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## Book Review. - Literatur

Edgar Krentz

*Concordia Seminary, St. Louis*

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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.*

**EPICURUS AND HIS PHILOSOPHY.** By Norman Wentworth De Witt. Minneapolis: University of Minnesota Press, 1954. 388 pages. Cloth. \$6.00.

This interpretation of Epicureanism is compiled by a man who knows the sources and handles them with mastery. It is the only readily available detailed account of Epicurus' thought in English. De Witt feels that Epicurus has been handled unfairly by both ancient and modern critics and that the great contributions that Epicureanism made to the progress of thought and religion have been obscured. De Witt perhaps goes too far to the other extreme and sees Epicureanism exerting influence in somewhat unlikely places. Thus he has 1 Thess. 5:3 directed against the Epicureans, since "peace and safety" is an oft-repeated catchword of theirs. This would seem to regard the influence of the Old Testament prophets as nil, though the same ideas appear in them (for example, Jer. 6:14). Again, Epicurean influence in the use of the opposition flesh-spirit is highly improbable, not only from the side of Greek philosophy but also in the light of the Qumran scrolls. Although in Athens Paul met the Epicureans and their opposition to the doctrine of the resurrection, 1 Cor. 15:54, 55 is still not to be regarded as a satirical quotation from, or reference to, Epicurean doctrine, since the Old Testament influence is again the dominant one. Finally, to assume that Celsus was an Epicurean because Origen called him one is to miss the point. This is a good example of the term used as an insult to describe one who was actually a Platonist.

De Witt's volume could have been made more usable by an *index locorum* of the Epicurean passages discussed, if not of others. The volume is valuable, if only because it will cause New Testament scholars to do what De Witt calls for (p. 358), that is, study the New Testament for traces of the language and thought of Epicurus. EDGAR KRENTZ

**THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION.** By Olav Guttorm Myklebust. Volume I. Oslo: Forlaget Land og Kirke, 1955. 459 pages. Paper. Price not given.

With this survey the Norwegian Egede Institute is filling a longfelt need for a thoroughgoing study on the place of missions in theological education. In addition to the high traditions of scientific European scholarship, it breathes the kind of zeal it takes for a nation of only three million people to send out 1,000 missionaries.

This study begins with Ramon Lull and his namesake Ramon de Peñá-

fort, founder of the medieval mission to Jews and Mohammedans and the man who, so one tradition says, requested St. Thomas Aquinas to write his famous *Summa contra gentiles*.

Missions were very slow to find a place in Evangelical theological thought. Gerhard reflected his day when he said: "Mandatum praedicandi evangelium in toto terrarum orbe cum apostolis desiit." Justinian von Welz (1621 to 1668), the great lay advocate of missions in the seventeenth-century Lutheran Church, met with overwhelming opposition in presenting his plan of enlisting the universities in the task of world evangelization. In the next century things improved greatly with the founding of the *Collegium Orientale Theologicum* at Halle in 1702 by August Hermann Francke.

The year 1867 is pivotal in Myklebust's investigation, since it saw (1) the establishment of the first chair of missions in a theological school, that occupied by the distinguished Alexander Duff of New College, Edinburgh; (2) C. H. C. Plath's proposal before the general conference of the Berlin Mission of an ambitious scheme for establishing chairs of missions in the various German universities; and (3) Rufus Anderson's famed Hyle Foundation lectures at Andover Theological Seminary, "Foreign Missions: Their Relations and Claims," the first lecture course of its kind in America.

The year 1910, the terminus of the period covered in this first volume, is also of great significance. It marks the end of the period of "expression" and the beginning of the era of "expansion" in the penetration of missions into theological curricula. It saw both the passing of that great student and teacher of missions, Gustav Warneck, and the assembling of what has been called "the most representative and creative conference in missionary history," the Edinburgh assembly of 1910.

Leaders in missions and theological education will give close scrutiny to this scholarly and careful study and will look forward with keen anticipation to Volume II.

W. J. DANKER

**DIE AUSLEGUNGSGESCHICHTE VON I. KOR. 6,1—11: RECHTS-  
VERZICHT UND SCHLICHTUNG.** By Lukas Vischer. Tübingen:  
J. C. B. Mohr (Paul Siebeck), 1955. 139 pages. Paper. No price  
given.

This is more than the historico-exegetical inquiry into the meaning of a Biblical text that the main title promises. As the subtitle indicates, it purposes to investigate on the basis of a *locus classicus* a perennial problem of Christian ethics. Vischer's own careful exegetical analysis is a preface to a history of the exegesis of this passage and of the changing attitudes toward the basic ethical problem from the primitive church to the present, with a separate chapter devoted to each century from the sixteenth to the twentieth. As far as it goes, this study is most useful. It might have gone farther; for one thing, the modern literature cited is

almost exclusively German. Again, in portraying B. Martin Luther's point of view Vischer does not avail himself of the insights of the Large Catechism (I 279—280), in which the "last stage of admonition" involves haling the offender before a civil or spiritual court. Among the "representatives of Lutheran Orthodoxy" (pp. 82—84), Vischer might well have included, in addition to Flacius, Erasmus Schmidt, and Calov, the Formula of Concord (SD XII 19); Martin Chemnitz, *Loci theologici*, Part II, "*De vindicta*"; and John Gerhard, *Loci theologi*, XXIV, Article II ("*De iudiciis*").

ARTHUR CARL PIEPKORN

**1ST I. KOR. 3,10—15 EIN SCHRIFTZEUGNIS FÜR DAS FEGFEUER?**

By Joachim Gnilka. Düsseldorf: Michael Triltsch Verlag, 1955. 133 pages. Paper. DM 6.80.

Is 1 Corinthians 3:10-15 a Biblical proof-text for purgatory? No, says Gnilka. "The reinterpretation [which explains the fire as a cleansing rather than as a testing] is not possible without a very free treatment of the Biblical text. . . . The impossibility of this interpretation necessarily follows from the fact that St. Paul holds up to view two very different rewards (v. 14 f.). The interpretations which, from the patristic period on down to Nicholas of Lyra, try to tie up [this passage] with the cleansing fire of purgatory . . . have been achieved on the basis of a false approach and are consequently unjustified" (pp. 117, 118). The great virtue of this fascinating exegetical-historical inquiry—which the Roman Catholic theological faculty of the University of Würzburg accepted as a *Preisarbeit* and which is printed with diocesan sanction—is that Gnilka has patiently brought together almost every significant utterance of Eastern and Western doctors on this much controverted passage down the alphabet from Aphaates to Werner of St. Blase and down the centuries from Clement of Alexandria to the Council of Ferrara-Florence. His own careful commentary at the end seeks to do justice to the lexicographical, grammatical, and syntactical materials, to the Pauline context and Biblical parallels, and to the insights of the Fathers.

ARTHUR CARL PIEPKORN

**THE BIBLE AS HISTORY: A CONFIRMATION OF THE BOOK OF BOOKS.** By Werner Keller. New York: William Morrow and Company, 1956. xxv and 452 pages. Cloth. \$5.95.

Beginning with a description of the ancient nations of the Fertile Crescent, this well-written book covers the whole span of Bible history from the time of the patriarchs through the New Testament writings, detailing and evaluating the pertinent archaeological discoveries as it goes along, admirably collating the Biblical account with the voice of history and archaeology.

