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Book Review. - Literatur

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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 18, Missouri.

COMMENTARY ON THE BOOK OF ACTS. By F. F. Bruce. Grand Rapids: William B. Eerdmans Company, 1954. 555 pages. Cloth. \$6.00.

THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA. By Herman N. Ridderbos. Grand Rapids: William B. Eerdmans Company, 1953. 238 pages. Cloth. \$3.50.

THE EPISTLES OF JAMES AND JOHN. By Alexander Ross. Grand Rapids: William B. Eerdmans Company, 1954. 249 pages. Cloth. \$3.50.

The commentaries here listed are contributions to the series, eventually to comprise 17 volumes, known as the *New International Commentary on the New Testament*. The authors are scholars of note in various countries, bound together by common loyalty to the Reformed confessions. The general editor is N. B. Stonehouse, the worthy successor to the late J. Gresham Machen in the chair of New Testament in Westminster Seminary, Philadelphia. All of the listed volumes are works of considerable merit. In reading them one is often reminded of the combination of fine scholarship with loyalty to Scripture which characterized Machen's work. The Lutheran theologian will expect the Reformed point of view of the contributors to be reflected in some theological interpretations, but in general his heart will be warmed by the earnest endeavor of these men to open the Scripture and have it speak to them as the Word of God. They do this not as obscurantists, who merely repeat what was said in former days, but as men who are conversant with modern studies and avail themselves of all the good that these have contributed to the understanding of God's message in His Book.

To make this series of commentaries widely useful the text employed is that of the English Bible. In the three volumes here presented it is the text of the American Standard Version of 1901. The text is broken up into sections that are then followed by an exposition which, while based on a thorough study of the original Greek, can be understood by any cultured layman. The interests of the advanced student are met in special notes put into smaller type. These notes are often very valuable.

Bruce's commentary on Acts is, if we mistake not, destined for a long life. We know of no one-volume commentary in English on Acts which offers so much valuable information. Within a few years Bruce has been permitted to publish three separate treatments of Acts. In 1951 scholars hailed his splendid commentary on the Greek text, designed particularly

for serious students of Greek and laying emphasis on textual, philological, historical, and critical matters. What a pity, we felt, that this commentary could only be used by the elect few who revel in Greek! Late in 1953 appeared Bruce's 42-page compressed commentary on the book in the notable one-volume *New Bible Commentary*, edited by Davidson, Stibbs, and Kevan. Then followed in 1954 the work here announced. (Incidentally, the ground covered by Luke's Acts was traversed by Bruce in his very readable story of the early church, the *Dawn of Christianity*, republished, with further historical studies, in 1954 under the title *The Spreading Flame*.) Here, then, we have the crown of many years of study by a competent scholar and skilled writer. Naturally he builds on his first work. But we have here more than an adaptation. We have an expansion in connected narrative and a more adequate treatment of the theological import of the text. In very numerous notes, containing textual and philological or critical comments, due cognizance has been taken of much literature bearing on Acts that appeared subsequently to that first commentary or that had been there omitted. In large sections, especially where Paul enters the scene, the fine literary skill of the author makes the thrilling story of Luke thoroughly alive. Fortunate the man who can afford both the Greek commentary of Bruce and this new exposition. Here, at last, we have in English a scholar of first rank who has shaken off the incubus of the Tübingen School, which still is felt in most modern studies on this highly important book.

Ridderbos' *Galatians* introduces to the English theological world a young theologian highly regarded in his native Netherlands. He is a professor at the Kampen Theological School. His manuscript was written in Dutch and translated by Dr. Henry Zylstra. Partly, perhaps, because of the fact of translation, but mainly because of the serious and successful efforts of Ridderbos to trace out carefully every step of Paul's argument, this commentary constitutes relatively heavy reading. But a study of this work will be richly rewarding. We would not be able to point to any book in English which in similar compass so well opens up this difficult letter to the reader. It makes a good technical companion to the brilliant study in German of the development of Paul's thought by the late John Philip Koehler in his *Brief an die Galater* in 1910, which unfortunately has not yet been made available in English. Unlike most Continental theologians of the present time, Ridderbos leans to the South Galatian theory as to the destination of the letter. It should also be noted that he identifies the visit to Jerusalem recorded in Gal. 2:1-10 with that of Acts 15. By contrast, Bruce favors the identification with the collection visit of Acts 11:30. It is very interesting to compare the respective arguments in the same series of commentaries.

Ross, who treats the Epistles of James and John, is a former professor (Free Church College, Edinburgh) turned preacher. Unmistakably he is a preacher. We read this fascinating book on three successive nights and

had the sensation of sitting in a church and listening with rapt attention to an eloquent, cultured, well-read, and thoroughly evangelical expository preacher. We have in this book exegesis plus, that is, satisfactory exegesis leading to an understanding of the letters, plus pastoral appeal with apt quotations and illustrations. And, perhaps, that is an excellent way to handle these eminently practical epistles! Ross knows the English commentaries, but shows little knowledge of the significant work of the German theologians in this field. No doubt, this volume will prove stimulating to many preachers and Bible class teachers. While it will not replace the great standard commentaries on these letters, it is a very useful book to have handy.

VICTOR BARTLING

THE BIBLE BOOK BY BOOK. By G. Coleman Luck. Chicago: Moody Press, 1955. 253 pages. Paper. \$1.25.

A sketch of Biblical introduction, based on materials from the Bible itself, together with outlines of the contents of individual books.

ERWIN L. LUEKER

YOUR OTHER VOCATION. By Elton Trueblood. New York: Harper and Brothers, 1952. 125 pages. Cloth. \$1.50.

DECLARATION OF FREEDOM. By Elton Trueblood. New York: Harper and Brothers, 1955. 124 pages. Cloth. \$1.50.

The author of these two interesting books is professor of philosophy at Earlham College, Richmond, Ind. He is a popular lecturer and author of a number of books dealing with some of the basic problems confronting man in the world today. His style is lucid and always pleasant reading. His grasp of the problems discussed is comprehensive, and his insights penetrating. One cannot always agree with the theological views expressed, but one is never bored and always stimulated.

Your Other Vocation is primarily addressed to the Christian layman. The present status of the church, Dr. Trueblood believes, is very grave. Hundreds of millions of human beings have come under the influence and control of atheistic Communism in Asia, and the situation in the West is far from encouraging. "Though the western civilization is still nominally Christian, the living connection with early Christian roots is at various points very slight, while at others the connection seems actually to be severed."

The area in which the church has lost most heavily, the author thinks, is in the field of labor, higher and lower education, and among the intellectual.

There are other areas in which the church is losing ground, but Dr. Trueblood sees hopeful signs in the fact that more people are beginning to recognize the seriousness of the situation, and he is especially impressed by the possibilities of the revived religious interest among

laymen everywhere. He feels that just as the success of the early Christian Church was very largely due to the convictions and the consecration of the nonprofessional members of that church, so the hope of the 20th century church may again rest with the laymen.

The chapters on the dignity of labor and on the recovery of family life are especially significant.

In spite of the author's liberal theology, there is so much good in this book that it might well be discussed chapter by chapter in groups of laymen and women. A renewed interest in the affairs of the church and religion in general on the part of the laymen is also quite evident in our church, but there still is room for improvement, and so we too might well contemplate the statement by Dr. Mott quoted on page 49: "A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all, there be day by day an adequate outlet for their new-found truth."

In *Declaration of Freedom* the author deals with the present world situation. Dr. Trueblood believes that it is not sufficient to approach the present world crisis merely from a negative point of view by opposing Communism, but we must confront this vigorous but evil idea with a better idea. This implies, first of all, that we clarify our own thinking about the social order which we would regard as desirable or ideal, and, second, that we demonstrate the greater attractiveness of this idea by putting it into practice in every phase of life in our society. All of our freedoms are endangered not only from the "left," but also from the "right." The struggle for freedom is unique to man. The animal does not have this problem because the animal is not a free personality. "But freedom is not something which can be purchased once and for all. Not only must the victory of the free spirit be continually rewon, it is also necessary that the battle be forever waged on more than one front at the same time."

Dr. Trueblood considers six freedoms as basic for a free democratic society: freedom to learn, to debate, to worship, to work, to live, and to serve. The significance of each of these freedoms is discussed at greater length. The two chapters on the equality and the dignity of man respectively deserve especially careful study because of the widespread confusion in our day with respect to these questions.

All in all, this, too, is an excellent book, deserving careful study by pastors and laymen. The discerning reader will be able to recognize such views, appearing now and then, as are not in harmony with Lutheran theology. If Christians are to be a salt and a light in the world, they must know the world in which we are living. A study of this book will be helpful to that end.

