

BOOK REVIEWS

Changing Patterns in Christian Education, Marshall C. Dendy. Richmond, Virginia: John Knox Press, 1965, pp. 96. Reviewed by Elmer Towns, Visiting Prof. in Christian Education, Trinity Evangelical Divinity School, President Winnipeg Bible College, Winnipeg, Canada.

Changing Patterns in Christian Education was the subject of the alumni lectures delivered to the faculty and student body of the Columbia Theological Seminary in Decatur, Georgia, November, 1963. Marshall C. Dendy is executive secretary of the Board of Christian Education, Presbyterian Church, U.S. These lectures presented the historical setting of the Presbyterian church emphasizing John Calvin and John Knox, and their contributions to the field of Christian Education. Dendy's thesis indicates that the principles, upon which the new Covenant Life curriculum is being developed in the middle of the twentieth century, had their roots in the works of these men who lived four hundred years ago.

In the chapter, "History is Prologue," the author shows the general development of religious education in the United States to its present state. The needs of our contemporary culture and the failings of the church are sited as evidence for the development of new and better means to carry out the commands of the great commission.

Dendy has done an excellent job of going to original sources in giving a comprehensive survey of the life of John Calvin. He sites, "Calvin is regarded by many as the greatest theologian since Augustine" (p. 17). The author indicates that Calvin was engaged in a ministry of Christian education that was not after the pattern of our twentieth century. Dendy attempts a definition of Calvin's concept of Christian education, "Christian education as understood by Calvin is the use of a body of truth concerning the Christian faith, essentially the revealed Word of God, by the believing community, a reliance upon the work of the Holy Spirit, so that men may be confronted by God, believe in Christ, be informed concerning the great beliefs of the Christian church, and be rightly related to God and man" (p. 18). Quoting from original sources, the author gives a strong argument for Calvin's belief in the trustworthiness, authority, and inerrancy of the Scriptures.

When the author discusses John Knox, a comprehensive background and history of Knox's life is given. Knox like Calvin and the other reformers put great emphasis upon the Word of God. Dendy also attempts to define Knox's concept of Christian education, "It is the church engaged in teaching the faith entrusted to it through proclamation, worship, and instruction, nurture in the home, ministry in society, and involvement in the life of the nation. It is teaching the whole gospel to the whole of man in the whole of society" (p. 55).

By the way Dendy has used original sources, a conservative would read into the text that Calvin and Knox held to the verbal plenary inspiration of the Scriptures. However, Dendy does not hold such a view. Dendy reads into the text, "Belief in the authority of the Scriptures has been

equated with belief in the inerrancy of the scriptures. Such views are inconsistent with the view on the authority of the scriptures held by Calvin and Knox" (p. 59).

In the chapter, "The Road We Have Travelled," the author examines the development of the Presbyterian church in the United States. He examines the lack of social Gospel emphasis in the Presbyterian church, attributing it to theological emphases. Dendy traces the development from a theological emphasis to the restatement of the aims of the church as made by the Board of Christian Education in 1955. This restatement indicated a fresh approach to the church's understanding of its task in Christian nurture and resulted in the development of the Covenant Life curriculum.

In the final chapter, Dendy reviews the Covenant Life curriculum and what it will do for the church. It is not the reviewer's task to evaluate the curriculum, inasmuch as, only Dendy's evaluation of the curriculum occurs in the book. As we would expect, Dendy is the arch-defender and promoter of the new Covenant Life curriculum. In view of the high claims made for the curriculum and what it will do for the total student and the total church as it affects the total society, this reviewer wonders if any curriculum can be so effective.

Herklots, H. G. G.; Whyte, James; and Sharp, Robin, *Preparing for the Ministry of the 1970's*. Allenson, Naperville, Ill., 1964. Reviewed by Earl D. Radmacher, President, Western Conservative Baptist Theological Seminary.

Training for the ministry is undergoing revolutionary changes in our days, and those who are responsible for, and influenced by, the development of the theological seminary's curriculum should be vitally interested and, perhaps, troubled by certain trends and encouraged by others. This book represents the combined efforts of three British clergymen who speak on behalf of the Church of England, the Church of Scotland, and the Free Churches. The main part has been written by Canon Hugh Herklots of Peterborough Cathedral, who is Moderator of the Church of England's 27 teacher-training colleges.