The style bears the marks of first-class journalism—easy to read, free of impressive scholarly baggage and encouragingly optimistic. Though

some problems may have been solved by oversimplification, the book will be welcomed by serious students of history and archaeology as well as by the busy pastor and parish school teacher.

Orderly arrangement, good half-tones, many maps and diagrams, and an excellent index add greatly to its reference value.

ARTHUR KLINCK

*AN INTRODUCTION TO BIBLE ARCHAEOLOGY.* By Howard F. Vos. Chicago: Moody Press, 1956. 127 pages. Paper. 35 cents.

This concise little book introduces the general reader to the nature and purpose of Bible archaeology, briefly describes how an expedition is organized and conducted, and how its results are evaluated and utilized. It then summarizes the evidence from recent archaeological finds regarding the text, geography, antiquities, kings, and cities of Bible times and closes with a discussion of the apologetic value of recent discoveries.

Conservative in tone, this book will be read with interest by pastors and teachers of religion as well as by an informed laity.

ARTHUR KLINCK

*LOVE, POWER AND JUSTICE: ONTOLOGICAL ANALYSES AND ETHICAL APPLICATIONS.* By Paul Tillich. New York: Oxford University Press, 1954. viii and 127 pages. Cloth. \$2.50.

*BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY.* By Paul Tillich. Chicago: The University of Chicago Press, 1955. x and 85 pages. Cloth. \$2.25.

In these two small volumes a distinguished theologian-philosopher puts three series of lectures into book form and thereby reveals new facets of his thought. Both titles require close attention and at least some acquaintance with Tillich's specialized vocabulary.

The former study investigates the basic meaning of love, power, and justice "as a part of the search for the basic meaning of all those concepts which are universally present in man's cognitive encounter with his world" (p. 2), since the other varied meanings of the three terms are unintelligible "without an ontological analysis of their root meanings" (p. 10). "Life is being in actuality, and love is the moving power of life" (p. 25). "Love is the drive toward the reunion of the separated" (p. 33). "Love is the foundation, not the negation of power" (p. 49). "Love, through compulsory power, must destroy what is against love" (p. 50). "Love does not do more than justice demands, but love is the ultimate principle of justice. . . . Justice in its ultimate meaning is creative justice, and creative justice is the form of reuniting love" (p. 71). The remaining three chapters discuss the socio-ethical and the theological implications of this analysis.

Many of the insights and positions of the latter title are adumbrated in the former. *Biblical Religion and the Search for Ultimate Reality* is

a reply to his critics who contrast Tillich's philosophical vocabulary unfavorably with the concrete imagery of Biblical language. Speaking as a personalist-existentialist philosopher-theologian he stresses the necessity of philosophy in religious thought. "There is no special ontology which we have to accept in the name of the Biblical message, neither that of Plato nor that of Aristotle, neither that of Cusanus nor that of Spinoza, neither that of Kant nor that of Hegel, neither that of Lao-tze nor that of Whitehead. There is no saving ontology, but the ontological question is implied in the question of salvation. To ask the ontological question is a necessary task." (P. 85.)

ARTHUR CARL PIEPKORN

*THE PATTERN OF ATONEMENT.* By H. A. Hodges. London: SCM Press, 1955. 103 pages. 9/6.

Hodges, professor of philosophy in the University of Reading, finds little support for the doctrine of vicarious atonement in Scripture. The idea of a satisfaction made to God by someone other than the offender he considers absurd. He holds that the true formula of salvation is not "Christ instead of me" but "Christ in me and I in Him." Accordingly he regards the Tridentine Decree of Justification, Chapter VII, as a true account of justification. Trent, he believes, rightly comes out with the utmost vigor against the doctrine of justification as preached by the Reformers. Hodges recognizes the problem of sin but has not found the right solution for it in Scripture.

L. W. SPITZ

*MANUEL DU LATIN CHRÉTIEN.* By Albert Blaise. Strasbourg: "Le Latin Chrétien," 1955. 221 pages. Paper. \$2.00.

This little volume was originally intended as a preface to its author's large *Dictionnaire latin-français des auteurs chrétiens*. Fortunately, the publisher decided to issue it as a separate volume, thus making an admirable work on Christian Latinity available to a far wider public than could afford the dictionary.

The first sixty-six pages are devoted to a description of the factors that make Christian Latin distinctive. Blaise sees the important marks under five heads: vocabulary, rhetoric, symbolism, figurative language, and *le langage affectif*. In all these areas the distinctive message of the Gospel affected the manner of expression, leavening it with a leaven that took its nature from the necessity of describing extrahuman phenomena in human categories.

The remainder of the book is devoted to syntax. The author stresses the fact that in syntax these writers differ little from pagan Latinists of their day, though neither group measures up to Ciceronian standards—standards that Blaise rightly rejects as nondeterminative. The influence of the Greek Bible is seen often. Blaise ranges all over the early centuries of the Christian era for examples to illustrate his book. These examples would be much more useful with an *index locorum*. He is to be com-

mended for describing when systematization into grammatical categories might prove to be a Procrustean bed. An excellent bibliography of eleven pages is worth the price of the book. No one concerned with the Latin of the church will fail to learn from this volume. Much more valuable than its modest dress might lead one to assume, it deserves wide use by theologian and philologist alike.

EDGAR KRENTZ

**THE LOVE ETHIC OF D. H. LAWRENCE.** By Mark Spilka. Bloomington: Indiana University Press, 1955. Cloth. \$4.00.

A member of the English faculty at the University of Michigan gives a sympathetic analysis of the novels of the controversial Englishman whose major works were published in the twenties and are still being edited.

For Lawrence "the very goal of life is the achievement of organic being" through the blood intimacy of phallic marriage. But, as Spilka shows from the major novels, *Sons and Lovers*, *Women in Love*, *Lady Chatterley's Lover*, Lawrence's organic vitalism always moves toward creative ends, communion in labor, in the cosmos, among friends. Any Freudian analysis is oversimplification; rather there is in Lawrence a "frontal attack on Freudian psychology," not from moralistic but from organic grounds.

Because sexual marriage is so central for Lawrence's wholeness of life, he is sharply critical also of any spiritualized Christianity which fails to preach the whole truth: Christ crucified *and risen*. Spilka concludes that although Lawrence wanted to revitalize Christianity by paganizing it, he is "almost a Christian."

Even if a Christian is less optimistic about this pantheistic vitalism, this volume remains an excellent introduction to Lawrence. Pastors involved in marital counseling and theologians involved in the doctrine of creation will be stimulated by Lawrence's holistic principle to search the Biblical Word anew. Here again is another prolegomenon for the Christian doctrine of man.

