

Concordia Theological Monthly



F E B R U A R Y ♦ 1 9 5 8

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.

JOHANN SEBASTIAN BACH: THE MASTER AND HIS WORK. By Wilibald Gurlitt, translated by Oliver C. Rupprecht. St. Louis: Concordia Publishing House, 1957. 149 pages. Paper. \$1.50.

An excellent book on Bach, brief and inexpensive, written by a musicologist of international repute and translated by a teacher of English at Concordia College, Milwaukee, who has caught the spirit as well as the letter of the original. Martin Luther and Johann Sebastian Bach are often referred to as the two most illustrious men of the Lutheran Church. Bach learned much from Luther and possessed two sets of the collected works of the great Reformer. The theology of Martin Luther is reflected in the music of J. S. Bach, and if one desires proof for Luther's insistence that music is second only to theology and is a servant of the Gospel, one need but examine and hear the music of J. S. Bach. To Lutherans in particular the music of Bach should be neither an enigma nor a mystery; to understand it more fully, one should listen first to its texts and then see how gloriously and clearly Bach interprets these texts. Gurlitt, who teaches at the University in Freiburg-im-Breisgau, is a Lutheran; that his Lutheranism has helped him to understand Bach more fully becomes evident from his book, which really deserves more than a paper cover. This book should be read not only by the pastors and teachers of the church but also by the laymen. It deserves to be a best seller among Christian people.

WALTER E. BUSZIN

CHURCH AND CULTURE IN THE MIDDLE AGES (KIRCHE UND KULTUR IM MITTELALTER). By Gustav Schnuerer, translated by George J. Undreiner. Volume I: 350—814. Paterson: St. Anthony Guild Press, 1956. xvi and 574 pages. Cloth. \$7.50.

Prior to his death in 1941 Schnuerer had produced as the fruit of almost five decades of research a weighty German trilogy that traced the relation between the Catholic—more recently the Roman Catholic—tradition and Western culture successively through the Middle Ages, past the Baroque era, and into the modern world. *Kirche und Kultur im Mittelalter*, the first of the trilogy, required three volumes all by itself, although Schnuerer lamented the compression this demanded. It is the first of these three volumes that a former student of Schnuerer has translated—obviously over a period of years—from the third German edition (1936). Schnuerer writes as a loyal Roman Catholic who stands in the tradition

of Ozanam of Paris and Kurth of Liège; a certain amount of denominational chauvinism, happily not too obtrusive, is present in consequence. This does not alter the fact that Schnuerer was one of Europe's great twentieth-century historians, a scholar able to handle the vast canvas of the period from the fourth to the sixteenth century with the confident competence of a skilled word painter. No less able as a biographer of individuals than as a historian of social processes, Schnuerer makes the epochs and the people that he describes come alive. Undreiner's translation is always lucid; if the German original shines through, this may, in the light of his expressed aim, not be wholly unintentional. It is to be hoped that he and his publishers will soon make the remaining volumes at least of *Kirche und Kultur im Mittelalter* available.

ARTHUR CARL PIEPKORN

THE UNIATE EASTERN CHURCHES: THE BYZANTINE RITE IN ITALY, SICILY, SYRIA AND EGYPT. By Adrian Fortescue, edited by George D. Smith. New York: Frederick Ungar Publishing Company, 1957. xxiii and 244 pages. Cloth. \$4.50.

The original edition of this work, of which the present edition is an unaltered photolithographed reissue, came out in 1923, the posthumously published first part of a projected four-part study on the Eastern Christian fractions who have accepted the authority of the Bishop of Rome. Although the policies and even the terminology of Latin Roman Catholics in this area have been refined in the past quarter of a century, the book is still one of the most scholarly and adequate English introductions to the Roman Catholics of the Byzantine (that is, Greco-Russian) Rite, well-worth republication for the information no less of Roman Catholics (who generally know very little about their Uniate coreligionists) than of others. Fortescue and Smith have handled intelligently a difficult issue, in which they have had to voice some severe criticisms of representatives of their own denomination; their compensatory vehemence against "schismatics" (the authentic representatives of Eastern Orthodoxy) or "the shocking behaviour of that Latin bishop who went wrong, Thomas Cranmer" (p. 22) is understandable and can automatically be discounted. Lutheran clergymen working in communities with large populations of Southern and Eastern European origin will find the book useful.

ARTHUR CARL PIEPKORN

ALBERT SCHWEITZER: THE STORY OF HIS LIFE (Albert Schweitzer: Das Leben eines guten Menschen). By Jean Pierhal. New York: Philosophical Library, 1957. 160 pages. Cloth. \$3.00.

Here, told in narrative fashion, are the important events in the life of the famous theologian, philosopher, musician, and medical missionary of Lambaréné. Very readable and nicely illustrated, it does not propose to discuss his theological views or, to any extent, his philosophical tenets. It is described as a "new authorized biography." CARL S. MEYER

ROGER WILLIAMS AND MARY: A DRAMA FOR THREE PLAYERS.

By Albert Johnson. New York: Friendship Press, 1957. 48 pages. Paper. 75 cents.

A dramatic presentation, needing only three players and very little setting, of Roger Williams' struggle for freedom. Young people's groups will find it interesting. No royalty is charged for amateur performances.

CARL S. MEYER

THE PATTERN OF AUTHORITY. By Bernard Ramm. Grand Rapids:

Wm. B. Eerdmans Publishing Company, 1957. 117 pages. Paper. \$1.50.