A. M. REHWINKEL

A STUDY OF THE BOOK OF ACTS. By Charles J. Woodbridge. Grand Rapids: Baker Book House, 1955. 151 pages. Cloth. \$2.50.

In twenty-eight little essays, one for each chapter of Acts, the dean of students at Fuller Theological Seminary skillfully retells the story of Luke for the instruction and encouragement of the church in our own day. The following words indicate the author's main emphases in his practical applications: "The Book of Acts tells a church which is impotent the secret of power. It indicates to a church which seems frustrated the way of progress. It shows an overinstitutionalized church the real function of organization. It reveals to a church which is smug and complacent the compelling urgency of her mission. It makes clear to a church which is becoming dumb the insistent duty of witnessing. It emphasizes . . . the place of prayer. It reminds a church which may be discouraged that there are heavenly resources of encouragement." This small volume provides suggestive material for discussion leaders in Bible classes studying Acts.

V. BARTLING

FIRST AND SECOND THESSALONIANS. By William Hendriksen. Grand Rapids: Baker Book House, 1955. 214 pages. Cloth. \$4.50.

The ambitious undertaking of the author and his publisher to issue, at the pace of about one new volume a year, a complete new exposition of the entire New Testament (under the title *New Testament Commentary*) has made an auspicious beginning with two volumes on John's Gospel which have met with general acclaim and with this excellent present treatment of the Thessalonian correspondence. Dr. Hendriksen reminds one much of Lenski, with whose work he is well acquainted. What Lenski did from the Lutheran point of view he does on the basis of strict Calvinism. In scholarship and teaching ability Hendriksen must receive a high rating. Until his recent return to the pastoral ministry he was for ten years professor of New Testament literature in Calvin Seminary. His pastoral concern is evidenced in the way in which he brings the fruit of his scholarship down to the level of the average reader. Both the trained theologian and the layman can use his work with pleasure and profit. Like his work on John, this new volume includes a full introduction, the author's own translation, and a verse by verse commentary, with a clear outline preceding, and a full synthesis following, the exposition of each section. The author is at home in the work on these epistles done by English and Dutch scholars, but apparently has not confronted the important treatments by German scholars, such as Wohlenberg, von Dobschütz, Dibelius, and Oepke. Though this reviewer dissents from the commentator on some few details of exposition on the grounds of philology or theological judgment, he believes that this book as a whole constitutes one of the most useful interpretations of these letters available in the English field, and he eagerly awaits the succeeding volumes of this notable project.

V. BARTLING

EVERYDAY LIFE IN NEW TESTAMENT TIMES. By A. C. Bouquet.

Illustrated from drawings by Marjorie Quennell. New York: Charles Scribner's Sons, 1954. 235 pages. Cloth. \$3.50.

Bouquet is a specialist in the history of the Mediterranean World at the beginning of the Christian era. He has given us a very readable account of the life of the common people. It furnishes good background for Bible study. He discusses all phases of everyday life, including occupations, housing, food, transportation, business, and education. The book is well illustrated with drawings in black and white and a number of half tones. It will be a valuable acquisition for the library of the student and pastor.

ARTHUR KLINCK

A COMMENTARY ON THE GOSPELS. By Ronald Knox. New York: Sheed and Ward, 1952. xviii and 284 pages. Cloth. \$3.75.

The title of this book is something of a misnomer. A commentary, really to deserve the name, must seek to understand a literary work as a whole and must study the parts in relation to the design of the total work. Monsignor Knox has done neither. His book is chiefly devoted to the Synoptic problem and consists in the main of observations, surmises, and guesses on the literary relationships between the Gospels. Straightforward expositions of individual sections and verses are rare. The author has intended his book as an aid to readers of the Gospels in his notable translation of the Bible (a Roman Catholic private version based on the Vulgate). But we fear that the general reader will only be befuddled rather than aided. The specialist, to be sure, will find the book quite interesting, even helpful toward the solution of some vexing problems, but very often exasperating. Protestant readers will note with some surprise that a book which, no doubt unintentionally, gives the impression that the Evangelists did a somewhat bungling job bears the *nihil obstat* and imprimatur of ecclesiastical censors.

V. BARTLING

ON THE TRUTH OF THE CATHOLIC FAITH (SUMMA CONTRA GENTILES). Book One: *God*. By Thomas Aquinas; trans. and ed. Anton C. Pegis. Garden City: Image Books, 1955. 317 pages. Paper. 85 cents.

An early fourteenth-century tradition asserts that the Angelic Doctor wrote the *Summa contra gentiles* at the request of St. Raymond of Pennafort as a manual of apologetics for the use of Christian missionaries in Spain in their spiritual war against Islam. St. Thomas himself says in Chapter 2: "I have set myself the task of making known, as far as my limited powers will allow, the truth that the Catholic Faith professes and of setting aside the errors that are opposed to it." This new English translation of St. Thomas' great synthesis of his theological and philosophical thought deserves nothing but praise. The vastly learned Dr. Pegis has accomplished the difficult task of combining admirable precision with

a felicity of style that is notably lacking in some other English versions of St. Thomas. The 51-page introduction is succinct and direct. Saint Thomas has suffered greatly at the hands of his commentators and systematizers. Really to appreciate him requires that he be read at first hand. This beautifully transparent translation is a superb means to that end.

ARTHUR CARL PIEPKORN

THE GOD OF THE WITCHES. By Margaret Alice Murray, 2d ed. New York: Oxford University Press, 1952. 212 pages. Cloth. \$4.00.

The thesis of this generously illustrated anthropological inquiry is: (1) that the witch cult which medieval and even post-Reformation Christianity proscribed so vigorously in Europe was really the surviving worship of the primitive Incarnate Horned God by the "inarticulate and uneducated" descendants of the indigenous Palaeolithic, Neolithic, and Bronze Age population; (2) that the "fairies" of legend and literature prior to the seventeenth century were the descendants of the originally nomadic early people who inhabited northern Europe; (3) that the witches against whom the church's inquisition was directed were the priests and priestesses of the cult; and (4) that the sacrifice of a Divine Victim (i. e., the Incarnate God) at prescribed intervals (seven years in England, nine years in France and Scandinavia) was a characteristic feature of the witch cult. In her final daring chapter the author endeavors to show that among such Divine Victims were King William Rufus of England, Saint Thomas à Becket, St. Joan of Arc, and Gilles de Rais. She has—some-what uncritically at times—brought together a vast amount of material, which invests some of her conjectures with a high degree of probability. At the same time, the present reviewer—without claiming the competence to evaluate all of Dr. Murray's evidence, and resting his conclusion on those items where he feels that he can voice a judgment—is of the opinion that she has not demonstrated a great part of her thesis. Nevertheless, the book is suggestive and stimulating to anyone who is interested in the history of witchcraft and in the church's attitude toward it.

ARTHUR CARL PIEPKORN

DIE POLITISCHE VERANTWORTUNG DER KIRCHE NACH DER LEHRE DER LUTHERISCHEN BEKENNTNISSCHRIFTEN (BEKENNENDE LUTHERISCHE KIRCHE, No. 7). By Wolfram von Krause. Neuendettelsau: Freimund-Verlag, 1952. 63 pages. Paper. DM 2.40.

This brochure is short. Furthermore, it is written with special reference to the German situation as complicated by the pronouncements of Karl Barth and the interconfessional tensions that exist within the Evangelical Church in Germany (EKiD). Nevertheless, it is an important contemporary commentary on Article XVI of the Augsburg Confession and the other passages of the Lutheran Symbols that discuss the "political" func-

tion of the church's membership. In the title and throughout the discussion, the "church" is the empirical church, and "political" is correctly taken to cover the whole "public" activity—social and economic as well as narrowly political—of the Christian. Professor von Krause draws extensively on the insights of Hans Asmussen and Werner Elert, and American Lutheran readers will note with interest that at one crucial point (p. 52) he follows C. F. W. Walther's *Die rechte Unterscheidung von Gesetz und Evangelium*. His major thesis is that the church must differentiate meticulously between the administration of the means of grace and secular power and that the contribution which the church—and notably the church's clergy—makes to the social order is necessarily "hidden (*verborgen*)." He develops his thesis by discussing (1) the Christian's *immediate* discharge of his secular responsibilities as a citizen and, where applicable, as a public official (including the important, though almost too briefly treated, limitation of paragraph 7 of the cited Article XVI); (2) the church's *mediate* discharge of her secular responsibilities through the sacred ministry; and (3) the right differentiation of the two on the basis of Law and Gospel versus the false conception of a separation of church and world, including the state.

ARTHUR CARL PIEPKORN

REDEMPTION—ACCOMPLISHED AND APPLIED. By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 236 pages. \$3.00.