HENRY W. REIMANN

**MEN WHO SHAPE BELIEF.** By David Wesley Soper. Philadelphia: The Westminster Press, 1955. 224 pages. Cloth. \$3.50.

In *Major Voices in American Theology* (1956) Soper discussed Edwin Lewis, Ferré, Calhoun, Tillich, and the Niebuhrs. This second volume introduces eleven more American theologians. In the "central trend," which sees "God as the Lord of history," he introduces the theologies of James Luther Adams ("history and hope"), Douglas V. Steere ("practical mysticism"), John A. Mackay ("ecumenical"), Walter Marshall Horton ("liberal classicism"), John C. Bennett ("social revolution"), Wilhelm Pauck ("crisis and continuity"), and Harris Franklin Rall ("rational faith"). "Alternative trends" cover the systems of W. Norman Pittenger ("Church-centered"), Louis Berkhof ("Biblical literalism"), Henry Nelson Wieman ("exclusive immanence"), and the late Edgar Sheffield Brightman ("theistic finitism"). In comparing this second volume with the first, this reviewer is tempted to say that Soper has here written about almost twice

as many theologians almost half as well. The treatment each theologian receives is necessarily not only briefer but also more superficial; the occasional bon mot that added spice to the first volume often turns up as an irritating wisecrack in the second; the lapses are more frequent (for instance, "Glessen" for "Giessen," p. 98; "Armenius" for "Arminius," p. 158; the predicate "Lutheran" for the "idea that the present world must be destroyed to make possible an entirely new creation," p. 160; "Wobberminn" for "Wobbermin," p. 164). It is greatly to be regretted that so necessary a survey, which Soper could easily have made so good, is not a great deal better.

ARTHUR CARL PIEPKORN

**BUDDHIST TEXTS THROUGH THE AGES**, ed. Edward Conze. New York: Philosophical Library, 1954. 322 pages. Cloth. \$6.00.

This comprehensive anthology of Buddhist scriptures has been designed as a companion volume to Conze's masterful *Buddhism: Its Essence and Development*. This is not a mere collection of existing translations. Many texts appear in translation for the first time, notably those from the Tantras. All the texts have been newly translated from the original Pali, Sanskrit, Chinese, Tibetan, Japanese, and Apabhramsa. Sources include Theravadin, Mahayana, Tantra, and Chinese and Japanese writings. The last-named are marshaled under the distinguished name of Arthur Waley, celebrated scholar and poet. The collection reflects the important role played by Tantric influences in pan-Indian religion, including Buddhism.

It is difficult to absorb the flavor and thought patterns of Eastern religions without a generous sampling of their scriptures. No collection of Buddhist texts covering an equally wide range exists in English or any other language. Like Conze's definitive *Buddhism* this anthology is indispensable for the scholar and missionary. The relative absence of forbidding technical terms and a good glossary will encourage the non-specialist to acquaint himself with Buddhist sources.

WILLIAM J. DANKER

**THE DRAMA OF THE BOOK OF REVELATION**. By John Wick Bowman. Philadelphia: The Westminster Press, 1955. 159 pages. Cloth. \$2.50.

Bowman is professor of the New Testament at the San Francisco Theological Seminary. His interpretation of Revelation has aroused considerable interest, because it regards the contents of the book as a drama composed of seven acts which present the Gospel of Christ in its fight with the "Badspel" of Antichristian delusions until at last the millennium reveals Christ as the Victor. Bowman's interpretations of the various scenes of the "drama" are entirely symbolical. As the representative of the Antichristian powers he regards "Neron Caesar." This name has a numerical value of 666. He has supplied a modern translation (which, however, may be questioned in places) and brief expositions of the various scenes,



adapted to a layman's understanding. Bowman does not decide the question as to who the John of the Apocalypse was, but remarks: "No matter who its author be, this book breathes the Spirit of the Lord of Life." While Bowman's statement of the general purpose of the Apocalypse is correct, this reviewer fails to see any advantage of this new symbolical interpretation over other symbolical expositions of the Book of Revelation, and he has often found himself obliged to question the author's statements and views.

JOHN THEODORE MUELLER

*ENTRUSTED WITH THE GOSPEL.* By David A. MacLennan. Philadelphia: The Westminster Press, 1956. 128 pages. Cloth. \$2.00.

A former professor at Yale Divinity School herewith publishes his Warrack Lectures, the Scottish counterpart of the Beecher series at Yale. He pleads for the sense of mandate and of being commissioned. He urges a manner of preaching that befits the great theme of the classic core of apostolic preaching, and he reaffirms the Cross explicitly. A good chapter discusses the personal relation necessary between pastor and people and attempts an analysis of the average listener. He seeks to sensitize the preacher to the anxiety and sin of his people and is remarkably direct in his application of Gospel. Awareness of people, unsophisticated enthusiasm for the Christian Gospel, and a pervading sense of humor help to make this a good book indeed.

RICHARD R. CAEMMERER

*RELIGIOUS FREEDOM IN SPAIN: ITS EBB AND FLOW.* By John David Hughey, Jr. Nashville: Broadman Press, 1955. vii + 211 pages. Cloth. \$3.00.

The author, South Carolina-born professor at the Baptist Theological Seminary in Ruschlikon-Zürich, Switzerland, spent four years in Spain as a missionary. In 1951 he wrote a doctrinal dissertation at Columbia University on "Spanish Governments and Protestantism (1868—1931)." The present work is a revision and expansion of that dissertation.

After discussing the Spanish Inquisition and the Reformation era, the author passes rapidly to the rise of liberalism in the period between 1812 and 1868. Detailed attention is paid to the period of religious freedom from 1868 to 1876, the period of religious toleration from 1876 to 1931, the separation of church and state in 1931, the Spanish Civil War from 1936 to 1939, and Franco's effort to guide the Spanish state in a return to Roman Catholic unity. In the last hundred years the main questions around which the issue of religious freedom has revolved have been the right to worship, the right to evangelize and proselytize, education, burial, marriage.

The book is a factual, scholarly, carefully written plea for religious freedom. Anyone interested in the question of religious freedom, the conflict between church and state, or the efforts of the Roman Catholic Church to control a state in modern times will find this book very much worthwhile.

CARL S. MEYER

**THE PURSUIT OF HAPPINESS.** By R. M. MacIver. New York: Simon and Schuster, 1955. 182 pages. Cloth. \$4.00.

MacIver is a political philosopher who has a distinguished academic record (University of Toronto, Barnard College, and Columbia University) and has written much and well of our American way of life (e.g., *The Web of Government*). He is now in retirement, and the present volume is his first, belated venture outside his own technical field.

This volume consists of beautifully written essays on the meaning of life in an attempt to give body to a phrase that first received political status in the Declaration of Independence. As such this is the work of a gentle humanist. Unhappily he also undertakes to discuss religion within the framework of literature, the arts, and philosophy. One can only feel sad that he did not take the time to discover more of what is going on in Christian theology. Otherwise he might not have written his chapter on "The Future of Religion" as he did; for he could not seriously have said: "So, while the other modes of creative expression move freely to new developments and bring forth new products with the changing times, the religious sense is imprisoned in its own past" (p. 155). By coincidence we read through E. Gordon Rupp's *The King of Glory* just before tackling MacIver's book. One might wish that the author of *The Pursuit of Happiness* had read it also. We believe it would have thrilled him. It might even have brought him to the insight of George Bernard Shaw that "the New Testament is more recent than this morning's newspaper."

MARTIN H. SCHARLEMANN

**THE COMPLETE WRITINGS OF MENNO SIMONS.** Translated by Leonard Verduin; edited by John Christian Wenger. Scottdale: Herald Press, 1956. 1092 pages. Cloth. \$8.75.

This edition of the writings of Menno Simons (c. 1496—1561) includes all the writings printed in the editions of 1646, 1681, 1871, and 1876—81 and also some writings not included in these editions. The English translation was made from the *Opera omnia theologica* of 1681, with constant reference to the *Opera* of 1646. The editor added the writings from other sources and arranged all of them in chronological order. A biography of Simons by Harold S. Bender is included. While a few of the teachings of this influential early leader are no longer generally held by Mennonites (e.g., on the incarnation), the majority (e.g., Christian separation and nonconformity to the world, love and nonresistance, baptism of believers only, holiness of life, perseverance) are still held. The book should be valuable to students of contemporary religious bodies as well as of the early Anabaptist movement.