One most encouraging note is the renewal of the first century emphasis on lay participation in the work of the church. The effectiveness of the church has been stifled in many areas by a "minister-centered church" which produces the "ordinary Christian," for it does not encourage the church members to stir up the gifts that are in them, or to rise to their full maturity in Christ. There is a growing conviction that ministers must enable members to realize that they *are* the church. As Archbishop Temple once wrote: "There can be no widespread evangelization of England unless the work is undertaken by the lay people of the church. . . . The main duty of the clergy must be to train the lay members of the congregation in their work of witness." The laity are the church's front-line troops and the ministry is there to support, supply, and train them.

With this healthy trend in mind, James Whyte of the Church of Scotland strikes a rather disconcerting note, however, when he states that "this view brings into prominence once more the traditional functions of the ministry rather than the gimmicks and techniques on which much

modernizing has concentrated. If this view is accepted, the key functions of the ministry are teaching and preaching and the minister becomes the resource-person who helps people to understand what it means to be the church today." But contrary to this need, the contemporary pressure on theological curricula is away from the content-centered course to the context-centered course. The content-centered course has been under repeated attack, especially since World War II. "The demands for more practical training, for more time to be given to courses in pastoral counseling, Teaching Methods, Sociology, Industry, for more attention to the devotional life, and for more corporate spiritual discipline, for less time to be devoted to Hebrew and Greek"—these are the pressures.

If the genuine need is to have pastors who are able to train laity for the work of the ministry, perhaps a halt should be called to the developing "minister-centered" curriculum which seeks to train successful full-time executives who are specialists in everything. Perhaps, the contemporary depreciation of the pulpit ministry can be overcome by a day of great preaching which will result in edification of the laity so that the diversity of operations (1 Corinthians 12:4-6) can be carried out by a diversity of people.

History, Archaeology and Christian Humanism, by William Foxwell Albright. New York: McGraw-Hill, 1964. Pp. x plus 342. \$6.95. Reviewed by Francis I. Andersen, The Church Divinity School of the Pacific, Berkeley, California.

Since his retirement in 1958 after forty-five years of association with the Johns Hopkins University (twenty-eight years as W. W. Spence Professor of Semitic Languages) Dr. Albright has been as busy as ever. In addition to several guest professorships and lectureships he has worked at the fulfilment of many long outstanding promises to complete a number of studies he has hinted at in earlier publications. Some of this material is now presented in what is intended to be the first of a series of volumes.

It consists of a selection of essays, lectures and reviews whose themes are loosely connected under the general title. They are arranged in four sections: General Surveys; Special Areas (in Near Eastern studies); reviews of the work of Breasted, Gerhard Kittel, Toynbee, Voegelin and Bultmann; a personal (autobiographical) section. Only the first section is entirely new; but it is handy to have in one assemblage the scattered materials in the other sections, especially as some have been revised. They give historical depth, especially as this is the most personal of all Dr. Albright's publications; and this enables the development of his thinking to be traced, particularly in the area of the philosophy of history.

Dr. Albright has never tired of insisting on the importance of archaeology (as well as sound learning and method in other related disciplines, especially philology) for history, and the necessity of history for biblical studies. This makes him a vigorous critic of existentialist philosophers and theologians who are contemptuous of historical knowledge in relation to truth or revelation. These are his chief grounds of criticism of Bultmann and (in passing) of Tillich. His call for a return to constructive biblical theology is an appeal to the seriousness of the Bible as history. It is interesting in this connection to notice how progressively conservative Dr. Albright has become over the years in his attitude to many critical

issues in Old Testament scholarship, and here he insists again on the historicity of the biblical record.

The new material is very exciting. The first essay "Toward a theistic humanism" is a magnificent manifesto, very pertinent to the present bewilderment of Western intellectuals. It ends with a concise review of the biblical drama of salvation which, in the opinion of this reviewer, is the most moving thing Dr. Albright has ever written: "This Christian drama of salvation can never be displaced nor can it be antiquated, for it represents the ultimate reality of life. To demonstrate it should be the profoundest aim of Christian humanism" (p. 61).

