

## BOOK REVIEWS

*The Burning Heart: John Wesley, Evangelist*, by A. Skevington Woods, B.A., Ph.D., F. R. Hist. S. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), 302 pages, (\$4.95) reviewed by Elmer L. Towns, M.A., Th.M., Associate Professor of Christian Education, Trinity Evangelical Divinity School.

This volume analyses the life and ministry of John Wesley especially his role as Evangelist. Woods, who himself is involved in evangelism, has keen insight into the evangelistic outreach of Wesley. This well documented erudite coverage gives the reader confidence in the author's reliance on original sources. Yes, the account captivates the reader concerning the heavenly flame of evangelism that may have been the greatest since the acts of the apostles.

One would have expected a better coverage of the controversy that surrounds the conversion of Wesley, especially since the book deals with evangelism which includes conversion. Woods accepts the 1738 date without adequate coverage of the 1725 date. Also, we might have expected more analysis of Wesley's changing posture of evangelism, that with the maturing of the preaching chapels and the growth of second generation Methodist, Wesley's evangelistic techniques changed.

The book is divided into three sections: I. The Making of an Evangelist; II. The Mission of an Evangelist and III. The Message of an Evangelist. This volume satisfies the need for a contemporary evangelical to write on Wesley in a day such as ours. We should re-examine the church in light of the methods and doctrinal emphasis of Wesley. Woods rightly interprets Wesley's positive proclamation of the Word of God as a full remedy of sin.

Along with this book, read *John Wesley: A Theological Biography* by M. Schmidt, the German Lutheran Theologian (one volume translated into English). These two books represent the finest works written on Wesley in modern time.

*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

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 distracted by novel and flashy statements. Prof. Johnson does justice to the great emphasis of Titus on good works and godliness as linked to the redemptive work of Christ.

The characteristic of this little book which will appeal to many readers is its straightforward and unpretentious dealing with the text. It is cause for thanksgiving that there is a demand for a handy exposition which leads the reader back to the sense of Scripture.

Wilber B. Wallis, Covenant Theological Seminary,  
St. Louis, Missouri

*The Nag Hammadi Gnostic Texts and the Bible*, by Andrew K. Helmbold (Grand Rapids: Baker, 1967, 96 pp. plus Glossary and Indices, \$1.50). Reviewed by Richard N. Longenecker, Trinity Evangelical Divinity School, Deerfield, Illinois.

It is strange, but the discovery of thirteen volumes of about one thousand pages containing forty-eight or forty-nine compositions relevant to second century Gnostic Christianity has failed to generate any widespread scholarly excitement or public interest since first reported some twenty years ago. At no time have these Nag Hammadi (Chenoboskion) texts received anything near the publicity accorded the scrolls from Qumran, though the future will undoubtedly judge them to be of almost equal importance. This disparity of attitude is due in great measure to two factors: (1) scholarship in the Biblically-related fields is better prepared linguistically to work in Hebrew and Aramaic, the languages of

the Dead Sea Scrolls, than in Coptic, that of the Nag Hammadi Texts; and (2) interest today is higher regarding the origins of Christianity, which the Dead Sea materials help to illuminate, than the development of the Christian faith, one heretical aspect of which the Nag Hammadi writings explicate—though they also bear indirectly on issues regarding origins.

Andrew K. Helmbold of Frederick College (Virginia), however, is one who has seen the relevance of this material for the historical study of Christianity, made a portion of it the subject of his doctoral dissertation at Dropsie College (Philadelphia), published a number of learned articles on other portions, and now has given us this excellent compendium on the subject. While Helmbold has not had the opportunity of such close physical proximity to the texts themselves as Quispel, Till, Puech, and Doresse, his work, nonetheless, is solidly based on his own study of the photographic plate and his conclusions are widely accepted as being balanced and judicious. In addition, he views the evidence from an evangelical perspective and seeks to relate the data to contemporary issues.

At first glance, Helmbold's monograph appears only to follow the course of, and to bring up to date, W. C. van Unnik's *Newly Discovered Gnostic Writings*. And to an extent, this is true. Both are surveys of the material for an intelligent lay audience, and thou both inevitably treat similar items: (1) the story of discovery, (2) the contents of the codices, (3) the ideological milieu of the day and gnosticism in particular, and (4) the impact of the texts on current critical and theological concerns. Only to bring van Unnik up to date, however, would be a worthy goal in itself, for much has transpired during the decade since he wrote. But Helmbold does more than this. Distinctive to Helmbold's treatment is his use of the cataloging system of the Coptic Museum, his concentration on the contents of the compositions within the codices more than on the mechanics, and his constant identification of features in Nag Hammadi thought which appear as well in many forms of existential theology today. His thesis on this last point is: "If Gnostic answers to perennial problems were rejected as un-Biblical (and unworkable) in the second century, what guarantee is there that similar or identical answers given by twentieth century theologians are not just as un-Biblical (and unworkable)? Some themes of modern theology are not really modern for they are present in the Gnostic texts" (p. 94).