ERWIN L. LUEKER

**PSYCHICAL RESEARCH.** By R. C. Johnson. New York: Philosophical Library, 1956. 176 pages. Cloth. \$2.75.

"I venture to think," writes the Australian author in the preface, "that the next century will be notable to posterity for two things—(1) that

nuclear energy compelled men to find an alternative to war, and (2) that a widening recognition of the importance of psychical research changed the whole climate of thought." After a brief survey of the history of psychical research he discusses telepathy and clairvoyance, recognition and retro-cognition, psychometry, psychokinesis and poltergeist phenomena, materialization phenomena, apparitions and hauntings, mediumship, and the problem of survival. The documentation is careful; the approach is that which one would expect from a scholar who holds an M. A. from Oxford and a D.Sc. from the University of London. In his concluding chapter he sees psychical research furnishing new laws and energies to science, new methods of diagnosis and treatment to medicine, new relevant data to psychology, and—although he regards any relationship between psychical research and religion as "quite remote" (p. 171)—as creating a climate of opinion which "should be much more sympathetic and open to consider the data of revelation" (p. 172).

ARTHUR CARL PIEPKORN

*UNDERSTANDING AND COUNSELING THE ALCOHOLIC.* By Howard J. Clinebell, Jr. New York: Abingdon Press, 1956. 252 pages. Cloth. \$3.75.

This is a good book about the sickness called alcoholism, written for the person who is confronted with the spiritual and practical issues in counseling alcoholics. In concrete and definitive manner the author deals with the understanding of this complex illness, presenting three different religious approaches to it. He evaluates each approach and gives a psychological analysis of how each works. He contrasts the religious and non-religious solutions to the problems involved and shows how religion provides an adequate spiritual and psychological substitute for alcohol.

In delineating the minister's approach to alcoholism, the book discusses the ethical problem involved, some principles for counseling, how to help the family concerned, and how to work preventively.

Ministers, family counselors, teachers of adult Bible classes, and all others who recognize the growing seriousness of the problem will welcome this comprehensive, readable study of the sickness of alcoholism.

Seldon D. Bacon, director of the Yale University Center of Alcohol Studies, says of the book: "It is without question the best book on this phase of alcoholism yet to appear and is one of the best books on alcoholism in general which has been published in a decade."

HARRY G. COINER

*FADS AND FOIBLES IN MODERN SOCIOLOGY AND RELATED SCIENCES.* By Pitirim A. Sorokin. Chicago: Henry Regnery Company, 1956. 357 pages. Cloth. \$10.00.

It has long been an indoor sport with social scientists to cut down certain of their numbers with the most damning of indictments: "He's

nothing but an arm-chair theorist." The worm has turned. From the Olympian heights of his Harvard Research Center in Creative Altruism, Pitirim Sorokin has released a counterblast which apparently has been building up for years. He slashes at "The Illusion of Operationalism," "Testomania," "Quantophrenia," and "The Grand Cult of Social Physics and Mental Mechanics." He blasts not only excessive testing based on sham mathematical values but also many of the current psychological "yarns" of Jung and Freud. When the initial furor ends, the final judgment should be that Sorokin's objections heighten a real danger in current social research. Certain materials cannot be quantified. There remain the rich qualitative depths of corporative life. Above all, modern researchers need a total orientation to the wealth of social wisdom which existed before they took their first course in statistics. Recommended reading for the growing number in our circles who are sensitive to the contributions of the social sciences.

DAVID S. SCHULLER

*THE JUNIOR: A Handbook for His Sunday School Teacher.* By Marjorie Elaine Soderholm. Chicago: Moody Press, 1956. 95 pages. Paper. \$1.00.

Graded lessons call for departmentally graded teacher-training courses. Here is an excellent, practical, and sorely needed training course for teachers of Juniors—ages 9 to 11, or Grades 4 to 6. What Junior is determines to an important degree the aims, materials, and methods employed in teaching him. Junior's characteristics and attitudes must be taken into account if teaching him is to be a satisfying experience for both the teacher and the pupil. The course is designed for twelve training sessions. It emphasizes methods, not merely to help Junior to apprehend facts with interest but also to lead him to Christ, to help him worship, pray, confess sins, serve Christ, and acquire love for, and skills in, Bible study. Try it as a course supplementary to the Concordia series. We predict that you will like it. Also principals of elementary schools will do well to provide copies for their teachers of juniors.

A. G. MERKENS

*WHEN IRON GATES YIELD.* By Geoffrey T. Bull. Chicago: Moody Press, 1956. 254 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.

*GREAT PERSONAL WORKERS.* By Faris Daniel Whitesell. Chicago: Moody Press, 1956. 191 pages. Paper. 50 cents.

These three books, all from the Moody Press, contain the stories of Christian workers today and yesterday.

Geoffrey Bull, a young British missionary, tells the dramatic and moving story of his life and work in Tibet in 1950, the invasion of Tibet by the

"Chinese People's Liberation Army," his arrest and three years and two months of captivity by the People's Government of China, the notorious system of "brainwashing," and his miraculous release. This book presents a twentieth-century echo of first-century persecution.

The story of Harry Liu is a testimony to the providence of God in preparing him and keeping him for Christian service. Mr. Liu traces his story from his birth, of devout Buddhist and Confucianist parents, at I-tu on the Yangtse River in China, to his world-wide service with the Pocket Testament League. The story is well written and easily read.

*Great Personal Workers* is a compilation of the life and work of eleven missionaries who were especially active in the field of personal evangelism. The eleven chapters include D. L. Moody, R. A. Torrey, Will H. Houghton, and H. C. Mabie. The last chapter records additional principles and methods of personal work practices. This book is one of the Moody Pocket Books.

J. P. KRETZMANN

*MAN IN THE MIDDLE.* By James A. Pike and Howard A. Johnson. Greenwich: The Seabury Press, 1956. 118 pages. Cloth. \$2.25.

Here is a book that will stimulate the preacher's awareness of problems in the areas of the seven deadly sins and of original sin. In their dialog form these conversations of a soul with his tempter and with his guardian must have been exciting to hear at Sunday Evensong in the Cathedral of St. John the Divine in 1954, and they are fascinating reading today. They would not seem to be very helpful to the man who has only the problem and no answers, but they should help the preacher who knows the answer in Christ Jesus but has difficulty in centering the problems.

GEORGE W. HOYER

*THIS IS GOD'S DAY.* By Reuben K. Youngdahl. Rock Island: Augustana Press, c. 1956. 366 pages. Paper, hard cover. \$2.75.

Lively and practical messages for every day are based on faith in the redemptive work of Christ; it could be explicit more frequently.

RICHARD R. CAEMMERER

*SHOULD THE PATIENT KNOW THE TRUTH?* Edited by Samuel Standard and Helmuth Nathan. New York: Springer Publishing Company, 1955. 158 pages. Paper. \$3.00.

Twenty-four people — doctors, nurses, lawyers, clergymen — have contributed brief answers to the question of the title out of the fullness of their own experience. The treatment of the basic ethical and religious questions is brief. Instead, this is a volume describing the approach that professional people have developed through contact with patients whose prognoses have been bleak.