As professor of systematic theology in Westminster Theological Seminary, Philadelphia, the author presents the Calvinistic doctrines of limited atonement and perseverance of the saints. These he regards as Scripturally sound, though he admits that we are here "dealing with the mystery of godliness, and eternity will not reach the bottom of it nor exhaust its praise." The Lutheran reader will of course disagree with the author's exposition of Scripture and his conclusions regarding these doctrines. Volumes have been written on both sides, and another volume would be necessary to present the Lutheran disagreement with the author's conviction. That is apparent from the following observation. In reply to the question: "What does redemption mean?" the author says: "It does not mean redeemability, that we are placed in a redeemable position." He implies that the doctrine of the redemption of all mankind reduces the atonement to mere redeemability, which it certainly does not. All men are as surely redeemed by Christ as are those to whom Murray would restrict redemption. Christ's death is the death, his resurrection the resurrection, of the human race. To oppose the clear statements of Scripture which positively declare this to be a fact with questionable exegetical conjectures will not do. Let us have some clear statements of Scripture which declare that Christ is not the Propitiation for the sins of the whole world (1 John 2:2), or that he who has trodden under foot the Son of God

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was not sanctified with the blood of the covenant (Heb. 10:29), or that the false prophets who denied the Lord and brought upon themselves swift destruction were not bought by Him (2 Peter 2:1). Scripture does indeed single out God's people, telling them how they should live because Christ redeemed them. But the statements of Scripture which say that do not limit Christ's atonement to them. Whenever the atonement is limited to those who believe in Christ, something is added to it that does not belong there. It will not do to make the application of the atonement an integral part of the atonement. Let us, however, rejoice in the fact that Murray presents Jesus as the Savior of sinners!

L. W. SPITZ

A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH (SECOND SERIES). Vol. IX: *Saint Hilary of Poitiers: Selected Works*, trans. E. W. Watson, L. Pullen, and W. Sanday, and *John of Damascus: Exposition of the Orthodox Faith*, trans. S. D. F. Salmond; xi and 364 pages. Vol. X: *Some of the Principal Works of St. Ambrose*, trans. H. de Romestin, E. de Romestin, and H. T. F. Duckworth; xxiii and 497 pages. Vol. XI: *The Works of Sulpitius Severus*, trans. Alexander Roberts; *The Commonitory of Vincent of Lerins*, trans. C. A. Hurtley; and *The Works of John Cassian*, trans. Edgar C. S. Gibson; 641 pages. Grand Rapids: William B. Eerdmans Publishing Company, 1955. Cloth. \$6.00 per volume. The monumental reissue of the Second Series of *The Nicene and Post-Nicene Fathers* is drawing to a close rapidly; with the three volumes here listed off the press, only three more remain to be printed, so that by the end of 1956 we can hope to have this series complete. Of St. Hilary's writings we have his *Liber de Synodis*, which is not without its implications for the present divided state of Christendom, the twelve books of *De Trinitate*, his *Homilies on Psalms 1, 53, and 130*, prefaced with two carefully written essays, one on "The Life and Writings of St. Hilary of Poitiers," the other on his theology. St. John of Damascus is represented by a good working translation of the linguistically and textually difficult *Exact Exposition of the Orthodox Faith*. St. Ambrose of Milan has a whole volume to himself. Translated in it are his *De officiis (On the Duties of the Clergy)*, his *De Spiritu Sancto*, his two books *On the Decease of His Brother Satyrus* and *On Belief in the Resurrection*, his *Exposition of the Christian Faith* known variously by the title *De fide* and *De Trinitate*, his lectures to catechumens *On the Mysteries* (Treating of the Solemnities of Holy Baptism, the seven gifts of the Holy Ghost in Holy Confirmation, and, very explicitly, the Real Presence of Our Lord's Body and Blood in the Holy Eucharist), *On Repentance, Concerning Virgins* and *Concerning Widows*. In addition a dozen selected letters reveal "the indomitable energy and fearless constancy of the great Bishop." The third of the present volumes give us from the pen of Sulpitius Severus the biography St. Martin of Tours, three

"undoubted" letters, his *Dialogues* concerning the virtues of the monks of the East, and of St. Martin, seven "dubious" letters, his Sacred History from Creation to the Pontificate of St. Damasus of Rome; from the pen of St. Vincent of Lerins the famed *Commonitorium*, important not only for its classic definition of Catholicity (*quod ubique, quod semper, quod ab omnibus creditum est*) but also for its important role in the history of hermeneutics; and from the pen of John Cassian *The Institutes of the Coenobia* (minus Book VI), the *Conferences* (minus Conferences XII and XXII) and *On the Incarnation of the Lord Against Nestorius*. All three volumes have the usual helpful indices of subjects and Biblical texts.

ARTHUR CARL PIEPKORN

A COMPASS FOR PRAYER. By Allegra McBirney. Columbus: Wartburg Press, 1955. 72 pages. Cloth. \$1.00.

Allegra McBirney has written a discussion of prayer which communicates understanding and interest to the young person. Though not written in theological terms, it makes apparent that prayer is Christian because of God's work for us and in us.

ERWIN L. LUEKER

PIO NONO: A STUDY IN EUROPEAN POLITICS AND RELIGION IN THE NINETEENTH CENTURY. By E. E. Y. Hales. New York: P. J. Kenedy and Sons, 1954. 352 pages. Cloth. \$4.00.

Pius IX was pope from 1846 to 1878, the longest reign in papal history. He promulgated the dogma of the immaculate conception of the Virgin Mary (1854); he issued the Syllabus of Errors (1864); he called the Vatican Council which defined the pope's jurisdiction and infallibility in *Pastor aeternus* (1870). Of Pio Nono the author says that he gave greater authority and influence to the papacy than any pope since the Council of Trent; he calls him "the creator of the Modern Papacy" (p. xiii). It was he who became the "Prisoner of the Vatican," a role which the popes played until 1929. During his pontificate Cavour, Mazzini, Garibaldi, and others were concerned with the *Risorgimento*. The liberal Catholics, the ultramontanes, the Old Catholics, Napoleon III, and Bismarck, are some of those with whom he dealt.

The author explains the actions of Pius IX by the affirmation that the secular prince and the spiritual head could not be separated: "In theory these two functions might be distinguished, but in practice the distinction never proved to be possible" (pp. 60, 61). With this thesis against the background of the political movements within Italy and of international politics, he interprets the actions of Pio Nono. He makes out a brilliant, balanced case, buttressed by careful scholarship, for his subject. As the first English biography of this pope, it adds materially to our understanding of the papacy in the modern world.

CARL S. MEYER

THE FRONTIER CAMP MEETING: RELIGION'S HARVESTTIME.

By Charles A. Johnson. Dallas: Southern Methodist University Press, 1955. xiii and 325 pages. Cloth. \$5.00.

Only in America, and only in the more sparsely settled frontier regions of mid-America, could the camp meeting have developed into the socio-religious institution that it did. It flourished from immediately after the Second Great Awakening (1799—1805) down into the forties and fifties, when it gave place to the permanent encampments, the Chautauqua movement, and to the professional revivalist. Raw backwoods communities supported the movement—they needed religion and relief from loneliness. American Methodism found it useful both for extending its influence and for gaining new members. The circuit riders, doughty saddleback preachers, utilized the movement to its fullest.

Surely the frontier was in need of religion. Whatever the exact origins of the camp meeting may have been, Gasper River (1800) established it, if it did not inaugurate it. Three thousand to twenty thousand attended the camp meetings. Perhaps as many as twenty-five thousand were at Cane Ridge (1801), "in all probability, the most disorderly, the most hysterical, and the largest revival ever held in early-day America" (p. 63). Irregularities there were—drunkenness, immorality, rowdiness, "acrobatic Christianity."

Asbury is regarded as the religious leader who combined the meetings of the Methodist with the revival and thus made the camp meeting such a potent weapon for the Methodists. Under Methodist auspices the camp meeting matured and provided that church's "harvesttime." Conversion might be experienced under the stress of a rowdy, emotionally charged setting; the stern discipline of the followers of Wesley would retain not a few for his church.

The four- or six-day encampment, crowded with services and meetings, dominated by men of moral earnestness ("the saddlebag preacher often outworked the farmer, outrode the hunter, and outdistanced the fur trader," pp. 154, 155), enlivened with hymns that were largely *sui generis*, combined sociability in the tented grove with the "Arminian doctrine of free will, free grace, and individual responsibility" (p. 175). Its significance as a social medium and its importance for increasing the moral tone of a community were of great consequence.

No one else has sketched the camp meeting and its meaning so completely nor so ably as has Dr. Johnson. His study fills a gap in the religious and cultural history of our country.

