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Williams, Yale, Marquette, Boston University, Indiana, South Carolina, Howard, Reed, Davidson, Brandeis, and Stanford. The students were questioned on their secondary education; political ideas; the origin of their political ideas; what they thought about the country and Communism; student power; and religion. The diagnosis for the religious survey is that "God is not feeling very well." In the eight years that have lapsed since the previous poll religious non-affiliation has risen from 25% to 34%. "Three-quarters said there had been a period in their lives when they reacted either partially or wholly against the religious tradition in which they were raised." Surprisingly enough in nearly 75% of those who reacted against their own religion, this reaction took place before they went to college. About half of all who had antireligious feelings experienced a revival of religion later. "Asked their conception of the Deity only 17% of our students took the position that God is omniscient, omnipotent, three-personned and maintains 'an active concern for human affairs.'" "25% expressed belief in a God 'about whom nothing definite can be affirmed.'" Another 25% were either agnostic or atheist.

Half of those who identified themselves as either Jewish or Christian would call Jesus a great teacher. Of the Christians 20% believed in the "literal truth of the Apostles Creed." 28% accepted Jesus' resurrection and 38% held to some type of belief in incarnation. At one prominent Catholic university 94% eight years ago affirmed the deity of Christ compared with 65% in the more recent survey. Of all students only about 2 or 3% doubted that Christ ever lived. (Ed.: What a comfort! Orthodoxy is not dead!)

The religious situation in our country has been so complex that a few censuring sentences describing the causes would be glib. One could possibly hazard the opinion that the church's children have heard the church's preachers of the last decade proclaim that religion was outmoded and that 'God is dead! . . .' and they believed! Certainly all those pastors who work with high school and college students will have to give a few moments of serious thought to these statistics. In the name of compatibility, much of supernatural Christianity has been jettisoned to save the ship of the church. The ship's deck is pretty bare and a ship without a cargo really has no purpose. The problem of growing irreligion on the campuses is not an isolated problem. "Today's college religion dropouts are tomorrow's empty pews." (Not to mention empty offering envelopes.)

Book Reviews

I. BIBLICAL STUDIES

NEW PERSPECTIVE ON THE OLD TESTAMENT. By J. Barton Payne, editor. Word Books, Publisher, Waco, Texas, 1970. 305 pages. Cloth. \$6.95.

If Pilate was in search of a simple answer to his metaphysical inquiry regarding truth, he turned to an appropriate source for a reply. If a student of the Old Testament were to ask the same question of the "Fathers" of Old Testament scholarship today, they would have to care-

fully examine their source before they evaluated the reply given. This in no way is intended to confuse the conclusions set forth by Old Testament scholars. It simply suggests that bits and pieces of evidence have a way of determining radically different conclusions depending on the presuppositions of the interpreter.

The editor in the *Preface* establishes the purpose of the essays in this symposium: "The goal of each contributor, moreover, is to transcend the negative, e.g., mere refutations of the divisive criticism of the 19th (or 20th) century, and to move forward into positive syntheses and into proposed solutions for areas of Biblical discussion whose centrality may be anticipated for perhaps the next twenty years to come. Each author expresses his own creative insights, while holding to the conservative Scriptural position of the Evangelical Theological Society, for whose twentieth annual meeting these essays were prepared and whose doctrinal affirmation, that 'the Bible alone, and the Bible in its entirety, is the Word of God written and therefore inerrant in the autographs,' is as old as Christianity itself."

This volume brings together six areas of Old Testament study by seventeen recognized scholars in the categories of historiography, Pentateuch, poets, prophets, textual criticism, and Biblical theology. Each essay reviews a traditional question regarding the study of the Old Testament and analyzes the pertinent evidence. None of the arrived at conclusions are startling; but all suggest a tendency to return to a traditional interpretation of the Old Testament. Many authors reflect discontentment with 19th and 20th century scholarship, both its methodological approach and conclusions. However, it must be noted that every essay represents careful research and intricately constructed argumentation. In most instances the latest evidence from the fields of archaeology and philology are effectively utilized. This volume deserves careful attention by the serious student of the Old Testament; his hours of study will be rewarding.