The other two new essays, "The human mind in action: magic, science, and religion" and "The place of the Old Testament in the history of thought" are the fruits of Dr. Albright's revolutionary work on the history of thinking. His correct identification of the mode of thinking that prevails in the Old Testament writings is absolutely essential for their proper interpretation; it shows how nonsensical is so much of the current talk about hermeneutics. If Old Testament scholars would take this fact seriously it would liberate them from the shackles of historicism, whether it is controlled by idealism (including the more recent neo-Hegelian developments of existentialism) or by the structures of orthodox Christian scholasticism. The remedy lies in the recognition of the fact that the knowledge of God through the biblical revelation is historical (not transcendent) knowledge. While this reviewer would go further than Dr. Albright in affirming the infallibility of the written revelation (see p. 299), he agrees that the way to sound theology lies through responsible exegesis of the sacred text.

It is to be regretted that the technical orientation of the Albright school has left it rather unproductive in the field of theology proper (although the work of Wright and Bright should not be overlooked). But it may be that a generation of labour is needed to remove the debris of the past (particularly the errors of Wellhausen) and to prepare the ground for future reconstruction. The Anchor Bible represents a new phase; but the real task still remains, and will require much more work on the theology of revelation in history.

ISAIAH 40-55 (Torch Bible Commentaries), by C. R. North, London: S. C. M. Press; Naperville: Allenson's. Reviewed by Charles Pfeiffer.

North has given us a brief treatment, based on the King James Version (with frequent references to other versions) of the section of Isaiah attributed to Deutero-Isaiah in the critical literature. This is the second edition (1964) of a work that was first published in April, 1952. The text of the earlier edition is reprinted here without alteration, but an eight page appendix presents the latest thinking of the author on passages which he feels require additional comment. North's study since 1952 is presented more fully in a larger work, *The Second Isaiah: Introduction, Translation, and Commentary to chapters XL-LV*, published by the Clarendon Press.

Deutero-Isaiah is presented as a prophet whose expectations were largely unfulfilled during his lifetime, but whose hopes were ultimately "more than fulfilled...exceeded" (p. 26) in the person of Jesus. North takes the language of Isaiah mythologically, i.e. he affirms that Isaiah described in mythological language what he expected to happen.

North is sympathetic with Franz Delitzsch's interpretation of the Suffering Servant (Isa. 52:13—53:12). Delitzsch likened the Servant Concept to a pyramid, with Israel at its base and Christ at its apex. "Any horizontal line drawn through the pyramid would represent a pious nucleus, larger or smaller, of Israelites" (p. 36). North regards the Christian Church as heir to the servant vocation of Israel.

While some conservatives will object to North's terminology, all will acknowledge that he does seek to root Old Testament Yahwism and the Christian faith in the facts of history. North affirms that "The Exodus in the O.T. had the same centrality for faith as the Resurrection has in the New" (p. 121). In this his thought parallels that of G. Ernest Wright in *The God Who Acts*. Although the careful scholar will need a fuller treatment than that presented in this short commentary, North's exegetical comments often summarize current thinking on the passages they discuss, occasionally presenting several viewpoints.

The Holy Spirit in Christian Theology. By George S. Hendry. Philadelphia: Westminster Press, 1956 and 1965. Pp. 168, \$3.50. Reviewed by John F. Walvoord, Dallas Theological Seminary, Dallas, Texas.

As a standard, introductory text in the neo-orthodox treatment of the Holy Spirit, this work, written by the Charles Hodge Professor of Systematic Theology at Princeton (since 1949), deserves a careful reading. The discussion, which the author describes as "reflections" rather than a systematic treatment, suffers from lack of continuity. Originally a series of three lectures, it was expanded to five when first published in 1956. The present "revised and enlarged edition" adds two chapters. The reviewer was unable to find any "revisions" whatever, as even allusions to the "last chapter" (p. 52) refer to chapter five not chapter seven. The book is updated only by the new chapters.

