Preludes to Praise—Devotional Reflections

ARTHUR CARL PIEPKORN

The Natural Knowledge of God

RALPH A. BOHLMANN

Homiletics

Theological Observer

Book Review

This series of papers by the Bishop of Woolwich, formerly dean of Clare College at Cambridge, has a number of contributions to the understanding of the church and to the technique of its preaching which are of lasting value. Massive competence in skills of Biblical interpretation combines with shrewd and patient insights into practical affairs within the church. Robinson argues for understanding a world that will be renewed, rather than scrapped, at the end of this age. A recurrent theme in the papers is the significance and the place of Holy Communion in the life of the church—intercommunion in denominations, communion in the house, communion and episcopacy. In many of his concerns for the concept of the after-life and the Second Coming, the author is primarily anxious that the relation with Christ in the present time be close. Some of the applications of Biblical material seem unexpected and strange; but the book is a good exercise in applying the affirmations of Scripture to the life of the church now.

RICHARD R. CAEMMERER


"No understanding of the eighteenth century is possible if we unconsciously omit, or consciously jam out, the religious theme just because our own milieu is secular," is the supposition with which Bridenbaugh begins. With painstaking research, careful reconstruction, and a pleasing style he recreates the ideas on church and state in their relation to ecclesiastical and religious events in this country in the 18th century. The Society for the Propagation of the Gospel, the Archbishops of Canterbury, the Episcopalians in this country who wanted a bishop, the Dissenting Deputies in England, the Dissenters in this country, the anticlerical elements in the Middle Colonies, and the propagandists on both sides were deeply involved in this struggle. The question was not simply the question of appointing a bishop, or perhaps three, on this side of the Atlantic. It was a question of a state church, which the colonists in the period between 1689 and 1775 agreed that they did not want. Religion became one of the factors which brought about the American Revolution. "Bishops and Stamps, 1764—1766" is the arresting title of one of the chapters which clearly show the connection between the Revolution and Religion.

Charles Chauncy, Thomas Bradley, Samuel Johnson, Jonathan Mayhew, William Smith, Thomas Seeker (Archbishop of Canterbury), Ezra Stiles, Samuel Auchmuty, and particularly William Livingstone are some of the personalities involved in this conflict of ideas. Their writings are uncovered from neglected manuscripts, newspapers, and reports. The legend of the founding fathers grows, nationalism emerges, patriotism demands pluralism. Slowly the resistance increases and the antagonists are etched in bolder relief. John Adams sees the revolution which leads to the Revolution and the Declaration of Independence. "The issue of mitre and sceptre had been a constant, to use a mathematical term, in Anglo-American relations.
ever since 1630.” The dominance which the Anglican missionaries wished to exercise brought on organized dissent, which knew how to use the power of the press. Out of the conflict comes the conviction that in America there should be no union of church and state. Bridenbaugh, past president of the American Historical Association, does not ask the question of church-state relations in 1963. His authoritative study of America two to three centuries ago leaves no doubt of the preciousness of that era’s heritage.

CARL S. MEYER


All the writers presented in this book are Southern-born, Southern-raised, white Protestants, dissenting from some of the methods being used in bringing integration to the South. Their burden is that the cures applied to complex problems of society, government, and the human soul are always long and hard. This volume is an invitation to conduct a searching and honest appraisal of the situation and to regard with firm suspicion anyone who comes up with a single, easy answer.

MARTIN H. SCHARLEMANN


The standard authority on this important scroll from Cave One is Yadin’s Hebrew commentary of 1957. The present book is a translation of that edition by Batya and Chaim Rabin. Here the author discusses the terminology and contents of the scroll in relation to weapons, army formations, mobilization and tactics, as well as to the theology of the Dead Sea Scrolls. It is interesting to reflect on Ephesians 6, with its description of the Christian soldier, in the light of the weapons described by the Qumran author. The difference between the two reveals the divergence between a revelation of grace and a religion of ritual and regulation.

MARTIN H. SCHARLEMANN


The author describes both extreme capitalism and Marxist Communism as distorted outgrowths of the rational idealism of the Enlightenment. These two dynamic forces, he holds, cannot coexist indefinitely without a head-on collision. The way out is to be found neither in universal capitalism nor in universal Communism but in a third force, of which the Common Market is one manifestation.