Dr. Paul D. White, the heart specialist, provides the most lucid and practical description. A few of the authors advocate telling the patient the truth in every case. Most answers revolve about the ultimate value to the

patient in knowing the truth. The clergymen point out the necessity of preparation for death; the doctors urge consideration for the patient's emotional equilibrium. All agree that in practice it's difficult to make up one's mind whether the patient should be told or not.

Since no clergyman escapes this problem of telling or not telling and since multisided approaches, like this one, are rarely written, this volume is worth reading. One can better formulate his own approach in the light of the information given here.

K. H. BREIMEIER

*PRAYER BOOK REVISION IN ENGLAND 1800—1900.* By R. C. D. Jasper. London: SPCK, 1954. vii and 140 pages. Cloth. 13/6.

Mutual liturgical lendings and borrowings between Anglicans and Lutherans inevitably invest every aspect of the Book of Common Prayer of the former with a considerable interest for the latter. The present slight but scholarly volume traces the story of the English Prayer Book during a frequently neglected era, from the early eighteenth-century Latitudinarian efforts at making the Book of Common Prayer acceptable to Dissenters (even at the cost of giving up the doctrine of the Trinity), through the era of the Catholic Revival, to the resultant burgeoning of liturgical studies and the vindication of the 1662 edition at the century's end. With a (very necessary) revision of our own rite in the offing, liturgical scholars in our own communion can read many of the lessons of this book with profit.

ARTHUR CARL PIEPKORN

*MEDITATIONS FROM PORTALS OF PRAYER.* St. Louis: Concordia Publishing House, 1957. 379 pages. Cloth. \$2.50.

This little volume contains 378 meditations by 65 different authors. While ordinarily books of meditations intended for general or popular use are not reviewed in a theological journal, the present volume deserves our making an exception to the rule. This book has value as an historical document. It informs us how people have conducted their family devotions through the course of twenty years; it acquaints us with the subject matter and the theology they have covered in two decades; and it provides evidence of what one denomination has done to encourage its people to hold fast to Biblical truth and to live accordingly. Though not published as an historical document, *Meditations from Portals of Prayer* proves that history is not dull if we see in history and in all that creates history the guiding hand of the Holy Ghost, who makes of Christian people epistles of Christ in the sense of 2 Cor. 3:2-6.

WALTER E. BUSZIN

*CONCORDANCE TO THE LUTHERAN HYMNAL.* Compiled by E. V. Haserodt. St. Louis: Concordia Publishing House, 1956. 682 pages. Cloth. \$4.75.

All pastors and teachers, and many members of our laity, should welcome the publication of this useful and long-needed companion volume

to *The Lutheran Hymnal*. Pastors will want it to help them to select the hymns for the services of worship of their congregations, teachers will need it to select and find fitting hymns for their classes, and our lay people can use it to become better acquainted with the treasures of *The Lutheran Hymnal*. It is evident that the compiler has prepared the concordance with painstaking care. If we take into consideration that the publication of a volume of this kind requires much detailed work and careful checking and proofreading, the price is remarkably low.

WALTER E. BUSZIN

*THE EVANGELISTIC CAMPAIGN*. By George Sweeting. Chicago: Moody Press, 1955. 47 pages. Paper. \$ .75.

The author presents long-range as well as immediate plans for conducting a series of evangelistic services. Some of his suggestions can be incorporated into the more formal atmosphere of Lutheran worship. The reader will be surprised how many of these techniques Lutherans are employing in "area evangelism crusades," or "Preaching-Teaching-Reaching missions."

The author stresses personal witnessing as a complementary strategy before and after the evangelistic services. ARTHUR M. VINCENT

*ADULTS LEARN AND LIKE IT*. By Irene Smith Caldwell. Anderson, Ind.: The Warner Press, 1955. 112 pages. Paper. \$1.50.

This is a book on adult education in the church based upon the premise that "we can most truly help the younger generation by helping adults." Adult education is described as a "real frontier in Christian education today. . . . Too many adult class proceedings are merely 'boring repetitions' and 'pooling of ignorance,' when they ought to be challenging adults to growth experiences and to truly sacrificial service. . . . Adulthood can be the most creative, productive, expectant, and even joyous part of life." While many books on the subject of Christian adult education are more general than specific, this text may be described as pithy. It is an amalgam of the best that has been produced in the field. The material is organized in splendid fashion. Objectives are clearly stated, and methods are practically defined.

HARRY G. COINER

*VOICES FROM HEAVEN AND HELL*. By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Co., 1955. 192 pages. Cloth. \$2.50.

Sixteen monologs presenting studies of Biblical characters ranging from St. Joseph to Herod Agrippa II. Interesting and Biblically factual in most instances, they never quite become sermons. The human situation of the hearer is unrecognized, and the application is meager. Those characters who speak from hell have no recommended action to suggest, and those who speak from heaven are concerned with men on earth only in the last

paragraph. For interest and freshness of presentation on certain occasions the approach of this volume will be stimulating. **GEORGE W. HOYER**

**FRIENDLY ENEMIES.** Edited by Robert R. Brown. Westwood, N.J.: Fleming H. Revell Co., 1955. 159 pages. Cloth. \$2.50.

This volume, developed from a series of sermons preached by the author at St. Paul's Episcopal Church in Richmond, Va., is a wonderful antidote to the current spate of books recommending Christianity as a means of getting rid of troubles. This volume has a subtitle: "Putting Your Troubles to Work." Here strong faith is not viewed as a help in getting rid of troubles, but troubles are regarded as a help in getting strong faith. Here are stimulating ideas for a helpful evening sermon series.

One wishes for more explicit statements of God's love in the saving Christ as the theological basis of this challenging prescription for making tribulations yield tribute. He shows in fresh, vital pages how troubles work together for good, but assumes more than he states of the "them that love God" and "the called according to His purpose" premises.

**GEORGE W. HOYER**

**EARLY ISRAEL IN RECENT HISTORY WRITING** (*Studies in Biblical Theology No. 19*). By John Bright. Naperville: Alec R. Allenson, 1956. 128 pages. Paper. \$1.75.

After an introductory chapter on the nature of the problem of investigating Israel's premonarchical history, Bright summarizes and attempts to evaluate the two major post-Wellhausenian "schools" of thought on the subject: (1) that of Alt and Noth in Germany, and (2) that of Yehezkel Kaufmann in Israel. Of the two, Bright finds the former the more satisfactory, but nevertheless seriously wanting in certain respects. In a concluding chapter he summarizes his own convictions concerning a sound methodological base for reconstructing Israel's early history.

Naturally most of the debate turns on questions concerning the date, origin, and reliability of the sources used by Biblical historians. Bright repeats and embroiders Albright's three major criticisms of the Alt-Noth school: (1) its exaggeration of the value of form criticism, using it as a means to determine historicity rather than merely as a control over exegesis and interpretation; (2) its dubious principle that etiology was a creative factor in the formation of historical traditions; and (3) its unfounded assumption of *Ortsgebundenheit* for all traditions. Bright adds a fourth criticism: present knowledge of *Traditionsgeschichte* (along which lines most current investigations are carried out) does not permit a reconstruction of Israel's early history with the exactitude that Noth attempts.

