THE

DUKE DIVINITY SCHOOL

BULLETIN

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Prayers of Martin Luther

Almighty God, preserve us from all spiritual pride and the vainglory of temporal fame or name. Help us to call upon Thy holy name in all our needs and wants. May we not forget Thy holy name in the pain of conscience and in the hour of death. Grant that we in all our means, words and works may honor and praise Thee alone. Amen.

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Almighty God, grant that all preachers may proclaim Christ and Thy word with power and blessing everywhere. Grant that all who hear Thy word preached may learn to know Christ and amend their ways. Wilt Thou also graciously remove from the Church all preaching and teaching which does not honor Christ. Amen.

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Editorial

Let us share with you our quandaries over the "Book Reviews." For some years we tried to review every book sent to us. That became numerically impossible, especially as one publisher used us as a dumping-ground. Then some faculty members began to review "technical" volumes—the free copies being a valuable and valid form of "real" wages—but this was hardly fair to you, our alumni. Recently, we have tried many, short reviews; but not all reviewers —as you can see—believe that brevity is the soul of judgment. Nor is succinctness always fair to the author or the critic. Do you desire fewer, longer book-reviews? We want to render you a service; it is part of our post-graduate responsibility to you. But we need to know from you what will help you most.

The Racial Crisis and the Prophet's Task

Professor Waldo Beach

"In Opelika [Alabama], a five-foot cross was burned in front of the home of a white Baptist minister, the Rev. W. F. Wagner, whose church had admitted a Negro delegation from the local high school to observe the church's presentation of "The Messiah."

"In Montgomery, . . . some 30 robed and hooded Klansmen were seen December 14, bringing food and money to the home of a sick person."

—The Southern School News, Jan. 1957.

These two adjoining bits of news can be taken as a fairly accurate symbol of the strangely mixed moral elements of the racial crisis in which we are involved in the life of the Southern church. Klansmen bring food to a sick person and burn a cross, no doubt with equal Christian fervor and concern. The same symbol which is burned outside the parsonage stands on the altar inside the church where the Messiah is honored. It is not strange that any Protestant pastor should be bewildered and frustrated in knowing how to be obedient to the cross, when he lives in and is party to a culture which gives such contrary and twisted meanings to its demands. This article is an attempt to suggest something of the task of the Protestant minister in the South today, knowing he must make hard choices on racial matters, but puzzled as to how.

The first main task is for the pastor to read the racial problem aright. This means not only that he must be informed with accurate data, but that he must make the right *moral* diagnosis, from the standpoint of his Christian faith. It means that all the outer conflicts and oppositions are seen as expressions and symptoms on an internal conflict *within* the soul of man. As Myrdal's still-classic study diagnosed the issue, it is a problem "within people and not only between" people, a dilemma created by the tension between the American creed and racial prejudice. Most acutely understood, then, the race problem is an issue joined not between Negro and white, integrationist and segregationist, North and South, NAACP and Citizens' Councils, liberal pastor and conservative congregation, or any other version of

the "good guys-bad guys" opposition, but between good and evil at odds in the soul of Everyman.

The troubled conscience of the Southerner is at the heart of the matter, and his varying responses are his attempts to avoid, or cover, or redeem his inner tension. The troubled conscience may be deeply hidden beneath layers of custom and rationalization, but it is there. Even the fury of the fanatic racist (and there is usually at least one in every church), which seems so sure and unambiguous, is the more frenetic because it covers an anxious insecurity or hides a deep alienation from self. The redemptive task, then, for the pastor, is somehow to lead the troubled conscience out of its darkness and fears into newness of life (rather than to harden its aggressive front) by enabling the layman to accept judgment in contrition and response to grace by faith; to lead his people to their own conviction of the sin of prejudice, which sustains racial segregation, and into the kind of confident faith which can welcome racial integration. For any pastor to do this requires the rare mixture of the innocence of the dove and the wisdom of the serpent.

The moral problems for the pastor has as much to do with strategy as with ends, as much with the "how" as with the "what." On the question of the strategy of the prophet on racial problems there is precious little guidance, at least in the books. Here is one of the important frontiers for Protestant thinking to map, where all the disciplines, from New Testament theology to homiletics and church administration, become germane. But some profitable evidence does seem to be accumulating, derived from the laboratory of the parish, that can be of help.