William F. Meyer

A SURVEY OF ISRAEL'S HISTORY. By Leon Wood. Zondervan Publishing House, Grand Rapids, 1970. 444 pages. Cloth. \$7.50.

The author is professor of Old Testament Studies and Dean of Grand Rapids Baptist Seminary. In fifteen poignant chapters Dr. Wood has portrayed the story of Israel, a nation like few others who have had a dynamic, turbulent and influential history among the nations of the world. In fifteen chapters the reader will find a good survey of the fortunes of God's chosen people, a nation that was supposed to be a holy nation; a nation of priests who were to show the glory of God in the ancient world. In the opening chapter there is a discussion of the authors, the source material, the importance of Israel, its strategic location in the Near East, the geography of Palestine and the time periods into which Old Testament history may be divided.

This volume begins the survey of Israel's history with the patriarchal period and concludes with the exile and return. Wood believes that the Old Testament period ended with about the year 400 B.C., thus leaving four centuries between the two Testaments.

A Survey of Israel's History was written especially for the undergraduate theological student, but its language and level make it useful for a larger reading audience. It is designed to fill a void in the conservative Old Testament literature. The Old Testament field is dominated by books written from a critical position that believes that the Bible in its autographic form is replete with errors. In the understanding and presentation of Old Testament history this volume is lining itself up with a group of scholars who are challenging the modern mentality which rejects so many of the clear statements of both the Old and New Testaments concerning the history of God's people.

Chapter 5 may surprise some readers because the entire chapter is devoted to a discussion of chronology, and includes details that are not found in other books. According to the author "the reason is that this chronology has long been a matter of discussion, being basic in importance. It is my conviction that the viewpoint held traditionally by conservatives remains as defensible as ever, and a presentation of the matter in sufficient detail to support this conviction was thought appropriate" (p. 11). In the reviewer's opinion Dr. Wood has presented a good case for the 15th century date of the Exodus.

While the author has not attempted to give full documentation, there are enough references to indicate that he is well acquainted with the major books and studies that have appeared in recent years in the field of Old Testament studies and utilizes this information in the text and footnotes of the volume. The student who wishes to read further will find all major viewpoints represented in the bibliography on pages 413-416.

Biblical references are from The American Standard Version and have been included throughout the volume and the student is encouraged to use them. This book is not to be a substitute for the Bible but the reader is urged to read the pertinent Scripture with the chapters as they are read. Numerous line maps help to clarify geographical details. Another helpful aid is to be found in the extensive chronological chart which provides an over-all summary as to names and dates.

This book could serve pastors as a good review book for Old Testament history and at the same time acquaint the reader with new insights relative to the understanding of the history of God's people, a knowledge of which is essential for the comprehension of the message of the Old Testament.

Raymond F. Surburg

DICTIONARY OF BIBLE PLACE NAMES. H. H. Rowley. Fleming H. Revell Company, Old Tappan, New Jersey, 1970. 173 pages. Cloth \$3.95.

H. H. Rowley, recently deceased British Old Testament scholar, has provided a reference book which gives the name and geographical location of every place mentioned in the RSV Bible, including the Apocrypha. Following each entry is a summary of Biblical information and succinct facts relating to each place and, where possible, the modern identity. Over 1500 entries are located and described, including rivers, battlefields, cities, walls, mountains, districts, seas, gates, regions, plains, towns, roads—any Biblical place from Abana (one of the two rivers of Damascus) through Zuph (a district where Saul sought the lost asses).

The use of bold type in the volume indicates another entry in the volume where the reader may find supplementary information. In his preface, Dr. Rowley states that he included a few of the more interesting variants in the Jerusalem Bible, but because lack of space could not incorporate all the interesting variants of this Roman Catholic Bible or any other version.

Following the main text of the **DICTIONARY** is an eight-page section of specially drawn maps which pinpoint all place names mentioned in the comprehensive volume, starting with Biblical Lands of 1500 B.C. and progressing to Jerusalem in the time of Christ.

This is a companion volume by the same author of **DICTIONARY OF BIBLE PERSONAL NAMES** and **DICTIONARY OF BIBLE THEMES**, available from the same publisher. Here is a volume that laymen, Sunday school teachers, and pastors will find useful.

Raymond F. Surburg

A SHEPHERD LOOKS AT PSALM 23. By Phillip Keller. Zondervan Publishing House, Grand Rapids, Michigan, 1970. 142 pages. Cloth. \$3.95.

