

BOOK REVIEWS

The Beginnings of Unitarianism in America, by Conrad Wright, Boston; Beacon Press, 1966. Pp. 305. \$2.45 (Beacon Paperback), reviewed by John H. Gerstner, Pittsburg, Pa.

According to the late Harvard specialist, Perry Miller, the covenant theology appearing in Calvinistic Puritanism was an incipient form of Arminianism. His student, our author, assumes his mentor's erroneous thesis in the Introduction and then traces the development of Arminianism leading to Unitarianism in the following interesting and scholarly but rather disjointed chapters. Unlike Jonathan Edwards, Wright thinks there was little overt Arminianism before the Great Awakening. In the Awakening itself Arminianism appears especially in Charles Chauncy's opposition to "enthusiasm" in favor of a gradualism in conversion but a sharp distinction of the appraisals of Chauncy and Edwards is not established. The discussion of "Original Sin: 1743-1760" is fundamental because it is here that the essential difference between Calvinism and Arminianism is thought to have located. Against the imputation of Adam's sin Arminians contended for the individual's responsibility only for the individual's sins and pressed the unfairness of traditional federal theology without denying the actual sinfulness of all men.

Jonathan Edwards completely misunderstood the Arminian view of the will confusing it with that of Isaac Watt's moderate Calvinism, and failed to recognize that the Arminians agreed with his own analysis! The only difference between Edwards and Whitby is in the latter's denial that man is biased toward evil. If the discussion of the will misses the mark hopelessly, the treatment of the justification issue (Chapter 5) does not reach or even approach the target. The Arminian advocacy of rational supernaturalism is well done without clearly distinguishing between it and the Puritan natural theology except for an imprecise reference to the Internal Testimony of the Holy Spirit. Wright recognizes, correctly we think, that the acceptance of the monopolistic benevolence of God is crucial to liberal Arminianism (incidentally, he nowhere takes cognizance of a continuing non-liberal orthodox Arminianism) but here, too, he does some injustice to the orthodox view by making its "glory of God" appear to stand over against divine benevolence. "The Salvation of All Men: 1763-1791" may be the most interesting chapter in showing the inevitable tendency of "Arminianism" to this conclusion (as well as the yielding of principle to prudence in the open advocacy of it by such men as Chauncy). It is also sobering to watch the author trace the steady movement of liberalism from an orthodox Christology through Arianism into plain humanism. But Arminian liberals joined forces with the orthodox against the infidelity of Paine and the French Revolution. This delayed their own schism a decade. But come it did with the election of the liberal Henry A. Ware as Hollis Professor of Divinity at Harvard in

1805. When the controversy was over "Arminianism" had become Unitarianism, an implication which is not here developed.

Not nearly as penetrating theologically as Foster, Haroutounian, P. Miller, De Jonge, or some others who have written on the New England development, Wright's book is useful even here for its good temper, balance and fairness. Its supreme value in this field lies in its reference to the context, social, political and economic, of these developments. This alone would justify the reprinting as a Beacon Paperback.

Teilhard de Chardin, by Bernard Towers. Richmond, Virginia; John Knox Press, 1967. 45 pp. \$1.25 (paperback), reviewed by Robert G. Rayburn, Covenant Theol. Sem., St. Louis, Mo.

This small volume is one of a series which the publisher announces as having been designed for laymen, introducing them to the theologians who strongly influence Christian thought today. The discerning evangelical laymen, however, might have more questions raised about Teilhard by this work than he would have answered.

The author has achieved his purpose admirably in the first half of the book which is a summary of the life of Teilhard, the Jesuit priest over whom so much controversy has raged both within and without the Roman Catholic Church. One feels that he has an understanding of the major events in the life of this scholar whose most significant works were not published until after his death because of the censorship of Rome.

The last half of the book is somewhat disappointing for rather than giving a clear and objective explanation of Teilhard's thought, the author assumes the role of an apologist; and it is in his defense of some of Teilhard's basic philosophical concepts that he spends most of his time rather than giving the reader a clear understanding of the steps in the philosopher's reasoning.