This is another book in the Pathway series. The author, director of graduate study in religion at Baylor University, is a well-known conservative theologian. The authority principle in Christianity, he holds, is God in self-revelation, more precisely, the Holy Spirit speaking in the Scriptures. The duality of Word and Spirit must be upheld, and Ramm criticizes the abbreviated Protestant principle that emphasizes only the Bible. The Holy Spirit does not speak in the Bible to the cultists who twist the central issues of the Bible. Although the denial of God's authority does not dissolve that authority, nevertheless it becomes authority for an individual only as he recognizes it as authority.

Ramm also discusses the authority of the Son of God, the authority of the apostle and the New Testament, and the difficult role of the church as authority. In no uncertain terms he rejects the sectarianism that would ignore the history of theology as also the teaching of the Spirit. The last half of the book contains Ramm's critique of Roman Catholicism, religious liberalism, the kerygmatic school, and neo-orthodoxy. This considerably condensed chapter was in this reviewer's opinion much less helpful than the positive chapters in the beginning. The greatest omission of the book is the lack of reference to the role which the Sacraments, especially Holy Baptism, play.

HENRY W. REIMANN

FAITH AND CERTAINTY. By C. Skovgaard-Petersen, translated from the Danish by A. W. Kjellstrand. Rock Island: Augustana Press, 1957. 62 pages. Paper. 85 cents.

This is in many respects an admirable devotional manual which traces the relation between the Word and the Christian experience of certainty. Particularly helpful is the discussion of trials and troubles as God's ways of preserving the certainty of faith. Unfortunately, at least for this reviewer, the "compulsion of the conscience" to obedience remained a nebulous description with the legalistic-biblicistic overtones of Pietism. This suspicion is heightened by the appendix in which the author defends his failure to mention Baptism. To say that certainty rests "not upon the baptismal act and observance, but upon the Word of truth" (p.62) is a dangerous divorce of the Word from the Sacrament.

HENRY W. REIMANN

PRESENTING CHRIST TO INDIA TODAY. By A. J. Appasamy. Madras: Christian Literature Society, 1956. 62 pages. Paper. Price not given.

A CHRISTIAN THEOLOGICAL APPROACH TO HINDUISM. By the Gurukul Theological Research Group of the Tamilnad Christian Council. Madras: Christian Literature Society, 1956. 68 pages. Paper. Price not given.

These two brochures—the former, three addresses plus a sermon delivered to the Synod of the Church of South India, the latter, a series of studies in the theology of Appasamy, Chakkarai, and Chenchiah—are at once symptoms and samples of the intensified *Geisteskampf* now going on in India between the church and a renascent Hinduism, undergirded as the latter is by the “secularized humanism” of Nehru’s government. The battle is too frequently fought on the Christian side with a blunted sword of the Spirit, but one can at least say that the Indian apologists stand up for the uniqueness of the Incarnation as against the Hindu avatars. To particularize, Appasamy, son of the noted Hindu convert and one of the bishops of the ten-year-old Church of South India, makes a strong plea for more Bible study, evangelism, and the cultivation of Christian mysticism in the twenty-four Christian ashrams (retreats), after the manner of Sadhu Sundar Singh, on whom Appasamy wrote a noteworthy monograph in association with Burnet Hillman Streeter.

The eleven authors of the second brochure include five Lutherans from as many missions. The group’s chairman, Dr. P. David of the Andhra Lutheran Church, writes in the foreword that “the Christian community is founded upon the Bible, and therefore its theology must be based on Scripture.” Accordingly aberrations in trying to relate the Gospel to some of the cults of Hinduism are boldly pointed out.

Anyone interested in the tremendous task facing the church, also our own church’s mission, in India, will obtain a good introduction from these brochures.

GEORGE KUECHLE

CHRISTIANITY AND WORLD ISSUES. By T. B. Maston. New York: The Macmillan Company, 1957. 354 pages, bibliography and index. Cloth. \$5.00.

The professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth presents a remarkably comprehensive volume designed to be a textbook. The opening chapter discusses the historic confrontation of church against world and the various strategies observable in the church. The chapter on “Christianity and the Individual” seeks to provide the basic theological point of view. Good is the section “equal yet unequal”; deficient is the antithesis of individual versus “church” and the silence concerning the church as the mutually interrelating and edifying body of Christians. Areas of problem and tension are then reviewed: family, race, economic life, communism, church and state, war and peace.

The treatment is scrupulous in presenting a total survey; the style thus becomes charged with quotation, and the footnotes become profuse. Unusual is the comprehensiveness of treatment of war and communism. This reader regards the review of Luther's doctrine of the two kingdoms deficient in its neglect of positing also the earthly kingdom as that of God. Likewise the concept of the Cross seems to concern the norm of the Christian's behavior rather than the redemption by which his mind can be renewed. Important is the author's conclusion that the church must confront continual tension and not desire that "the stamp of divine approval will be placed on the *status quo*" (p.354). This is a useful book and controls a prodigious amount of useful material.

RICHARD R. CAEMMERER

THE KINGDOM BEYOND CASTE. By Liston Pope. New York: Friendship Press, 1957. 160 pages and reading list. Cloth. \$3.00.