For a balanced survey of the Nag Hammadi material based on solid scholarship and seeking to make a positive evangelical contribution, *The Nag Hammadi Gnostic Texts and the Bible* is superb. Helmbold doesn't attempt to settle all of the scholarly debates (though he often indicates what he favors, and why). But what he does present is handled well.

*From Ezra to the Last of the Maccabees*, by Elias Bickerman (Schocken Press, New York, 1962, 186 pp., \$1.65), and *The Creative Era: Between the Testaments*, by Carl G. Howie (John Knox Press, Richmond, Va., 1965, 96 pp., \$1.45). Reviewed by Richard N. Longenecker, Trinity Evangelical Divinity School, Deerfield, Illinois.

Two paperbacks treating the intertestamental period merit the attention of members of this society. Together, they provide an illuminating and provocative introduction to the events and thought of the times.

The first contains two essays by the distinguished Jewish historian Elias Bickerman: "The Historical Foundations of Post-Biblical Judaism" and "The Maccabees." Both were published separately in the late forties, and have now been brought together to form something of a whole. Evangelicals will hardly appreciate Bickerman's use of I and II Chronicles as primary source material for the late Persian period; nor will his rather sweeping acceptance of the general reliability of the Letter of Aristeas regarding the translation of the LXX appeal widely. Despite these factors, however, the essays evidence a keen sensitivity to the real-life nature of history and their emphasis upon understanding the rationale behind actions is highly to be commended. Here is no bare narration of events; no mere listing of dates; or even thumbnail sketches of persons. Rather, here is an attempt to see history from the inside—to understand the times as those who lived them probably understood them.

In addition, Bickerman frequently enters into little excursions on themes of real pertinence. I was especially impressed by his discussions of (1) exclusiveness, openness, and proselytism in post-exilic Judaism, (2) personal and collective responsibility in post-exilic Jewish thought, (3) the status and fortunes of Jews in the Egyptian Elephantine, (4) the significance of Mattathias' order permitting defensive warfare on the Sabbath, and (5) the hellenization of the Maccabees. For the student with some knowledge of the events of the period, Bickerman's treatment—especially that of the second essay—makes history come alive.

The work of Carl G. Howie is quite different in purpose, scope, and treatment. Ostensibly written for the layman, Howie's coverage is both broader and more compressed, and his idiom is popular. Each of his five chapters (on 'History', 'Sources', 'Parties', 'Religious Atmosphere', and 'Emerging Thought Patterns') averages only fifteen or sixteen pages, resulting inevitably in limited interaction on points under dispute and occasional misleading nuances. Throughout the work, the author evidences his Union of Richmond and Johns Hopkins training: Albrightian in historiography and liberal evangelical in doctrine.

The first three chapters of Howie's book present a well-written account of the data of the period, which, considering space limitations, is in the main adequate. I would fault him only on his characterization of Seleucid motives, his understanding of Jonathan's intent, his minimizing of Simon, and his free use of the Testaments of the Twelve Patriarchs and the Similitudes of Enoch (though he indicates in passing that he recognizes the problems involved). Where Howie seeks to make his contribution, however, is in popularizing the prevailing portrayal of doctrinal development in the intertestamental period. His thesis in the final thirty pages is that "Persian ideas invaded the minds of people, creating a dualistic approach to the universe," which in turn gave rise to Universal Monotheism, the doctrine of the Resurrection, Angelology, theologies of

Heaven and of Hell, the idea of Sin as a condition, and Salvation understood transcendently and individually; and in all of this, God was creatively at work preparing the way for the appearance of Jesus Christ and the spread of the Christian Gospel.