Written by a professional agrologist and a lay preacher, this commentary on Psalm 23 is valuable. It is Gospel. Furthermore, it approaches the Psalm through the eyes of one who knows about shepherds, sheep, valleys, green pastures, etc. The pastor will find an abundance of sermonic material, the layman will find a devotional analysis which cannot help but deepen his appreciation of this well-known and loved Psalm.

John F. Johnson

THE TARGUMS AND RABBINIC LITERATURE: AN INTRODUCTION TO JEWISH INTERPRETATION OF SCRIPTURE. By John Bowker. Cambridge University Press, New York, 1970. 379 pages. Cloth. \$12.50.

The author states the book has two purposes: (1) "To provide an introduction to the Aramaic Targums, which preserve some of the most basic and popular elements of Jewish biblical interpretation"; (2) "To show how the Targums form a part of Jewish exegesis in general." The rationale for these purposes is to provide Biblical students, especially New Testament, the essentials of Rabbinic thought and literature, since most biblical studies rely heavily on Jewish background materials.

The author divides his presentation into two basic parts. In the first part he examines the emergence and development of Jewish exegesis and the importance of the Targums. Elaborate historical and explanatory detail contributes to an in depth understanding of the Jewish tradition for preserving, interpreting, and applying the Jewish Bible to the lives of its constituents. The author's efforts can be most appreciated by a careful study of the extensive footnoting of the materials pertinent to the subjects discussed. The author's comment suggesting perusal of H. L. Strack's *Introduction to the Talmud and Midrash* prior to the reading of this work would be most helpful. If one is in search of an analysis the Jewish method of exegesis, this work does not provide him with such

a report. The author devotes his energy to a demonstration of the Rabbinical tradition.

The second part of this book gives substantial illustration of Targum-method and material. The Targum utilized is the *Pseudo-Jonathan* with selected chapters and passages of Genesis. In addition to a translation of the text, the author provides notes, which illustrate the variation in interpretation.

The traditional Jewish exegetical method is sufficiently illustrated but not effectively delineated. For that reason careful study and analysis are necessary if one wishes to benefit sufficiently from this work.

William F. Meyer

HERMENEUTICS. By Bernard L. Ramm and others. Baker Book House, Grand Rapids, 1971. 152 pages. Paper. \$1.45.

The contents of this book originally appeared as Section 3 of *Baker's Dictionary of Practical Theology*, edited by Ralph G. Turnbull and published in 1967. Some of the essays that comprise this volume are not found in traditional books on hermeneutics. This small book should be welcomed by pastors because topics are briefly discussed here that are of vital significance for each interpreter of Scriptures. As the publisher states: "Hermeneutics have been labelled as the most controversial problem in theology today. New viewpoints of Biblical interpretation have been introduced and much is being written on the subject."

After a chapter setting forth the importance and enumerating various problems connected with Biblical interpretation by Ramm, there follows a discussion on the hermeneutics to be followed in dealing with Biblical parables by David Wallace. Dr. Nicole of Gordon-Conwell Theological Seminary deals with a difficult subject in: "Old Testament Quotations in the New Testament." The use of archaeology in Biblical interpretation is presented by Dr. Blaiklock of the University of Auckland, New Zealand. Professor Laurin of California Baptist Theological Seminary discusses "The Dead Sea Scrolls and Interpretation" and "Typological Interpretation of the Old Testament." Professor Marvin W. Anderson of Bethel Theological Seminary, St. Paul, treats some of the hermeneutical principles of the Reformers. Dr. William La Sor of Fuller Theological Seminary treats of "Interpretation of Prophecy." Dr. Ramm, author of a well-known text book on Protestant Hermeneutics, gives a brief description of "The New Hermeneutic." The little volume concludes with a discussion on "Tools of the Interpreter," by James P. Martin of Union Theological Seminary, Richmond, Virginia.

Each contributor has listed a number of pertinent volumes at the end of his chapter which direct the reader to more extensive treatments of topics briefly discussed or alluded to in his presentation.

