

# Concordia Theological Monthly



F E B R U A R Y      •      1 9 5 2

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

CHRISTIAN DOGMATICS, VOLUME II. By Francis Pieper. Concordia Publishing House, St. Louis, Mo., 1951. XIV and 555 pages, 9x6. \$3.50.

The second volume of Pieper's *Dogmatics* leads the theologian into the very center of Christian doctrine, the grace of God in Christ Jesus. And the author has succeeded in presenting this great truth not as an academician, but as a curator of souls. To devote this review to a synopsis of the content of the volume appears like carrying coals to Newcastle. We shall rather devote a few lines to some of the censures of Pieper's theological method which have come to our attention. A frequent critique is that Pieper's method is in the tradition of the seventeenth-century Lutheran Orthodoxy, usually called Lutheran Scholasticism, which in turn is said to be constructed on Aristotelian logic. Allegedly this method relegates the exegetical method into the background, while logic becomes the chief apparatus of the theologian both in setting forth and in defending the divine truth. The present reviewer belongs to the generation who sat at the feet of Pieper while he was in his prime as classroom lecturer. It is possible that together with his contemporaries he was carried away by the dynamic personality of the teacher and failed completely to detect the grave shortcomings which are said to be inherent in Pieper's method. However, is it not just as likely that the critics of Pieper's method are not sufficiently close to him to appreciate the ever-present Scriptural undergirding which carries the entire presentation? It is sometimes asserted that Pieper and some of the former Missouri Synod theologians employed the proof-text method in such a way that they forced Scripture texts to say something which in the light of the larger context they do not say. At first glance it may appear that in the doctrine concerning Christ's person "orthodox" Lutheran dogmaticians have resorted to dialectics garbed in a thin veneer of Scriptural proof-texts in order to refute the Reformed aberrations and to establish irrefutable dogmatical formulations concerning the personal union, communion of natures, and the three modes of the communication of attributes. It is granted that a first and superficial reading of Pieper's dogmatical works may create the impression that Scripture is sometimes put into a strait jacket and made to substantiate the dogmatician's *a priori* assumption. Theological students, for example, have considerable difficulty to see the Scriptural basis and the tremendous relevance for the Christian faith of the three genera of communication of attributes. And certainly, they will find it difficult to follow

the dogmatical distinction between *omnipraesentia intima* and *extima*, especially since Pieper bases the distinction on the section in John 3:13, which is missing in most texts (303 f.). It is true that Pieper used the "prooftext" method; but he did so within the framework of the entire Biblical revelation. His method is not in the Roman Catholic nor the Calvinistic fashion, which dissects Scripture in piecemeal fashion and uses Scripture texts merely as prooftexts, a misuse of the Scriptures of which we all can so easily become guilty, e. g., condemning unionism with Amos 3:2. It is our definite impression that even where Pieper's dogmatic-logical development overshadows the exegetical foundation, the Biblical undergirding is always uppermost in his mind, and his logic is the "logic of the Holy Spirit."

It is sometimes stated that there may have been a place for Lutheran Scholasticism in a day of violent Christological controversies; our generation, however, is so absorbed in a program of evangelization and has placed the Cross of Christ so into the center of its message, that it can have no interest in preserving a Christology molded in Chalcedonian terminology or in sixteenth- and seventeenth-century thought patterns. We know of groups who in taking this position have lost their zeal to proclaim Christ's work because they had lost Christ's person. The facts are that the antitheses which called forth such Chalcedonian terms as nature, person, attributes, and the controversies which prompted the Lutherans to lay such emphasis on the three modes of communication of attributes are still with us. In a treatise on the Creed, Luther stated that the devil always employs one of three storm clouds to attack Christ: Satan raises doubts concerning Christ's deity or His humanity or His saving work. And Satan has placed a specious scholasticism into his service. In his counterattacks the pastor therefore requires the whole armor of God, including genuine Lutheran "scholasticism." And Pieper's *Dogmatics* supplies this. F. E. MAYER

THE GOSPEL OF GOD. By Anders Nygren. Translated by L. J. Trinterud. The Westminster Press, Philadelphia, 1951. 104 pages, 5¼ × 7½. \$2.00.