CARL S. MEYER

SAINT ELIZABETH OF HUNGARY. By Nesta de Robeck. Milwaukee: The Bruce Publishing Company, 1953. 211 pages. Cloth. \$3.00.

This is a biography of the 24-year life of Elizabeth of Hungary. The work presents a fine word picture of the age in which the saint lived. Born the daughter of King Andreas II of Hungary in the first decade of the significant 13th century, Elizabeth since her fourth year lived at the

Wartburg in anticipation of her marriage to her betrothed, the Landgrave Louis of Thuringia. The author is a Roman Catholic and thus is a bit too sympathetic to Conrad of Marburg, Elizabeth's confessor; but he does not entirely gloss with glamour the actions of this brilliant secular cleric, who was assassinated in July 1233.

Much of the material is fanciful legend that has grown up about the life of this saint. But there is much of interest for the student of medieval life. The illustrations include the three-dimensional painting of the saint by Taddeo di Bartolo, a general view of Marburg with the beautiful Church of St. Elizabeth, and a good picture of the castle where the evangelical Luther achieved some of his greatest literary productions and where the unevangelical Conrad made life difficult for devout and devoted Elizabeth.

PHIL J. SCHROEDER

THE PROTESTANT DISSENTING DEPUTIES. By Bernard Lord Manning, ed. Ormerod Greenwood. New York: Cambridge University Press, 1952. ix and 498 pages. Cloth. \$10.00.

Two delegates each of the Presbyterian, Congregational, and Baptist churches in London and its environs have been chosen annually for more than two hundred years (since 1732) to constitute the Protestant Dissenting Deputies. In a country which supported an Established Church these deputies were (and are) intent on protecting their civil rights.

The right of burial, even into the twentieth century, was one of the major issues, and perhaps the most troublesome one. In many places the Established Church had the only burial place. Could and would Dissenters be buried in it? The question of Church Rates was another vexing problem. The Dissenters did not wish to contribute to the upkeep of the Established Church. The Education question is one that has not yet been settled in England, in spite of the Butler Act of 1944. Not all the Dissenters wanted education to be under the entire control of the State without any religious instruction. Disestablishment and Disendowment have been agitated in England during the past two—or even three—centuries. These have been major issues.

Have the Dissenting Deputies continued causes for dissent? "In the 20th century practical grievances have died away, with an alteration in the temper of men perhaps larger than we yet understand; the anomalies in the complicated pattern of English life are still there, but we accept them with more pride than regret," the author states (p. 477).

Because of the importance of these issues this book makes a major contribution to an understanding of church life in England since the early eighteenth century. It is based on the eighteen volumes of the Minute Books of the Deputies. The author found them a goldmine of information on political and religious questions during these two hundred and more years. The author died in 1942. Mr. Greenwood deserves thanks for editing and seeing to the publication of this volume, which adds

greatly to an insight into the actual workings of church-state and Dissent-state relations in England during the eighteenth, nineteenth, and twentieth centuries.

CARL S. MEYER

THE ANGLICAN CHURCH IN NEW JERSEY. By Nelson R. Burr. Philadelphia: The Church Historical Society, 1954. xvi and 768 pages. Cloth. \$10.00.

A regional history of another church body must be outstanding to attract the interest of those outside the denomination. Dr. Burr's account of Anglicanism in the little state of New Jersey is outstanding. The 454 pages which comprise the actual text of the account tell of the vicissitudes, growth, problems, and revival of the Anglican congregations there between 1701 and 1790. After the founding of the Society for the Propagation of the Gospel in Foreign Parts in 1701, under the driving force of Dr. Thomas Bray and the benign sponsorship of Archbishop Thomas Tenison, the "Venerable Society" promoted the cause of the Anglican Church in New Jersey. Keith and Talbot were its first missionaries. The Great Awakening was the first storm that the Church of England had to suffer; the American Revolution was the second. The "schools of the Prayer Book," the conventions of the clergy, the struggle to establish the episcopate, the "corporation for the relief of the widows and children of the clergy" are subjects of separate chapters. The details of the life of the church in Chapters 8 through 10, are told with refreshing simplicity and an authenticity which has its origin in a thorough knowledge of the primary sources. These chapters alone will make the volume a mine of information for social historians and church historians dealing with the colonial period. An epilog of thirty pages brings the history down to the present.

Two lengthy appendices give historical sketches of colonial churches and biographical sketches of colonial clergymen. Short sketches are given of 24 parishes, of which No. 15, on Christ Church, New Brunswick, is especially valuable. There are 48 biographical sketches of colonial clergymen. The articles on Dr. Thomas B. Chandler and Samuel Seabury, Jr., are noteworthy because of their subjects' prominence. The sketch of Agur Treadwell is particularly appealing. The bibliography comprises 43 pages; another 48 pages are occupied with notes.

The pattern used by Dr. Burr could well be adapted by writers of District histories within the Lutheran Church. Its thoroughness, its objectivity, its readability, its organization, and its scholarship commend it.

CARL S. MEYER

THE LIFE AND TIMES OF JOHN CARROLL, ARCHBISHOP OF BALTIMORE (1735—1815). By Peter Guilday. Westminster: The Newman Press, 1954. xi and 864 pages. Cloth. \$7.50.

This is a reprint of the first edition, published in 1922; it is not a revision. However, the mere fact that the biography was reprinted

after thirty-two years is a testimony of some kind of its worth. The work is well-known and widely recognized. Guilday, professor of church history at the Catholic University of America and one of the outstanding scholars of the history of Roman Catholicism in this country, wrote a study which simply must still be reckoned with by all students of the period. It is concerned more with the "times" than the "life" of Carroll, in so far as the details of the history of the Roman Catholic Church are of more moment to the biographer than the details of the personal life of the prelate. Because of its broad scope the pages of this detailed account form a valuable document for the history of the Roman Catholic Church in the United States of America, especially between 1784 and 1815. Much primary source material is incorporated in these pages. Letters and documents are reproduced in profusion. They add to the value of the biography, which thus becomes almost a source book. The account is carefully documented, and a critical essay on the sources shows the meticulous scholarship of the author.

CARL S. MEYER

VIKING TIMES TO MODERN: THE STORY OF SWEDISH EXPLORING AND SETTLEMENT IN AMERICA, AND THE DEVELOPMENT OF TRADE AND SHIPPING FROM THE VIKINGS TO OUR TIME. By Eric W. Fleisher and Jörgen Weibull. Minneapolis: University of Minnesota Press, 1954. 115 pages. Cloth. \$4.50.

This is an excellent product of the book-maker's craft in the kind and quality of its illustrations, its typography, and make-up. The subject matter is treated broadly. Stress is placed on economic relations between the United States and Sweden, Swedish emigration, and diplomatic relationships between the two countries. A brief section on the Swedish Church in colonial America tells about the religious ties between America and Sweden. The book lacks an index.

CARL S. MEYER

AMERICA'S LUTHERANS. Edited by Omar Bonderud and Charles Lutz. Columbus: The Wartburg Press, 1955. 63 pages. Paper. 50 cents.

This is a very convenient reprint of a series of articles which appeared in the magazine *One*. Each major group of Lutherans is treated by a member of that particular group. The many charts and photographs illustrating the work of the various bodies help to make this reprint a very useful tool for the busy pastor.

ARTHUR KLINCK

THE SOUTHERN BAPTIST CONVENTION: 1845—1953. By William Wright Barnes. Nashville: Broadman Press, 1954. x and 329 pages. Cloth. \$3.75.

The publishers have labeled this history of the Southern Baptist Convention "the first history of a great denomination." Today this church body has a membership of about eight million and continues to grow. Conservative in theology, stressing the voluntary and advisory nature of its organization, and maintaining that "our Convention has no ecclesiology-

ical authority" (p.286), it declined to join the World Council of Churches. Neither is it a member of the National Council of Churches of Christ in the U. S. A.

The conflict over slavery precipitated the organization in 1845. Slavery was, however, not the only issue. Policies regarding home missions and the question of the nature of Baptist general church bodies were also involved. It was in 1925 that a comprehensive confession of faith, a revision of the New Hampshire Confession of 1833, was first adopted by the Southern Baptist Convention. Its five theological seminaries have played vital roles in the history of the Convention, especially the seminary at Louisville.

Because of the original forms of organization, questions of polity, procedures, and policies were bound to arise. One step toward co-ordination and integration was the establishment in 1917 of an Executive Committee, whose powers were greatly expanded in 1927. Evangelism, stewardship, home and foreign missions, the role of women within the church, the young people's question, enlisting laymen, the seventy-five million dollar campaign of 1919—1924, relations with other church bodies (Baptist or otherwise), benevolences, and education, are among the topics which the author takes up. The author is concerned with the larger body, not with the state connections or the progress of individual churches.