Now certainly there is much to commend such a thesis, for it cannot be denied that in the centuries immediately preceding the Christian era there was a development of doctrine within Judaism, that Jews were subjected to various outside ideological influences, and that God was providentially at work among His people—however we relate these factors and to whatever extent we assign legitimacy in particular cases. Yet before straight lines are drawn between influences and doctrines, more work needs to be done on such matters as: (1) the specific nature of outside influences (Howie, e.g., labels Zoroastrianism as the source for Biblical dualism, yet wonders just how dualistic Zoroastrianism really was); (2) a definition of dualism recognizing various types of dualistic thought which may or may not be essentially related (Howie tends to ignore distinctions between cosmological dualism, anthropological dualism and soteriological/ethical dualism); (3) whether parallels in specific cases are genealogically or analogically related (Howie assumes the former, and therefore late dates certain Old Testament portions to conform to this idea); and (4) whether outside ideological influences in particular cases are to be seen as the basis for or the catalyst upon resultant doctrines (Howie is ambivalent here, though usually favors the former).

In *The Creative Era* we have a popularized form of both the major problems pertaining to the intertestamental period and the prevailing contemporary answers. We who are Evangelicals need to interact with the same data and come up with better answers if we are to say anything meaningful by way of corrective.

*An Exposition of the Gospel of Luke.* By Herschel H. Hobbs. Grand Rapids: Baker Book House, 1966. 355 pp.; \$6.95. Reviewed by W. Ward Gasque, Manchester University, Manchester, England.

This is Dr. Hobbs's second published volume (preceded by an exposition of the Gospel according to Matthew) of a projected four-volumed work on the Gospels. The KJV is the English text used, but the Greek text is the real basis of the author's comments.

The commentary is designed to aid the average Christian in his detailed study of the Bible. Items which are of special interest to the Biblical scholar are, therefore, laid to the side. The Gospel according to Luke is divided into ten main parts; under these larger headings the Gospel is expounded paragraph by paragraph. The author's style is clear and concise, and he maintains a high, devotional tone throughout his exposition.

It is indeed heartening to find a busy pastor and church leader who takes the time to study the New Testament in its original language. It is a notorious fact that all too few pastors make use of the Greek they have

learned (or *should* have learned!) in seminary. Some even write commentaries based entirely on the English text. Dr. Hobbs is a happy exception: Greek words (in transliteration) abound on nearly every page of his commentary. Here is an effective answer to the frequently heard "excuse" that the American pastor has no time to make use of Biblical languages. One simply must *take* time!

One who has the leisure to devote himself to scholarship will perhaps wish that the author were a little more abreast of the recent critical work which has been done in Lucan research. In addition, there are times when one would think that too much is read into the meaning of Greek words and phrases. However, it may be petty to censor an author who has, on the whole, done such an excellent job for minor points like these. Certainly this will detract little from the ministry of his work to the audience for which it is intended.

KRAFT, Robert A., *The Apostolic Fathers*. New York: Thomas Nelson and Sons, 1965, \$5.00, 188 pp. Reviewed by William N. Kerr, Gordon Divinity School, Wenham, Mass.

This volume is the third in a projected series of six volumes of translation and commentary of the Apostolic Fathers. The editor of the series, Professor Robert M. Grant gives us Volume I *An Introduction* and Volume II *First and Second Clement* done with Professor Holt H. Graham of Virginia Theological Seminary. There is no question of the need for a new critical edition of the Apostolic Fathers with translation, notes and commentary. Since the labors of Lightfoot and Kirsopp Lake not much has appeared outside of *The Fathers of the Church* (New York: Cima Publishing Co., Inc., 1947) and the *Early Christian Fathers* (Christian Classics, Philadelphia: Westminster Press, 1953).

The translation is done by Professor Kraft from his own eclectic text and provides by his design an English edition which "preserves the flavor" intended in the original, and one which communicates "its message without resorting to free paraphrase" (pp. XVII-XIX). The Greek working text is not provided. However, the variant readings are indicated in the footnotes.

Kraft posits that the main issues of Barnabas and Didache emerge in an understanding of source. Thus it is significant that he sees Barnabas and Didache as evolved literature "in contradistinction to writings which have a single author." They are, Kraft says, products of a literary process put in their later form by an unknown author-editor. While both Barnabas and Didache are evolved works they evolve in differing ethos. Didache is a community product transmitting "community instruction" for proper conduct and worship. Barnabas transmits material of "school" interest such as exegetical traditions and contents of commentaries.