This short work reflects not only Bright's scholarly caution and avoidance of generalizations and oversimplifications but also the wholesome



sobriety which is apparent in so much contemporary Biblical scholarship, at least in contrast to that of half a century ago. Theological problems (of which the author is by no means unaware) are, of course, never far from the surface when one undertakes to investigate the "historicity" of Biblical documents; but it can hardly be stressed too much here that Biblical "history" was a far cry from what we know as "history" today, and the conservative student needs to be cautioned against a too facile dismissal of investigations like this as simply a result of intellectual rejection of inspiration, revelation, and so forth.

Certainly, the irenic and positive tone of a work such as this reminds the Lutheran scholar that the issues are considerably different from what they were in the days of Delitzsch and Hengstenberg, and it may invite him to seek at least a minimum of common ground where theological and historical disciplines may join hands in a common task. Thus, in this study, we find a laudable emphasis on Israel's faith and religion as a unifying factor in its history, emphatic acceptance of the substantial reliability of Israel's early traditions, an awareness of the value as well as the weakness of literary criticism, emphasis on archaeology as a control over historical interpretation, and stress on the methodological principle of testing theories one wishes to use for prehistory by applying them to events and situations which are historically altogether controllable (of which the author provides some very striking illustrations).

While Bright seems to doubt that it is as yet possible to write a real history of Israel and thinks we may have to content ourselves with "a more or less flat-surface phenomenological description of her life and culture" (p. 33), his conclusions in the final chapter of the book might well serve as good prolegomena to the methodology required for just such an undertaking.

HORACE HUMMEL

*MODERN APOCRYPHA.* By Edgar J. Goodspeed. Boston: The Beacon Press, 1956. ix and 124 pages. Cloth. \$2.75.

The area of New Testament literature might appear to offer slight possibilities for operators of the old shell game, but Goodspeed's exposé of "biblical" hoaxes assures us that the lambs need not wait long to be shorn. Pastors and laymen who are confronted from time to time with questions concerning "The Report of Pilate," "The Long-Lost Second Book of Acts," and other literary fictions masquerading as ancient documents, will welcome this little volume in which Dr. Goodspeed brings his previous discussions in *Strange New Gospels* and *New Chapters in New Testament Study* up to date. As an antidote against misleading advertising on "The Lost Books of the Bible," chapter 15 is especially useful, and the reader has only himself to blame if, after reading this book, he is taken in by the literary swindler's Brooklyn Bridge, "The Twenty-Ninth Chapter of Acts."

FREDERICK W. DANKER

***A MAN SENT FROM GOD: A BIOGRAPHY OF ROBERT E. SPEER.***

By W. Reginald Wheeler. Introduction by John A. Mackay. Westwood: Fleming R. Revell Co., 1956. 333 pages. Cloth. \$3.95.

Chapter XX of this work has the title "Robert Speer as Seen by His Friends." It is, however, not the only chapter which contains testimonies of friends. The author follows a pattern of bringing laudatory pronouncements about his subject rather than a penetrating analysis of his thought and activities.

Robert E. Speer (1867—1947) served as Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for 46 years. He held the position of Moderator of his church one year. He served on many other committees and commissions. Sixty-seven books were written or edited by him.

In Chapter 11, written by his widow, Emma Bailey Speer, two deep convictions which Speer held are discussed: (1) his belief in the virgin birth of Christ, and (2) his belief in the equality of women in the church.

The book is a tribute to a man who was one of the influential figures in the Presbyterian Church in the 20th century. · CARL S. MEYER

***OUR CHRISTIAN SYMBOLS.*** By Friedrich Rest; illustrated by Harold Minton. 2d enlarged edition. Philadelphia: The Christian Education Press. 80 pages, bibliography and index. \$3.50.

In this handsome volume the author discusses and illustrates, in addition to the conventional symbols of Christian art, cognate items such as worship forms, paraments and vestments, church equipment and architecture. His taste runs in the direction of the illustrative rather than purely symbolic; but his challenge to creativity in symbolism is well taken. The oversimplification of the Trinity (p. 15) and the equation of sign and symbol in the Sacrament (p. vii) suggest caution.

RICHARD R. CAEMMERER

***HOW TO PLAN AND CONDUCT WORKSHOPS AND CONFERENCES.*** By Richard Beckhard. New York: Association Press, 1956. 64 pages. \$1.00.

This tight little book, spare as an extended table of contents, is inexpensive enough that every member of a planning committee can have a copy. It handles its subject under these headings: Initial Planning; Fact Finding and Evaluation; Program Development; Conference Preparation; Planning the Conference Operations; Reporting and Follow-Up Action. It should do much to keep people from being merely talked into insensibility at conferences. It's good!

RICHARD R. CAEMMERER

***THE CHRISTIAN AND HIS AMERICA.*** By Gerald Kennedy. New York: Harper and Brothers, 1956. 170 pages. Index. Cloth. \$3.00.

Expanded from a series of lectures at Colgate-Rochester Divinity School, this book proposes to set forth the responsibility of the Christian toward

American democracy. Handicaps are the delusions of superman, physical power, and mass conformity. Also in their life in the democratic community Christians are to play their role as pilgrims, priests, prophets, pioneers, pastors, and perfectionists. To those ends Christians are to use their powers to become, to bring forth, and to advance. This scaffold provides opportunity for the literary allusion, Biblical reference, and humor in which Bishop Kennedy is always facile. RICHARD R. CAEMMERER

*HOW REAL IS RELIGION?* By Wilbert Walter Weir. New York: Vantage Press, 1956. 260 pages and index. \$3.75.

A retired authority on soil science, deeply interested since boyhood in the Christian religion, describes his experimental approach to testing the veracity of Bible truth. Taking Luke 11:13 literally, he begs for years for the gift of the Spirit. The result is at times fantastic, and the author does not hesitate to compare his visions of glory, trances, and guidance to the counterparts in the Scriptures. The reader is not repelled by these accounts because of the apparent earnestness of the author and because of a remarkable comprehension of Biblical truth and a theology of redemption worked out evidently by patient study of the King James Version. This is a remarkable story. RICHARD R. CAEMMERER

*CHURCH AND PARISH.* By Charles Smyth. Greenwich, Connecticut: The Seabury Press, 1956. 2d ed. 258 pages and index. \$5.00.

Canon Smyth herewith presents a history of St. Margaret's, Westminster. The church is unique for standing in the shadow of Westminster Abbey and for being legally the parish church of the members of the British House of Commons, whereas the Abbey pertains to the Lords. Practically only vestiges of this function remain since there is no longer a religious test for Parliament; but the parish church reflects the formality adhering to British institutions in general and the relation of the established church to the government in particular. A mass of antiquarian material is offered, together with engaging portraits of great lay and clerical figures in the history of the parish church, among them Henry Hart Milman and Frederick William Farrar. The author displays Anglican tolerance for doctrinal latitude, but implies that liberalism is incompatible with a faithful pastoral ministry, although he grants exceptions (p. 178).

RICHARD R. CAEMMERER

*THE TOUCH OF THE MASTER'S HAND.* By Charles L. Allen. Westwood: Fleming H. Revell Company, 1956. 158 pages. \$2.00.

Twenty-two evening sermons on the miracles of Jesus by a Southern Methodist minister breathe a pastoral acquaintance with people and a simple faith in the power of Jesus and the fact of His miracles. Some accents, such as the concept of the resurrected life, divert from those cus-

tomary among us. Occasionally an individual sermon oversimplifies the faith necessary to appropriate the Savior's power; and very seldom the atoning cross is presented as the Word that works the faith. But the sermons are exemplary in their directness of language, quiet humor, and unquenchable concern for people.