In the opening chapter Ramm has pointed out some of the problems faced by modern interpreters of Scripture. One is the presence of the supernatural in the Biblical record. Thus Ramm wrote: "The evangelical Christian believes that there is a radical difference between the report of the supernatural in Scripture and in other literature. There is a sober rationale for the supernatural in Scripture based upon the Biblical structure of revelation and redemption which is completely lacking in pre-

critical cultures. The Christian considers the present order to be darkened by sin. Part of God's revelatory and redemptive work in a humanity and cosmos darkened by sin is the employment of the supernatural. Therefore when the evangelical expositor is confronted with the supernatural in the text he does not rule it out *ex hypothesi*, but accepts it as an important element of the Biblical revelation" (p. 27).

Ramm also calls attention to the importance of theological exegesis which starts with the grammatical study of the text and then goes beyond the grammatical meaning. "The proof of the pudding is in the eating and the ultimate justification of theological exegesis must be the ability to make the text meaningful in its greatest depths" (p. 29).

Ramm's characterization and description of "The New Hermeneutic" is instructive. He avers that the new hermeneutic is new in the sense that it differs greatly from the old hermeneutics that has been used by the Christian Church for centuries. It is the outgrowth of the thinking of Rudolph Bultmann. Although Ramm's presentation of the "new hermeneutic" is brief he has succeeded in showing its outstanding features and also pointed out accurately its weaknesses. The "new hermeneutic" is a threat to the verities of the Christian faith as expressed in the ecumenical creeds of Christendom.

Raymond F. Surburg

PAUL'S JOY IN CHRIST. Studies in Philippians. By A. T. Robertson. Baker Book House, Grand Rapids, 1970. 265 pages. Paper. \$2.95.

A. T. Robertson, one time Professor of New Testament Interpretation at the Southern Baptist Theological Seminary at Louisville, hardly needs an introduction. Two generations have profited much from his many books in the area of New Testament Biblical Studies. This book, copyrighted in 1917, had its beginning in a series of lectures in 1913. The style is essentially popular but the book can be used with much profit by the pastor.

This volume is an exposition in eleven chapters on the Epistle to the Philippians. The exposition, in keeping with the Epistle, is joyous. Technical terms and references to the Greek text are relegated to footnotes. Thus the layman can use this volume as well as the person who has had training in the original Greek.

Dr. Robertson intended this book to be very practical and that it is. The following sentence is typical of his concern for problems in society: "Child labour, white slavery, the liquor traffic, the sweat shop, bribery in elections, the city boss are just a few of the evils that must disappear before the concerted effort of Christian citizens" (p. 104). But at the same time he is intent on saying what the text says. With reference to the humiliation of Christ he wrote: "We can feel certain that he (Christ) did not empty Himself of His divine nature which He could not do in the nature of the case but only 'of the insignia of His majesty' (Lightfoot) the outward manifestation of His deity" (p. 128).

The euphoria of the second decade of this century is reflected here and there in this book. "We live in a light-hearted and complacent age. The Puritans went too far to one extreme, but we are going too much to the other. We all need a fresh sense of solemn responsibility to Almighty

God" (p. 145). But Robertson was a realist as well: "It is sad to see so many churches deserting the down-town districts where they are so much needed. Rescue work must be carried on where sin has done its worst" (p. 153).

The fear of the Reformed theologian of emphasizing justification by faith, as does Scripture, shows through. With reference to the word "and be found in Him" (3:9) we read: "This is God's gracious way of treating those as righteous who have no righteousness of their own. We may call it 'forensic' if we wish, but that description in no way nullifies the fact. It is also ethical, for only thus is it possible for us to become righteous ourselves" (p. 192). And yet the same man could write: "Sanity on the subject of Christian perfection is sorely needed when we have one extreme of antinomian license and the other professional perfectionism" (p. 207).

The book is recommended for the person who needs a refresher course in the Epistle of Joy.

Harold H. Buls

WORD PICTURES FROM THE BIBLE. By E. M. Blaiklock. Zondervan Publishing House, Grand Rapids, 1971. 95 pages. \$2.95.

The author of this volume holds the Chair of Classics at the University of Auckland, New Zealand and is internationally known for his writings on Greek drama, Latin literature, and the history of the first century in Palestine.