This small but well-organized and comprehensive volume by the dean of the Yale University Divinity School brings well up to date the record of the race question and its attempted solution in the United States. A competent sociologist and a world traveler, the author brings together the important principles and statistics without overloading. He begins his study with the historical and secular sphere, reviews the political strategies of integration, and at the conclusion describes the situation in the local churches in their areas, the policies at national, state, and synodical levels and in the mission fields, and the testimony of Scripture and the church. This method tends to highlight the sluggishness of the church to face the problem and to render poignant the words (p. 159): "Sometimes it has been believed that the kingdom of God will come only in the future, perhaps at the end of history. More often it has been felt that the kingdom is always coming, always present when the will of God is done, a present reality already pressing upon human life, but never fully here in a world of relativities and sin. Whatever the manner of its coming, the kingdom of God is a kingdom beyond caste."

RICHARD R. CAEMMERER

CITIZEN'S GUIDE TO DESEGREGATION. A Study of Social and Legal Change in American Life. By Herbert Hill and Jack Greenberg. Boston: The Beacon Press, 1955. 185 pages. Paper. \$1.45.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS. By Benjamin E. Mays. New York: Friendship Press, 1957. 84 pages. Cloth, \$1.50; paper, \$1.00.

Since the experiences of segregation knife across the usual categories of living, it is imperative to read with breadth in view. These two books, while different in tone, complement each other.

The first is written by Jack Greenberg, assistant counsel of the NAACP, and Herbert Hill, labor secretary of the NAACP. The book is clean and decisive in its presentation of the legal cases and decisions which have

effected desegregation. With lawyers' sureness for picking the significant cause and event, the authors sketch the historical and theoretical frame of "The Reconstruction Paradox," which forms the web for understanding the present scene. While dealing primarily with desegregation in schools, the book marshals the facts necessary for a wider grasp of the picture. Highly useful is the summary of community experiences where integration is at work (Chapter 11), and the discussion of immediate vs. gradual desegregation (Chapter 14).

While the NAACP is the obvious hero of the first study, Mays calls upon Christians to be heroic in the second book. "The basis for good relations is found in the Christian religion, in the proper understanding of the Christian doctrines of man, Christ, and God, and in the application of Christian insights and convictions in everyday living." The book is not theologically profound; one misses the accent of a more radical orientation about a redemptive faith. Yet the book is moving, stimulating for the pastor who wants to clarify for others salient ideas about race and the church, best in the autobiographic sections where the author describes the reactions of Asians to him as an American Negro — an "untouchable" from the United States.

DAVID S. SCHULLER

RAND MCNALLY BIBLE ATLAS. By Emil G. Kraeling. New York: Rand McNally and Company, 1956. 484 pages. Cloth. \$8.95.

This new Bible atlas is from the press of America's first publisher of such a volume (1884). The author is well known among American Biblical scholars for his numerous other significant contributions.

Each of the many atlases now on the market has its own strong points. What these are in the case of this atlas is set forth in the author's foreword: "Rand McNally Company are map makers, and the book exists for the maps." This is no understatement. Not only are the maps unusually attractive and easy to use, but the text also is strongly — almost exclusively — oriented in this direction.

In fact, the text might be characterized as a one-volume commentary on the Bible — minus a consideration of the intertestamental period — with a strong accent on geography and topography. Its value as a reference work and as a *vade mecum* through all the geographical references of the Bible will be incalculable. A complete index makes for handy reference to both text and maps. Thus this atlas could wisely be added to the library that already has one or two others.

The text pays almost no attention, even in passing, to matters of more immediate theological interest. This reviewer felt that the author is unduly skeptical about many of the Biblical narratives, even from a historical or archaeological standpoint. Nevertheless, Kraeling reminds us here how very much and at the same time how very little we know of the Biblical world.

The format is excellent; the book is well bound, well illustrated, with

very readable print, and, above all, handy in size (not at all unwieldy and unmanageable like some other atlases). Among its forty pages of maps the last two are useful additions which one does not often find in volumes of this sort: "Important Archaeological Excavations in Western Asia" and "Palestine Today." This reviewer chanced upon four typographical errors: "beeen" (p. 44); "Ephrain" (p. 150); "srtong" (p. 196); and "evidently" (p. 30).

HORACE HUMMEL

GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE. By André Parrot. New York: Philosophical Library, 1957. 127 pages. Cloth. \$2.75.

This is No. 6 of *Studies in Biblical Archaeology*, edited and largely written by André Parrot, curator in chief of French National Museums, teacher, and archaeologist. In this well-illustrated little book the author, a Protestant, concurring with most experts, argues on archaeological and literary grounds that "tradition does not err in locating Golgotha and the tomb of Jesus in the present Church of the Holy Sepulchre." The element of uncertainty remaining is minute, but "Gordon's Calvary" and the "Garden Tomb" associated with it must definitely be eliminated. Palestine visitors and Bible students interested in Biblical archaeology will treasure this tidy little book written by a master.

VICTOR BARTLING

MAKING THE MOST OF WHAT LIFE BRINGS. By Theodore F. Adams. New York: Harper and Brothers, 1957. 145 pages. Cloth. \$2.50.

On the premise that "the seven deadly sins — pride, anger, gluttony, lust, envy, sloth, and avarice — ought to give way to the seven life-giving affirmations — faith, hope, love, courage, duty, prayer, and immortality," the author makes the claim that "these spiritual realities and the attitudes they engender are just as constructive and helpful as the deadly sins are destructive and devastating."