RICHARD R. CAEMMERER

*OUT OF HIS TREASURES: UNFINISHED MEMOIRS.* By William Owen Carver. Nashville: Broadman Press, 1956. ix and 159 pages. Cloth. \$3.00.

William O. Carver was for many years one of the leading professors at Southern Baptist Theological Seminary. There he held the chair of world missions. The incomplete memoirs left by him are much more than anecdotes of his life. They contain the reflections and reactions of a man deeply concerned about the meaning of events.

His comment on the Epistle to the Ephesians may be cited to show his thought (p. 120): "The importance of this spiritual church for insight and understanding of God in history is so great and is so inadequately appreciated that I felt a compelling urge to seek to expound the thought of this Epistle in the hope that all Christians who came to study it would get a new appreciation of the grandeur, the glory, and the challenge of God's plan and purpose for the world in history through the gospel."

CARL S. MEYER

*THE JEWS FROM CYRUS TO HEROD.* By Norman H. Snaith. New York: Abingdon Press, 1956. 208 pages. Cloth. \$2.50.

Terse yet fluent, this latest book of a well-known English Old Testament scholar gives a good picture of the intertestamental period and New Testament times. After tracing the history of the Assyrians, Babylonians, Ptolemies, Seleucids, and Romans in their relation to Israel, the book goes on to discuss the religious trends among the Jews and how these crystallized into the parties and sects with which Jesus and the early church had to contend.

While the reader may not agree with every interpretation or judgment of the author, he will find the book interesting, informative, and challenging. Lists of rulers of the various dynasties of the period, as well as a brief comparative chronology of Jewish kings and prophets and foreign rulers, will be welcome aids to the busy pastor.

ARTHUR KLINCK

*HOW TO WORK WITH CHURCH GROUPS.* By Mary Alice Douty. New York: Abingdon Press, 1957. 170 pages. Cloth. \$2.50.

Someday a book will be written, we hope, which will show how some of the newer, more effective methods of group dynamics may be applied to the work of the church and church school. This is not the book.

HARRY G. COINER

**CHRISTIANITY ACCORDING TO THE WESLEYS.** By Franz Hildebrandt. London: The Epworth Press, 1956. 80 pages. Cloth. 7/6.

We have here the Harris Franklin Rall Lectures of 1954, delivered at Garrett Biblical Institute. Methodism, according to the Methodist, ex-Lutheran author, "is synonymous with scriptural Christianity." To prove it he goes to Wesley's *Notes on the New Testament*, to his *Standard Sermons*, and to his *Hymns on Select Passages of the Holy Scriptures*. (The *Notes*, be it remembered, are based on Johann Albrecht Bengel's *Gnomon Novi Testamenti*.)

Methodism, Hildebrandt urges further, is the simple and practical enforcement of Christianity. Wesley's order of worship, his itinerant system, and his Rules were the means used to make Methodism practical. It is an error, the author says, to stress what the Methodist must not do; another error, to stress what he must do; a third, to regard the Methodist as distinct because of his "experience."

Methodism, the author maintains, is a missionary movement. Wesley's *Journal* is used to show that the theme of the Book of Acts is illustrated in the activities of the founder of Methodism.

Methodism, lastly, in Hildebrandt's analysis, is catholic. It does not insist on a succession of orders. Prayer, the Scriptures, and the Sacraments, these are the means of true catholicity.

The author's exposition, without attempting a systematic treatment of the theological thought of Methodism, is an analysis of much that is good in his denomination; he is fond of quoting Luther and of showing parallels between Luther's thought and the thought of the Wesleys. He has minimized much that is undesirable in Methodism, for example, its emotionalism. The style is interesting, the presentation lively. **CARL S. MEYER**

**THE EXISTENTIALISTS AND GOD.** By Arthur C. Cochrane. Philadelphia: The Westminster Press, 1956. 174 pages. Cloth. \$3.00.

Cochrane holds that *the* problem for theology today is "that of distinguishing between the various concepts being held by existentialists inside and outside the church and the Christian doctrine of the being of God revealed in Jesus Christ" (p. 7). For Cochrane, as a faithful and committed Barthian, the antithesis is practically reducible to existentialist ontology (represented in this survey by Kierkegaard, Jaspers, Heidegger, Sartre, and Tillich) versus Barthian ontology. (The brief chapter on Gilson's Neo-Thomist "existentialism" is included only to exhibit it as an inadequate Roman Catholic answer to authentic existentialism.) Cochrane sets down the ontologies of the authors under consideration, follows the argumentation by which they arrive at them, and reviews their effects upon theology. He seeks to speak not as a philosopher but as a theologian, although he is profoundly aware of the impossibility of setting forth "a pure and undiluted Biblical faith over against some philosophical or religious faith" (p. 19). As an exposition of Barth's doctrine of God and a Barthian

critique of contemporary existentialism, Cochrane's carefully and succinctly written volume is a welcome work. Notes, selected bibliography, and indices are well done.

ARTHUR CARL PIEPKORN

**INTRODUCING BUDDHISM.** By Kenneth Scott Latourette. New York: Friendship Press, 1956. 64 pages. Paper. 60 cents.

It is increasingly important that pastors and people of the church in the West know and understand something of the great and complex religions of the East, if only to be able intelligently to evaluate and support the work of their own missionaries. This booklet, the third in a series of *Popular Introductions to Living Religions*, is a good place for pastors, lay people, and prospective missionaries to commence studying the Eightfold Path.

When Latourette compares the teachings of the Buddha with those of the Nazarene, he expresses the Christian faith in thoroughly evangelical terms. Many students of the history of religions will, of course, question the validity of the traditional comparative approach, maintaining that any religion can be understood only in its own terms from the inside out. But this booklet is not, in any case, for the advanced student, although even he may welcome the quick survey it affords.

Latourette in 64 pages has made a recondite subject clear and understandable. Only a captious critic would say that it is sometimes a little clearer and more understandable than the subject matter warrants.

WILLIAM J. DANKER

**SELECTED LETTERS OF JOHN WESLEY.** Edited by Frederick C. Gill. New York: Philosophical Library, 1956. viii and 244 pages. Cloth. \$4.75.

Out of the seven decades between 1721 and 1791 no fewer than 2,670 letters of John Wesley—eight volumes full—have survived. Wesley scholar Gill here offers a delightful, lively, and often highly quotable cross section of 275 of them—well-chosen, expertly annotated and, except for the longer ones, completely reproduced. We look over his shoulder as he writes to his mother, his father, and his brothers; to nobility and commoners; to his preachers in Europe and America; to a Roman Catholic priest, Baptist ministers, Anglican presbyters and prelates; to John Bennet, upbraiding him for having stolen the widow to whom Wesley had given his heart; to his high-spirited, competent, and jealous wife, who twice deserted him, accused him of having "lived in adultery these twenty years," and finally died in separation from him; to the Officer of Excise, reporting in response to a demand that Wesley declare his silver: "I have *two* silver teaspoons at *London*, and *two* at *Bristol*. This is all the plate I have at present; and I shall not buy any more while so many round me want bread" (p. 174). Here are historical documents of vast value in depicting the rise of Methodism and the character and personality of the man who was its genius.

