

# CONCORDIA THEOLOGICAL MONTHLY

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.*

EDITORIAL NOTE: *The following reviews were prepared by William J. Danker, professor of missions at Concordia Seminary, St. Louis.*

**HINDU POLYTHEISM.** By Alain Daniélou. New York, N.Y.: Bollingen Foundation, 1964. 537 pages. Cloth. \$8.50.

"The heathen in his blindness bows down to wood and stone" fails to do justice to the fundamental monotheism of Hinduism, which paradoxically is so riotously polytheistic because it is so essentially monotheistic. Diversity is but an aspect of unity.

Daniélou, who spent more than two decades in India studying music and philosophy with outstanding pandits of Hinduism's "eternal way," is now director of the new International Institute for Comparative Music Studies in Berlin. Principal topics of this work include the polytheistic philosophy, the gods of the Vedas, the great trinity (Vishnu, Shiva, Brahma), the goddess Shakti and the secondary gods, forms of worship, and representations.

The author's insights and explanations of the symbolism of the various deities on the basis of Hinduism's sacred writings are especially valuable in this strikingly handsome, richly illustrated, and thoroughly documented book. The opulent resources of the Bollingen Foundation even permitted the addition of a 90-page appendix of all the texts quoted in the original Sanskrit.

**THE AFRICAN CHURCHES AMONG THE YORUBA** 1888—1922. By James Bertin Webster. New York City, New York: Oxford University Press, 1964. xvii and 217 pages. Cloth. \$4.80.

Western churchmen, shocked some months

back by Congolese murders of Western missionaries, owe it to themselves to read, mark, learn, and inwardly digest Webster's careful study of the African churches in another part of Africa. The churches among the Yoruba on the West Coast came into being by African initiative, sometimes as schismatics from mission churches and at other times as independent developments. Little has been heard of them in the outside world, although they have produced an extensive literature directed at African Christians. They indigenized Christianity on the West Coast of Africa and brought into being African cultural expressions of the Gospel. They came to terms with polygamy. They pioneered the use of the drum in its numerous forms and introduced rhythm and Yoruba music to divine service, a practice which the missions ultimately copied.

Webster contends: "The African Church Movement was the result of a positive impulse generated by the revival movement of the 1880s in Lagos and a reaction against the change of mission policies. Under Henry Venn, C[hurch] M[issionary] S[ociety] policy had been sincerely based upon efforts to create a self-supporting, self-propagating, and self-governing church in Africa. . . . After the death of Venn his whole policy was undermined by a group of younger Englishmen more hostile to African ambitions." (P. 191)

Even the noted Stephen Neill, in his recent *History of Christian Missions* (pp. 377 f.), is sympathetic to the more paternalistic policy of these "younger Englishmen" in an age of political tutelage. Nevertheless, Webster seems to make a disturbingly good

case for his contention that "the African Church Movement was a revolt against imperialism — all aspects of it — religious, economic, and administrative" (p.193). Missionaries, mission policy makers and policy executors, and friends and supporters of the Christian world mission cannot afford to ignore this jolting analysis.

*THE DOME AND THE ROCK.* By Kenneth Cragg. London, England: SPCK, 1964. 262 pages. Cloth. 40/—.

Cragg, world-renowned Christian interpreter of Islam, takes the Dome of the Rock in Jerusalem as the scene and the symbol of his irenic encounter with the Muslim faith. Erected as it is on the traditional site of Herod's and Solomon's temples, it stands on ground sacred to the three great monotheistic faiths. Underneath the Dome and within the Rock is a cave where Muhammad allegedly tarried the night before his ascent to heaven. "As Dome and Rock together represent the common and contrasted elements of Christianity and Islam," Cragg says, "so the inner cave beneath may be imagination's rendezvous between them." (P. 2)

The floor plan of the Muslim mosque and its place in the community form the parabolic outline of this book, which has been put together from lectures to Christians between 1957 and 1962.

No critical crusade against Islam, *The Dome and the Rock* represents an effort at quiet penetration and personal exchange. "The hope was that by knowing and exploring Islam [these studies] would the better arouse and inform a Muslim discovery of Christ." (P. 5)

*THE NATION AND THE KINGDOM.* By Charles W. Forman. New York: Friendship Press, 1964. 174 pages. Paper. \$1.75.