One matter has to do with preaching. Most so-called "prophetic preaching" on matters of race, as on most controversial issues, is of doubtful worth. Not because of the "what," not because the sermon deals with a controversial issue, but because of the "how" of the preaching situation and the moral stance the prophet is tempted to take in the pulpit. Where the prophet preaches *at* people, "telling them off" good and proper, with great moral indignation, the usual and not surprising consequence is that the troubled conscience of the listener is not redeemed, but hardened into greater self-defensiveness and resentment. This is partly because the traffic of words from pulpit to pew is all one-way, with no chance for give-and-take, and partly because the prophet is tempted to assume a mantle of self-righteousness, as he excoriates sin in the pew, which simply evokes a retaliatory self-righteousness. Nobody is convicted of the real sin, and everyone is put out of sorts.

"Confessional" preaching, on the other hand, is the authentic kind of prophetic preaching. The spirit of the confessional preacher is not to preach "at" people but to preach "with" people, as one who identifies himself with his listeners in openness and contrition, in equal moral bewilderment and prejudice, as a sinner and seeker for grace, articulating from the pulpit the sin and the trouble of soul and the searching in his people that he knows in himself. The tone of such preaching is not: God and I confront you with the Gospel, but: how are *we* confronted with the Gospel? what shall *we* do to be saved?

When all has been said from the pulpit, confessionally or otherwise, it is the action of the pastor outside the pulpit which counts, in the redemption of racial life. It was not sermons on the part of the young Episcopal rector in Mansfield, Texas, or the young Baptist minister in Clinton, Tennessee, or Martin Luther King in Montgomery that counted. It was the deliberate actions of quiet, faithful courage, which sounded no trumpet in escorting Negro children to school, or in organizing the boycott, that identified the real prophet. There is a sense, indeed, in which the pastor may be allowed even by a conservative congregation to indulge in a homily or moral daydream on racial brotherhood, from the pulpit, as a kind of subtle expiation for their guilty consciences, whereas any inter-racial action on his part outside the pulpit would be deeply resented. What so infuriated the hoodlum gang of racists in Clinton who beat up the Baptist minister, was that he acted on his Christian words. In any case, it becomes evident that concrete racial actions and the chance remark made at the barber shop or gas station or super-market do not enjoy this congregational immunity and are therefore crucial in their effect.

This leads into a second aspect of strategy with which the pastor must reckon: the prophet must be priest to his people before and while he is prophet. The newcomer into a hostile situation, who may inherit a charge set all on edge by some heavy-handed predecessor, may be required to build again a community of affection and trust strong enough to sustain sharp differences of opinion on the matter of segregation and integration. This means performing all the sacred priestly offices of visiting the sick and burying the dead, of providing light to the dark night of the soul and giving the cup of cold water. What mostly happens, of course, is that a preoccupation with keeping the peace in the parish, and building up the church, lulls the pastor into a moral sleep of his own, so that he becomes too busy maintaining the peace to take up the sword of truth when

it is needed, or even to recognize it, and the prophet in him perishes. But the skillful prophet, whose conscience has not been deadened by the slow attrition of organizational busy-ness, will daily be building community through simple kindness with those whom he knows are bigoted and prejudiced racially, and also speak the prophetic word, in love. Given enough time at his loom, he can weave a texture of Christian community that can hold up sharp and honest dissensions, and in surprising instances convert prejudice into trust.

A more profound aspect of racial strategy is the educational one: the prophet must teach his people what a Christian church is. Through worship, religious education, preaching, counseling, administration, this is the job of converting mind and will to the sense that the Church is the body of Christ in the world and a house of prayer for all people. The layman (if not indeed the pastor) thinks of his church (and therefore of *the* Church) as a social club, distinguished from his service club only by the aura and symbols of sanctimony. It is a fellowship of like-minded people who enjoy each other's company and do nice things for each other and the community. Since it is a club, it is not fitting for the club-manager to introduce anything offensive, anything controversial that would trouble the fellowship. And certainly it would be unsuitable to think of bringing a stranger of different class or color into the club.