The publisher informs us that "the author seeks to enliven the imagery of the Bible from the experience of a long career of teaching and reading in the literature of the ancient world, the classics that have come down to us from the generations preceding." This book makes it clear that Dr. Blaiklock is well acquainted not only in Classical Greek and Latin but also with the original of both the Old and New Testaments. The book contains twelve sermonic essays. And the pastor or professor can learn from this study of word pictures. In his study of *The Rock*, chapter seven, his thorough acquaintance with words and their imagery is indicated in this final paragraph:

Petra, a large and massy word, the rock of immense rooting which knows no moving, is the word of Matthew 16.18, the rock on which Christ builds His Church. It surely means the tremendous affirmation of incarnate deity. It puns with *petros*, Peter's name, and puns significantly, for *petros* can mean a pebble, a sling-stone, and all manner of unstable fragments: 'Ah, Peter, you are thus named, a stone, indeed, hard and solid, but tossed about too easily by men. But what you have said is stone of stone, a crag, indeed, and foundation for all divine building.'

This paragraph is typical of the many insights afforded by the author. Not the least interesting is the study of the term *The Shield of Faith*, chapter 9. The author shows us that the figure of the shield of faith in the Epistle to the Ephesians is illustrative not only of Old Testament thought but also of language which Greeks and Romans understood.

However, the Lutheran Christian will likely object to certain elements in the final chapter, *The Grain of Wheat*. The author feels that Paul was

acquainted with the 'mystery religious' of the Greeks and this would explain his use of the word 'mystery' and the illustration of the grain of wheat in I Corinthians 15. At the climax of the initiation at Eleusis, an ear of corn was uplifted and the initiated believed that they were 'born again.' Dr. Blacklock makes these comments: "The significance is rich. God takes and weaves into His wide tapestry and thread of truth. All real seeking, whatever be its context, however groping its gait, meets the outstretched hand which helps and guides. It is intriguing to speculate. Was the figure of the transformed grain in the well-known chapter of the epistle, a reminder of oral teaching amid the inquiring Corinthians? And did Paul, fresh from his homiletic use of an Athenian altar, find a similar Greek point of contact at Eleusis?" It would seem that the author here indicates that the truths of the Gospel in I Corinthians 15 are drawn in part from the Eleusinian mysteries. If that is what is meant the Christian must object.

Harold H. Buls

TRADITION: OLD AND NEW. By F. F. Bruce. Zondervan Publishing House, Grand Rapids, 1970. 184 pages. Paper. \$2.95.

In ten very readable chapters the author discusses Tradition as it relates to the New Testament, the Gospel, interpretation, the Canon and text of Scripture. In 1966 a colloquium was held by the Manchester faculty on the timely subject of "Holy Book and Holy Tradition." This colloquium led Dr. Bruce to investigate more fully the prevalence of tradition in those Churches and religious movements which believed themselves to be free from its influence.

Beginning with the "Tradition of the Elders," the author concludes by insisting that the tradition which is maintained in the life of the Church today is maintained by the agency of the Holy Spirit; such tradition originates with the historical Jesus. He agrees with R. C. Moberly who asserted that neither Councils nor Creeds can get behind, but must wholly rest upon the history of Jesus Christ as witnessed by Scripture. He replies to the Bultmannian warning with regard to history by stating that the appeal to history cannot be avoided, "even if it does involve a measure of risk," p. 173. The faith of the Church must not be separated from the historical Jesus.

John F. Johnson

THE CATACOMBS AND THE COLOSSEUM. By Stephen Benko and John J. O'Rourke. The Judson Press, Valley Forge, Pa., 1971. 318 pages. Paper. \$6.95.

The twelve essays in this collection represent a study of the imperial Roman background primitive Christianity. Each essay is a distinct offering in itself. Each presents valuable background information which will lead the reader into a much more penetrating understanding of the New Testament situation.

A vocabulary of Latin terms and an early Christian time table are valuable additions to the collections. The first chapter, which deals with

the sources of Roman history between 31 B.C. and 138 A.D. is especially valuable, as is also the introduction by Professor R. M. Grant.

J. J. Mahoney

II. THEOLOGICAL -- HISTORICAL STUDIES

WHY I AM STILL A CHRISTIAN. E. M. Blaiklock, ed. Zondervan, Grand Rapids, 1971. Paper. 176 pages.