The overlapping "two ways" segments of Didache and Barnabas are given in parallel columns for comparative purposes. Kraft does see, however, the "two ways" material pervading the entirety of Barnabas in such a way that the reader must presuppose an antiquity of the tradition

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and a dependence on an earlier eschatological climate. The Barnabas 18-20 representation of the "two ways," the author feels, is a reproduction of "extant catachetical material—another *gnosis* and *didache*". In Didache the "two ways" material is limited to 1:1—6:2 and is in contrast non-eschatological in nature. Briefly the "two ways" material had long been in circulation (cf. Goodspeed) but "probably was not *directly* used by either Pseudo-Barnabas or the Didachist—it is 'common' to their *traditions* but seems to lie at a distance in the shadowy background" (p. 8). Thus it stands "until fresh evidence is uncovered which can illuminate these matters" (p. 16).

The book has a number of useful features such as the ten page index of quotations and Scriptural parallels, and the Outline of Barnabas and the Didache (pp. 78-80). The author supplies little bibliography but instead refers the reader to the Patrologies of J. Quasten and B. Altaner as well as to Volume I of this series. To show the balance of the book the text and commentary of Barnabas and Didache covers pp. 80 to 177. This gives 90 pages plus VIII pages of data employed in the introduction and analysis of relevant material.

The ultimate question in the use of *The Apostolic Fathers* remains "What is the nature of the Christianity in the Post-Apostolic age?" Kraft gives us seven pages on the Didache pp. 65-71 and eighteen on Barnabas (pp. 22-39). The correctives of recent scholarship are brought to bear here and the material is well organized, readable and well documented.

Bernard Haring. *This Time of Salvation*. New York: Herder and Herder, 1966, 252 pp.

In these essays by a noted Roman Catholic moralist, we encounter both a theologian of *aggiornamento* and a thinker who asks lovingly critical questions of the entire Church.

The thrust of this volume is that both holiness and sin are essentially social phenomena, and that "there is no other way to liberate humanity from the slavery of the collective and from mass culture than the rediscovered Christian brotherhood." The various expressions of the spirit of the age are not simply to be dismissed or condemned as threats to faith, for they represent in many cases legitimate concerns, and often are quite understandable reactions to Christianity gone awry. Thus in a brilliant chapter, Haring outlines the character of Marxism as a soteriological movement and as an inevitable judgment leveled by history against an individualistic cramping of the redemptive message. Haring suggests that each age confronts the Church not only in the form of a *Zeitgeist*, but with a *Zeit-Ungeist* as well—the petrified *Zeitgeist* of a declining epoch —, and Christians are well warned of falling into the lap of the one in their fear of the other.

Students of the new Catholicism will note the author's rejection of all forms of coercion in propagating the faith, his deep commitment to the incorporation of the laity into the celebration of the liturgy, his sensitivity to the danger of stifling the inner guidance of grace by undue reli-



ance on external law, and his keen wrestling with the question of the dividing line between the Church's incarnational adaptation and the succumbing of catholicism to culture. All of us can learn from his description of the sacramental life as the source of moral conformation to Christ, and from his plea for Christian social ethics in terms of "sociologically supported moral and pastoral theology of the environment."

An occasional Roman bias peeks through the material, and Haring's inability to understand Luther's *simul justus et peccator* is sad. But his insistence that the loving Christian community is the sacrament of Christ's presence in the world is a challenge to us all, and it is to be hoped that readers will accept this little volume not only for the insights it gives into lively currents sweeping the Roman tradition, but for the admonition it brings to every tradition in Christ's Church.

Robert J. Menges and James E. Ritter, *Psychological Studies of Clergymen—Abstracts of Research* (New York: Thomas Nelson & Sons, 1965), 202 pp., \$5.00.

This bibliographical compilation contains over 700 abstracts of psychological studies of the clergy. The authors have organized the empirical studies done to date according to the research question that each study investigated. This book gives a new unity to psychological study of Catholic, Jewish, and Protestant clergy and makes available for the Christian counsellor a vast body of research with sufficient evaluation (thought not from an evangelical viewpoint) so that the evangelical may be guided to those items most useful for pastoral aspects of his work.

James A. McCord and T. H. L. Parker, eds. *Service in Christ—Essays Presented to Karl Barth on his 80th Birthday* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), 223 pp., \$6.95.

The twenty articles in this book investigate the true Christian origins, the historical valuations, the modern understanding and the challenge for the contemporary church contained in the concept of *Diakonia*. This topic was selected to supplement the *Festschrift* on Christology presented to Karl Barth on his 80th birthday. From active faith in Christ to faithful activity in Christ. It may be that this topic was chosen specially to allay the common complaint against Barth that he has failed to explicate the "service" of God and men; and when in his more recent works he has inserted material on this, he has not been convincing in showing *why* such "service" is required by the kind of "knowledge" which he espoused in his earlier works and continues to set forth today.