MARTIN H. SCHARLEMANN


Sellers is associate professor of Christian Ethics and Theology at the Vanderbilt University Divinity School. Here he discusses the next frontier: life after integration, when the church’s concern will need to be less with justice and more with fellowship. Here, to quote the author, “it will have to face the enemy without the protective convoy of the courts and other dreadnaughts that have borne so much of the brunt of the struggle so far.” (P. 175)

MARTIN H. SCHARLEMANN


The burden of this volume is that the interpretation of any Scripture passage must be undertaken in the light of the description of God’s eudokia which the Scriptures themselves provide. This means that the central principle of interpretation is righteousness propter Christum sola fide. A strong Lutheran breeze blows through this very com-
impact volume. Its analysis of the various Tridentine formulations makes for helpful reading during this period of the Second Vatican Council.

MARTIN H. SCHARLEMANN


Rust, an Englishman by birth, is presently professor of Christian philosophy at Southern Baptist Theological Seminary, Louisville, Ky. The influence of T. W. Manson and H. Wheeler Robinson, under whom he studied, is very pronounced. The value of such a volume as this consists in its ability to gather up into one volume the theological position of the individuals who write the books currently in use among Biblical scholars; for the subject matter of the book is broad enough to include almost all of them.

The theme of this book and its spirit are revealed in sentences like the following (p. 28): “The Word of God is thus a description of the divine self-disclosure in and through history, which at the same time recreates history. . . . The divine meaning of history is both disclosed and made effective in history through the special stream of events in which God has chosen to visit and redeem his people. Salvation history is redemptive and re-creative.”

If someone were to ask this reviewer for a single volume that would present in a thorough and comprehensive form a survey of present-day discussions in the field of Biblical theology, this is the one he would recommend. He can think of no better orientation into the whole subject of revelation and history.

MARTIN H. SCHARLEMANN


Grant, emeritus professor of Biblical Theology at Union Seminary in New York, sets out to demonstrate the value of a knowledge of Roman Hellenism for one who reads the New Testament. He first describes the Hellenistic heritage in religion, education, and philosophy. His discussion here is sober and valuable, though at times a bit repetitious. He firmly lays to rest the concept of a “mystery theology,” the specter that frightens so many away from a positive evaluation of the Graeco-Roman background. He also demonstrates the relation of this world to New Testament ethics. There could, for example, be no interest in governmental reform in the New Testament for very practical reasons.

Grant then sketches the impression that the Greek Old Testament would make on a sensitive pagan mind, showing how the Septuagint served as part of the præparatio evangelii. He then concludes that “the New Testament student ought to know Greek literature — all of it — and he should ‘steep his mind’ in it, year in, year out” (p. 116). Grant refers to ideas as well as grammar.

After an interesting, but somewhat unnecessary digression on the relation of systematic and Biblical theology, Grant applies his survey to the early church. He shows that Paul was essentially a Jew throughout his ministry, but of a stripe of the Western Diaspora, tinged with Hellenism through use of the Greek language. Grant traces the subsequent effect of this tinge of Hellenism in the emergence of Christian doctrine in the early church. He does not decry this tincture of Hellenism. Who can, unless he is ready to reject the use which the systematician has always made of logic and its modes of thought?

Grant is not like Reitzenstein or Bultmann; he neither sees Greek influences where they do not exist nor does he regard Hellenism as a perverting force in the small influence it had. He does remind us that
the New Testament was written in Greek, not in a Semitic tongue, to Greek-speaking men. To understand this book one must know the Greek world. Grant's book is fitted out with a useful chronological table, excellent bibliographies, and adequate indexes. It is a sober reminder that one can use the world of Hellenism without becoming a Bultmann. EDGAR KRENTZ


*Question 7* is the moving story of an East German pastor and his pianist-son, tense under the religious and political stresses of Red-regimented life.

Without melodramatic fanfare, this novel-version of the movie tells the tale simply and directly. Even if one has not seen the film, he is gripped by the true-to-life reality of this story. The many pictures included in the volume are happy aids to the imagination of the reader. DONALD L. DEFFNER


This commentary is part of a series known as *New Testament Commentary*. The present volume was done by one of the leading pastors of the Christian Reformed Church, who, by the careful scholarship manifested in a commentary like this, reveals the results of having for ten years been professor of New Testament at Calvin Seminary. One of the features that preachers find useful in these commentaries is the syntheses of the various units of the text, presented in the form of summaries. MARTIN H. SCHARLEMANN


The author here sets out to explore and to expose the pre-Christian origins of New Testament writings and the little-known doctrines and practices of primitive Christianity. That is his claim. He proposes to show proof why and how the Nazarenes, the Ebionites, the Palestinian Christians, and the "sect of the scrolls" are one and the same people. This takes a lot of doing! But possibly when you are a life member of the Anti-Vivisection Investigation League, an associate member of the National Sculpture Society and of the Florida Philosophical Association, and a Counselor of the Albert Schweitzer Educational Foundation, the difficulties decrease! Ewing is all of these.