Although the author's competence as a contemporary theologian is evidenced, the work actually is a series of essays rather than a systematic treatise, and its main conclusions are left hanging with inadequate support. The author assumes "the factual demonstration of the errancy of the Biblical writers" (p. 84) and leaves without explanation supposed contradictions which have a ready explanation. He denies the Reformation doctrine of *sola Scriptura* as authoritative revelation and in typical neo-orthodox form adds the sacraments and prayer (p. 94). He is guilty of sweeping dogmatism such as the statement, "There is no reference in the New Testament to any work of the Spirit apart from Christ" (p. 26). To accomplish this, he has to deny the doctrine of the inspiration of the Bible as a distinct work of the Spirit. He also ignores the extensive Old Testament ministry of the Spirit which is not Christological, such as the work of the Spirit in creation, as well as playing fast and loose with the doctrine of common grace—which he tries to make equivalent to the inner witness of the Spirit (chapter IV). The tremendous contribution of evangelical literature in the twentieth century to the doctrine of the Spirit is ignored, except for one reference to E. J. Carnell's, "*The Case for Orthodoxy*" in which he disagrees with Carnell. The added material in this edition is inferior to the earlier chapters. He attempts to relate the Holy Spirit as the key to ecumenicity, but ends with a confusion of spiritual unity with the organizational unity of the church.

In spite of the serious deficiencies mentioned, the work is nevertheless a good representative discussion of the neo-orthodox view of the Holy Spirit and is a contribution to the field in this sense.

G. C. Berkouwer: *Het Werk van Christus*. Reviewed by Cornelius Van Til, Westminster Theological Seminary, Phila., Pa.

Professor Berkouwer's book on the work of Christ (1953) followed hard on that dealing with the person of Christ (1952). The two books together present us with an outstanding reply written from the Reformed point of view to the contemporary idea of the Christ-Event.

Our confession of the person of Christ, Berkouwer insists, is inextricably interwoven with our confession of the work of Christ (*Het Werk van Christus*, p. 58).

On the other hand while the gospel deals with the work of Christ, it does not do so without telling us who Christ is (*Ibid*, p. 81, *Het Werk van Christus*, p. 17).

Our knowledge of both the person and the work of Christ must come exclusively from Christ Himself as He speaks to us clearly in the Scriptures of the Old and New Testament (*Ibid*, p. 127). Who else but Christ himself can tell us of the mystery of the incarnation? We must therefore reject the modern dialectical notion of a God who is wholly revealed and wholly hidden in his revelation (*De Persoon van Christus*, p. 294, *Het Werk van Christus*, p. 11).

As to the steps in the humiliation and exaltation of Christ, Berkouwer defends their historical nature against modern dialectical reinterpretations and reductions in terms of one Christ-Event. Berkouwer rejects Barth's analysis of the Virgin Birth as having merely significant rather than critic meaning (*Het Werk van Christus*, p. 113). Barth's view, he contends, tends to reduce the mystery of the incarnation (*Ibid*, p. 116).

Berkouwer speaks, as he has often done in earlier works, of the historical process and progress in the suffering of Christ (*Ibid*, p. 155). There is an increasing intensification in the isolation that our Saviour undergoes for us as he walks the *via dolorosa* to the cross (*Ibid*, p. 156). This is in accord with the program mapped out for him by the Father (*Ibid*, p. 157).

It is all important that we understand the significance of Christ's suffering for us. Only by spurning every form of speculation and listening to the Scriptures alone are we kept from losing our Saviour (*Ibid*, p. 159). How beautifully the Heidelberg Catechism helps us to understand what it means when the Scriptures tell us step by step of the suffering, the final crucifixion and the burial of Christ (*Ibid*, p. 177 ff.). And then, as to the bodily resurrection of Christ, we cling to it not in the interest of mere historicism but because it is for us a *sine qua non* of our salvation (*Ibid*, p. 205).

Finally, now that our Saviour ascended to heaven we look for him to return so that, according to his promise, we may ever be with him.

Ancient and modern forms of speculation have tried again and again to take our Christ from us and to neutralize his work on our behalf. Berkouwer informs us in great detail about them. But in the present work, as in all his others, there is the utmost existential concern that the Christ of the Scripture may be proclaimed by his church for the salvation of men.