Here is a treasure in a small package. It is the translation, by a Presbyterian theologian who studied under him at Lund, of Anders Nygren's pastoral letter directed to the clergy of his diocese upon his installation as bishop of Lund. Dr. Nygren's method is to hold himself so thoroughly in the midstream of a Biblical position that when he quotes from the Bible, he seems to be saying the inevitable thing. The volume opens with a chapter on the Peace of God, based on Phil. 4:7. Subsequent chapters then develop the fact that the Christian preacher is a herald of that peace through the atonement of Christ. The writer reserves materials on the cure of souls for later releases, and in this volume concentrates particularly on the pastor's business of bringing the Gospel to the people. He asserts that "Word

and Sacrament" are not to be thought of as separate. "Just as it would be senseless to ask why we need the word when we have the sacrament, so also it is meaningless to ask why we need the sacrament when we have the word. For only in the unity of both is the full import of the Gospel as a message, which is at the same time a deed, and as a deed, which is at the same time a message, to be found" (p. 68). The book teems with correctives for a watered-down and thoughtless theology. Despite its brevity it finds time to review the great themes of the church year and to say sober and sensible words on the relation of Christian denominations and the problem of the Church in the world at large. Here is a stimulus for faith and ministry!

RICHARD R. CAEMMERER

THE SCANDAL OF CHRISTIANITY. By Emil Brunner. The Westminster Press, Philadelphia, Pa. 116 pages, 8×5. \$2.00.

This book contains the five lectures which Dr. Brunner delivered at McCormick Theological Seminary (Chicago) in 1946 on "Historical Revelation," "The Triune God," "Original Sin," "The Mediator," and "The Resurrection." Here Brunner speaks in language which upon the whole is simple, lucid, and to the point. But here, too, he effectively employs the terminology of traditional Christianity in so subtle a manner that the casual reader is apt to regard Brunner's theology as genuinely Christian. To the trained student of Neo-orthodoxy, however, the unscriptural teachings for which his "new evangelicalism" stands are apparent. Brunner does not accept the "later church doctrine of the Trinity," but claims to hold what he calls the "biblical" teaching of the Holy Trinity (p. 48 f.). Brunner's doctrine, however, is definitely not that of Scripture. Nor is his doctrine of the "righteousness of God" that which Luther taught on the basis of Romans (p. 89). Brunner interprets the *dikaiosyne Theou* as "the unity of God's judging holiness and God's reconciling merciful love" (p. 90), which amounts to a blending of the *iustitia legalis* and the *iustitia evangelica*, or a mingling of Law and Gospel. To Brunner, moreover, the acceptance of the Gospel mysteries, that is, faith, is a "matter of existential or ethical decision" (p. 113), which involves a quantum of synergism. This agrees fully with his rejection of the "total depravity of man," which he condemns as unbiblical (p. 65). Brunner regards the creation of man in the image of God as a simile or parable and not as a historical fact (p. 57). He favors higher criticism (p. 25), views the *sola gratia* as a distinctively Lutheran conception (p. 20), and speaks of the forgiveness of sins as the "expression of the incomprehensible renewal of God's relation to us, known or knowable only through an incomprehensible act of divine revelation" (p. 43). We pass over other unscriptural teachings in the book. Brunner's "Scandal of Christianity" does not teach the traditional Christian doctrine in its truth and purity, but a "new evangelicalism" of which it has been said correctly that it is a "new liberalism." JOHN THEODORE MUELLER

A HANDBOOK ON THE PAPACY. By William Shaw Kerr. Philosophical Library Publishers, New York 16, N. Y. 322 pages, 9×6. \$4.75.

We recommend to our readers with considerable emphasis this new *Handbook on the Papacy*, written by the "Bishop of Down and Dromore" as a needed Anglican reply to the Pope's claims to supremacy and infallibility, authority and certitude," as pastor and doctor of all Christians. "The investigation of the papal claims concerns itself not primarily with theology, but in the main with history." Leaving aside Rome's complex doctrinal system, the author demonstrates in lucid, dignified, and objective language that the papal claims just mentioned are in accord neither with Scripture nor with the historical data upon which they are based. In forty-six brief but convincing chapters (to which have been added a helpful discussion of the encyclical *Lux Veritatis*, a handy bibliography, an index, and a list of Scripture references), he discusses a large number of varied subjects which have a bearing on his thesis, such as Peter's presence and work in Rome, the supposed evidence based on Clement of Rome, Tertullian, Irenaeus, Cyprian, and others, the various church councils, Gregory the Great, and other Popes, and so forth. The reader is bound to appreciate the brevity of the chapters, in which there is nothing boring, though they are packed with valuable detailed information. The book is well documented. The writer's final conclusion is: "We can only despair of a Church that solemnly sets forth error as truth and endeavors to support it by perverting history" (p. 310). Since the question of the papal claims concerns largely also Christian laymen, we are happy to report that here is a book which the Protestant laity can easily understand and fully appreciate. Student pastors will find it a rich source for needed discussions on the Church of Rome. While the author writes with much force and great conviction, the reviewer has found in the book not a single undignified or improper expression concerning the Roman Church. Bishop Kerr writes as a convinced opponent of Rome, but also as a Christian gentleman.