We have had occasion before to review a work by Prof. Blaiklock, erstwhile professor of Classics at the University of Auckland, New Zealand. That was a kind of apologetic for the Christian faith, *Is It or Isn't It: Why We Believe in God*, in which he collaborated with his son, D. A. Blaiklock, a medical doctor. This new effort is likewise an apologetic for the Christian faith, in which there are ten additional writers besides himself and his son. The idea for the series grew out of a lecture Blaiklock delivered on the book's subject, on the occasion of a public campus debate with an avowed atheist, in 1965. It constitutes the first chapter, with the author asserting strongly that Christian truth can be, and should be, approached in the same way as any other ancient material, that is, historically. It will stand up to every test better than most. Thus, it is grossly insufficient, states Blaiklock, to treat Christ's resurrection as anything "but as historical fact," for example, merely "as a poetic figure or a symbol of renewal, as some lamentable forms of post-Christian theology interpret it" (p. 16). Blaiklock manages to muster an imposing array of scientists and thinkers from various backgrounds and disciplines to his side, to state the "case for Christianity." In general the result is good. Some of the essays, as a matter of fact, are outstanding. A symposium like this, however, is bound to have some weaknesses: not only in that some contributions score better than others, but also because a certain redundancy results from the fact that each writer is working over the same theme. True, no two are alike. Each has his own case to state out of his own life's story, but some things are inevitably going to sound repetitious. The "theology" is not of the same consistency either, although in general, with but few exceptions, it may be described as strongly committed to an evangelical witness in support of Biblical historicity and meaning. (An exception is the espousal of theistic evolution by some of the writers.) Blaiklock has incorporated an interesting biographical sketch for each contributor, a world-wide panel. His editing evinces careful work, probably not an easy task when assembling pieces from around the globe. The fact that the contributions for the most part read well and succeed in blending voices into a strong anthem in support of the Christian faith in a secular age like ours, is evidence that Blaiklock has carried off his work well. Missing perhaps is a little of the humble, awe-filled spirit of the apostle Paul in answer to the same question, *Why I am still a Christian?*—"By the grace of God I am what I am."

E. F. Klug

JOHN CALVIN. *Selections from His Writings*. Edited by John Dillenberger. Anchor, Garden City, N.Y., 1971. Paper. 590 pages. \$2.45.

Those who are familiar with and have used Dillenberger's *Martin Luther* will appreciate the appearance of this companion piece on John Calvin. By his own declaration Dillenberger writes for "the general reader." That probably includes most of us. The scholar, with his narrower (maybe wider) and specialized interests, may have time, equipment, temperament, and need for the kind of detailed study which his calling places upon him. But for the average reader a work like Dillenberger's—executed twice now—is highly commendable; especially when it is done with the skill of a master who knows how to select what is representative from the voluminous writings of the likes of Luther and Calvin. In this reviewer's judgment Dillenberger has succeeded well both times. His introduction once again is short, covering the bare bones of the life and work of Calvin; but sufficient nonetheless for anyone about to delve into the man's writings. Dillenberger's remarks introducing each selected reading are likewise very brief. So, virtually all of the almost 600 pages are left to Calvin.

As with *Martin Luther*, Dillenberger chooses a topical, rather than strictly chronological, arrangement. This is where the editor, of course, shows his hand, or paints his portrait; and Dillenberger is frank to admit that "a definite view of Calvin is evident in what has been selected." Perhaps so, but the sketch appears to be very faithful to the writer, in this case Calvin; as it also was in the main for Martin Luther. There were notable omissions in Dillenberger's *Martin Luther*, which another editor might justifiably have wanted included. The same can undoubtedly be claimed for *John Calvin*. Be this as it may, the average reader still gets a good coverage of the Geneva reformer's work; on the one hand, a broad taste, including some of Calvin's notable letters and sermons; and, on the other hand, a chance to sample Calvin's works in considerable depth, specifically in the *Institutes*, the commentaries, and selected treatises.