*The Nation and the Kingdom* ranges all around the globe as it illuminates the relation of nationalism to Christianity with per-

tinent illustrations from the wide travels and even wider studies of the author, the James Professor of Missions at Yale. He laces his exposition with stimulating insights and yet maintains the kind of balance reflected in one of his closing paragraphs:

"The work of evangelism stands then as a clear indication that the church can become national without being at the same time 'nationalized.' It provides a kind of road sign pointing the way out of the contemporary perplexities surrounding the place of the nation. Can the universal Kingdom be served in the serving of the nation? Yes, but the service will not always be what the nation expects. It will be the better service for that reason, however." (P. 171)

Missionaries, as well as students of Christian ethics and world issues, will be pleased and helped by what is in many ways a contemporary discussion of the doctrine of the two kingdoms.

*RACE RELATIONS AND CHRISTIAN MISSION.* By Daisuke Kitagawa. New York: Friendship Press, 1964. 191 pages. Paper. \$1.95.

There has long been a need for a competent study of race relations in the global context of the Christian mission. The gap has now been filled—and by exactly the right person. Kitagawa is executive secretary of the Division of Domestic Mission of the National Council of the Protestant Episcopal Church. Born and educated in Japan, he came to this country in 1939 to become pastor of a Japanese congregation in the state of Washington, but he soon found himself in a Japanese relocation center. Subsequent church work gave him intensive experience with Indian, Negro, and Jewish Americans. Under World Council of Churches auspices he has had ample opportunity to travel throughout Africa, Asia, and the Middle East.

Kitagawa develops his theme with a first-

hand report on his study of racial tensions in Asia, Africa, and the United States. After an examination of the historical background and the sociological context he attempts to assess critically why the church has so far failed to come to grips with racial and ethnic conflicts. In conclusion, he presents the church's teaching on human and intergroup relations in Biblical terms.

The Christian world mission, which has been such an important fountain of life for the ecumenical movement, has a potentially great contribution to make to the healing of racial strife.

*SPIRITUAL AUTOBIOGRAPHY OF CHARLES DE FOUCAULD.* Edited by Jean-François Six. Translated from the French by J. Holland Smith. New York: P. J. Kenedy & Sons, 1964. x and 214 pages. Cloth. \$4.95.

Not a continuous story, this spiritual autobiography consists of excerpts from letters, diaries, and random jottings laying bare the soul of a unique missionary to the Moslems.

Charles de Foucauld in his youth sinned greatly, and therefore after his conversion from university agnosticism and military debauchery loved Jesus very much. The imitation of Christ became his obsession. Even the Trappist order did not satisfy his desire to live in great poverty and by manual labor. Released from his vows, he traveled to the Holy Land and became a servant of the Poor Clares at Nazareth. Later, persuaded to become a priest, he went as a missionary to Algeria. He sought to Christianize the hostile Moslem people by example and Christian love. De Foucauld dreamed of a confraternity of Christian lay people who would be just the opposite of indifferent, rapacious, exploiting French colonists. The lone apostle of the Sahara found the martyr's crown in 1916 amid a Tuareg revolt.

This solitary dreamer had no helpers during his lifetime, but his idea deserves to come

into its own in this international age when the total apostolate of the church, clergy and lay people, is coming to the fore with new vigor.

*THE PRIMAL VISION.* By John V. Taylor. Philadelphia, Pa.: Fortress Press, 1963. 212 pages. Cloth. \$3.25.

Taylor was for many years a missionary in Africa and is now general secretary of the Church Missionary Society of the Church of England. Author of outstanding studies of the Church in Africa, he has now distilled his rare perception of the African spirit in a book as brief as it is rewarding. He uses no philosophical abstractions, but achieves even greater profundity by stories that truly illumine, myths and symbols that convey overtones of meaning impossible to achieve through other media.

In the introduction M. A. C. Warren defines the "primal vision" as "that primal unity of man with both the material and spiritual universe which African man instinctively feels to be true 'being.'" It is thus something much closer to that authentic integrated being toward which the entire Biblical doctrine of man points than it is to the compartmentalized, Sunday-suit religion and fragmented style of life which well-meaning Christian missionaries are too often bringing to Africa today.

The primal vision challenges Christians in the frenetic, fractured West to achieve that wholeness of life which they appear to be taking away from primitive Africans.