JOHN THEODORE MUELLER

A GUIDE TO THE THOUGHT OF Karl Barth — of Emil Brunner — Reinhold Niebuhr — Jacques Maritain, — Nicholas Berdyaev — Karl Jaspers. The Philosophical Library, Inc., New York. Brochures, *ca.* 45 pages. 90 cents each.

These brief guides were written to help the non-professional reader somewhat to understand the fundamental teachings of six men now prominent in the field of existential theology and philosophy. While they are not always adequate because of their narrow scope, they nevertheless afford the student a general idea of what moderns like Barth, Brunner, Niebuhr, and others teach. The guides were prepared by Prof. E. L. Allen, an English lecturer on divinity at King's College, Newcastle, and a prominent contributor to such periodicals as the *Hibbert Journal*, the *Spectator* and the *Quarterly Review*. Describing Barth's teaching of the "Word of God," he

says: "The Bible becomes the Word of God . . . when it overpowers us and gains the mastery over us, *i. e.*, when it creates faith in us" (p. 39). Of Brunner he writes: "He makes a much freer use of Scripture than Barth does and treats it as a relative rather than as an absolute authority . . . It has authority . . . just in so far as it conveys Christ to us" (p. 12). Reinhold Niebuhr's theology he classifies under "Religious Socialism" and says of him that as he treats the narrative of Genesis III as a myth, so also the dogmas of original sin, of the Trinity, the sinlessness and Godhead of Christ, the union in Him of two natures, the Atonement, and the Second Advent (p. 35 f.). Jacques Maritain, a French convert to Romanism, he views as a "Christian sociologist" who seeks the salvation of modern society in a social order that is "vitality a Christian [Romanist] society" (p. 45). The late Nicholas Berdyaev, a Russian refugee and teacher of a somewhat unique form of existential theology in Paris, he views as a "Christian socialist" who envisions the redemption of human society in a "New Middle Ages," in which there prevail justice, freedom, and reverence for the work of God" (p. 42). Karl Jaspers, an existentialist lecturing on philosophy at Basle, Switzerland, he depicts as recognizing in this period of "frustration, defeat, and shipwreck" . . . "only two interpretations of life, one . . . despair and the other faith" (44). To experience God's fierce fires and yet to trust in Him is the only way out of the sore agony of the present tribulation. These are but a few basic thoughts gleaned from the brochures by way of illustration. To be just to the writers of whom the guides speak, the student must study their own works, which often is a difficult and thankless task. In a general way the guides show how little men can know of true theology when they drift away from the safe moorings of Scripture. Each brochure contains a biographical sketch of the person whom it treats and a list of his works; for this the reader is cordially grateful.

JOHN THEODORE MUELLER

REFORMED DOGMATICS. By Heinrich Heppe. Revised and edited by Ernst Bizer (1934); Foreword by Karl Barth (1935). English Translation by G. T. Thompson. George Allen and Unwin, Ltd., London. 1950. 721 plus XIV pages, 6×9. 50s. net.

Heinrich Heppe, professor of Reformed theology at Marburg from 1844 until 1879, until the confessional controversy an intimate friend of the staunch Lutheran and fellow townsman Vilmar, and one of the most prolific writers of the German Reformed Church, published his *Dogmatics* in 1861. In reality it is a "citation-dogmatics," since Heppe supports his brief dogmatical theses with direct and indirect quotations from leading Reformed theologians. In structure, Heppe's book reminds one of the Walther-Baier *Compendium Theologiae positivae*. Heppe's theology is in the tradition of the mediating Reformed theologians of the West German provinces Baden, Hesse, Westphalia. Heppe was opposed to the Calvinistic doctrine of the two decrees and leaned toward a Melancthonian synergism