Teilhard was, of course, fundamentally committed to evolution and his whole system sprang, according to Towers, from "his certain knowledge of the evolutionary process." His specialties were geology and paleontology. Being primarily committed to the scientific method and appealing only to observable phenomena for verification of his concepts, he faced the necessity of disposing of those parts of the revelation of God in the scriptures which did not fit his system. The Biblical account of creation was dismissed as myth along with the fall of man and the rest of Genesis.

The author insists that "Teilhardian enthusiasts have been too enthusiastic to be properly critical," yet he himself joins the ranks of those enthusiasts and utterly fails to show how the pantheism which clearly underlies Teilhard's key concept, "the Law of Complexity-Consciousness," can be reconciled with his insistence on the fact that the birth, death and resurrection of Jesus Christ can have redemptive value.

The Catholic Encounter with World Religions, by H. van Straelen. Westminster, Maryland; The Newman Press, 1966. Pp. 202. \$3.95.

Between the covers of this book evangelicals who are concerned with the encounter with non-Christian religions will meet a kindred spirit within the pale of Rome. While leaving no doubt as to his commitment to "the authority of the Church as a whole and that of the Primacy in particular," the author underscores the gospel truth that "only the redeeming action of Jesus Christ gives salvation." While espousing the values of dialogue and ecumenism, he nevertheless upholds the uniqueness of the Christian religion and the necessity of a true conversion. While embracing the innovations as well as the reaffirmations of the Decree on the Church's Missionary Activity as propounded by the Second Vatican Council, he is extremely critical of the obfuscation of Christian doctrine engendered by theologians and quasi-theologians in the Church who ascribe a "*potestas salvifica*" as "anonymous Christians." While in whole-hearted agreement with the basic motivations behind Pope John's desire to realize the *aggiornamento* of the Catholic Church, the author is profoundly appreciative of Pope Paul's conservatism and awareness of the problems involved in "opening of the Church to the world."

Father van Straelen is professor of Modern Philosophy and Comparative Religion at Nanzan University in Nagoya, Japan. His long experience in the Japan mission (since 1936) serves to provide the conclusions of the scholar and academician with the practicality and seriousness of the missionary. Van Straelen is the author of numerous books, one of this most recent being *Modern Japanese Religions* (co-authored with Clark Offner, N.Y.: Twayne Publishers, Inc., 1963).

The present volume is significant from several perspectives. Firstly, it lends insight into the deep cleavage in Roman Catholic thinking on the validity of non-Christian religions and the nature of the mission of the Church. Van Straelen's principal target is Father Karl Rahner, but the latter by no means stands alone at the receiving end of the author's well-honed weaponry. In writing this book Father van Straelen performs somewhat the same service for Catholicism as Hendrik Kraemer did for Protestantism in his book *The Christian Message in a Non-Christian World*. One should not read too much into this statement, however, for the scope of the present work is much less ambitious than that of Kraemer's classic.

Secondly, though the material on the issues and strategies of the encounter is somewhat minimal, it is also penetrating. Father van Straelen's suggestions with respect to dialogue; his refutation of such point-of-contact baubles as Buddhist transcendence and negative evaluation; his insistence that accommodation is primarily useful as a psychological concept—these ideas are most thought provoking and helpful.

Thirdly, the chapter on The Council and the Missions will be of

value to missiologists and others who are interested in an account of the inner workings of Vatican II and the events which culminated in the Decree of the Church's Missionary Activity. Many, however, will share our disappointment that the author saw fit to include the complete text of the Decree without a more explicit and expanded elucidation of his views on the specific directions and practical significations of the various paragraphs for the Catholic mission in the immediate future.