MARTIN H. SCHARLEMANN


Turbayne is associate professor of philosophy at the University of Rochester. He here presents a comprehensive discussion of metaphor, analyzing the difference between using a metaphor as an expedient description and mistaking it for literal truth. From this basis he criticizes the mechanistic world view of Descartes and Newton, believing that these two were unconscious victims of their own metaphorical approach to the world as a great machine. The author is much in debt to the works of Berkeley.

MARTIN H. SCHARLEMANN


This commentary was prepared for laymen interested in developing a better acquaintance with Paul's greatest work. It was written on the conviction that "Paul had not the slightest intention of writing a lecture for scholars."
The author points out that the great majority of the very first readers were common people. What makes Romans difficult is its content, since grace is unacceptable to Jew and Gentile alike. This commentary has three significant virtues: it is very lucid, it is strongly Lutheran (Pauline) in its emphases, it abounds in apt illustration and relevant application. MARTIN H. SCHARLEMANN


Many churches have, within recent years, made a study of the church's relationship to Jews. The World Council itself has issued various study guides and booklets on this issue. The present volume, a study prepared for the General Synod of the Dutch Reformed Church of the Netherlands by its Council on Relations between Church and Israel, is a further contribution to the discussion of this vital matter, which became an acute problem for the Dutch during the Hitler persecutions. Its content provides further evidence for the growing awareness that the Jewish Christian of today is a token of a more general conversion of Jews that may still come. MARTIN H. SCHARLEMANN


This pamphlet contains a presentation by Althaus to the Bavarian Academy of Sciences on May 6, 1960. In it the author summarizes the interests and concerns of the "new quest" for the historical Jesus, observing that there is a general consensus among scholars of today that the patterns and content of first-century thought constitute part of the answer to the question of the historical content of the Gospels. Althaus points out that no amount of historical information as such creates faith. This only the Holy Spirit can do by the proclamation of Jesus as the Christ. MARTIN H. SCHARLEMANN


This is a single volume in the Torch Commentaries series, whose aim is "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." When Cranfield's original commentary on First Peter appeared some ten years ago, it was enthusiastically received. The present volume contains both a revision of that commentary and an extension of Cranfield's work to Second Peter and Jude. These commentaries are particularly useful for Bible classes. MARTIN H. SCHARLEMANN


This volume is the first to appear in a long and impressive series to be devoted to reproducing Cardinal Newman's diaries and copious correspondence. It covers the period immediately following Newman's conversion to Rome. The first ten volumes will cover Newman's Anglican and Tractarian periods. Newman's letters are far more enlightening and important than the brief entries in his diaries. In some cases where context is necessary letters to Newman are also included. Notes are also supplied in the case of every person mentioned in the letters. The volume is a magnificent production, a thing of beauty and of editorial scholarship, a great tribute to Newman.
When one examines the content of the letters he is somewhat surprised. They offer quite little as to what actually took place in reference to Newman's conversion. There is less polemical and doctrinal discussion than we would expect under these tense circumstances. And there is little revelation of the inner movements of Newman's soul, except that he feels at peace after taking his momentous step. Newman's prime interest in many of the letters seems already to make it possible for others to follow him into the Roman fold. Most of the letters pertain to the personal, everyday matters which concern Newman's many correspondents. They reveal his great interest in all kinds of people and his efforts to help them — according to his lights — where he could.

ROBERT D. PREUS


In the Middle Ages, Solomon ibn Gabirol (1021?—1058) was variously known (among other names) as Avencebrol, Avicembran, and, most frequently, Avicebron. In his most important work, Fons vitae, written in Arabic but known only in a Latin version that probably came from the pens of John of Spain and Dominic Gundisalvi, Solomon does not explicitly identify himself as a Jew, and there are some passages in which he speaks of the active Word (Verbum agens) of God in such a way that many of his medieval readers regarded him as a Christian. Fons vitae, which hides its Jewish spirit under a Neoplatonic mantle, exerted its strongest power over the Franciscan philosophers of the 13th century. On the methodological side it is characterized by a feature that was to become common in scholasticism, the heaping up of dialectical proofs to establish a single point. The Latin text of the five-book dialog was published from the manuscripts by Clement Baumker at Münster between 1892 and 1895; Wedeck's abridgement of Volume III here presented is the first English version of any part of the work. Theodore E. James of Manhattan College provides a good six-page introduction.