More than any other factor, it is this prevailing "club" ecclesiology in modern white middle-class Protestant churches which explains not only its racial exclusiveness but its avoidance of open discussion of racial issues and policy in the community at large. As long as this theory of the Church prevails, the prophet can make no headway at all, and will chafe under his obligations as club-manager. His task, then, becomes that of conveying into the affections of his people a broader and more profound awareness of the true church. He may start with the accepted narrow "club" notion of church, and extend it *out* by the constant suggestion, in preaching and liturgy and chance word, of the universality of the Church, and extend it *down* by the constant suggestion that the Church is the body of Christ in the world and the community of believers, not in middle-class happiness but in Christ. A change in the layman's attitude toward the racial policy of the Church can come as a matter of course, as the fruit of this more authentic ecclesiology. One clear reason why racial integration is much further along in Roman Catholic churches than in Protestantism, in the South, is that the faithful in the Catholic church have a more genuine sense of the holiness and

universality of the Church, and thus are led to accept racial integration, despite their prejudice, as befitting the life of the Church.

To talk of the "strategy" of the prophet connotes the military imagery of a campaign for the Lord, and the hope for success. "Strategy" suggests the adoption of measures that will win over the opposition to the right side. Yet strictly speaking, this is a use of language foreign to the prophetic spirit. In the last analysis, the prophet's ethic is one of obedience to the will of God, not hope for success. It becomes quite apparent that a local church which has become in any real sense inspired by the Christian conscience on the matter of race, must be prepared to suffer, to *lose* its life in allegiance to its conscience.

Here is the prophet's chief quarrel with denominational headquarters. The "brass" up the line (to continue the military metaphor) are committed to "Advance," and advancing means successful church building programs and bringing more people into the Church—growth, expansion, numbers, success. No one in the ranks dares suggest that there may be an inverse ratio between authentic Christianity and successful Churchianity, that the "advance for Christ and his Church" may be a self-contradictory operation. If the success of the Church in quantity is the chief end, then the prophet is an embarrassment: he is left alone to cry in the wilderness of organizational busy-ness and building-plans. Yet it remains as true for the twentieth as in the first century, about seeking and losing life. Where the Church seeks its life in quantity, it loses it in quality. Where it is willing to lose its life in quantity, "for my sake and the gospel," it finds it in quality. And so it is too for the prophet, whose blessedness consists not in the success of his strategy but in the faithfulness of his witness, which usually entails, in this world, persecution.

The Corporate Life

V. The James A. Gray Lectures

In 1947 a fund was presented to The Divinity School by Mr. James A. Gray, of Winston-Salem, N. C. Part of the income is expended on a series of lectures, delivered annually on the Christian Convocation, held in June on the Campus. A distinguished succession of speakers is establishing the reputation of this lectureship—in

order of appearance: Ralph Sockman, Paul Scherer, Liston Pope, Charles Gilkey, Pitney Van Dusen. There lie before me now the sixth and seventh series in published form: *The Minister Behind the Scenes* by George Hedley, Chaplain of Mills College, California (Macmillan, 1956. xii+147 pp. $2.50), and *The Integrity of Preaching* by John Knox of Union Theological Seminary, New York (Abingdon. 1957. 96 pp. $1.75).

George Hedley charmed, delighted and overawed his audiences. Like his father, as he confessed in the Preface to *Christian Worship,* he is a stubborn high churchman of the school of John Wesley. That was obvious in his garb, in the prayers used at the end of each lecture, and in numerous daily comments. He combined classroom scholarship (he is also Professor of Economics and Sociology at Mills) and pulpit-utterance, and revealed an understanding of and a sympathy for the pastoral minister, not always obvious in a Reverend Doctor Professor.

The faculty committee in charge of the Gray Lectures assigned the subject, and Mr. Hedley accepted the challenge. We asked him to limit his topic to the life and problems of "the minister behind the scenes." That he did, lecturing on "Professional Reading"; "Collateral (he didn't like the adjective "Desultory") Reading"; "Recreation"; and "Devotional Life." He has added chapters on "Preparation for Services" and "Personal Finances," as well as a section on "Drama as Reading." He went about the preparation in a unique way: he sent questionnaires to ministers in northern California towns of under 40,000 population, asking them what they did "behind the scenes." (An Appendix gives the salient findings of the questionnaire.) Thirty-six per cent answered, and their replies are quoted and discussed, gratefully and tellingly. All kinds of very human questions are asked: Should a minister receive a fee at a funeral (102)? Should prayers be prepared (56)? Where should private devotions occur (124)? Should one read for fun (45)?