"In dependence on the Lord Jesus," "with the help of Jesus," and similar phrases which carry the same meaning are the rubrics under which Adams gives direction and advice from Scripture on how to make the most of what life brings.

The pastor will find in these fourteen sermons suggestive material which will help him in relating the Gospel to life's problems, but he will find little emphasis on the means of grace and much of the theology of self-discipline and self-determination.

HARRY G. COINER

JESUS OF NAZARETH. By Joy Harington. New York: Doubleday and Company, 1957. 192 pages. Cloth. \$3.50.

Jesus of Nazareth is a rather free and imaginative reconstruction of the canonical Gospel materials. Miss Harington's experience in radio and

television is evident in the brisk pace of her narrative and liveliness of her dialog. This book is definitely not a life of Christ, but it does make the places and circumstances of Jesus' times come alive. As such it makes a real contribution to the layman's deeper appreciation of the significance of some of the time-worn Gospel materials and of the basic issues leading up to the events at Golgotha. They are reverently told and illustrated with more than fifty photographs taken in Israel and Jordan. This is a family book and should find many friends.

FREDERICK W. DANKER

INTRODUCTION TO NEW TESTAMENT STUDIES. By Donald T. Rowlingson. New York: The Macmillan Company, 1956. xiii and 246 pages. Cloth. \$3.95.

As a popular introduction to the historical study of the New Testament, this book well achieves its objective. The author has a knack for lucid expression and handles a great mass of technical material with extraordinary ease. Though, in accordance with his avowed purpose, Rowlingson does not enter into detailed discussion of divergent views, he is careful to submit select bibliographies at the end of each chapter. His appendices and general bibliography, too, are helpful.

Inasmuch as an undue skepticism dominates the author's historical approach to the New Testament documents and some of their distinctive doctrines, such as the resurrection, this book is not to be recommended as an initial approach to the study of the New Testament.

FREDERICK W. DANKER

THE GOSPEL FROM THE MOUNT. By John Wick Bowman and Roland W. Tapp. Philadelphia: The Westminster Press, 1957. 189 pages. Cloth. \$3.75.

In this stimulating little volume the authors have done much to bring the discussion of the Sermon on the Mount up to date and within reach of the average Bible reader. Their basic thesis is that the Sermon on the Mount is best understood as Gospel and not as a new Law. The theory of an interim ethic is to be rejected, and Jesus' particular ethical injunctions are not to be taken literally but are illustrative of the motivation that is to replace a legalistic approach. "In acquiring a spirit that sets one above the necessity of receiving a divine fiat to do this and not to do that, the Christian is in a far better way than any legalist actually to fulfill the Law's demand" (p. 62).

Though more discussion might have been accorded the Christological and soteriological aspects of the Sermon on the Mount, the exposition is handled with judicious skill and with a tactful appreciation of what is significant. Professor Bowman's translation of the Sermon displays vigorous originality and an immediacy of appreciation for the implications of the Greek text.

FREDERICK W. DANKER

ST. JOHN OF THE CROSS: THE DARK NIGHT OF THE SOUL.

Translated and edited by Kurt F. Reinhardt. New York: Frederick Ungar Publishing Co., 1957. xxv and 222 pages. Paper, \$1.75; cloth, \$3.50.

Juan de Yepes (1542—1591), friend, associate, and counselor of St. Theresa of Avila and the founder of the Order of Discalced Carmelites, is one of the very greatest of Spanish mystics. His fame rests chiefly on the *Ascent of Mount Carmel* and *The Dark Night of the Soul*—the former, alas, incomplete, the latter somewhat fragmentary. The present volume presents both works newly translated into very readable English and condensed to approximately one third of their original compass. For the reader who is concerned primarily with the content of St. John's thought, this edition answers very well. Reinhardt's succinct introduction discusses Christian mysticism in general and the tragic life of St. John of the Cross in particular.

ARTHUR CARL PIEPKORN

ACTIVITIES OF THE PURITAN FACTION OF THE CHURCH OF ENGLAND 1625—33. Edited by Isabel M. Calder. New York: The Macmillan Company (London: S. P. C. K.), 1957. xxiv and 156 pages. Cloth. \$4.25.

A group of seventeenth-century English Puritan preachers and their lay supporters made it their concern to purchase impropriations to insure a supply of Puritan preachers. Their interests were centered in London and in certain towns in which they might control the burgesses for Parliament. They were tried, ordered to desist, and their informal corporation was dissolved. Professor Calder has supplied a clear summary for the legal documents presented in this work, important source materials for the study of Puritanism in the reign of Charles I of England.

CARL S. MEYER

THE GOSPEL AND THE CATHOLIC CHURCH. By Arthur Michael Ramsey. Second edition. London: Longmans, Green and Co., 1956. xiv and 234 pages. Cloth. 15/—.

This book, originally written when the author (now Archbishop of York) was Bishop of Durham, was designed to answer the question whether "Episcopacy tells of some aspect of the Gospel which would lack expression if Episcopacy were to be abandoned" (p. vii). As a result it is an evangelical apologia for what our Anglican fellow Christians call "the historic episcopate"—and for Anglicanism. By judicious elimination of dated material and the introduction of "additional notes" the second edition brings the work up to date. Lutheran readers of the book have always rejoiced that the great Reformer receives far juster and more knowledgeable treatment at the author's hands than Anglicans usually accord Luther; they will regret that the author did not utilize the opportunity given by a new edition to set forth the Lutheran position on the

church and the ministry in terms of the Lutheran Symbols. Nevertheless, and even in spite of the fact that the author succumbs to the apologist's occupational hazard of finally judging his own denomination by its ideals and others by their performance, this work presents a carefully reasoned argument that those who do not consider episcopacy a part of the *nesesse* or even the *plene esse* of the church must be prepared to answer.