ARTHUR CARL PIEPKORN


Rhys is professor of New Testament at the University of the South. To write a commentary on Romans is always an act of daring, if for no other reason than that so many have undertaken this task before. But as in the case of Luke the Evangelist, the work of others prompted Rhys to do his own. What he has written is an extremely competent work, whose strength is to be found in its conciseness, its awareness of present-day problems, and the addition of a helpful theological glossary at the end of the work. Twelve appendices serve to clarify some of the major themes and concepts of the apostle. The one on Torah (No. 8) is exceptionally useful.

MARTIN H. SCHARLEMANN


This volume is one in a series of Biblical and theological studies. The author depicts two aspects of Christ's lordship; namely, over the nations, by virtue of His divine might as the second Person of the Trinity, and over the church, because He has purchased her with His blood. The booklet invites the church to be the church, observing: "One can truly say in proportion to her engrossment with social, economic, and political matters, the influence of the church has waned." (P. 45)

MARTIN H. SCHARLEMANN
THE GOSPEL IN THE OLD TESTAMENT. 

This volume contains chapters on ancient history, the power of prayer, the character of Satan, and angels—items that seem to go beyond the title itself. The author seems much too anxious to prove from secular accounts that the Scriptures are accurate. The Scriptures need no such outside support to validate their truthfulness. Brandeis is the accredited evangelist-at-large of the First Baptist Church of Tallahassee, Florida, and president of the Don Brandeis Evangelistic Association. MARTIN H. SCHARLEMANN


This volume is designed to serve as an introduction to the Semitic mind and thus an introduction to the Bible itself. "Without the New Testament," says the writer, "the Old is a chain of melodies of great beauty—of melodious hints leaving us with a sense of loss, of lovely sounds cut off in their childhood. But without the Old Testament the New bursts upon the ear most brutally, the ear not yet being attuned to the key or the mode" (p. 7). The author traces one of these modes, the Word of God, through both Testaments in a masterful way. MARTIN H. SCHARLEMANN

BOOK NOTES

COMPARATIVE SYMBOLICS

I. General Works

Und ihr Netz zerriss: Die Grosskirchen in Selbstdarstellung. Edited by Helmut Lamparter. Stuttgart: Quell-Verlag der Evangelischen Gesellschaft, c. 1957. 454 pages. Cloth. Price not given. Although this work is oriented toward its German readership, its virtues recommend it to American readers as well. It is designed to complement Kurt Hutten’s study Seher—Grubler—Enthusiasten and Ulrich Kunz’ Viele Glieder—Ein Leib on the free churches, and with these to form a three-volume library of comparative theology. The contributors are all well known for their ecumenical concern: Laurentius Klein of the Benedictine Abbey of St. Matthias in Trier writes on Roman Catholicism, Leo Zander of Boulogne on Eastern Orthodoxy, Stephen Neill on Anglicanism, Ernst Kinder of Münster on the Lutheran church, his colleague Paul Jacobs on the Reformed church, Joachim Beckmann of Düsseldorf on the Evangelical United church bodies, and Heinz Brunotte of Hannover-Herrenhausen on the Evangelical Church in Germany (EKID). American readers interested in the religious structures of Germany will find this work of very great value in achieving an informed judgment.