Hedley writes arrestingly, and he writes as he spoke—a disciplined, colorful, twinkling style. He thanks the University "for a hospitality that was no end impressive because it was in no way oppressive" (viii). "Yes, much that is in the newspapers is troubling, disheartening, infuriating. That is a principal reason why the Christian minister must pay attention to it" (27). "It [poetry] lifts that spirit not out of our daily living, but to new summits within it" (41). Regarding Luther's *Table Talk,* he comments that it exhibits a "union of complete commitment with perfect practicality" (133).

A faculty wife who heard the lectures offered one pertinent

criticism: "He knows too much. He is too well educated. He is too at home in too many places for us Americans." He is widely read; but he is as widely "hobbied." He knows Plato and Shakespeare and Shaw; but he also understands life-insurance, tax-deductions and social-security. He may not be emulated; he should be followed —even at a distance.

Dr. Knox's little book has been chosen as half of the February selection by the Religious Book Club. This is the second time a Gray Lecture Series has been so recognized; *How To Believe* by Ralph Sockman, delivered in 1950, being chosen in June, 1953. Before John Knox moved to the Baldwin Professorship of Sacred Literature at Union Theological Seminary, he taught Homiletics in Chicago. This slender, meaty volume is the result of his wise knowledge in both fields. It is also due to the lasting impression made on him by his father, a man of "integrity' who took preaching seriously, prepared for it carefully and sowed good seed in good ground. It starts off by asking "When is preaching biblical?" and gives four answers: first, when it remains close to the characteristic biblical ideas (19); second, when it is centrally concerned with Jesus Christ (20); third, when it nourishes the Church (22); fourth, when the biblical event recurs (22). He then discussees the relevance of such preaching, and concludes that "only authentically biblical preaching can be really relevannt; only vitally relevant preaching can be really biblical" (27). He insists that the preacher be a scholar who knows exegesis and exposition (though he never uses these terms), and who then teaches the people who hear him, which is "application" (35-57). How, then, does a sermon differ from a lecture? When it is personal (58-74); part of worship—not, set in worship (75-85); and sacramental, God giving Himself to us (86-95).

How does John Knox make everything he writes so fascinating? All his books are worth owning, so that they may be re-read and regularly consulted. Of course, there is scholarship. There is also clarity in presentation. But there are two more qualities—his father's —devotion to God and sympathy for man. He writes the truth in love, love that goes up and out, because it first came down.

Then, have I no criticism of the volume? Just one. He writes too succinctly. Here is the content of the stuff of Homiletics in 96 pages. If he would just give vent to some written *obiter dicta,* as he used to do in class.

You are very fortunate to be alumni of a school that sponsors such a lectureship. You are more than fortunate in that you can have them on your bookshelf, as reminders and stimuli.

James T. Cleland

The Dean's Desk

There is an item of unusual interest which I take pleasure in announcing.

A Clinic in Preaching will be held at Duke University, July 1-13, 1957, for thirty ministers, of any Protestant denomination, now in the active pastoral ministry, who graduated from theological school after 1941 and before 1953. An outline of the program is appended. A series of five lectures will be delivered each week. One set will be given by Professor William Brownlee, of the Duke Divinity School, on "The Value of the Dead Sea Scrolls for Preaching"; the other by a lecturer, as yet unannounced. Each member of the clinic will be required to preach two sermons (of normal length—25 minutes!) : the first, on a subject of his own choosing; the second, on a subject to be assigned during the first week and to be prepared while in residence.

Each morning and evening, the clinic will be divided into three sections of ten members, where the sermons will be preached and discussed. The sections will be directed by Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel; by Dr. John Carlton, Assistant Professor of Preaching; and by Dr. Van Bogard Dunn of Jackson, Tennessee, formerly Teaching Fellow in Preaching. The afternoons will be free for recreation, study and counselling. To round out each day, a meeting of the whole group will be held to discuss pertinent problems.

There will be no tuition fee for the clinic and no academic credit will be given. Members will be housed in the University dormitories and will pay for room and board. Each member must be willing to stay throughout the entire period, including Sunday, July 7, as the morning service in the Chapel is a required part of the course.