Kurt E. Koch, *Christian Counseling and Occultism* (Grand Rapids: Kregel Publications, 1965), 299 pp., \$4.95.

The shocking spiritual maladies of over 600 case histories lead Dr. Koch to spend years lecturing and studying the relation between occultism and spiritual warfare as described in the Bible. Only by combining medi-

cal practice, psychology and Biblical faith can the ever-growing satanic powers be checked. This book makes fascinating reading.

Jaroslav Pelikan, ed. *Luther's Works—The Catholic Epistles*, Vol. XXX, trans. by Martin H. Bertran and Walter A. Hansen (St. Louis: Concordia Publishing House, 1967), 347 pp., \$6.00.

This volume contains Luther's expository sermons on I Peter, 2 Peter, and Jude and includes Jakob Propst's transcript of the Reformer's lectures on the First Epistle of John. These letters on Christian living were some of Luther's favorite portions of the Bible.

John T. Noonan, Jr. *The Church and Contraception—The Issues at Stake* (New York: Paulist Press, 1967), 84 pp., \$.95.

Dr. Noonan (who was a consultant to the papal birth control commission) presents arguments for and against birth control. After reviewing the actions of Vatican II and past teaching, the author concludes that the non-judgment of Vatican II is a stage in the development of a new theology of marital love by the Roman Catholic Church moving toward the side of admitting contraception.

Roy Blumhorst *Faithful Rebels* (St. Louis: Concordia Publishing House, 1967), 101 pp., \$1.75.

After living in Marina City for two years, the author found that the best ways to reach the high-rise apartments were through lay Christian living in the apartments. The primary means are: training the Christians who live in the buildings to do the Bible study and outreach and setting up "cells" which are groups in which the relation of the new style of urban living to Christianity is explained and discussed.

Victor J. Pospishil *Divorce and Remarriage—Toward a New Catholic Teaching* (New York: Herder and Herder, 1967), 217 pp., \$4.95.

Father Pospishil argues that the Roman Catholic church has never infallibly taught that divorced Catholics may not remarry. What the church has taught is that no power on earth has the authority to dissolve marriages. While this is true, it is also true that the Roman Catholic church does not consider itself an earthly power and hence could dissolve marriages and remarry divorced persons under specified conditions. Pospishil says that this should be exercised by the church and can be if the laity will speak out and demand it.

Cornelius VanTil, *The Confession of 1967—Its Theological Background and Ecumenical Significance* (Philadelphia: Presbyterian and Reformed Publishing Co., 1967), 128 pp.

The Confession of '67 uses old terms but with new meanings. Creation, Fall, Incarnation, Resurrection are all valid terms but are non-

historical. "These theological terms are supposedly mythic and symbolic of a higher dimension of reality." Dr. VanTil concludes that because of the interpretation given to the words of the confession it presents essentially man-centered instead of God-centered theology. Dr. VanTil does not make any significant distinction between "non-historical" in the sense of not being one event amongst others in the stream of earthly events and "non-historical" in the sense of an earthly event participating in the stream of other earthly events but the knowledge of which is not ascertained from the study of empirical data.

B. M. G. Reardon, *Religious Thought in the 19th Century* (New York: Cambridge University Press, 1966), 406 pp., \$3.95.

Mr. Reardon introduces the 19th century as an age of creative change. Because he sees obviously different attitudes he divides the book into European thought and British and American thought. The twenty-four thinkers from which he takes selections represent many fields and include a collection of these men's thoughts on religion.

Earl H. Brill, *The Creative Edge of American Protestantism* (New York: The Seabury Press, 1966), 248 pp., \$5.95.

Mr. Brill defines the creative edge of Protestantism as that segment which is most aware of the current social situation. The labor of the last generation of scholars has made new insights possible. The author has tried to deal with critical issues giving both interpretation and recommendation for each. The issues are: the secular state, politics, world affairs, the schools, social conscience, the urban mission. The deliverance of the human soul from personal guilt before God and the creation of spiritual and moral power by individual rebirth are of no significance for this "creative edge."

Albert N. Wells, *Pascal's Recovery of Man's Wholeness* (Richmond: John Knox Press, 1965), 174 pp., \$4.25.

Pascal was concerned to find a way in which man can function as a whole man in a fragmented world. To be complete, Pascal taught, man must see his situation from the level that God sees men. This gives man a location from which he can function effectively in life. This makes Pascal RELEVANT.

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Erratum notice: Vol. II, no. 2, p. 107, line 8 should read *outltnish* and not *outlandish*.