History of Christianity 1650—1950: Secularization of the West. By James Hastings Nichols. New York: Ronald Press Company, c. 1956. vi and 493 pages. Cloth. Price not given. Comparative symbolics is a systematic rather than a historical subdiscipline of theology, but comparative symbolics, like all systematic disciplines, presupposes a solid knowledge of modern church history. The present work, a textbook by a first-rate teacher, provides the kind of historical background that comparative symbolics requires. Nichols is a distinguished Presbyterian church historian “who believes in the church ecumenical.” The book itself grew out of a course which he taught jointly with Sidney Mead at the University of Chicago Divinity School. The reader who approaches it with a good historical atlas and a reasonable awareness of the political and cultural history of the modern period will find it exciting. The scope is broad, the structure logical, the presentation clear and crisp, the language vivid and direct. The conciseness that the treatment demands sometimes leads to a kind of magisterial dogmatism that a more exten-
sive discussion could have avoided; similarly, Nichols' occasional aversions (against Lutheranism, for instance) and the unconscious distortions that result must be taken in stride. There are rare missteps. An example is the statement that "for devotional reading [Spener] could draw on good Lutheran mystics, especially Arndt's True Christianity (1606), long a classic in Europe and America, Arndt's pupil Gerhardt, and Grossgebauer's Wächterstimme" (p. 83). If John Gerhard is meant the name is wrong; if Paul Gerhardt is meant the fact of his having been "Arndt's pupil" is wrong. But any defects do not prevent this from being one of the most useful available manuals of the history of the church during the last three centuries.

II. Eastern Orthodoxy

Wort und Mysterium: Der Briefwechsel über Glauben und Kirche 1573 bis 1581 zwischen den Tübinger Theologen und dem Patriarch von Konstantinopol. Edited by Gerhard Stratenwerth. Witten (Ruhr): Luther Verlag, 1958. 300 pages, plus five plates. Cloth. DM 26.00. This volume, published under the auspices of the Aussenamt of the Evangelical Church in Germany, is Vol. II of Dokumente der Orthodoxen Kirchen zur Ökumenischen Frage. A not inconsiderable literature has built up over nearly four centuries around the correspondence between the Lutheran theological faculty at the University of Tübingen — specifically Martin Crusius and James Andreae, the latter one of the major coauthors of the Formula of Concord — and his All-Holiness Jeremiah II, the Patriarch of Constantinople, between 1573 and 1581. The documents in question were published by the Tübingen theologians in 1583 after Roman Catholic polemicists were exploiting carefully edited versions of the materials. The present volume offers a German translation of the 15 documents of this correspondence (with some abbreviation), supplemented with six appendices. This epistolary interlude is of more than passing interest both because of its ecumenical significance and because of the light it sheds on the way in which responsible Lutheran leaders of the 16th century understood their symbols in another antithesis than that represented by medieval scholasticism and papalism. The latter aspect is particularly instructive for the 20th-century Lutheran theologian in America. An English translation of this correspondence would be useful both for this reason and also in view of the increasing number of contacts between Lutheran and Eastern Orthodox theologians in the English-speaking world.

Das Herzengebet: Mystik und Yoga der Ostkirche. By André Bloom. München-Planegg: Otto-Wilhelm-Barth-Verlag, 1955. 167 pages. Cloth. Price not given. This is a frank recommendation to Western Christians of the "heart-prayer" ("Lord Jesus Christ, Son of God, have mercy on me/us") of Eastern Orthodox Hesychasm, along with the traditional physical disciplines of this Christian form of yoga. Bloom, a modern Orthodox theologian, discusses contemplation and asceticism in the Hesychast tradition in an introductory paper translated from the French. The bulk of the book consists of Rose Birchler's slightly abbreviated and accommodated translation of the Latin version of the "Century" of chapters on the method and rule of achieving the mystic rest (hêsychia) by two monks of Athos, Kallistos (briefly patriarch of Constantinople in 1397) and Ignatios Xanthopoulos. A paper on the contemporary practice of the "heart-prayer" by Gebhard Frei serves as an epilog.

Russisches Mönchtum: Entstehung, Entwicklung und Wesen 988—1917. By Igor Smolitsch. Würzburg: Augustinus-Verlag, 1953. 556 pages. Paper. DM 36.00. This careful and detailed study — Volumes 10 and 11 of the new series of Das östliche Christentum — the result of half a generation of patient research. The first four chapters reproduce with minor changes the author's earlier Das altRussische Mönchtum. Although Smolitsch made extensive use of original manuscripts, his sources are for the most part printed documents, dutifully recorded in an impressive 35-page bibliography. The period from the 11th to the 15th century he sees as the era of beginnings and growth, the 16th and 17th as the centuries of crisis and increasing worldliness, the era
from Peter the Great to the Revolution as a period in which monasticism came to terms with the modern world. With skill and insight Smolitsch depicts the role of the monk in civilizing medieval Russia, the contest between the czar and the monks in the era of the Reformation, the monks as colonizers of the expanding Russian empire, the internal organization and administration of the monasteries, the ascetic practices, missionary and literary labors, and polemical activities of the monks, the relation between the monks and the Raskolniks, and the influence of the stars' (spiritual directors), notably in the 18th and 19th centuries. Almost every figure in Russian monasticism worth remembering appears on these pages. Both the historian and the systematician will profit from Smolitsch’s great work.