Applications should be submitted not later than May 1, 1957. A registration fee of $5.00 (payable to "Duke University—The Clinic in Preaching") must accompany each application. It is not refundable unless the application is rejected. Inquires should be addressed to The Reverend James T. Cleland, Dean of the Chapel, Library 102 (W), Duke University, Durham, North Carolina.

If this venture proves successful, it is planned to make it a feature of the Divinity School summer program and to extend it to cover most of three weeks.

The School for Approved Supply Pastors will be held under the direction of Doctor W. A. Kale, July 16-August 9. District Superintendents and Supply Pastors interested in this School should communicate promptly with Doctor Kale. The Christian Convocation will be held June 4-7. Doctor Kale is also Manager of the Convocation and of the North Carolina Pastors' School. Special lecturers will be Doctor Eugene Smith, Executive Secretary of the Division of Foreign Missions of the Methodist Church, who will speak on "Missions," and Doctor McFerrin Stowe, Pastor of St. Luke's Methodist Church, Oklahoma City, Oklahoma, who will lecture on "Parish Administration." These are in addition to the previously announced James A. Gray Lectures to be delivered by Bishop Gerald Kennedy on the subject "The Methodist Way of Life." The Convocation Preacher will be Doctor David MacLennan, Former Professor of Preaching at Yale Divinity School; devotional exercises will be conducted each morning by Bishop Nolan B. Harmon.

Doctor James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel at Duke University, delivered the George Shepard Lectures on Preaching at Bangor Theological Seminary, in January.

Doctor H. Shelton Smith, James B. Duke Professor of American Religious Thought and Director of Graduate Studies in Religion, has been elected President for 1957 of the American Church History Society. He will be responsible for preparing the program for the next annual meeting, which will be held at Boston, Massachusetts, the last week in 1957.

Doctor John Baillie, late of New College, Edinburgh, and Visiting Professor at Union Theological Seminary, New York, was the guest of the Divinity School Faculty on Monday, January 7, for an informal discussion, followed by a luncheon.

Bulletin Board

The annual Divinity School Seminars were held, as announced in the last bulletin, at Shelby and Fayetteville, N. C., January 14-15, and 17-18, respectively. Those of our own faculty participating were Professors Clark, Kale and Richey.

The annual Mission Symposium was held February 6-7. The principal guests were the Reverend Tracey K. Jones, former missionary to China and Malaya, now administrative secretary for Southeast Asia, and Dr. George W. Harley (Trinity College '16) from the Ganta Mission, Liberia. As usual, Dr. M. O. Williams, Jr., secretary of missionary personnel, held interviews during the week, and a special Chapel service was conducted on February 8, honoring over 50 Duke alumni in missionary fields, more than half of them graduates of the Divinity School.

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Professor Durwood Foster is to be congratulated upon his election as a Fellow of the Conference on Science, Philosophy and Religion. The other Fellows of this conference include some of the most distinguished men in the field. For several years, Dr. Foster has served as Reporting Secretary of this conference. We are happy also to announce a new arrival in his family, Catherine Ruth, born January 14.

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Once again Professor Kenneth Clark has received international recognition. He has been asked to send a greeting, "inscribed in his own hand," to be included in the commemoration volume to be presented in December to Cardinal Giovanni Mercati, Librarian and Archivist to the Holy Roman Church, on his ninetieth birthday. As if that were not enough, Dr. Clark has also been invited to contribute an article in honor of Professor Hamilcar S. Alivisatos, of the Theological Faculty of the University of Athens, who is completing forty-five years of scholarly activity and thirty-five years of his professorship in Canon Law and Pastoral Theology. We, herewith, would recognize the distinction of our own professor in these invitations to him from the Roman Catholic and Greek Orthodox branches of the Holy Catholic Church.

Professor W. H. Brownlee's article, "Messianic Motifs of Qumran and the New Testament," has appeared in the two most recent issues of *New Testament Studies.*

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Miss Helen Kendall was winner of second prize in drawing at the 1956 North Carolina State Fair last fall. She presented a pen and ink sketch of a local scene in Durham, entitled "View from Swift Avenue."

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The Divinity School Conscience regarding racial segregation has been expressing itself in various ways. The faculty unofficially took the lead last summer, when seventeen members of the full-time teaching staff released for the public a statement expressing their personal conviction that "our Lord recognized no barriers of race which are not wholly transcended within the community of faith." They declared also their personal "eagerness to admit suitably qualified applicants to regular courses of theological study without restriction of race."