(cf. especially his views on the image of God, p. 312, and the *insitio in Christum*, 520 f.). In the preface Barth remarks: "According to him [Heppé], wonderful to relate, not Calvin, but Melancthon must have been the father of Reformed theology." It seems, however, as also Barth points out, that Heppé was deeply influenced by the theology of Cocceius, the father of the Reformed covenant theology, so dominant in Westminster and Presbyterian theology. Cocceius objected to the traditional ecclesiastical systematic patterns and terminology and presented all theology under two covenants, the one of works and the righteousness of the Law and the other of grace. Heppé describes the first covenant as follows: "As God's creature man possessed nothing but the duty of obedience to God, without being able to raise any claim to enjoy blessed communion with Him. At the same time, as a creature in God's image man was made capable of and appointed to such communion by God Himself, since God wished to ensure this to him by entering into a covenant relation with man. Consequently man as a creature in God's image was created for covenant communion with God." (P. 281.) In the second covenant God "resolved not to let judgment take effect immediately, but to use Adam's fall as a means to a new and higher revelation of His nature, and to turn to the fallen world in the glory of his forgiving love and redeeming grace" (p. 371). In 28 chapters Heppé presents this mediating type of Reformed dogmatics. Since the subject matter is presented almost exclusively in quotations from standard Reformed theologians, the book is somewhat encyclopedic in nature. This feature, however, does not make the text as forbidding as one might first suspect. Barth informs us that in 1924, when he was confronted with the assignment of teaching Dogmatics at Goettingen, he found in Heppé a good teacher whose book had "both form and substance." The English translator entertains the hope that Heppé will help in bringing theological students in England back to "orthodox" Reformed theology. It is indeed a thesaurus of Reformed dogmatics.

F. E. MAYER

THE CROSS FOR EVERY DAY. By Richard R. Caemmerer and Jaroslav J. Pelikan. Concordia Publishing House, St. Louis, Mo., 1951. 113 pages, 5½ × 7½. \$1.50 net.

These sermons and meditations were delivered by the authors in various churches during the season of Lent in 1951. True to the title of the volume, they represent conscious and purposeful attempts on the part of their authors to relate the task and activities of daily living to the redemptive and sanctifying Cross of Jesus Christ. Each sermon is an earnest and sympathetic appeal to the heart, each is evangelical and a Christ-centered source of comfort and strength, and each is an ardent entreaty for the living of the distinct, unworldly Christian life which is rooted and anchored in the holy, infallible Word of God. Those whose thinking is not very spiritual and Christ-centered will at times find it difficult to follow; the same might be said of those who are out of sympathy with the message

and reasoning employed by the authors. One must pause at times to ponder the words and insights of the authors. The Lenten sermon, with its uniquely powerful message, can be an excellent vehicle of the Holy Ghost and as such can well be related, as is the case in the present volume, not only to the supremely important doctrine of justification, but also to the sanctifying work of the Holy Spirit. The very titles of their sermons point to the fact that Professors Caemmerer and Pelikan had this in mind; we mention only a few of their titles (themes) and the texts upon which they are based: "Marital Love and the Love of the Cross" (Eph. 5:25-30), "Peace of Mind and Peace of God" (John 14:23-27), "Lust for Success and the Suffering Servant" (Luke 22:24-30), "His Death Redeems from Sin" (Eph. 1:6-7), "His Death Moves to Love for Others" (1 John 3:16). Those who have heard the authors preach will have no difficulty hearing them mentally while they read the sermons; this, we believe, is proof of their vitality and interesting character.

WALTER E. BUSZIN

LITURGIE UND LEBENDIGE GEMEINDE. By Berthold von Schenk. Johannes Stauda Verlag, Kassel, 1951. 40 pages, 5¾×8¾. \$1.00 net.