*TRINITARIAN FAITH AND TODAY'S MISSION.* By Lesslie Newbigin. Richmond, Va.: John Knox Press, 1964. 78 pages. Paper. \$1.25.

Newbigin has a habit of publishing books slender in format but highly significant in their impact. For some years he has intrigued his audience by saying that the church's mission must be seen in a Trini-

tarian perspective. In *Trinitarian Faith and Today's Mission* he draws on his redoubtable Biblical knowledge to answer the question: What is the relation between what God has done once for all in Christ and what He is continuing to do through the witness of the church and through the events of world history as a whole? He demonstrates how this doctrine illuminates three crucial problems: (1) the diminishing influence of Christianity in the world; (2) the increasing secularization of life; and (3) the immobilization of much of the missionary movement.

On Chapter VII, "The Pattern of Missionary Advance," he strongly espouses Roland Allen's approach though he does not mention him. He rightly points out that the spread of the church need not depend on the availability of budgetary surpluses but on its spontaneous expansion through Spirit-endowed local leaders without formal training, who will, however, need ongoing counsel and training at the hands of highly trained persons. But who is going to support the latter? Must this be done on the Western pattern, or does the First Article have something to say about an economic base for the church in the urbanizing, industrializing lands of Asia, Africa, and Latin America?

*CEYLON A DIVIDED NATION.* By B. H. Farmer. London: Oxford University Press, 1963. 74 pages. Paper. 7/6.

Farmer has sketched an analysis of Ceylon's political situation that is as trenchant as it is brief. He points out that Ceylon has always been divided, first between an Aryan elite and some kind of indigenous population, much later between European colonial rulers and their wards, and in recent times between the dominant Sinhalese and the disenfranchised Tamil minority. Farmer sees the untimely death of Ceylon's first prime minister, D. S. Senanayake, as a tragedy of the first order for Ceylon. He might have been able, like Ghandi and Nehru in India,

to subsume in one powerful movement both traditional and forward-looking nationalism.

Ceylon dramatically illustrates the moral that conflict and chaos must follow where fundamental human rights either are not written into the political constitution or, where they are so written, are denied in practice.

1962—1963 *PHILIPPINES CHRISTIAN YEAR BOOK.* Edited by Benjamin I. Guansing. Manila, P.I.: Printer's Art, 1962. xxii and 161 pp. Cloth. \$4.00.

It is not easy for busy missionaries and national pastors to find the time to edit something like the *Philippines Christian Year Book*, the editor of which is the first Filipino president of Union Theological Seminary at Manila. One hopes that it will be only the first in a long line of constantly improved annuals. It would be desirable if succeeding issues could carry, besides the usual directories of organizations, workers, and institutions, more descriptive and analytical articles on the situation and the challenge of the church in its mission to the Philippines. While there are brief articles on a number of larger churches, one seeks in vain for data on the smaller groups. There are, for instance, no Lutheran names in a list of national pastors.

*FROM MISSIONS TO MISSION.* By R. Pierce Beaver. New York: Association Press, 1964. 126 pages. Paper. 50 cents.

*ENVOYS OF PEACE.* By R. Pierce Beaver. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1964. 133 pages. Cloth. \$3.00.

*WELTMISSION IN ÖKUMENISCHER ZEIT.* By Gerhard Brennecke. Stuttgart: Evangelischer Missionsverlag, 1961. 336 pages. Cloth. DM 15.80.

The University of Chicago's Beaver, dean of professors of missions in North America,

is sharing the harvest of his labors in two excellent books published in early 1964.

In an age when resurgent non-Christian religions have vowed to save the world from further "Christian" wars, every Christian, every pastor, and every missionary will stand a little taller after reading Beaver's perceptive and illuminating study on the great international peace witness of the Christian world mission. In his *Envoy's of Peace* this careful and perceptive scholar demonstrates that in our rapidly shifting world not only the overseas missionary but every local church is in a global showcase and must exhibit that witness of reconciliation.

The little Reflection Book *From Missions to Mission* is a minor masterpiece. We can think of nothing better to bring church members up to date on the great motifs in the Christian world mission today. Pastors, too, will read it with great profit. Beaver writes with both authority and compression on: The Context of World Missions — "Revolution"; The Revival of Religions and World Mission; One Mission to All the World; World Mission in Unity; and Patterns for Tomorrow.