ARTHUR CARL PIEPKORN

**COMMUNITY LIFE AND SOCIAL POLICY.** By Louis Wirth. Edited by Elizabeth Wirth Marvick and Albert J. Reiss, Jr. University of Chicago Press, 1956. 431 pages. Cloth. \$6.00.

**THE AMERICAN COMMUNITY.** By Blaine E. Mercer. New York: Random House, 1956. 304 pages. Cloth. \$5.00.

Here are two volumes to aid the perceptive pastor in his understanding and analysis of the community in which he is serving. The first is a series of 25 articles from the pen of Louis Wirth, distinguished sociologist of the University of Chicago. Although death cut short his brilliant career in 1952, he has been judged the most influential of contemporary sociologists. The pastor will appreciate the fact that Wirth was a man of action. His sharp and penetrating insights into the problems of urbanism and minority groups are still fresh today. The professional in the social sciences and history will be excited by his bold sweep beyond the empirical to the deeper strata of sociological theory. The articles — four of which are published for the first time — are organized in four sections: "Community and Society," "The Human Community," "Problems of Social Planning," and "Social Problems and Planning."

In Dr. Mercer's book we have a capable teacher lucidly explaining the process and the conceptual tools with which a sociologist views and analyzes our American society, both rural and urban. Although written primarily for college classes, the book is "designed for the layman interested in the American community." It effectively utilizes the structural-functional frame of reference of Merton. Since the author refers frequently to recent research and thought and adds an annotated list of references at the end of each chapter, the book serves well as an introduction for the man who desires to broaden his social horizons. The book surveys the relation of the community to its function, culture, personality, social status, behavior, and its basic institutions.

DAVID S. SCHULLER

**EXISTENTIALISM FROM DOSTOEVSKY TO SARTRE.** By Walter Kaufmann. New York: Meridian Books, 1956. Paper. 322 pages. \$1.45.

The present anthology, edited, with an introduction, prefaces, and new translations, by Dr. Kaufmann of Princeton University, is not merely to furnish a cultural supermarket where the reader shops around, but, as the editor puts it, also to tell a story and the growing variations of some major themes; the echoes and contrasts ought to add not only to the enjoyment but also to the reader's understanding. With this in mind, he offers selections from the writings of Dostoevsky, Kierkegaard, Nietzsche, Rilke, Kafka, Jaspers, Heidegger, Sartre, and Camus. The difficulty of the task he has assumed is reflected in his explanation that existentialism is not a philosophy but a label for several widely different revolts against traditional philosophy. Most of the living "existentialists," he says, have re-

published this label. The reader of this volume may possibly agree with those who hold that the label ought to be abandoned altogether.

L. W. SPITZ

**CHURCH LIFE IN NORWAY, 1800—1950.** By Einar Molland; translated by Harris Kaasa. Minneapolis: Augsburg Publishing House, 1957. vii and 120 pages. Cloth. \$2.00.

In four well-rounded chapters the author presents the main movements and the important personages in the church in Norway in the last century and a half. The Hauge movement, Grundtvigianism, the pietistic orthodoxy of Gisle Johnson, the Inner Mission Movement, the crisis of the 1880's and the conflict over liberal theology, the lay movement, the calm of the 1930's, and the age of Berggrav are the key developments. Although the author has a tendency to gloss over theological differences, he must be commended for his clear delineation of the modern history of an important branch of the Lutheran Church. The preface is by Herman A. Preus.

CARL S. MEYER

**ELIAS HICKS: QUAKER LIBERAL.** By Bliss Forbush, with a foreword by Frederick B. Tolles. New York: Columbia University Press, 1956. xxii and 355 pages. Cloth. \$5.50.

Elias Hicks (1748—1830) is portrayed in this biography as the exponent of the quietist tradition of Quakerism. He opposed the evangelical current within the Society of Friends. He stressed the importance of the inner light, minimized the Scriptures, and held to developing revelation. Theologically he was an adoptionist; he denied the doctrine of the Trinity (not merely the term). Hicks was an outstanding speaker and an able leader. Because of his views a split occurred among the Friends in 1827 to 1828; the Hicksites, today numbering about 20,000, are his followers.

The author, a former chairman of the Friends General Conference, is headmaster of the Friends School in Baltimore. His book is written with an appreciation of the times in which Hicks lived; it makes scholarly use of both printed and unpublished primary sources. Although the sympathies of the author are with Hicks, his account gives a fair presentation of the doctrines of the "Orthodox" Quakers.

CARL S. MEYER

**THE ENGLISH MEDIEVAL PARISH CHURCH.** By G. H. Cook. London: Phoenix House, n. d. 278 pages, 180 photographs, 54 plans, appendices, glossary, indices. Cloth. \$7.50.

This handsome volume may not be as influential at the moment in American church architecture as it would have been 30 years ago in providing detail for the "English parish church" to which many congregations aspired. But even amid the current rash of "functional" and "modern" books this volume will be useful in emphasizing and portraying the organic nature of church architecture, its relevance to time, place, and people, and its testimony to the faith of Christians through the ages. The work is



prodigiously detailed, the photographs adequate and ample. The text discusses history of the parish church, analyzes exteriors, interiors, equipment, design, and materials, and would serve as a Baedeker to an interested traveler in England.

RICHARD R. CAEMMERER

*CHRISTIAN, COMMIT YOURSELF!* By Paul S. Rees. Westwood: Fleming H. Revell Company, 1957. 158 pages. Cloth. \$2.00.

The noted pastor of the Mission Covenant Church and past president of the National Association of Evangelicals publishes ten sermons preached on the "commitments" or personal goals set by his church for its members in a mobilization for evangelism. These are the standard goals of most Christian parishes—doing God's will, overcoming weaknesses, serving in the church, practicing worship and prayer and Bible reading, giving sacrificially, witnessing, and supporting missions. The sermons are well written, with good illustration and detailed development. Most of them omit an extended preaching of the redemptive work of Christ as the power for the will or the gift of the Spirit, although the prefatory prayers are rich in Gospel cues.

RICHARD R. CAEMMERER

*THE SEVEN WORDS FROM THE CROSS.* By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1956. 53 pages. Cloth. \$1.50.

Written by a Presbyterian of Scottish and Canadian background now pastor in Seattle, this slender volume is remarkably theological and evangelical in content. Its unique plan incorporates parallels from the Old Testament as indicating the roots of Jesus' sayings. More pulpits need messages like these.

RICHARD R. CAEMMERER

*PRINCIPLES AND PRACTICE OF PREACHING.* By Ilion T. Jones. New York: Abingdon Press, 1956. 252 pages, lists, and index. Cloth. \$3.75.

In a day of dozens of little books of lectures on preaching, it is refreshing that an experienced preacher and teacher produces a full-dress account of the preaching process, pitched both to the beginner and especially to the man in the field. The author is professor of practical theology at San Francisco Theological Seminary (Presbyterian). He begins his book with condensed but able materials on the theology of preaching and its purpose and discusses the preacher as a person. Outlining, bane both of students and teachers, receives 35 good pages! Gathering of material, style, especially of the "aural" variety, and methods of delivery and speech, all receive patient and interesting discussion. Interesting is the final section on "Building up a Reservoir for Preaching," under which Jones includes planning ahead. The bibliography is ample and wisely includes the preacher as well as preaching. Nobody agrees with everything that a homiletics professor says, but Jones will bat high in any league.

RICHARD R. CAEMMERER