ARTHUR CARL PIEPKORN

THE SILENCE OF ST. THOMAS: THREE ESSAYS. By Josef Pieper. Translated from the German, French, and Spanish by John Murray and Daniel O'Connor. New York: Pantheon Books, 1957. 124 pages. Cloth. \$2.75.

In these three essays Pieper highlights an aspect of St. Thomas that the conventional textbooks — whether written by friends or foes of the Angelic Doctor — manage generally to obscure. It is the insight "that man, in his philosophical inquiry, is faced again and again with the experience that reality is unfathomable and being is mystery — an experience, it is true, which urges him not so much to communication as to silence. But it would not be the silence of resignation and still less of despair. It would be the silence of reverence" (p. 110). The first essay illuminates this insight biographically; the second sees the Angelic Doctor's doctrine of creation as the hidden key to his *philosophia negativa*; the third defends Saint Thomas against the charge of rationalism and urges that his theological-philosophical method has peculiar timeliness both as a reinforcement of the legitimate contentions of existentialism and as a necessary corrective to its fundamental thesis. These beautifully written and readably translated essays are worth a careful reading by everyone interested in the history of Christian thought.

ARTHUR CARL PIEPKORN

PLATO AND THE CHRISTIANS. By Adam Fox. New York: Philosophical Library, 1957. 205 pages. Cloth. \$6.00.

Britons — Fox is Archdeacon of Westminster — have apparently a native affinity to Plato, so that it is only right that a Briton has "collected the passages [of Plato] which seem to bear in one way or another on Christian theology and morals and has let them speak for themselves" (p. 11). The 123 sections of this anthology of Platonic religious-ethical doctrine fall under four main heads: God and creation, man and his destiny, the foundations of morality, and religion and the church. The final section consists of eight prayers. It is followed by twenty-four aphorisms and an interesting little appendix in which Fox proposes to trace St. Thomas Aquinas' five ways of demonstrating the existence of God via Aristotle to Plato's *Laws*, X, 884—899. Fox's method of translation ("my plan has been to translate as literally as I could without being quite unintelligible . . . and then to modify my version . . . by removing what seemed really inadmissible in English," p. 15) is highly effective;

the notes are thoroughly unpedantic, though enlightening; the indices very complete. Sometimes the parallels appear remote, but the juxtaposition of Biblical and Platonic text is always provocative.

ARTHUR CARL PIEPKORN

EXISTENTIALISM AND THEOLOGY: AN INVESTIGATION OF THE CONTRIBUTION OF RUDOLF BULTMANN TO THEOLOGICAL THOUGHT. By George W. Davis. New York: Philosophical Library, 1957. 88 pages. Cloth. \$2.75.

A great deal of Bultmann is available in English — actually a great deal more than the professor of Christian theology at Crozer Seminary cites in his documentation, which is limited to the Bartsch-Fuller symposium *Kerygma and Myth*, the two volumes of the *Theology of the New Testament*, the *Essays: Philosophical and Theological*, and the 1952 article in *The Journal of Religion*, "Humanism and Christianity." If Davis has read anything more of Bultmann, it is not apparent in the book. One may properly wonder if, except for those who constitutionally prefer to read about theology rather than to read theology, the reader may not gain more by getting his Bultmann at first hand. But for those who want a sympathetic summary of the latest phase of Bultmann's theological endeavor this work is as good as any.

ARTHUR CARL PIEPKORN

WHAT PRESBYTERIANS BELIEVE. By Gordon H. Clark. Philadelphia: Presbyterian and Reformed Publishing Company, 1956. 130 pages. Paper. Price not given.

The Westminster Confession is supported throughout in this volume, which emphasizes confessional loyalty and which seeks to relate the Westminster Confession to contemporary thought patterns. E. L. LUEKER

THE CONTINUING SPIRIT. By Normal Beasley. New York: Duell, Sloan and Pearce, 1956. ix and 403 pages. Cloth. \$5.00.

As of 1952, when he published *The Cross and the Crown: The History of Christian Science*, Beasley was not a Christian Scientist. This reviewer noted no disclaimer of connection with the Church of Christ, Scientist, in the present volume, which proposes to present "an independent, documented history" of Christian Science since Mrs. Eddy's "passing" in 1910. The work is independent in the sense that "the research was carried on in sources wholly outside the Archives of The Mother Church, and no official assistance was requested, or given, in the writing" (p. v). It is documented in the sense that, for instance, references to the works of Mrs. Eddy are conscientiously identified by title and page; on some other points, however, the documentation frequently falls short of accepted standards of scholarly historiography, and incidental matters (such as some of those pertaining to The Chaplain School of the U. S. Army in World War II) are sometimes erroneously reported. Beasley writes as a frank admirer

of his late subject and her movement. Within the limits that this approach necessarily imposes, persons concerned with the history of Christian Science will find this book useful.