Dr. Barnes is research professor in Baptist history at Southwestern Baptist Theological Seminary. Of course, his book is sympathetic to his brethren. Why shouldn't it be? At the same time he is scrupulously careful about quoting from documents, especially official sources; perhaps he quotes too much. The authenticity of the history presented cannot be challenged seriously.

CARL S. MEYER

SCHWEIZER URSPRÜNGE DES ANGLIKANISCHEN STAATSKIRCHENTUMS. (Schriften des Vereins für Reformationsgeschichte, Nr. 170). By Helmut Kressner. Gütersloh: C. Bertelsmann Verlag, 1953. 136 pages. Paper. DM 12.

John Whitgift, Archbishop of Canterbury during the latter part of the reign of Queen Elizabeth, maintained against the Puritans: "I make no difference betwixt a christian commonwealth and the church of Christ."

Zwingli's identity of State and Church was not the identity practised in England. Zwingli held to a *respublica christiana*, an ethical community—a concept which he learned from Erasmus. Politics will draw its strength and direction, Zwingli believed, from religion.

Oecolampadius stressed the private morals of the individual; Zwingli added the public morality of the citizen. Oecolampadius was first theologian, then citizen; Zwingli, theologian and citizen, "Gottesmann und Staatsmann" (p.38). "Urbem christianam nihil quam ecclesiam Christianam esse," was Zwingli's concept. Perhaps he borrowed it from Martin Bucer. John Calvin, who was likewise indebted to Bucer, as well as Theo-

dore Beza, Calvin's successor, and Peter Viret, also believed in a theocracy. Bucer believed that the government of a city had the right to institute the Reformation, since it possessed the *merum imperium*. Wolfgang Musculus had to provide the theological argumentation for the Bernese position that the magistrates had the *potestas ecclesiae*. Beginning with natural right and patriarchal example, arguments used already by Bucer, Musculus advanced to the position that the state is in effect the visible church and the state exercises all legal functions. Rudolph Gualter, the disciple of Bullinger, gave further literary expression to these views. Gualter, incidentally, seems to have influenced greatly Thomas Erastus.

From Gualter and Musculus, Whitgift learned to identify state and church. He was opposed by Thomas Cartwright, the Presbyterian Puritan, and others. In England the conflict came to be one between the Genevan concept of the relationship between church and state and the Zurich concept.

The author has succeeded in establishing his thesis. However, he fails to take into consideration previous theories held in England, particularly during the time of Henry VIII. William Tyndale's *Obedience of a Christian Man*, the humanists' preference for Roman law, and the growth of Tudor absolutism were factors which he might have stressed to a greater degree. Yet he did demonstrate what he set out to show, that Anglican theories of the dominance of the church by the state were based on concepts borrowed from Zurich.

CARL S. MEYER

THE REFORMATION IN ENGLAND. By Philip Hughes. Vol. I, *The King's Proceedings*; third edition; xxi and 404 pages. Vol. II, *Religio Depopulata*; xxv and 366 pages. Vol. III, *True Religion Now Established*; xxix and 457 pages. New York: The Macmillan Co., 1954. Cloth. \$7.50 per volume.

This work has been called "monumental" and "magnificent." In terms of scope and abundance of material it is all that. Its scholarship cannot be denied; it is written in a moving, attention-compelling style. The author has made wide use of primary sources; he knows the secondary literature of the period. His point of view throughout is that of a Roman Catholic.

The work begins with a survey of the England of 1517. The first volume ends approximately with the year 1540. During these twenty-three years Cardinal Wolsey has had his heyday, the Lutheran "heresy" has entered England; the so-called divorce of Henry VIII has been granted; supremacy has been achieved and put into operation; Lutheran missions have been sent to England; the Cleves catastrophe and the fall of Thomas Cromwell have taken place.

The second volume takes up the changes from 1536 on and ends with the death of Mary in 1558. The Bishop's Book of 1537, the King's Book of 1543, the Book of Homilies of 1547, the Prayer Books of 1549 and

1552, and Ponet's Short Catechism of 1553 are discussed in some detail in the first half of this volume. The second half has much to say about "the fate of the heretics" under Mary, John Foxe, and dissensions among both Protestants and Romanists.

The third volume spans the reign of the first Elizabeth, 1558—1603. At least half of this volume deals with the history of the English adherents of Rome during the second part of the sixteenth century. The first half tells about the Elizabethan Settlement and the rise of Puritanism.

The wealth of information at his command has embarrassed the author. His work lacks balance; perhaps a balanced presentation was not his purpose. By way of example, the Thirty-nine Articles are discussed briefly (III, 152f.), but the treatment of the archpriest controversy takes eleven pages (III, 385—396). Social and economic factors are not given the stress that they ought to have. Here and there one finds minor mistakes, but it would be surprising in a work of this scope if there were none.

The interpretation which Hughes gives of various events will not always gain support. The poverty of the great religious houses (I, 325f.) is not substantiated adequately. Hughes' rejection (II, 222f.) of the "bargain theory" (that the English might retain the church lands for their return to Rome) is wishful thinking. Were the heretics burnt during the reign of Mary largely Anabaptists, as he intimates (II, 262)? The Puritans—Hughes calls them the "primitives"—cannot be treated adequately around Cartwright. Nor will the phrase "minority within a minority" suffice as an interpretation of the group that favored the Elizabethan Settlement. Nor can the break with Rome in the reign of Henry VIII be interpreted with what appears to be an extreme emphasis on the king's proceedings.

Hughes takes occasion to set forth the teachings of his denomination as well as to attack the doctrine of justification by faith. He does not underestimate the role this doctrine played in the Reformation. Of Tyndale he says: "One truth alone mattered—that whoever 'believed' was justified, and that by 'faith' alone could man be justified" (I, 135; cf. also I, 139ff.). Because of this doctrine he denounces Tyndale (I, 136) and the Book of Homilies (II, 97). He speaks of "the abyss that must forever separate two religions that differ in their accounts of what reconciliation with God means, the one building upon a belief that grace is a reality *in* the soul, the other upon the belief that grace is no more than an acceptability in God's sight" (III, 79).

Much more ought to be said about the details of the presentation. Wolsey is condemned roundly ("a great churchman, in the worst sense of the word," I, 113). Pope Clement VII is described as a procrastinator with "an utter inability to give a firm decision" (I, 165). Pius IV is "the hasty-tempered Caraffa pope" (III, 253). The appointment of an archpriest in 1598 is called "a novel and—speaking under correction—wholly unprecedented arrangement" (III, 385). The importance of Protestant sermonizing is recognized (III, 96). Jewel and Hooker are given

their just due. The attempt is not made to reconcile the differences between the Anglican Church and the Roman Church, as if the XXXIX Articles might square with the Canons of Trent. The differences are pointed up sharply. The discussion emphasizes the theological throughout.

The three volumes contain 96 full-page illustrations, including the frontispieces. Reproductions of portraits and of manuscripts and of printed pages from the sixteenth century, adequately described in the lists of illustrations, add much to these volumes. The tables of contents are very complete and for that reason very valuable. The bibliographies contain only the works cited; they might have been improved.

In spite of its shortcomings the work cannot be dismissed lightly. It will be a standard reference work, one which every serious student of the Anglican Reformation must take into account.

CARL S. MEYER

LUTHER. By Rudolf Thiel. Translated by Gustav K. Wiencke. Philadelphia: Muhlenberg Press, 1955. 492 pages. Cloth. \$5.00.

No two biographies of Luther need ever be identical; the many-sidedness of the great Reformer lends itself to varied portraiture. Much depends on the author's skill to present Luther as he sees him. Rudolph Thiel succeeds in doing that; however, to maintain objectivity he permits Luther to speak for himself in his writings and recorded conversations. Needless to say, conversations of people living in the sixteenth century were not tape-recorded; much was left to the imagination of the human recorder. The scholar misses specific documentation and an index. The book comes at a propitious time, what with the sensational film *Martin Luther*, and the joint Concordia-Muhlenberg edition of Luther's works in English an emerging reality. Though Luther died over four centuries ago, he still lives and exerts a tremendous influence on the minds and hearts of men today.

L. W. SPITZ

THE EVANGELICALS AT OXFORD, 1735—1871: A RECORD OF AN UNCHRONICLED MOVEMENT. By J. S. Reynolds. Oxford: Basil Blackwell, 1953. xi and 212 pages. Cloth. 25s.

This specialized study was published with the assistance of a fund instituted by the Aularian Association of St. Edmund Hall, Oxford. In seven chapters the author tells about the evangelical movement at Oxford, beginning around 1735, emphasizing evangelicalism at St. Edmund Hall, and closing his narrative with the year 1871, when Benjamin Symons resigned as Warden of Wadham College.