III. Millennial Bodies


Conservative Protestants are of two minds about Seventh-day Adventism. There are those who descry a perceptible shift within Seventh-day Adventism in the direction of a somewhat unconventional and uncooperative Fundamentalism that permits them to regard Seventh-day Adventism as Christian; others are equally sure that no substantive changes have taken place and that it cannot be classified as “a Scriptural body.” The author of the extensively documented and footnoted present work — formerly president of what is now the Grand Rapids (Mich.) Baptist Theological Seminary and Bible College and currently the pastor of The Berean Church of Lansing, Mich. — inclines to the latter view. He allows that some Seventh-day Adventists “truly acknowledge Christ as Lord and Savior” and that Seventh-day Adventism is not as bad as Jehovah’s witnesses and Christian Science. Nevertheless, from his own neo-Calvinist position he is assuredly convinced that Seventh-day Adventism is the product of Satanic deception and that it “severed itself from the great body of the Spirit’s teaching in the church during the preceding eighteen centuries” (p. 186), explictly, for example, in its doctrines of man, of death, of eternal punishment, of Christ’s peccability, and of the Sabbath, and implicitly, for instance, in its doctrine of Christ’s incarnation and of the inadequacy of His sacrifice for the salvation of the redeemed. An interesting 15-page supplement relates Irvingism and Seventh-day Adventism to each other.

Armageddon Around the Corner: A Report on Jehovah’s Witnesses. By William J. Whalen. New York: The John Day Company, c. 1962. 249 pages, plus 8 pages of plates. Cloth. $4.75. Not the least interesting fact about this book is that it has been written by the same Roman Catholic author who gave us Separated Brethren. Designed to be “neither a whitewash nor an attack” on the body it describes, Armageddon Around the Corner dispassionately and without animus but not without humor tells the story of “Pastor” Russell (including the “doctoring” of his prophecies after they failed of fulfillment in 1914, his preoccupation with the Great Pyramid, his matrimonial problems, the “Miracle Wheat” and cancer cure scandals, and his court-disclosed ignorance of even the Greek alphabet), “Judge” Rutherford and his difficulties with the government, and the reorganization of the movement under present President Nathan Knorr. Whalen sketches the theology and worship of Jehovah’s witnesses; describes their “Vatican” in Brooklyn, their international conventions all over the country (plus one in Canada and two in London), and their propagandistic activity all over the world; summarizes their attitudes toward church and state; outlines their achievements in attaining civil rights through the courts; analyzes the typical convert to Jehovah’s witnesses; lists the bodies that have split from the parent group; and indulges in a bit of prognostication about the movement’s future. Of the secondary sources about Jehovah’s witnesses editor-professor Whalen’s is one of the very best.

Oberlin Graduate School of Theology, where he was a student of Walter Marshall Horton, McKinney discusses the major loci of Jehovah's witnesses theology from the standpoint of an ordained minister of the Church of God in Christ. The manuscript was apparently completed in 1955.

IV. Christian Science

The Christian Science Way of Life. By DeWitt John. Englewood Cliffs, N. J.: Prentice-Hall, c. 1962. viii and 146 pages. Cloth. $3.95. John is assistant manager of the Committee on Publication of the Boston Mother Church of Christ, Scientist, a lifelong Christian Scientist, and a Christian Science practitioner. This book is an apologetics in which he anticipates the questions of inquirers about Christian Science. Seven chapters discuss the kinds of people who make up the membership of the Church of Christ, Scientist; Christian Science as a religion and as a church; its attitude toward Holy Scripture; its title to the designation "science"; Mrs. Eddy's "great discovery" of Christian Science; and its relevance to the "space age." The description, though naturally biased in favor of the movement, is coherent; the reader interested in the manner in which the beliefs, the practices, and the way of life of Christian Science are seen from within its administrative echelon will find it instructive. At the end Erwin D. Canham, editor of the Christian Science Monitor, tells what his religion means to him in a 40-page biographical memoir.

