old Tappan: Revell, 1977, 128 pp., \$5.95.
- Danker, Frederick W. *No Room in the Brotherhood: The Preus-Otten Purge of Missouri*. St. Louis: Clayton, 1977, 373 pp., \$11.25.
- Day, Richard Ellsworth. *Bush Aglow: The Story of Dwight Lyman Moody*. Grand Rapids: Baker, 1977 [1936], 340 pp., \$3.95 paper.
- Dean, David A. *Resurrection: His and Ours*. Charlotte: Advent Christian General Conference of America, 1977, 159 pp., \$2.50 paper.
- De Ridder, Richard R. *God Has Not Rejected His People*. Grand Rapids: Baker, 1977, 88 pp., \$2.95 paper.
- Diemer, Johann H. *Nature & Miracle*. Toronto: Wedge, 1977, 36 pp., n. p.
- Ditmanson, Harold H. *Grace in Experience and Theology*. Minneapolis: Augsburg, 1977, 296 pp., \$6.95 paper.
- Doddridge, Philip. *The Rise and Progress of Religion in the Soul*. Grand Rapids: Baker, 1977, 280 pp., \$2.95 paper (reprint).
- Driver, Tom F. *Patterns of Grace: Human Experience as Word of God*. San Francisco: Harper, 1977, xxv plus 187 pp., \$10.00
- Earle, Ralph. *Word Meanings in the New Testament: Volume 5: Philippians-Philemon*. Grand Rapids: Baker, 1977, 256 pp., n. p.
- East, Reginald. *Heal the Sick*. Minneapolis: Bethany Fellowship, 1977, 154 pp., \$1.95 paper.
- Evans, C. Stephen. *Preserving the Person: A Look at the Human Sciences*. Downers Grove: InterVarsity, 1977, 175 pp., \$4.95 paper.
- Flavel, John. *The Fountain of Life: Presenting Christ in His Essential and Mediatorial Glory*. Grand Rapids: Baker, 1977, 556 pp., \$3.95 paper (reprint).
- Flavel, John. *The Method of Grace: How the Holy Spirit Works*. Grand Rapids: Baker, 1977, 560 pp., \$3.95 paper (reprint).
- Gallagher, Neil. *Don't Go Overseas Until You've Read This Book*. Minneapolis: Bethany Fellowship, 1977, 123 pp., \$2.95 paper.
- Gallagher, Neil. *How to Stop the Porno Plague*. Minneapolis: Bethany Fellowship, 1977, 252 pp., \$3.50 paper.

- Garrison, R. Benjamin. *Are You the Christ? And Other Questions Asked About Jesus*. Nashville: Abingdon, 1978, 96 pp., \$3.50 paper.
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30th Annual Meeting

Wednesday, 9 A.M., to Friday, 4 P.M.

December 27-29, 1978

at

Trinity Evangelical Divinity School
Deerfield, Illinois

Theme:

Evangelical Theology:

Where Are We
and Where Are We Going?