Certain judgments by the editor are generally held; others not. For example, most students of Luther's and Calvin's theology will agree that the latter was a more negative figure in his life and work and thinking; also that his understanding of the relation between Law and Gospel was quite different from Luther's, specifically in this that Calvin chose to describe the Law as the clearer manifestation of the Gospel, whereas for Luther the two were distinctly opposite in content and purpose. In some of his viewpoints Dillenberger stands with a dwindling minority; for example, he continues to stick by his notion that the *Turnerlebnis* for Luther came late, after 1517 in other words; and he has a similar position as far as Calvin's "theological awakening" is concerned.

The book nonetheless affords an excellent reading course for anyone willing to do a little serious work, and at an attractive price. The benefit will be a better understanding of the theology and thought of Calvin, who, with Luther, had the greatest influence upon our present era.

E. F. Klug

DESCARTES DICTIONARY. Trans. & Ed. by John M. Morris. Philosophical Library, New York, 1971. Cloth. 247 pages. \$10.00.

This Dictionary brings together as many as possible of the technical

and special terms in Descartes' writings, with their definitions in the philosopher's own words. The student of Descartes has long been troubled by the fact that English translations of French and Latin terms have not always been accurate. Furthermore, the language of older translations was often archaic. Professor Morris has provided new translations for many of his entries. In his own words, he intended to throw light on Descartes' own vocabulary and his translations are as literal as it was possible to make them, without sacrificing readability. Many of the entries are specifically for the non-technical reader who would like to hear some of the things which Descartes had to say about people and the world of his time. A chronology of the Philosopher's life and a list of writings available in English translation are useful additions. The author's 247 pages of entries, each listed in alphabetical order, really cover the gamut. In this dictionary the reader will hear Descartes speaking of such things as astrology, atheist, doubt, distinctions, equality, error, faith, fear, gravity, hope, humility, infinite, knowledge, mind, reason, simple ideas, space, spirits, war, will, world, etc. The author himself reminds the reader that the use of a dictionary is no substitute for a close study of the texts themselves. He adds the necessary reminder that brief passages are taken out of their context; many of them can be misleading or unintelligible without understanding the purposes they serve in the Cartesian system.

John F. Johnson

YOUR GOD IS TOO WHITE. By Columbus Salley and Ronald Behm. Intervarsity Press, Downers Grove, Illinois, 1971. 114 pages.

One could wish that this paperback of 114 pages might be read not only by many pastors and individual Christian laymen, but that it would also be studied in discussion classes in churches. The authors, one black, the other white, address themselves to the race question as it concerns church and society today. The authors maintain that Christ taught a revolutionary doctrine, but that the church has developed into a counter-revolutionary force. They hold that blacks have experienced what calls itself the Christian church as an oppressive force. Enslavement of blacks was justified in the name of Christianity.

A brief but essentially accurate chapter on black history from colonial days to the present shows not only what blacks were made to endure in America for more than three hundred years, but that the treatment of blacks as slaves up to the Civil War, and as an inferior race since the Civil War was justified by appeals to Scripture, and that the churches, both North and South, failed to combat racism.

The sins of the white churches against blacks are described as chiefly sins of omission, winking at brutal treatment of blacks on the part of whites. As blacks crowded into the central cities the white churches withdrew to the suburbs, rather than integrating and serving blacks along with whites.

Results of the actions and inactions of white churches are varied. Many blacks developed a negative self-image, considering themselves inferior to whites, hating themselves. Others turned against, not only the racism of the white churches, but against the Christian church, and its God, who was considered a white God.

This explains the rise of the Black Muslims, a religious organization for blacks based on Mohammedanism. It also explains the rise of Black Power, which, the authors maintain, is not predicated on violence or non-violence, but on the survival and full participation of blacks in the benefits of American society. The question of violence, according to the authors, depends on whether the white man will recognize and let the black man have his rights.

The book has earnest words for blacks and whites alike. Blacks are urged to find out what the Bible really teaches about the Christian understanding of man, lest they accuse Christ and His teaching of the crimes committed by white racists, who deny the teachings of Christianity by their loveless actions. Another chapter shows that white Christians also must learn what the Bible really teaches. The false interpretation of the curse upon Canaan, Gen. 9:18-27, which has often been used to justify oppression of the black man, is thoroughly refuted. The biblical doctrine of creation is properly used to establish the equality of all men before their Creator.