Christian Science Today: Power, Policy, Practice. By Charles Samuel Braden. Dallas, Tex.: Southern Methodist University Press, c. 1958. xvi and 432 pages. Cloth. $5.95. Braden has written a mature, studiously objective, and highly useful study designed "to see what has happened and is happening in Christian Science since Mrs. Eddy's time, with reference both to its organization and its teaching, or thought, and its practice." Braden concentrates on the struggle for power within the Christian Scientist organization following the foundress' death; the rigid centralized control of the local teachers and branches; the circumstances surrounding the preparation and publication of the biographies of Mrs. Eddy by Hugh Anketell Studdert-Kennedy and Adam H. Dickey and of Arthur Corev's Class Instruction; developments in Christian Science thought and practice since 1910; the growing veneration of Mrs. Eddy in Christian Science circles after her death; and the fate of dissenters. The 16-page bibliography is one of the best catalogs of materials on Christian Science currently to be had.

V. Judaism


The Case for Religious Naturalism: A Philosophy for the Modern Jew. By Jack J. Cohen. New York: The Reconstructionist Press, c. 1958. xx and 296 pages. Cloth. $3.75. The naturalist thrust of the Jewish Reconstructionist movement associated with the name of Mordecai Kaplan is here underlined by rabbi-journalist Cohen. On the basis of personal observations of Jewish religion in both the United States and in Israel he urges his American coreligionists to solve their religious problems through a naturalistic reconstruction of their faith. Kaplan himself indorses the work as "a magnificent analysis and critique of misconceptions about religion and an inspiring presentation of the case for intelligent religion."

Hasidism and Modern Man. By Martin Buber; edited and translated by Maurice Friedman. New York: Horizon Press, c. 1958. 256 pages. Cloth. $4.00. "Hasidism, as Buber portrays it," says Friedman in his editorial introduction, "is a mysticism which hallows community and everyday life rather
than withdraws from it, 'for man cannot love God in truth without loving the world'” (p.10). In line with his personalism, Buber, who is in a sense the contemporary rediscoverer of Hasidism for modern Jews, regards the life of the Hasidic rabbis as the core of Hasidism and the philosophical texts as a kind of commentary. Buber wrote the more than 30 essays in this volume over a period of almost fifty years. Friedman gathers them into six 'books' which, if taken in chronological order, illustrate the development of Buber's own attitude toward Hasidism. The order in the volume is topical, however, rather than chronological: The book that gives the volume its title and the most recent (1957); "My Way to Hasidism" (1918); "The Life of the Hasidim," the oldest (1908); "The Way of Man According to the Teachings of Hasidism" (1948); a series of six commentaries on six different Hasidic tales; "The Baal-Shem-Tov's" — that is, the founder of Hasidism, Rabbi Israel-ben-Eliezer (1700 to 1760) — "Instruction in Intercourse with God" (1928); and "Love of God and Love of Neighbor" (1943). Friedman, Buber's biographer (1955), worked out the contents and order of this volume with Buber's approval. It is thus an authoritative introduction both to an influential Jewish philosopher-theologian and to a seminal movement in 20th-century international Jewish thought.

The Living Talmud: The Wisdom of the Fathers and Its Classical Commentaries. Selected and translated by Judah Goldin. Chicago: the University of Chicago Press, 1957. 244 pages. Cloth. $4.00. The haggadic tract Pirke Avoth (The Chapters of the Fathers), one of the most important in the Talmud, stands in the tradition of Proverbs and Ecclesiasticus. Produced by the Synagogue Fathers during six hundred years from the period of the Great Assembly through the third century after Christ, "these maxims are a record of the Fathers' preoccupations, their emphases and values, and their epigrammatic formulation of reflections on what constitutes God-fearing, civilized conduct and thought" (p.10). Although Avoth is methodologically unique among the 63 Talmudic treatises in that there is no halakah in it, it serves as a good introduction to the thought world of the Torah. Goldin, dean of the Seminary College of the Jewish Theological Seminary in America, furnishes an excellent English version of Avoth, accompanied by translations (the first into English) of selections from the classical commentaries of the Rishonim, commentators on the Talmud from the 11th to the 16th century. The work is prefaced by a valuable 26-page essay "On the Talmud" that will prove helpful both to the individual who approaches the Talmud for the first time and to the more experienced scholar.

ARTHUR CARL PIEPKORN

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)


Saint Anselm and His Biographer. By F.


of Religions, c. 1962. ii and 98 pages. Paper. $3.50 per year.