Inclusion of a chapter by Beaver in the Brennecke symposium attests to the high regard in which Continental missiologists hold him. This representative collection of 32 essays, chiefly by German scholars, is divided into three parts. The first describes the contemporary church situation outside Europe and North America. The second relates the historical development, including the contribution of the various denominations and nations, with special emphasis on German endeavors. The third section, in many ways the most stimulating, attempts to indicate possible patterns and pathways for the future. Quite unexpectedly and yet appropriately the section dealing with the Biblical basis for the ecumenical mission is in the final rather than the opening position.

*MISSIONARY, GO HOME.* By James A. Scherer. Englewood Cliffs, N. J.: Prentice Hall, 1964. 192 pages. Cloth. \$3.95.

With his first book Scherer, dean of the School of Missions at the Lutheran School of Theology in Chicago, has consolidated his position as one of the most promising younger missiologists in North America today.

Confessional in the best sense of the word, this volume "makes no pretensions of doing anything but restating some valid Biblical viewpoints within the context of today's missionary situation." Together with his sure application of the Biblical material Scherer combines mastery of the history of missions. As a result he is able to illustrate aptly and summarize neatly.

Seeking to recover a lost apostolic purity in mission, Scherer asserts: "The church fulfills the divine mission only when God's authority governs, where His credentials are found in the agents, and when His goals determine the methods." (P. 16)

Developing this theme, Scherer castigates political, cultural, and ecclesiastical distortions of the mission, demonstrating how clericalism and ecclesiasticism inhibited and deformed the outreach of the church with the Gospel. Impartially he condemns an "unmissionary Church" and an "unchurchly mission."

Though he has himself served abroad in China and Japan, Scherer is equally critical of the improper adulation of the missionary. "When Protestants elevated the foreign missionary to a spiritual pedestal, they tacitly admitted that not every Christian was a missionary and that baptism was an insufficient basis for Christian witness." (P. 64)

Two chapters are devoted to the problem of the indigenous church. "Indigenization is a by-product of true churchliness rather than a goal in itself. . . . A church becomes indigenous only as the means of grace penetrate the life of a people." Denominational-

ists with little appreciation of their oneness in the body of Christ in His church are high on the roster of those to whom the non-Western churches are saying, "MISSIONARY, GO HOME!" as they restudy their mission in the light of the Scriptures.

In surveying the universal context of world missions and examining the Gospel as a political force, Scherer recognizes that the Christian mission has been a potent force for destroying old orders, but has not been the integrating center for the new orders that are being constructed. Too often the missionary has been attached to his own culture; he has been preoccupied with the forms of the church he was building, and he has failed to serve the valid aspirations of the total people in new nations abroad.

In closing, Scherer sees the nationalization of many mission institutions such as schools and hospitals as a gain rather than a loss if it is accompanied by a recovery of the idea that the total Christian church has a ministry to the community and the nation, that its mission is not to rule but to serve.

*STUDIES IN JAPANESE FOLKLORE.*

Edited by Richard M. Dorson. Bloomington, Ind.: Indiana University Press, 1963. 347 pages. Cloth. \$5.00.

*AINU CREED AND CULT.* By Neil Gordon Munro. New York: Columbia University Press, 1963. 182 pages. Cloth. \$5.50.

*THE NEW RELIGIONS OF JAPAN.* By Harry Thomsen. Rutland, Vt.: Charles E. Tuttle Company, 1963. 269 pages. Cloth. \$5.00.

*KONKOKYO: A JAPANESE RELIGION.* By Delwyn B. Schneider. Tokyo, Japan: The International Institute for the Study of Religions, 1962. 166 pages. Cloth. \$3.00.

*THE CATHOLIC CHURCH IN JAPAN.* By Johannes Laures. Notre Dame, Ind.: Uni-

versity of Notre Dame Press, 1962. 252 pages. Paper. \$1.95.

*ZEN IN JAPANESE ART: A WAY OF SPIRITUAL EXPERIENCE.* By Toshimitsu Hasumi. New York: Philosophical Library, 1962. 113 pages. Cloth. \$3.75.