In their original form and version the four chapters included in this provocative pamphlet were four lectures delivered by its author in July, 1949, at the University in Marburg, Germany. The lectures were delivered at the request of the theological faculty of said university. According to the Foreword, written by *Kirchenrat* Karl Bernhard Ritter of Marburg, they were received with a steadily growing interest by members of the faculty and student body. The repetitious character of the present publication is no doubt attributable to the fact that Pastor von Schenk saw many new and additional faces before him each time he presented another of his four addresses; its repetitious character is due likely also to the author's intent of thus lending force and emphasis to the expression of his personal opinion, that in the Eucharist may be found the panacea needed to cure the ills of the Church of our day. Pastor von Schenk is by no means the first to make great claims for the Sacrament of the Altar. While pointing to the disastrous ills of Lutheranism in Germany, Hermann Sasse, whom we have not learned to regard as an extremist, had in mind the tragic underemphasis of the Lord's Supper when he stated in one of his publications: "Wo das Herz leidet, da leidet der ganze Körper." Many in our own midst are decidedly of the opinion that, despite the regular and frequent preaching of sermons, church and congregational life are often phlegmatic and inanimate because of lack of vital and active interest in the blessed, life-giving Eucharist. However, unlike such of our own ranks and unlike Dr. Hermann Sasse, Pastor von Schenk is avowedly a sacramentalist. The sacramentalist (an unfortunate name!) usually prefers to go the full limit; his hopes for spiritual life and efficacy are centered in the Sacraments, and the sermon is often relatively unimportant to him. Happily, however, *Liturgie und lebendige Gemeinde* is not directed against



the sermon; the author even has a word or two to say in its favor. Nevertheless, his sacramentalism asserts itself on every page of his publication; he makes no attempt to conceal it, and he prefers to be unafraid to say what he thinks, come what may.

Sacramentalism may easily be traced back to the patristic age of the Christian Church. Literature written in its defense almost invariably quotes more frequently from the patristic writings of the Church than from the New Testament Canon. This causes many, including the present reviewer, much concern; while we in no wise wish to belittle the importance, the efficacy, and the God-given power and blessings of the Sacrament of Holy Communion, we cannot overlook that, despite the evident sincerity of its advocates, sacramentalism too often has an insidious way of brushing aside the Word and belittling the importance of Christian confessionalism and doctrine, including the Scripture doctrine of Holy Communion itself. Well-known passages of Holy Writ (e. g., Psalm 119; Luke 11:28; John 8:31; Col. 3:16) come to our mind and keep us from sharing opinions of sacramentalists which are often as exclusive as they are extreme. We recall, too, that it is the Word which helps to make the Sacraments what they are and which gives them the power they have. We cannot forget and ignore what happened in the sermonless Middle Ages in the Roman Catholic Church, in the Eastern Orthodox Church, and in certain branches of the Anglican Church. We have good reasons for refusing to throw overboard the trenchant expressions and keen theological insights of a Martin Luther and of other eminent men of the Church whose theology was as profound as it was Christocentric. Likewise the Scriptural, sensible, and astute statements and declarations of our Lutheran Confessional Writings have left an indelible and discriminating impress upon our hearts and intellect; they have also carefully avoided unbalancing us, warping our consciences, and deadening our spirit. Lack of discipline invariably results the moment we brush aside the Word and the sermon, whether it be in the interest of sacramentalism or for some other reason, whether it be done intentionally or unintentionally. It is often very difficult for sacramentalists to arrive at this conclusion with us because they themselves are so completely sold on the idea that in sacramentalism alone lies the hope of the Church.

On the other hand, sacramentalism is in no small measure a reaction against divorcing the Sacrament of Holy Communion from the preaching of God's Word. Sacramentalism usually goes hand in hand with liturgism (German: *Liturgismus*). Both are frequently a revulsion against unevangelical, pedantic, crude, and anticultural preaching and church activity which stunt and corrode the spiritual life and development of people. Also in such unfortunate and disastrous surroundings do we find a serious disregard of much Scriptural injunction, of various declarations of the Lutheran Confessions, and of the Lutheran ideal. There is not much that can be said in justifiable self-defense when Pastor von Schenk rightly in-

sists (p. 35) that much church activity of our day is hardly sacred, edifying, and spiritualizing in character, or when he points out (p. 22) that church buildings are often nothing more than assembly halls in which religious convocations of some sort take place which certainly do not breathe the spirit of worship, reverence, and devotion. *Liturgie und lebendige Gemeinde*, however, often forces the reader to wonder how its author would define the words *Kirche* and *Gemeinde*; but it also forces us to ask how we would define these terms and what we consider desirable attributes of a living church and of her liturgy. If we desire not sacramentalism, what do we desire in its place? If better sermons are included, what makes them better? We put these questions because many consecrated Christian people are seeking a haven of refuge not in parish houses equipped with bowling alleys, billiard tables, basketball floors, and rooms reserved for card games, but in the sanctuary of the Lord, in church services in which they may behold the beauty of the Lord and enquire, in His temple, in Word and Sacrament, in good hymns, churchly choral song and organ music, and among people to whom Christian fellowship and universal priesthood mean more than social intercourse and pleasant chatter. *Liturgie und lebendige Gemeinde* can be of help to us in thinking along these lines.