Dr. Symons is only one of the outstanding evangelicals discussed. Isaac Crouch and Daniel Wilson, Richard Cotton and Joseph Jane—to name only a few—are among the many other evangelicals presented. A biographical appendix (pp. 161—187) has the career outlines of 105 men "more intimately connected with Oxford evangelicalism."

The author has presented his study to demonstrate the strength of evangelicalism at Oxford. The commonly held opinion associates evan-

gelicalism with Cambridge and the High Church movement with Oxford. At Oxford, however, the evangelicals also included scholars and leaders as well as parochial clergy, prominent laymen, and missionaries. "The evangelicals at Oxford were sufficiently distinct, numerous, interdependent, influential, learned, and able, to be said to have formed, over a long period of years, not merely a party, but a school of thought . . . that school was virile though small . . . it represents a movement comparable with others which reached their zenith in the Oxford of the nineteenth century" (p. 159).

The work is a scholarly presentation of the author's proposition, with convincing proof of its tenableness.

CARL S. MEYER

PURITANISM AND RICHARD BAXTER. By Hugh Martin. London: SCM Press, 1954. 223 pages. Cloth. 15/—.

Dr. Martin has divided his book into three parts. The first part (pp. 11—65) is a good overview of Puritanism from 1559 to 1689. In the second part (pp. 66—121) Dr. Martin discusses topics such as "Puritanism and the Arts" and "Puritanism and Toleration." In it he seems inclined to be overly generous to the Puritans, although it must be admitted that the Puritans have suffered from hatred and vilification. The last part is the strongest section of the book; here the author presents a sympathetic review of Richard Baxter (1615—1691) as writer, theologian, pastor, apostle of Christian unity, seeker for social justice, loving husband, and a man (pp. 122—192).

Puritanism is of significance because of the great effect it has had on the religious life of our own country. Puritanism likewise affected Pietism. One of the main bridges between Puritanism and Pietism was Richard Baxter. Dr. Martin's book, therefore, should be welcome and profitable reading.

Some of Richard Baxter's 168 (is this figure correct?) books ought to be on the reading lists of pastors. His *Saints' Everlasting Rest* is a Christian classic. According to Martin, *The Reformed Pastor*, Baxter's "greatest and best-written book . . . should be read by every minister, not only when he is in training but even more when he is in the midst of his work and understands its needs and temptations" (p. 152). His *Christian Directory* is a comprehensive treatise on Christian ethics; the theme of *The True and Only Way of Concord of All the Christian Churches* is evident from the title; the *Breviate* is his charming tribute to his wife, of almost nineteen years, Margaret.

Dr. Martin believes that much can be gained for Anglicanism and Free Churchmen through an understanding of Puritanism, "both in its greatness and in its defects" (p. 192). His book contributes to such an understanding.

CARL S. MEYER

THE DEVELOPMENT OF THE PAPACY. By H. Burn-Murdoch. London: Faber and Faber, 1954. 432 pages. Cloth. 42 shillings.

In nine parts and 72 chapters the author traces the history of the papacy, beginning with a statement of the doctrine of the papacy and an examination of the Scripture claims for this doctrine. In the first five parts (47 chapters, 280 pages) the development of the papal claims during the first five centuries of the Christian era are discussed. The ninth part ("The Nineteenth, the Century of Definition") discusses the definition of the Immaculate Conception of the Blessed Virgin Mary, the Vatican Council of 1870, and Papal Infallibility. An appendix adds the definition of the Corporeal Assumption of the Blessed Virgin Mary (1950).

The purposes of the book are to present an objective statement of the facts of history relative to the growth of the papacy, and especially for the first five centuries to bring full quotations from the church fathers. Two statements are usually given which show the conflicting interpretations and arguments drawn from the facts. These *ex parte* statements are a valuable feature of the book.

The author has presented a scholarly collection of data. The conflicting inferences are important. However, the fragmentation of the story, the lack of a comprehensive synthesis, and the emphasis on literary pronouncements largely at the expense of an account of the development of the papacy as an institution are definite weaknesses of the work. The large number of excerpts from the writers of the early church, the thorough documentation, and the careful summaries of the development of the doctrine of the papacy stage by stage are its main strengths.

CARL S. MEYER

THE BROADENING CHURCH: A STUDY OF THEOLOGICAL ISSUES IN THE PRESBYTERIAN CHURCH SINCE 1869. By Lefferts A. Loetscher. Philadelphia: University of Pennsylvania Press, 1954. xi and 195 pages. Cloth. \$4.75.

A Princeton Theological Seminary professor, who is also the son of a Princeton Theological Seminary professor, as well as editor in chief of the two supplementary volumes of the reissued Schaff-Herzog *Encyclopedia*, here "undertakes an inductive study of theological issues in one of the major denominations, the Presbyterian Church in the United States of America" (p. vii). His subtitle indicates the interpretation which he gives to the history of this denomination since the year 1869, the year in which the Old School and the New School Presbyterians were reunited.

The years since 1869 have been crowded with events for this church body. Rationalism and higher criticism brought with them debates on the questions of revelation and inspiration. "The struggles whereby the Church first accepted and later rejected the Princeton attitude toward the Bible comprise a principal theme of the present book" (p. 21). The

teachings of Alexander, Hodge, and Shedd were abandoned, leading finally to the withdrawal of Machen from Princeton. The entire church body went over to a more liberal viewpoint, seemingly on a "the-less-theology-the-better" platform. The *Presbyterian Review* in the 1880's disseminated some of the teachings of the higher critics. An attempt to revise the Westminster Confession failed in 1893. The Briggs case, however, publicized the "new critical" views further, and the Smith case reinforced them. The position of the seminaries within this church was regarded rightly as being crucial. The activities of the Presbyterian Church were expanding. In 1902 a revision of the Confession was made. "It showed that the church was ready to make some theological alterations in response to the spirit of the times, but revealed still more that, as the twentieth century began, basic theological conservatism controlled the church's counsels. Viewed in perspective, this revision is seen as an important stage in the Church's very gradual theological change" (p. 89). When the issue emerged, after a period of relative quiet between 1902 and 1922, it revolved around Harry Emerson Fosdick, the "fundamentalist-modernist controversy," the Special Commission of 1925, and Princeton Theological Seminary. Between 1922 and 1935 the mediating party became stronger and stronger—the author believes that this was in the best tradition of the Presbyterian Church. Since 1936 theological peace has reigned within the Presbyterian Church. "Now that the church, officially and institutionally at least, has left behind the inadequate and sterile formulations of the fundamentalist-modernist controversy, the way is open and the spirit of the age beckons to a more profound and constructive exploration of the church's great evangelical heritage and the meaning of this for the present hour" (p. 156).

The work is authoritative. The narrative is presented with little praise or blame for the various factions within the church, although the leanings of the author are evident. His creed is: "In necessary things, unity; in doubtful things, liberty; in all things, charity." This scholarly treatment is a welcome addition to the literature on Presbyterianism.

CARL S. MEYER

SYMBOLS OF THE CHURCH. [By Carroll E. Whittemore.] Boston: Whittemore Associates, 1953. 15 pages. Paper. 50 cents.

While it is designed especially for the use of members of the Protestant Episcopal Church, the publishers' determination to keep other communions, including specifically the Lutheran Church, in mind gives this little brochure general usefulness. It offers pictures and descriptions for 71 general Christian symbols and 105 symbols of saints, three pages of definitions of technical terms used in liturgics and church architecture, a page of forms of address appropriate to the various grades of Protestant Episcopal clerics and religious, and a page on liturgical colors. The "Lutheran rules

on paraments" will require revision in view of the changes specified by the *General Rubrics*, which took effect on Easter Day, 1955, in parishes of the bodies belonging to the Synodical Conference.

ARTHUR CARL PIEPKORN

THE RUNGLESS LADDER: HARRIET BEECHER STOWE AND NEW ENGLAND PURITANISM. By Charles H. Foster. Durham: Duke University Press, 1954. xix and 278 pages. Cloth. \$4.50.

As the daughter of the Rev. Lyman Beecher, the sister of the Rev. Henry Ward Beecher, and the wife of Andover Theological Seminary professor Calvin Stowe, Harriet Beecher Stowe (1811—1896) had every right to be an interpreter of New England Puritanism. She is remembered as the author of *Uncle Tom's Cabin*, but it is not the social reformer as much as the introspective woman of letters who lives on as "New England's most revealing native novelist" (p. x). Harriet became an Episcopalian as a result of her own inner conflicts with Puritanism. These conflicts, revealed in characters steeped in the New England scene, are incorporated in her various novels. In them she presents also "a balanced and immediate sense of the vital and complex Puritan past" (p. 242).

The author, professor of English at Grinnell College, has written his appraisal with charm and insight. It is a worthwhile study for those interested in Puritanism or American literature or American history.