Missionaries, folklorists, sociologists, and students of comparative religion interested in reliable data on Japan will run, not walk, to the nearest bookstore for a copy of the impressive *Studies in Japanese Folklore*, No. 17 in the Indiana University Folklore Series. With the exception of a valuable lead article surveying the Nipponese folklore scholarship of both Japanese and Western students, all the other papers are written by Japanese. They deal with such basic themes as rice farmers, fishermen, ironworkers, worshipers (by far the longest section), housewives, and youths. Chapters on the concept of *tamashii*, or spirit, and the position of the Shinto priesthood are among those that will prove of special interest to missionaries.

Folklorists everywhere and students of things Japanese in particular are deeply indebted to Brenda Z. Seligman for synthesizing and editing the careful records on *Ainu Creed and Cult* made by Munro during almost 50 years spent in Japan. This British physician, with the help of his Japanese wife, did invaluable live research among the non-agricultural light-skinned aborigines of Japan, now confined to Hokkaido. (As Professor Kitagawa likes to point out, "In Japan we keep the *white* men on reservations.") With their numbers dwindling and their ancient culture rapidly being Japanized, Munro's work was done none too soon. He supplements and corrects some of the earlier research by Batchelor, the Anglican missionary. The fact that Munro's book is published at all is a minor miracle. All his original notes on the Ainu, his specimens, and photographs were destroyed in the great earthquake of 1923. When a Rockefeller

Foundation grant permitted him to continue his research, a second misfortune befell Munro. His thatched house among the Ainu went up in flames; and while he and his wife escaped with his precious notes and their lives, his books, photographic and other scientific materials were destroyed. Then came World War II to prevent publication. In spite of all these vicissitudes the book embodying a lifetime of research on a fast-disappearing culture has at last appeared, and in spite of earthquake, fire, and war it manages to include 32 excellent photographic plates.

In marked contrast to the dying religion of the Ainu are the vital new cults bubbling in Japan, perhaps the most fascinating religious laboratory in the world today. Thomssen, young Lutheran missionary and scholar of comparative religion from Denmark, surveys the array of new packages in which Shinto, Buddhism, and sometimes incongruous ingredients from Christianity are being marketed in Japan today. These dynamic, benefit-centered creation-affirming new cults give an index to the felt needs of Japan's masses today. The Christian church in Japan and elsewhere will ignore those needs at its peril.

Schneider improved a five-year missionary stint in Japan by gaining a doctorate from Rikkyo University in Tokyo, an Anglican institution. His dissertation is a competent and commendable effort to understand one of the older "new" cults, Konkokyo, which had its rise more than a century ago. On the basis of the life of its founder, its scripture, and its history Schneider demonstrates that Konkokyo is a man-focused, benefit-centered religion. It is to be hoped that other missionaries will be encouraged to give themselves to the serious study of Japanese life and thought.

The synthesis of Christianity and Japanese culture is perhaps inevitable. But it should not be left entirely to the new cults. Japa-

nese Christian pastors and other scholars as well as missionaries should give themselves to this complex and difficult task. One recalls here with gratitude the pioneering efforts of men like Kitamori Kumano in Carl Michalson's *Japanese Contributions to Christian Theology* (Philadelphia: Westminster, 1960).

Hasumi gives us a Japanese interpretation of Zen in Japanese art. First published in German, it has now been translated into English. With typical Zen restraint he confines himself to a small and slender volume. But he communicates the essence of Zen, under whose influence certain artists have had notable success in making the invisible visible. The religious dimension of nearly all genuine art becomes apparent. An appendix on Japanese *haiku* poetry adds to the value of this little book, without, however, bringing it quite up to the price asked for its 113 pages.

*The Catholic Church in Japan* is a paperback reprint. The Jesuits under Francis Xavier made a redoubtable effort to adapt themselves to the Japanese scene, even developing significant indigenous sources of missionary support through the Macao silk trade, but they were ultimately excluded because nonecclesiastical laymen from Portugal and Spain, as well as from Protestant England and Holland, struck fear in Japanese hearts by their political conniving. One appreciates the statistical sobriety of Laures in counting the resulting Christian martyrs.

*ANTHOLOGY OF ISLAMIC LITERATURE*. By James Kritzeck. New York: Holt, Rinehart and Winston, 1964. 379 pages. Cloth. \$8.50.

*THE ETERNAL MESSAGE OF MUHAMMAD*. By 'Abd-al-Rahmān 'Azzām. New York: The Devin-Adair Company, 1964. 297 pages. Cloth. \$4.95.