ARTHUR CARL PIEPKORN

WHEN PROPHECY FAILS. By Leon Festinger, Henry W. Riecken and Stanley Schachter. Minneapolis: University of Minnesota Press, c. 1956. 256 pages. Cloth. \$4.00.

The ability of some pseudo-Messiahs to command the loyalty of deluded followers long after the evidence of events ought wholly to have discredited them is one of the awesome phenomena of the history of religion. Past examples cited by the authors of the present volume are Montanus in the second century, Hoffmann, Rothmann, and Jan Matthysz in the sixteenth, Sabbatai Zevi in the seventeenth, and William Miller in the nineteenth. But full and precise documentation of certain very crucial aspects of these movements is regrettably not available. The rise of a comparable movement—names and places are concealed, but so thinly that anyone with a file of *Time* magazine for the right year should have no difficulty in identifying the group—in our own Middle West and in the current decade afforded the authors and their associates in the University of Minnesota's Laboratory for Research in Social Relations an opportunity to infiltrate the movement as observers and to trace it with complete sociological detail within weeks of its inception in late September to its final disintegration before year's end. The book is a case history, with the limitations of a case history, but extraordinarily well prepared and fascinatingly written. The group it describes no longer exists, but religious workers baffled by cult-member mentality (notably of the Adventist type) will find a considerable carry-over from an examination of *When Prophecy Fails* to help them with their current concerns.

ARTHUR CARL PIEPKORN

GOD'S FOOL. By George N. Patterson. Garden City, New York: Doubleday and Company, Inc., 1957. 251 pages. \$3.50.

In an age when most people strive primarily for security—though physical life by its very nature is highly insecure—it is refreshing to read the odyssey of an adventurous Christian who felt called to give away all his money and possessions and live thereafter trusting God "to guide and provide" all the way from England through inflation-ridden China to far Tibet, where he won added respect for his missionary labors by excelling the Tibetans in riding and shooting as well as by giving medical treatment to their sick.

The burden of the book is Patterson's spiritual endeavor to discover the will of God for him in every circumstance, and having apprehended it, his devoted willingness to carry it out whatever the risk to himself or even to his traditional religious scruples. E. g., in spite of his long aversion to mingling politics and missions, he obeys the prompting that he feels

is of God to undertake a dangerous journey to warn India's government of Communist designs on Tibet and Southeast Asia.

Missionaries and other students of missions will be particularly interested in his forthright denunciations of the paternalistic compound system of mission work with its patronizing reduction of Chinese adherents to the rank of second-class Christians. This was a well-nigh universal approach on the part of all denominations, and Patterson criticizes especially his own group, the so-called Plymouth Brethren, for falling in line with a method so diametrically opposed to the principles observed in their own "New Testament assemblies" in Britain. He sees in the reign of Mao Tse Tung, among other things, God's judgment on a wrong approach to missions. To prove that also in China a more nearly Biblical method was feasible, he gives striking examples of successful planting of the church where people were ready to trust the Holy Spirit and His Chinese Christians.

Much that Patterson says on other topics is subject to disagreement, some of it can be dismissed as self-contradictory or even naive, but the church will do well to pay most careful heed to his searching critique of China missions, though delivered in a way that seems incidental to his tale of high adventure.

W. J. DANKER

REDISCOVERING THE WORDS OF FAITH. By Charles T. Sardeson. New York: Abingdon Press, 1956. 124 pages. Cloth. \$2.00.

The author seeks to convey to the reader the depth and personal significance of revelation, judgment, atonement, grace, adoption, Gospel, Sacraments, Church, Kingdom of God, sin, faith, worship, eternal life, and peace. The language is striking, picturesque, and often poetic. The book may be read to give modern contexts to lasting truths or for devotional purposes.

E. L. LUEKER

RELIGION, MORALITY AND LAW. By Robert E. Fitch, Arthur L. Harding, Wilber G. Katz, Joseph D. Quillian, Jr., edited by Arthur L. Harding. Dallas: Southern Methodist University Press, 1956. 105 pages and index. Cloth. \$3.00.

THE TWO CITIES: A Study of God and Human Politics. By John A. Hutchison. Garden City: Doubleday and Company, 1957. 190 pages. Cloth. \$3.50.

The first volume publishes papers from the 1955 conference on law in society at Southern Methodist University, which aimed to meet the question: Is some sort of religious doctrine essential to law? Fitch argues: "If we are to have morality without religion, then pleasure and power are its ends" (p. 11), and he quips: "A humanist ethic tends to reach for a religion, a humanist morality tends to lose its morals." He finds Jesus to be the "human embodiment of all these abstract principles and commandments walking in their midst" and thus the enabling of action

(p. 26, 27). Harding describes various theories of law and concludes that men submit to law for reasons transcending fear of punishment. Katz, a professor of law from the University of Chicago, uses the Lutheran doctrine of the three uses of the Law to investigate the relation of Christian morality to criminal law and arrives at the position, theologically buttressed: "The law fully succeeds only as offenders shoulder responsibility for their acts . . . and this can come about only as others provide an environment of forgiveness" (p. 70). In a highly technical essay Quillian gives a review of the Christian doctrine of natural law, developing the concept of a "converted" natural law based on the sovereignty of God and the responsibility of man and rejecting a continuity between the natural law of philosophy and that of Christian theology.