CARL S. MEYER

THE CHALLENGE OF SCANDINAVIA. By William L. Shirer. Boston: Little, Brown and Company, c. 1955. 437 pages. Cloth. \$5.00.

This substantial volume is quite taciturn toward the church. A little is said about church attendance in Norway and Denmark. Grundtvig receives great acclaim, yet chiefly as an educator. How just this perspective is would be good to know.

RICHARD R. CAEMMERER

THE NEW TESTAMENT IN CADENCED FORM, ed. Morton C. Bradley, Jr. New York: Rinehart and Co., c. 1954. viii and 676 pages. Cloth. \$5.00.

This interesting typeset of the Authorized Version indicates the relation of units of thought by indentations. The author feels that thereby "meaning, the emotional content and the beauty" of each unit are made more apparent. The term "cadence" is a synonym for the concept "phrase" customary in oral interpretation. The method seems unusually helpful where there is much direct speech and quotation. The Epistles are not as vivid on the page as the Gospels or the Book of Revelation. This book may greatly serve the cause of oral reading of Scripture, provided that the reader will sensibly inflect each "cadence" and not degenerate into mawkish chanting in the interest of "beauty."

RICHARD R. CAEMMERER

JOURNEY INTO A FOG. By Margareta Berger-Hamerschlag. New York: Sheed and Ward, 1956. 254 pages. Cloth. \$3.50.

A capable artist decides to give her talents to a youth club in the slums of London. After each meeting she sets down the incidents, her understanding of them, and what she attempted to do to cope with them. No one cares for these children of the slums. They have no meaning to their lives. All joy has been wrung out; these youngsters are spiritless in their depravity. The book alternately disturbs and holds out hope. Progress is made, only to be completely undone in a moment. The sudden ironical climax casts a final shadow of hopelessness across the whole business. This is a book for someone who wants a firsthand account of the twisted, darkened life of children who are down and out before they are given half a chance.

K. H. BREIMEIER

HOW TO PREACH TO PEOPLE'S NEEDS. By Edgar N. Jackson. New York: Abingdon Press, 1956. 188 pages. Cloth. \$2.75.

The author is a Methodist minister and a trained psychiatrist. His chapters describe surface symptoms and underlying maladies of fifteen categories of human need, such as guilt, sorrow, fear, alcoholism, sickness, and old age. With each chapter come three or four sermons, including texts, themes, and basic sketches. The subject of this book is tremendously important and its method is valuable. The author has good things to say about the importance of the pastor's concern for human need. But he has nothing to say about the Gospel of Christ's redemption as a message of basic healing, and his hard words about "the crude structure of absolutistic religious ideas" (p. 161) make this omission doubly regrettable. A book combining the competence of this one concerning human beings with a recognition of the Gospel of Christ as the Word of God to man's need would be splendid.

RICHARD R. CAEMMERER

BETTER LEADERS FOR YOUR CHURCH. By Weldon Crossland. New York: Abingdon Press, 1955. 125 pages. Cloth. \$2.00.

Because the complexity of present-day living exercises its full impact on the work of a congregation, pastors need to depend in an increasing measure on the leadership of their laymen in practically every phase of the administration of the parish. As a result the question of the aims, the motivation, and the quality of that leadership becomes very important. This book offers much help in finding, choosing, enlisting, and training leaders, in dealing with problems, and in sustaining a high morale among the active laity.

ALFRED O. FUERBRINGER

NEW TECHNIQUES FOR CHURCH FUND RAISING. By Othniel A. Pendleton, Jr. New York: McGraw-Hill Book Company, Inc., 1955. 256 pages. Cloth. \$5.00.

The type of plan which has been used for some years in capital-fund campaigns for hospitals, colleges, and churches is here developed for rais-

ing the current budget of churches. The treatment goes into all necessary detail, and samples of all needed schedules, letters, lists, and other materials are furnished. An essential element that is not included, but will have to be supplied by the pastor of a congregation that intends to use this book towards achieving a larger budget, is a thoroughly Biblical orientation and the motivation of the Gospel. With these as a prerequisite, however, the methods set forth in this book should provide interesting study material and much valuable help. ALFRED O. FUERBRINGER

THE CHILDREN'S HYMNAL. St. Louis: Concordia Publishing House, 1955. 432 pages. Cloth. \$1.65.

The hymnal's editorial committee presents in the preface a review of the agonizing problems that confront any effort of compiling a volume such as this. There are problems of doctrine, of children's understanding, and of poetry; problems of tunes and of choices between great hymns and currently popular hymns. A balance had to be considered between the child's worship today and his training for worship in the church in a grown-up tomorrow.

The question whether, in the limited time available to the average church for the worship training of its youth, a separate volume provides a better answer than selected use of *The Lutheran Hymnal* is not discussed; nor is the question whether the orders of worship utilized by the children can at the same time introduce them to the historic services into which it is hoped they will grow; nor the question whether *ex corde* prayers retain their special values when they are reduced to print and read, or whether by this process they attain the same special merits of well-phrased petitions in the pattern of the ancient prayers. These items will be left undiscussed in this review as well.

Many virtues can then be listed—the wide selection from the best hymns of the church; the format that helps to make worship the appealing and happy thing it should be for children; the hymns that will be especially useful for younger Christians; the new tunes for less fortunate usual ones—try the setting for "God Be With You Till We Meet Again"; and the interesting binding and excellent printing that makes the hymnal an excellent value at its modest price. GEORGE W. HOYER

THE NATURE OF PREJUDICE. By Gordon W. Allport. Text Edition. Cambridge: Addison-Wesley Publishing Co., c. 1954. xviii and 537 pages. Cloth. \$5.50.

MINORITIES AND THE AMERICAN PROMISE. By Stewart G. Cole and Mildred Wiese Cole. New York: Harper and Brothers, c. 1954. xiv and 319 pages. Cloth. \$4.50.

Allport's book is a big, solid volume paying special attention to the social psychology of prejudice. It provides important supplementary material, however, including a review of legislation, a sober glance into the

future, and occasional references to the relation of religion to the problem. Allport believes that religion has not played a consistently helpful role, but he does not make Christianity or the Bible responsible for this. He distinguishes between "institutionalized" and "interiorized" religious outlooks (p.454). Chief attention is paid to prejudice toward the colored community and the Jew. This is a useful and ample reference work.

The Coles relate their book chiefly to the place of minority groups in the American way of life. Professor William H. Kilpatrick writes an interesting foreword in which he stresses learning by doing, with the implication that children must live together in order to accept one another. The book provides interesting analyses of culture groups and group relations, implemented with much current history. The discussion of religion is hampered by the assumption, basic to the book, that religious differences are bridged by a balance between freedom and responsibility achieved through "a moral reconciliation of many faiths and interfaith harmony" (p.165). That the Christian "faith" in itself seeks to provide a force of love towards others and working together for the common good is not discussed. This is not so much a flaw in the book as it is a reproach to the ineptness with which Christians have applied the values of the Gospel to their attitudes towards minorities.

RICHARD R. CAEMMERER

BOOKS RECEIVED

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

Postulates and Implications. By Ray H. Dotterer. New York: Philosophical Library, 1955. 509 pages. Cloth. \$7.50.

Thinking About Thinking. By Merl Ruskin Wolfard. New York: Philosophical Library, 1955. 273 pages. Cloth. \$5.00.

Speakers' Illustrations for Special Days, ed. Charles L. Wallis. Nashville: Abingdon Press, 1956. 240 pages. Cloth. \$3.50.

Unfinished Business: Short Diversions on Religious Themes. By Halford E. Luccock. New York: Harper and Brothers, 1956. 191 pages. Cloth. \$3.00.

The Making of the Sermon. By Robert J. McCracken. New York: Harper and Brothers, 1956. 104 pages. Cloth. \$2.00.

God Incognito: A Series of Lenten Sermons on the Passion According to St. John. By Roy A. Harrisville. Minneapolis: Augsburg Publishing House, 1956. 79 pages. Paper. \$1.50.

Seriously, Now . . . : Thought Starters for Lent. By A. Reuben Gornitzka. Minneapolis: Augsburg Publishing House, 1956. 81 pages. Paper. \$1.50.

The Historical Jesus, Hope of Mankind. By Leroy Waterman. New York: Exposition Press, 1955. 148 pages. Cloth. \$3.50.

Surprising Mystics. By Herbert Thurston. Chicago: Henry Regnery, 1955. ix + 238 pages. Cloth. \$3.75.

Conscience in the New Testament. By C. A. Pierce. Chicago: Alec R. Allenson, 1955. 151 pages. Paper. \$1.50.