*AHMADIYYAH: A STUDY IN CONTEMPORARY ISLAM ON THE WEST*

*AFRICAN COAST.* By Humphrey J. Fisher. New York: Oxford University Press, 1963. 206 pages. Cloth. \$5.60.

*THE STORY OF ISLAM.* By S. F. Mahmud. New York: Oxford University Press, 1963. 354 pages. Cloth. \$5.30.

*ISLAM: ITS MEANING FOR MODERN MAN.* By Muhammad Zafrulla Khan. New York: Harper & Row, 1962. 216 pages. Cloth. \$4.50.

*MOHAMMEDANISM: AN HISTORICAL SURVEY.* By H. A. R. Gibb. New York: Oxford University Press, 1962. 208 pages. Paper. \$1.25.

*... UND MOHAMMED IST SEIN PROPHET.* By Emanuel Kellerhals. Stuttgart: Evangelischer Missionsverlag, 1961. 250 pages. Cloth.

*ISLAM AND THE WEST: THE MAKING OF AN IMAGE.* By Norman Daniel. Chicago: Quadrangle Books (Edinburgh: The Edinburgh University Press), 1960. 443 pages. Cloth. \$12.50.

Christians need to see Muslims as they see themselves.

Group Captain Mahmud has written a very useful text for secondary school students on the history and achievements of his co-religionists. His restrained treatment of Christian excesses in the Crusades is an example to Christian scholars. Without undue emphasis he points out the benefits European Christians received from the more advanced civilization of the Muslims as a result of the Crusades, and he also shows that friendship and understanding sometimes followed the bigoted fury of those unholy wars. We commend this book for secondary school history courses as an antidote against the biased accounts that too many Christian high school teachers still give their students.

Daniel's *Islam and the West*, as is indicated by the subtitle, *The Making of an Image*, is a careful, scholarly investigation

of the reasons for the distorted picture of Islam that Christian leaders have all too often given their followers. This is a most valuable inquiry. When Christians termed Muslims infidels, they adopted a downward-slanted mind-set toward non-Christian peoples which encouraged racial discrimination, slavery, and those un-Christian attitudes of superiority and pride which are proving so costly to Christianity and the West everywhere in the world. His main thesis appears to be that medieval Christendom sought to preserve its own closed society against the outsider and alien ideas by intolerance. It formed a picture of Islam that had little resemblance to the facts but served the purposes of Christian communal hostility. This picture has persisted long after the sociological need for it has vanished. The changing attitudes of recent years presage more fruitful relations between Christians and Muslims in the future.

Kellerhals compares the medieval *corpus christianum* with its then technologically and culturally more advanced counterpart, the *corpus islamicum*. However, whereas the disintegration of the *corpus christianum* was a gradual process, the secularizing forces that seek to exert the same influence on the *corpus islamicum* are striking with the suddenness of a tidal wave.

At a time when many American military strategists view Islam uncritically as a defense against communism it is sobering to hear another voice express a *caveat*. Kellerhals sees two strong similarities between communism and Islam: (1) the common social concern for the poor and the weak in a universal brotherhood; (2) the anti-imperialistic and anticolonialistic and therefore anti-Western stance of Islamic as well as communist people. The Muslim soldiery today is of uneven quality. While the Turks have demonstrated awesome courage, we have seen that in the past one Israeli soldier, male

or female, has often been a match for Arab troopers.

Zafrulla Khan, internationally distinguished as judge of the International Court of Justice in The Hague and later as president of the United Nations General Assembly, was drafted by Ruth Nanda Anshen for her high level *Religious Perspectives* series, which is committed to the principle that man cannot be truly man without God. Zafrulla Khan gives an able definition of Islam and its meaning for modern man: [Islam] inspires faith in, and vivid realization of, the existence of a Beneficent Creator, without partner, associate, or equal, Who is the sole source and fountainhead of all beneficence and Who has created the universe and all that is in it with a purpose. The purpose is that man shall become an image of God, a reflection and manifestation of Divine attributes, and be irradiated by His Light. To that end man has been appointed God's viceregent upon earth, and the universe has been "constrained to his service." The laws governing the universe all operate toward the fulfillment of that divine purpose (p. 210).