The second title has a professor of Columbia University as author. The volume is part of the *Christian Faith Series*, for which Reinhold Niebuhr is a consultant. Hutchison seeks to relate the significance of the Christian religion to contemporary politics. He finds the ethic of Jesus incomplete as a social ethic and regards it rather as a description of life in the kingdom of God, which is still to come (p. 48). He traces several sources of the Western political ideal and concerns himself with natural law at stages in the development of the church and the state (cf. pp. 67, 75, 175). His judgment of Luther's two realms is distorted by the assumption that for Luther the civil realm had nothing to do with God or love. The assumptions concerning Calvin seem likewise oversimplified, except that the "seed-bed for the growth of democratic government" is acknowledged (p. 80). The portion of the book concerning modern man and his politics, traced into the present, is more fortunate. The author argues for the importance in our time of obedience to spiritual authority—he terms it faith—for moral action. He feels that creative criticism of ethical values, along with human freedom, is essential to this process. The book lacks both bibliography and index.

RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Christianity Among the Religions of the World. By Arnold J. Toynbee. New York: Charles Scribner's Sons, 1957. xii+116 pages. Cloth. \$2.75.

Faith and Knowledge: A Modern Introduction to the Problem of Religious Knowledge. By John Hick. Ithaca: Cornell University Press, 1957, xix+221 pages. Cloth. \$3.50.

The Unity of the Bible. By H. H. Rowley. New York: Meridian Books, 1957. 232 pages. Paper. \$1.35.

Primitive Religion: Its Nature and Origin. By Paul Radin. New York: Dover Publications, Inc., 1957. x+322 pages. Paper. \$1.85.

Unity in the Faith. By William Porcher Du Bose. Greenwich: The Seabury Press, 1957. xii+244 pages. Cloth. \$3.00.

On the Philosophy of History. By Jacques Maritain, ed. Joseph W. Evans. New York: Charles Scribner's Sons, 1956. xi+180 pages. Cloth. \$3.50.

Ministry to Turbulent America: A History of the American Baptist Home Mission Society Covering Its Fifth Quarter Century, 1932—1957. By George Pitt Beers. Philadelphia: The Judson Press, 1957. 262 pages. Cloth. \$2.50.

Theology Between Yesterday and Tomorrow. By Joseph L. Hromádka. Philadelphia: The Westminster Press, 1957. 106 pages. Cloth. \$2.75.

Das Werden der Aufklärung in theologieggeschichtlicher Sicht. By Wolfgang Philipp. Göttingen: Vandenhoeck & Ruprecht, 1957. 228 pages; 20 plates. Cloth. DM 24.—.

Protestant and Catholic: Religious and Social Interaction in an Industrial Community. By Kenneth Wilson Underwood. Boston: Beacon Press, 1957. xxi+484 pages. Cloth. \$7.50.

The Image: Knowledge in Life and Society. By Kenneth Boulding. Ann Arbor: The University of Michigan Press, 1956. 175 pages. Cloth. \$3.75.

William Penn: A Biography. By Catherine Owens Peare. Philadelphia: J. B. Lippincott Company, 1956. 448 pages. Cloth. \$6.00.

The Hebrew Iliad: The History of the Rise of Israel Under Saul and David. By Robert H. Pfeiffer and William G. Pollard. New York: Harper and Brothers, 1957. 154 pages. Cloth. \$2.50.

The Gospels: Their Origin and Their Growth. By Frederick C. Grant. New York: Harper and Brothers, 1957. viii+216 pages. Cloth. \$3.75.

Christian Theology and Natural Science: Some Questions and their Relation. By E. L. Mascall. New York: The Ronald Press, 1956. xxi and 328 pages. Cloth. \$4.50.

Man in Nature and in Grace. By Stuart Barton Babbage. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 125 pages. Boards. \$1.50.

The Culture of Ancient Egypt. By John A. Wilson. Chicago: The University of Chicago Press, 1951. v+344 pages. Paper. \$1.50. First published as *The Burden of Egypt*.

Love and Justice. By Reinhold Niebuhr, ed. D. B. Robertson. Philadelphia: The Westminster Press, 1957. 309 pages. Cloth. \$6.00.

The Epworth Preacher's Commentaries. Naperville: Alec R. Allenson, 1957. Cloth. *The Gospel According to St. Mark*; C. Leslie Mitton. x+142 pages; \$3.00. *Amos, Hosea and Micah*; Norman H. Snaith; 111 pages; \$2.35.

Pictorial History of Protestantism: A Panoramic View of Western Europe and the United States. By Vergilius Ferm. New York: Philosophical Library, 1957. xi+368 pages. Cloth. \$10.00.

Evangelisches Kirchen-Lexikon. Fascicles 22 and 23: *Lamaismus-Meditation*, ed. Heinz Brunotte and Otto Weber. Göttingen: Vandenhoeck & Ruprecht, 1957. 255 columns. Paper. DM 9.60.

Saints and Their Emblems in English Churches. By R. L. P. Milburn. Oxford: Basil Blackwell, 1957. xxxviii+284 pages. Cloth. 12/6.

Resurrection and Historical Reason: A Study of Theological Method. By Richard R. Niebuhr. New York: Charles Scribner's Sons, 1957. viii+184 pages. Cloth. \$3.95.

Luther's Works (American edition). Volume 22: *Sermons on the Gospel of St. John Chapters 1—4*, trans. Martin H. Bertram. St. Louis: Concordia Publishing House, 1957. xi+558 pages. Cloth. \$6.00.