The final Chapter tells what the white Christian must do with his church.—get rid of its enslavement to the prevailing culture, learn and accept the Christian, biblical understanding of man, repent of its own white racism to the extent that it has been and is guilty of it, and work actively to have black men looked upon and treated as human beings, to be accorded the same respect and the same opportunities which white men expect for themselves as a matter of course.

May this booklet find many readers!

Fred Kramer

MODERN ART AND THE DEATH OF A CULTURE. By H. R. Rookmaaker. Inter-Varsity Press, London, 1970. 256 pages. Paper.

Until the advent of the Age of Reason the Christian faith found effective and powerful expression in what the author terms "old art," i.e. the paintings of Rembrandt, Rubens, Titian, and many others. During the Age of Reason with its logic, rationality, and science, art lost its power and passion, degenerating to the sterile, bloodless art of the Salon of France and the Royal Academy of England. In the book the rise of modern art is outlined from its inception as a reaction to the excessive rationality of the Age of Reason with its resulting dehumanization of man to the art of the present day with its protest against social injustice. Employed in this analysis are representative illustrations from various schools of painting and excerpts from popular songs and modern poetry.

The value of the book may very well lie in the attention it brings to a problem rather than in any attempt at providing an answer to the problem. According to the author, evangelical Christianity during the 18th and 19th centuries was unbiblical, anti-intellectual and anti-cultural. The result was a disdain for worldly matters and a view of art as somewhat sinful. Whatever art style was adopted by the church during the Age of Reason has persisted to this day. This style, romantic and overly-sentimental, is evident in Sunday school illustrations of Christ as being soft and effeminate. When modern art triumphed over the rational art of the Age of

Reason, Christians were poorly equipped to accept or understand it because of their self-imposed insensitivity.

Rookmaaker, in his book, attempts to define the relationship between religion and modern art. However there is certainly more to be said on the topic. The impasse that the author reaches is evident from the following paragraph of the book:

Christian art is nothing special. It is art that is in line with the God-given structures of art, one which has a loving and free view on reality, one which is good and true. In a way there is no specifically Christian art . . .

Whether or not the author has given the definitive answer to the question of the relationship of Christians to modern art must be determined by a reading of the entire book. However, the lucid explanation of the development of modern art coupled with its many illustrations make this book thoroughly worthwhile to those of us who find ourselves bewildered when confronted with modern art in the form of abstraction, cubism, surrealism, abstract expressionism, and pop and op.

Otto F. Stobbe

III. PASTORAL — PRACTICAL STUDIES

CREATE AND CELEBRATE. By Jay C. Rochelle. Fortress Press, Philadelphia, 1971. 124 pages. Paper \$2.95.

Rochelle substitutes "celebrate" for "worship" with effectiveness. In order for meaningful worship to occur, a community of love must experience awareness, confrontation, commitment, celebration, and new awareness of each other in a recurring sequence. Set patterns must give way to community needs for self-expression. Within an orderly framework of meaningful experiences the real presence of Christ can and will be experienced. Man is able to "celebrate" when he and his God are realistically present in worship.

This brief study will assist the individual who desires to create new expressions (modes) of worship but never has felt confident or bold enough to attempt it. The author presents a realistic view of a need for innovations in worship patterns, a practical approach for implementing new expressions, and a variety of tested forms that have served his community well.

The reader will enjoy this study; it's not another hard sell or propogandizing program for the "in thing." It is a true experience in sharing another man's expression of putting Christ meaningfully into worship.

William F. Meyer

SHARING GROUPS IN THE CHURCH. By Robert C. Leslie. Abingdon Press, Nashville, 1971. 221 pages. Paper. \$2.95.

This book is concerned with the new meaning which people are finding in their church life via small sharing groups. The author feels that such exercises are the best hope for renewal in the church. He discusses study group and leadership in such groups. Actual case studies are, as in usual

for such a work, presented in detail. The author attempts to ground his undertaking and emphasis in the fact that Jesus happened to have a group of disciples following Him.

Theologically, the book is shallow and wholly unacceptable to a Biblically oriented Christian. He quotes Paul Tillich's understanding of the symbol of the resurrection of our Lord and seems to agree with Tillich that the resurrection of Jesus Christ is totally irrelevant to modern man if it is taken literally.

Resurrection is a symbol of the affirmation that life is possible, that change can occur, that new life can take form.

John F. Johnson

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