Zafrulla Khan's picture of Islam is colored by his own association with the somewhat atypical Ahmadiyyah movement, the branch of Islam that accents organized missionary crusades in lieu of the *jihad*, the holy war. Again, his rather evangelistic account does not always or fully reflect the struggles of Islam to adapt itself to the modern situation.

Fisher gives us a more objective treatment in his thoroughgoing *Ahmadiyyah: A Study in Contemporary Islam on the West African Coast*. Even that far from Mecca the Ahmadiyyah movement emerges, in practice, as a parasitic growth on the body of more orthodox Islam rather than as the missionary movement it generally purports to be. Only 5 percent of its converts are won from paganism, 15 percent from Christianity, and the remainder from Islam itself.

One important reason for friction with orthodox Islam is its interference with the ceremonial fees of Muslim clerics. Its articulate presentation of the faith and its commanding lead in literature are assets of the movement, while its remote control from Pakistan parallels one of the weakest features of colonial type Christian missionary work.

An eloquent *apologia* for Islam comes from the pen of Ambassador 'Azzām of Egypt, father and first secretary of the Arab League. He is at great pains to point out Muslim toleration of the Christian faith, indicating one of its unique effects in the fact that many medieval crusaders ultimately embraced the faith they had set out to destroy.

In consistent Muslim fashion 'Azzām emphasizes man's obligations to his God and his fellowman. He sees hope for the maintenance of world order and civilization only if men ask not, "What are my rights?" but "What are my duties?" Certainly, today we have as never before since the Crusades the need and the opportunity to become better acquainted with Muslims. A culture does not wear its heart upon its sleeve in the chatter of ordinary conversation. It bares its soul in its literature. Kritzeck makes available for the first time a comprehensive survey and selection from the rich literary and religious imagination of Islam. When Muhammad gave his people the lofty poetry of the Koran and at the same time forbade making painted and sculptured likenesses he diked much of the highest Islamic genius into the literary arts. Kritzeck gives us a lush and many-splendored treasure trove of Islamic culture and letters, encompassing Islamic literature from the rise of the Prophet and the Age of the Caliphs (632—1050) to the new world of Islam inaugurated in 1350 by such famed poets and chroniclers as Hafiz, Ibn Batutah and Ibn Khaldun, and on to the Mughal poetry of India and Ottoman poetry at the end of the 18th century. One could wish that something by a poet like Iqbal might have

been added to provide a modern touch. Kritzack's able introductions to the various writers are in themselves a course in Islamic literature.

For those who desire a basic orientation in the field of Islam to help them appreciate some of the more specialized works reviewed above we call attention to the recent reissue of Gibb's *Mohammedanism*, a standard text since its first appearance in 1949.

*FACING FACTS IN MODERN MISSIONS: A SYMPOSIUM.* Chicago: Moody Press, 1963. 141 pages. Paper. \$1.50.

*STRATEGY OF MISSIONS.* By Harold R. Cook. Chicago: Moody Press, 1963. 123 pages. Paper. \$1.50.

*THE FIELDS AT HOME.* Ed. by Peter F. Gunther. Chicago: Moody Press, 1963. 283 pages. Cloth. \$4.50.

*LET EUROPE HEAR.* By Robert P. Evans. Chicago: Moody Press, 1963. 528 pages. Cloth. \$5.95.

These volumes provide a good survey of missionary thinking among conservative evangelicals. The symposium *Facing Facts in Modern Missions* is particularly useful in gaining the viewpoints of this important sector on such topics as "The Motives and Goal of World Mission," "Missionary Relationships," and "International Cooperation."

Cook, chairman of the department of missions at Moody Bible Institute, outlines a strategy of missions first presented as a series of lectures in Guatemala City to the Inter-Republic Conference of the Central American Mission. Missionaries will appreciate the simplicity and practical wisdom that characterize Cook at his best.

*The Fields at Home* is a well-edited presentation of specialized ministries and missions to minority groups in North America, including Hawaii. No one who reads the chapters on the inner city, the migrants, or the prisoners, to name but a few, can con-

tinue under the prejudiced illusion that fundamentalists have no social concerns.