During the Fall Semester, the student body has participated in several programs in which a Christian interracial spirit found expression. A questionnaire was circulated to determine student sentiment concerning the present admissions policy of the school. Of those responding to the poll, 88 per cent favored the admission of qualified Negroes. To those so disposed, 68 per cent favored immediate integration, 22 per cent said "soon", 12 per cent simply indicated "in the future." A general question asked was, "What specific problems do you encounter as a Divinity student, pastor, teacher, etc., because of the admissions policy of the Divinity School?" The replies fell into two main areas: a troubled conscience, and a stumbling block to effective preaching in as much as the Divinity School does not itself practice what it preaches.

On October 31, over 100 students and faculty members participated in a 24-hour prayer vigil in York Chapel, called "to invoke God's guidance and will in this problem so that all those concerned with our seminary might have the presence of His Spirit in realizing a true Christian community within the Divinity School."

To aid those students who would be serving in areas where there are segregation and intergration difficulties, several discussion groups were held. Negro and white pastors from the community, members of the North Carolina College faculty, and many of our faculty joined in leading these groups. The general consensus of these

meetings was that effective interracial action was closely allied to the total effectiveness of a pastor, that person-to-person programs were preferable to group drives, and that a pastor should be prepared to stand without ecclesiastical support if the issue comes to a crisis. Although some stated that they would not go so far, it was felt that courage was needed not to return to areas where freedom of the pulpit was shackled on racial subjects.

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Congratulations are due to Professor and Mrs. James L. Price on the birth of their daughter, Linda Gordon, on January 31st—the one hundredth baby to be born this year at Duke Hospital.

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Religious Emphasis Week at Davidson College, February 10-13, has been graced by the services of Professor McMurry Richey, who delivered two addresses and led several discussion groups. Professors Beach and Cleland had to "pinch hit" for Dr. Docherty at the Duke University Religious Emphasis Week.

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The North Carolina Methodist Conference Commission on Worship was organized February 4-5. The Reverend V. E. Queen, who teaches part time in the Divinity School, was elected president and Professor John J. Rudin as teacher of Worship.

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The following corrections should be made in the last (November) issue of the *Bulletin*. The famous address of A. Dupont-Sommer, p. 78, was in late May, not "early June." On page 79, line 5, the second level of occupation at Qumran dates from about 6 A.D., (or slightly earlier), to 68 A.D. Please note also the correct spelling of Allegro, the author of *The Dead Sea Scrolls,* on pages 94 and 95.

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Book Reviews

I. Alumni

A Jewish Understanding of the New Testament. Samuel Sandmel. Hebrew Union College. 1956. 321 pp. $5.00.

This is a book of unusual content and value. The author was once a graduate student at Duke and has studied and taught in several Christian schools. Now as a mature scholar and professor he is well equipped to interpret the New Testament to Jews. It is wholesome and valuable for the Christian scholar to read this "Introduction" by a Jew who, having learned much and well from Christian scholarship, nevertheless approaches the New Testament from the Jewish standpoint. His treatment is sound, objective and restrained; yet withal frank and direct.

Naturally there are many moot points subject to debate, as between any two Christian scholars as well—which cannot here be discussed. The state of Christian scholarship is reported fairly and sympathetically, although our problems are added up to compose a more negative picture than we normally see. The "Christ-killer" charge is briefly and well considered. There is a refreshing discussion of the effect of modern humanism upon Pauline theology. There are many wise insights: such as the observation that the exciting Dead Sea Scrolls bring chiefly "corroboration of what was already known," or that the New Testament in Christianity is similar in purpose to the rabbinic literature in Judaism, or that the New Testament (apart from the Old) is a book "without a thesis."

The Christian responds to the conclusion: "The New Testament, although it is not ours, is closer to us than any other sacred literature which is not our own." Though written especially for Jewish laymen this book offers to both Jew and Christian a friendly ground of understanding.—K. W. Clark.

Decision in Crisis. Beverly Madison Currin, Jr. Greenwich Book Publishers. 1956. 80 pp. No price.