WALTER E. BUSZIN

THE CHURCH AND CONTEMPORARY CHANGE. By G. Bromley Oxnam.

The Macmillan Company, New York, 1950. 132 pages, 5½ × 8¼.  
\$2.50.

Bishop Oxnam has probably taken more vilification than any other American on the charge that he is pro-Communist. The charge is based on his defense of social planning, and his attack upon evils in the capitalistic system. This book, which comprises lectures delivered both at the Pacific School of Religion and the Chicago Theological Seminary, sets out his principles in detail. It is, in effect, a restating of the manifesto of the Amsterdam Assembly on the relation of the Church to society. "Christians who bow God out of the economic life and who insist that God's laws are not relevant to the economic order are in fact practical atheists and in no position to condemn the avowed atheism of Communists" (p. 28). "A revival of religion, in which the regenerating power of God's love and forgiveness, righteousness and justice, is let loose in the world, and by which the individual heart is changed and our political, social, and economic life becomes Christian in spirit and practice, is the most certain way to contain Communism, to conquer in the name of Christ, and to preserve freedom for our children and our children's children" (p. 29). Despite his preoccupation with his social theme, Dr. Oxnam can say: "The primary task of the Christian therefore continues to be one of evangelism in which the individual accepts Jesus Christ as Lord and Saviour, becomes a new man in Christ Jesus, and moves out in cooperation with his fellow Christians to build an economic life more in accord with the will of God as revealed in Christ" (p. 83 f.). He states repeatedly that Christianity is not to be bound

to any economic system. He is, however, much committed to the concern of the Christian for economic life. He describes the Christian advocating a plan for the rehabilitation of a river system, not approaching the issue with "the dogmatism of the Capitalist, . . . Communist, . . . or Socialist," but "in terms of the religion of Jesus" (p. 103). Basic to his thinking, which in this volume extends also over the problems of separation of Church and State and resistance to the encroachments of Rome, seems frequently to be a doctrine of individualism as opposed to the State and therefore a loss of content to the concept of the individual as God's man, through Christ and the Spirit, linked with the body of Christ. RICHARD R. CAEMMERER

THE LUTHERAN ANNUAL, 1952. By O. A. Dorn, Editor; Armin Schroeder, Statistical Editor; and John E. Herrmann, Guest Editor. Concordia Publishing House, St. Louis, Mo. 280 pages,  $8\frac{1}{2} \times 5\frac{1}{2}$ . 50 cents.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER AUF DAS JAHR 1952. By J. T. Mueller, Literary Editor, and Armin Schroeder, Statistical Editor. Concordia Publishing House, St. Louis, Mo. 280 pages,  $8\frac{1}{2} \times 5\frac{1}{2}$ . 50 cents.

Again the publication of these two volumes not only reminds us that another year of grace has arrived, but also shows us how God has blessed our Church in the past. All the parishes and institutions of our Church are listed, and a complete roster of all pastors, teachers, and other professional church workers, with their addresses, puts these Kingdom servants within mailing or telephoning distance of every member of our Church.

Though the bulk of the contents is identical in both volumes, the thirty pages of literary materials are, of course, different. The *Annual* describes various phases of the Church's work; the *Kalender* presents edifying stories and poems. The bilingual reader will enjoy the literary sections of both.

It is surprising that at the present cost of printing the price has not been raised, though the size of each volume has been increased by eight pages. At a dollar each these volumes would be a bargain. L. W. SPITZ

INDIA, GIVE ME THINE HEART. By Isabel L. Pettit. W. A. Wilde Company, Boston. 189 pages,  $5\frac{3}{8} \times 7\frac{3}{4}$ . \$2.50.

"This is Christian 'historical fiction' at its best," says the note on the jacket of this book, and we agree. It is the story of an Indian church worker of the last century, Sabbu David, and his faithful Christian wife, Antoniammal. Miss Pettit drew upon available facts concerning the lives of these two people and has succeeded in weaving these together into a story that grips the reader. The authoress used many fine poems to grace the narrative, most of them being from her own pen. Indian customs have been neatly woven into the fabric of the book, and we have been given a peep into Christian family life in an Indian home. E. C. ZIMMERMANN