Schrift und Geist bei Tertullian. By Heinrich Karpp. Gütersloh: C. Bertelsmann Verlag, 1955. 76 pages. Paper. DM 5.80.

How to Plan Informal Worship. By Winnifred Wygal. New York: Association Press, 1955. 64 pages. Cloth. \$1.00.

Personal Religion Among the Greeks. By André-Jean Festugière. Berkeley: University of California Press, 1954. 186 pages. Cloth. \$3.75.

Mormons Are Peculiar People. By G. T. Harrison. New York: Vantage Press, 1954. xii + 180 pages. Cloth. \$3.00.

The Development of Modern Christianity Since 1500. By Frederick A. Norwood. Nashville: Abingdon Press, 1956. 256 pages. Cloth. \$3.75.

Politik zwischen Dämon und Gott: Eine christliche Ethik des Politischen. By Walter Künneth. Berlin: Lutherisches Verlagshaus, 1954. 616 pages. Cloth. DM 21.50.

The Heart of Peter Marshall's Faith: Two Inspirational Messages from "Mr. Jones, Meet the Master." By Peter Marshall. Westwood: Fleming H. Revell Company, 1956. 46 pages. Cloth. \$1.00. A separate reprint of the late Senate chaplain's sermons entitled "The Grave in the Garden" and "Keepers of the Springs."

Sermons on the Passion of Christ. By Martin Luther. Trans. E. Smid and J. T. Isensce. Rock Island: Augustana Press, 1956. vii + 223 pages. Cloth. \$2.50.

Behold the Glory. By Chad Walsh. New York: Harper and Brothers, 1956. 156 pages. Cloth. \$2.00.

Sermons on the Psalms. By Harold A. Bosley. New York: Harper and Brothers, 1956. x + 208 pages. Cloth. \$3.00.

Together We Praise Him: Group Worship for Women. By Florence C. Brillhart. Westwood: Fleming H. Revell, 1956. 144 pages. Cloth. \$2.00.

Through the Year with Christ: Sermons on the Church Year, Gospels of the Second Series. By Edwin C. Munson. Rock Island: Augustana Press, 1955. xii + 312 pages. Cloth. \$3.50.

Many Things in Parables: Expository Studies. By Ronald S. Wallace. New York: Harper and Brothers, 1955. 218 pages. Cloth. \$3.00.

The Catholic Approach to Protestantism. By George H. Tavard. New York: Harper and Brothers, 1955. 160 pages. Cloth. \$2.50.

Moral Principles in the Bible: A Study of the Contribution of the Bible to a Moral Philosophy. By Ben Kimpel. New York: Philosophical Library, 1956. 172 pages. Cloth. \$4.50.

Programs for the Junior High Fellowship: No. 6. Compiled by Tom A. Smith. Anderson: The Warner Press, 1955. 87 pages. Paper. 75 cents.

Jesus in Prayer. By N. N. Rønning. Minneapolis: Augsburg Publishing House, 1955. 31 pages. Paper. 35 cents. A reprint of the 1931 edition in revised format.

Something for Nothing: The Lore and Lure of Gambling. By Clyde Brion Davis. Philadelphia: J. B. Lippincott, 1956. 290 pages. Cloth. \$3.75.

Ideas for the Midweek Service. By Milburn H. Miller. Anderson: The Warner Press, 1956. xi + 128 pages. Cloth. \$1.75.

The Old Testament Since the Reformation. By Emil G. Kraeling. New York: Harper and Brothers, 1955. 320 pages. Cloth. \$5.00.

Principles of Mental Health for Christian Living. By C. B. Eavey. Chicago: Moody Press, 1956. 326 pages. Cloth. \$4.00.

Bible Commentary: The Minor Prophets. By Theodore Laetsch. St. Louis: Concordia Publishing House, 1956. xiv + 566 pages. Cloth. \$5.00.

Christian Life and the Unconscious. By Ernest White. New York: Harper and Brothers, 1955. 190 pages. Cloth. \$3.00.

Chinaman's Chance: The Story of Harry Liu of the Pocket Testament League. By Harry Liu and Ellen Drummond. Chicago: Moody Press, 1956. 143 pages. Cloth. \$2.50.

Verbal Inspiration. By Norman V. Williams. Chicago: Moody Press, 1955. 126 pages. Paper. Price not given.

Studies in Colossians: The Pre-Eminent Christ. By Richard Sturz. Chicago: Moody Press, 1955. 127 pages. Paper. Price not given.

Great Personal Workers. By Faris Daniel Whitesell. Chicago: Moody Press, 1956. 191 pages. Paper. 50 cents.

The Evangelistic Campaign: A Book of Helps for Pastor and Evangelist. By George Sweeting. Chicago: Moody Press, 1955. 47 pages. Paper. 75 cents.

Tägliche Andachten (Vol. XIX, No. 138: February 22 to April 13, 1956). By Albert H. Schwermann. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.

Portals of Prayer (Vol. XIX, No. 138: February 22 to April 13, 1956). By various authors. St. Louis: Concordia Publishing House. 63 pages. Paper. 10 cents.

A Primer for Christian Broadcasters. By John Gillies. Chicago: Moody Press, 1955. 79 pages. Paper. \$1.00.

Das tausendjährige Reich: Eine biblisch-theologische Studie. By Hans Bietenhard. Zurich: Zwingli-Verlag, 1955. 174 pages. Paper. DM 14.50.

Calvins Geschichtsauffassung. By Heinrich Berger. Zurich: Zwingli-Verlag, 1955. 253 pages. Paper. DM 14.00.

Luther: Letters of Spiritual Counsel (The Library of Christian Classics, Volume XVIII), ed. Theodore G. Tappert. Philadelphia: The Westminster Press, 1955. 367 pages. Cloth. \$5.00.

The Second Book of Maccabees, ed. Solomon Zeitlin. New York: Harper and Brothers, 1954. xiii + 271 pages. Cloth. Price not given.

Art and the Reformation. By G. G. Coulton. New York: Cambridge University Press, 1953. xxii + 622 pages. Cloth. \$10.00.

Hebrew Vocabularies. By J. Barton Payne. Grand Rapids: Baker Book House, 1956. 18 pages. Paper. \$1.00.

At Your Best. By Oscar C. Hanson. Minneapolis: Augsburg Publishing House, 1956. x + 98 pages. Cloth. \$1.75.

The Church in God: Expository Values in Thessalonians. By Harold J. Ockenga. Westwood: Fleming H. Revell, 1956. 350 pages. Cloth. \$4.00.

The World's Collision. By Charles E. Pont. Boston: W. A. Wilde Company, 1956. 298 pages. Cloth. \$3.50.

Voices from Heaven and Hell. By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Company, 1956. 192 pages. \$2.50.

Minister's Federal Income Tax Guide, 1956 Edition. By Bernard D. Bergreen. Great Neck: Channel Press, 1955. 125 pages. Cloth. \$2.50.

Theologie und Philosophie bei Luther und in der Occamistischen Tradition. By Bengt Hägglund. Lund: C. W. K. Gleerup, 1955. 108 pages. Paper. Price not given.

Theologische Erkenntnislehre. By Hendrik van Oyen. Zurich: Zwingli-Verlag, 1955. 244 pages. Paper. DM 13.95.

The Complete Writings of Menno Simons, c. 1496—1561. Translated from the Dutch by Leonard Verduin and edited by John Christian Wenger. Scottdale: Herald Press, 1956. xi + 1092 pages. Cloth. \$8.75.

Christian Eschatology and Social Thought: The Relationship of the Ultimate Community to the Present Social Order. By Ray C. Petry. Nashville: Abingdon Press, 1956. 415 pages. Cloth. \$5.00.

The Church and the Public Conscience. By Edgar M. Carlson. Philadelphia: Muhlenberg Press, 1956. xii + 104 pages. Cloth. \$1.75.

Religion in Crisis and Custom: A Sociological and Psychological Study. By Anton T. Boisen. New York: Harper and Brothers, 1955. 271 pages. Cloth. \$4.00.

Multiple Counseling: A Small-Group Discussion Method for Personal Growth. By Helen Driver. Madison: Monona Publications, 1954. 280 pages. Cloth. \$5.00.

Autobiography of Peter Cartwright. Introduction by Charles L. Wallis. Nashville: Abingdon Press, 1956. 349 pages. Cloth. \$3.75.

Should the Patient Know the Truth? By S. Standard and H. Nathan. New York: Springer Publishing Company, 1955. 159 pages. Paper. \$3.00.

The Bible in Story and Pictures. By Harold Begbie. 2 volumes. New York: Garden City Books (H. S. Stuttman Company), 1956. 508 pages. Cloth. \$5.95 a set.

The Key to Ephesians. By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1956. xvi + 75 pages. Cloth. \$2.50.