Shield Bible Study Outlines: The Epistles to Titus and Philemon A Study Manual, by Philip C. Johnson. Grand Rapids, Michigan 49506 Baker Book House, 1966. pp. 100 \$1.50, reviewed by Wilbur B. Wallis, Covenant Theological Seminary, St. Louis, Mo.

This attractive handbook is one of some twenty-two volumes (more are promised). The New Testament is covered completely in the series, except for James and the Revelation; the Old Testament is represented in the Shield series by a half-dozen volumes, one of which is Professor Johnson's treatment of Daniel.

The Shield Bible Study Outlines help to fill the gap between the heavy-weight, technical, detailed treatment of critical commentaries and the devotional-homiletical literature.

The grouping of Titus and Philemon together, reserving another volume for the epistles to Timothy, separates Titus from its traditional position as a part of the Pastoral group and leaves Philemon as a little fragment to be treated separately, instead of in its natural and organic connection with Prison Epistles.

Professor Johnson has overcome the difficulty of the fragmentation of the Pastorals by offering a vindication of the genuineness of the whole group. He singles out for more detailed treatment two arguments against the Pauline authorship: the difficulty of fitting the situation of Timothy and Titus into the known history of Paul; and the style and language of the epistles. He shows the difficulties of trying to fit such matters as Erastus at Corinth and Trophimus at Miletus into Acts. Also he says the probabilities are that Acts would not have ended as it does had Paul ended his career at the first imprisonment. On the style argument Prof. Johnson concludes: "... There are no peculiarities of vocabulary and style in the Pastorals that cannot be explained more easily and reasonably upon the basis of Paul's advancing years and circumstances and the particular situations and persons involved than upon the basis of another author." (p. 14)

There are brief outlines of Titus and Philemon. The method of exposition followed is to proceed verse by verse within the blocks of the outline, pausing over words and phrases. I should say that the work is conscientiously done in a way that will attract and instruct the student. The exposition is loyal to sound doctrine and the reader will not be dis-

9:23-24). Thus 13:8 may well refer to the fact that Christ transcends time and therefore belongs to the realm of the real and the ultimate. Disagreement at this point, however, does not impair the value of this unique study of Hebrews.

MEMORIAL

EDWARD JOHN CARNELL

1919-1967

Dr. Carnell succumbed suddenly on Tuesday morning, April 25, 1967. He was attending the National Workshop for Christian Unity in Oakland, California, and was scheduled to give an address that day.

Dr. Carnell has taught at Fuller Seminary since 1948, most recently serving as Professor of Ethics and Philosophy of Religion. From 1954 to 1959 he was President of the Seminary.

He leaves behind his wife Shirley; daughter Jean, a college junior; and son John, a high school junior; his mother, Mrs. Herbert Carnell of Pasadena; two brothers, Dr. Paul Carnell of Michigan and Mr. Donald Carnell of Pasadena; one sister, Mrs. J. Arthur Campbell of Claremont.

A well-known theological author, his books include *An Introduction to Christian Apologetics*, 1948, a prize-winning volume used as a textbook for apologetics; *The Theology of Reinhold Niebuhr*, 1950; *A Philosophy of the Christian Religion*, 1952; *Christian Commitment*, 1957; *The Case for Orthodox Theology*, 1959; *The Kingdom of Love and the Pride of Life*, 1960; and *The Burden of Soren Kierkegaard*, 1965. Numerous articles by Dr. Carnell have appeared in religious publications.

Born in Antigo, Wisconsin, June 28, 1919, Dr. Carnell received his B.A. degree from Wheaton College, Illinois, his Th.B. and Th.M. from Westminster Theological Seminary in Pennsylvania, the S.T.M. and Th.D. from Harvard Divinity School, and his Ph.D. from Boston University.

Dr. Carnell is listed in *Who's Who in America*, and is a member of the American Philosophical Association. Prior to coming to Fuller he was Pastor of the Baptist Church of Marblehead, Massachusetts, from 1945-1947, and Professor of Philosophy and Religion at Gordon College and Divinity School from 1945 to 1948.