Rabbinische Texte, Erste Reihe: Die Tosefta, ed. Gerhard Kittel and Karl Heinrich Rengstorf. Volume I (*Seder Seraim*), Fascicle 2: *Berakot*. By Eduard Lohse and Günther Schlichting. Stuttgart: W. Kohlhammer Verlag, 1957. 54 pages. Paper. DM 6.—.

English Versions of the Bible. By Hugh Pope. St. Louis: B. Herder Book Company, 1952. ix+787 pages. Cloth. Price not given.

The Church and Modern Science. By Patrick J. McLaughlin. New York: The Philosophical Library, 1957. 374 pages. Cloth. \$7.50.

Biblischer Kommentar: Altes Testament, ed. Martin Noth. *Dodekapheton: Hosea*. By Hans Walter Wolff. Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1957. Two parts. 80 pages each. Paper. DM 7— each.

Japanese Witnesses for Christianity, ed. Norimichi Ebizawa. New York: Association Press, 1957. 96 pages. Boards. \$1.25.

Digging Up Jericho. By Kathleen Kenyon. New York: Frederick A. Praeger Publisher, 1957. 272 pages. Cloth. \$5.00.

Pia Desideria. By Philipp Jacob Spener, ed. Kurt Aland. Second edition. Berlin: Verlag von Walter de Gruyter & Company, 1955. 91 pages. Paper. DM 4.80.

The Lutheran Annual 1958, ed. O. A. Dorn. St. Louis: Concordia Publishing House, 1957. 383 pages. Paper 75 cents.

Walter Rauschenbusch: Ein Beitrag zur Begegnung des deutschen und des amerikanischen Protestantismus. By Reinhart Müller. Leiden: E. J. Brill, 1957. x+129 pages. Cloth. 14.50 Guilders.

Christ's Messengers: Studies in the Acts of the Apostles. By C. F. D. Moule. New York: Association Press, 1957. 94 pages. Boards. \$1.25.

Livingstone in Africa. By Cecil Northcott. New York: Association Press, 1957. 92 pages. Boards. \$1.25.

Living with the Gospel. By Daniel T. Niles. New York: Association Press, 1957. 92 pages. Boards. \$1.25.

The Great Light. By Valdis Mezezers. Boston: Christopher Publishing House: 1957. 139 pages. Cloth. \$2.50.

Elijah and Elisha: Exposition from the Book of Kings. By Ronald S. Wallace. Grand Rapids: William B. Eerdmans Publishing Company, 1957. xv+164 pages. Cloth. \$3.00.

The Way of the Cross: A Holy Week Service for Children and Adults. By Gerhardt Becker. St. Louis: Concordia Publishing House, 1958. 15 pages. Paper. 10 cents each.

And Because He Lives: An Easter Service with Pageantry for Children and Adults. By Inez S. Ford. St. Louis: Concordia Publishing House, 1958. 16 pages. Paper. 10 cents each.

The Unity of the Bible. By H. H. Rowley. New York: Meridian Books, 1957. 232 pages. Paper. \$1.35.

The Lord of Life: An Account of the Life and Teachings of the Saviour for Students of High School Age. By Calvin P. Swank. New York: Greenwich Book Publishers, 1957. 112 pages. Cloth. \$2.50.

Judas the Betrayer. By Albert Nicole. Translated from the French. Grand Rapids: Baker Book House, 1957. 81 pages. Cloth. \$1.50.

Buddhist Himalaya: Travels and Studies in Quest of the Origins and Nature of Tibetan Religion. By David Snellgrove. New York: Philosophical Library, 1957. xii+324 pages. Cloth. \$10.00.

Calvin's Doctrine of Man. By T. F. Torrance. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 183 pages. Cloth. \$3.00. A reprint of the 1947 edition of a great Scottish theologian's insightful inquiry into the anthropology of the great Genevan reformer.

Why? Questions and Answers on the Christian Faith. By Gerald O. Breithaupt. Second Edition. New York: Greenwich Book Publishers, 1957. 67 pages.

The Book of the Law: Studies in the Date of Deuteronomy. By G. T. Manley. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 192 pages. Cloth. \$3.50.

With Paul in Greece. By Robert S. Kinsey. Ashland, [Ohio]: R. S. Kinsey (30 W. Second Street), 1957. 203 pages. Cloth. \$2.65.

Die Christologie des Neuen Testaments. By Oscar Cullman. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. viii+352 pages. Cloth. DM 25.—.

Das Sakrament des Altars. By Kurt Plachte. Berlin: Lettner-Verlag, 1955. 272 pages. Cloth. DM 14.80.

Papal Legate at the Council of Trent: Cardinal Seripando. By Hubert Jedin. Translated from the German by Frederick C. Eckhoff. St. Louis: B. Herder Book Company, 1947. viii+720 pages. Price not given.

Der authentische lateinische Text der Confessio Augustana (1530). By Heinrich Bornkamm. Heidelberg: Carl Winter Universitätsverlag, 1956. 23 pages; 4 plates. Paper. DM 7.50.

Baptism: Its Mode and Its Subjects. By Alexander Carson. Grand Rapids: Baker Book House, 1957. xx+237 pages. Cloth. \$3.95.

Canons and Decrees of the Council of Trent. Edited by H. J. Schroeder. St. Louis: B. Herder Book Company, 1941. xxxiii+608 pages. Cloth. \$7.50.