Evans, founder and European director of the Greater Europe Mission, points out that Europe, the mecca of American tourists, is the overlooked continent in American mission strategy. While there are more than 250,000 churchless towns in Europe and more de facto non-Christians than in all of Africa, Europe receives only slightly more than 2 percent of all non-Roman-Catholic missionaries. The book contains a country-by-country analysis of spiritual conditions and missionary challenges.

The Christian world mission is forever indebted to the pietistic strain in the church, which has provoked it to mission as nothing else in modern church history. These books are evidence that this ministry of stimulation continues.

*A MISSION DOCTOR SEES THE WIND OF CHANGE.* By E. W. Doell. New York: Archer House, 1963. 211 pages. Cloth. Price not given.

"While the politicians argue, let us ordinary people practice common human decency" is this missionary doctor's approach to the problem of apartheid in South Africa. He is a first-rate storyteller as he describes the experiences of long years in Africa after his conversion from agnosticism in medical school. Doctors, medical students, and lay people will find this a very readable and honest account.

*BACK OF BEYOND: BUSH NURSE IN SOUTH AFRICA.* By June Kjome. Minneapolis: Augsburg Publishing House, 1963. 192 pages. Cloth. \$3.95.

Missionary doctors have written books by the shelf. (Witness the prolific output of a man like Sir Wilfred Grenfell.) But accounts written by missionary nurses are rare. A Lutheran nurse graphically describes how her faith has been active in love among the Zulus, swept by Africa's winds of change.

*CHRISTIANITY IN AFRICA.* By Cecil Northcott. Philadelphia: The Westminster Press, 1963. 125 pages. Cloth. \$2.95.

Northcott's may well be the best short book on Christianity in Africa today. It combines penetrating flashes of insight with comprehensive scope in its compact format.

Here is a continent on the move, making up for its lost and loitering centuries, as it presses on to education, technology, and political independence. Africa is the chief arena for the encounter of Islam and Christianity. The church may have many weaknesses, which Northcott unhesitatingly admits, but it has more strength than many in Europe and America may realize. Though African statistics are difficult to ascertain, there may be as many as 52 million Christians among the 125 million people south of the Christian-Muslim frontier. Africa could become a Christian continent. If so, it will have much to give to the Christian church, for, as Kenneth Cragg observed, "it takes a whole world to understand a whole Christ."

*THE CHURCHES AND GHANA SOCIETY, 1918—1955.* By Robert T. Parsons. Leiden: E. J. Brill, 1963. 240 pages. Cloth. 25.00 Dutch guilders.

Parsons has produced a penetrating analysis of the interaction between two "all-inclusive life systems," the Christian missionary movement and the traditional systems of the indigenous people. The extent to which the Christian missionary movement has become an all-inclusive ministry to the needs of the total man is detailed in the work of the Methodist Church and of two Presbyterian bodies in Ghana. The objectives of the study are: To determine the contribution of these three missionary agencies, and of the churches which they brought into being, to the development of Ghana society; to endeavor to provide some insights for the new adherents of the Christian religion who are

confused or may have conflicts in their several loyalties to God, to their local social groups, and to the developing self-governing territory; to provide data for the churches as they seek to relate themselves more constructively to African life and to serve to bring about wholesome cultural changes.

We hope this good example will stimulate similar studies in other areas.

*THE UNPOPULAR MISSIONARY.* By Ralph E. Dodge. Westwood, N. J.: Fleming H. Revell Company, 1964. 167 pages. Paper. \$3.50.

Bishops are regarded, in certain academic circles, as people who, ordinarily, do not even *read* good books. But here is a bishop who has *written* one. After a quarter century of missionary labors in Africa under Methodist auspices, he is both a realist and a man of vision, the latter not reflected in the too one-sidedly negative title (which we suspect comes from the publisher's editorial department rather than from the missionary's heart). One gets a much better idea of the contents from the section headings: Part I, The Church and Its Critics; Part II, The Church and Its Witness; Part III, The Church and Its Future. While disarmingly ready to admit the outdated concepts and outmoded techniques of some missionaries, he proudly acknowledges the deathless contribution of missionaries to Africa and challenges the church with reasonable and feasible plans of action for the tomorrow.

This book is valuable for overseas missionaries and for students and supporters of the Christian world mission, both lay and clerical. Recent disturbances in Africa make it most timely. Since his duties took him frequently to Angola, Dodge is also in an excellent position to report on the drive for independence in that 450-year-old Portuguese colony.