

CREATIVE MINDS IN CONTEMPORARY THEOLOGY. Edited by Philip Edgcumbe Hughes.

Grand Rapids, W. B. Eerdmans, Publishing Co., 1966. 488 pp. \$ 6.95.

Even

Good things sometimes come in packages which must of necessity be labelled

"Handle With Care." This book is one of them.

The layout <sup>concerning</sup> has been well planned. Each man who has been chosen as a "creative mind" ~~is~~ active in this 20th century is examined under the headings of Biography, Exposition, ~~and~~ Evaluation, and Bibliography. The list of <sup>three</sup> minds chosen will not satisfy everyone, but obviously choice had to be made.

~~XXXXXXXXXXXXXXXXXXXX~~ Although men like Barth, Brunner, Niebuhr, Bultmann, Cullmann, Tillich,

and Dodd are fairly obvious choices, many will wonder at the inclusion of

Teilhard de Chardin ~~and~~ ~~XXXXXX~~, for example. The biographical, bibliographical

and expository sections of each chapter are most helpful, and students, particularly, will be referring to this volume often.

But the critical sections leave much to be desired. Multiple authorship of any volume brings with it a variety of views, unless the editor or publisher

exerts certain prerogatives. Although the editor of this book has said that the ~~the~~ ~~were~~

~~such~~ contributors ~~were~~ expected to "place themselves under the authority of

Holy Scripture" this has not always been practiced, especially in the evaluations.

Indeed, the entire worth of this volume would have been greatly enhanced by

the addition of the simple requirement that each writer examine his man in relation

to that man's belief ~~XXXXXX~~ not only in the authority of the Bible (which is today

~~a~~ <sup>a</sup> ~~much~~ too unspecific <sup>^</sup> word) but also in ~~XXXXXX~~ the inspiration of the written

Word of God, including its <sup>^</sup> ~~XXXXXX~~ <sup>^</sup> detailed accuracy. Many of the "contributions" that are

allegedly found in these "creative minds" would be immediately vitiated by

~~XXXXXX~~ calling attention to their attitudes toward the Bible, and the reader

would <sup>thereby</sup> <sup>^</sup> be given a full and <sup>ir</sup> <sup>es</sup> balanced picture of these theological viewpoints.

For instance, although Bromiley calls attention to Barth's belief in a fallible Bible, he asserts that Barth's "doctrine of the Trinity is basically orthodox" and that his "emphasis on the place and role of the Holy Spirit is also timely and healthy" (p. 55). Further, he claims that Barth teaches substitutionary atonement

and leaves the definite impression that this is to be understood as the average F.F. Bruce's evangelical layman would understand it (p. 57). ~~xxxxxxx~~ The evaluation of

C.H. Dodd is little more than a further restatement of his views with a final remark that many consider him "as excessively conservative" (p. 267). When Bruce does criticize him he excuses Dodd on the grounds that he was a pioneer.

~~xxxxxxx~~ Van Til's and Berkouwer's criticisms of Barth are dismissed by Bromiley as being strained and as presenting ~~xxxxxxx~~ a caricature of Barth.

On the other hand some of the evaluations are trustworthy. Tillich's God is correctly placed in "the circle of pantheistic theory" (p. 474), and Niebuhr's accommodation of the Gospel is rightly assessed as reducing that Gospel to irrelevancy (p. 405).

As a teacher, the reviewer will undoubtedly find substantial use for this book in the situation where students can be helped ~~xx~~ in their discernment of its contents. But as a pastor, one would ~~xxxx~~ be hesitant in placing the volume in the hands of even intelligent laymen.

C.C. Ryrie