This first book of a recent graduate of the Divinity School (B.D., 1956) will be of interest to our alumni. Designed for the layman, this book is an earnest protest against present day religiosity without reflective commitment, reassurance without true repentance, and personal adjustment without an adequate point of reference. The author interprets man's disorder in terms of the prideful assertion of self-will, which has issued in the "bondage of the will," "inward disintegration," and "broken community." Man achieves wholeness when, in freedom and in the crisis of tension created by his despair and the disarrangement of life, he makes a "decision" for Christ. The Cross wins man from self-centeredness to self-offering, which is expressed in communion with God and "participation" in Christ's ministry. The writer points to the contrasting superficial aspects of our current American religious "awakening" and censures in particular the "cult of religious assurance" symbolized by Dr. Norman Vincent Peale. This cult, with its religion of "adjustment" rather than "transformation," represents for Mr. Currin an abridgment of the historic faith, an anemic reduction of the "redemptive wholeness" of the gospel, and an oversimplification of both the problem and the answer.

The author's bristling impatience with Dr. Peale's outlook gives rise to occasional intemperate judgments (pp. 53, 55, 58). In the Peter Marshall

incident (pp. 73-74) the writer is perilously close to a conception of prayer which he had earlier repudiated. The quotations throughout the book, while pertinent, are too numerous. There is need for greater precision in explaining such terms as "participation in and recapitulation of the total ministry of Jesus Christ." However, this book is a stimulating and compelling account, in vigorous and penetrating style, of the author's disenchantment with much that passes today for Christian commitment. He will disturb, if not convince, many of his readers.—J. W. Carlton.

The Critical Years. The Reconstruction of the Anglican Church in the United States of America: 1780-1789. Clara O. Loveland. Seabury. 1956. 311 pp. $3.50.

Here is a book of which we at Duke feel justly proud. The author, an alumna of the Religion Department of the Graduate School, wrote it first as a Ph.D. dissertation under the guidance of Professor H. Shelton Smith. Miss Loveland's book has at least two "academic" claims to distinction. It is the first history which deals exclusively with the period from the cessation of hostilities in 1780 to the General Convention of 1789. Secondly, it is based on an exhaustive study of the histories, correspondence, journals, newspapers, and especially the manuscripts in church archives and diocesan libraries. A bibliography of these materials is included, organized in such a way that gaps, if any, can be detected and filled.

The Church of England in the Colonies faced an unprecedented situation at the close of the War. The church-state tie, which had deprived it of many of its (loyalist) ministers, seemed so inseparable a part of its very structure that many doubted whether it could be reconstituted as a free church. It was surrounded by hostile neighbors who rejoiced in, and furthered, its ruined condition. Within, it was divided by the political loyalties of the war years, and already a pattern of theologies and polities had emerged: high church (Laudian, and particularly in New England), broad church (Lockean, and strongest in the middle colonies), and low church (e.g., the independent vestrymen of the southern colonies). Many cared little for maintaining continuity with the historic episcopate; and when the effort was made, it resulted in two rival episcopates, English and nonjuring Scottish. And there were other violently debated questions: Should there be lay representation, and how much? How far should the revision of the Prayer Book liturgy go?

Miss Loveland appreciates the dramatic possibilities of such a story and exploits them fully, so far as consistent with the requirements of serious history writing. The main characters emerge as real persons, speaking often for themselves; suspense and climax are there—the action builds up through a series of accomplishments and setbacks to a long period of despair, succeeded at last by a triumphant finale, as the long-sought union is suddenly consummated.

For the American Episcopalian who would know the real story behind the emergence of his own church in this country, this is an indispensable study. For those, inside or out, who wish to understand both the how and the why of its theology and government, this is an excellent genetic introduction. Finally, here was a true ecumenical movement, involving practically every issue that divides modern Christendom; how it succeeded should be a challenging and instructive story for us all. —T. A. Schafer.

II. General

The Prophets—Pioneers to Christianity. Walter G. Williams. Abingdon. 1956. 233 pp. $3.50.

Dr. Williams is Professor of Old Testament at Iliff School of Theology, and this book is some of the fruit of his teaching. Only five prophets, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel, are taken up in detail in about 50 pp. at the end. The rest of the book is

concerned with introductory matter and support of the thesis. "Pioneers to Christianity."

The first two chapters introduce the reader to historical background, archeology, and literary criticism. The treatment is clarifying, though necessarily extremely brief. Chapter Three deals with priest and prophet, bringing to bear some of our newer knowledge about the relationship of these two groups, especially the fact that they cannot always be considered as being in opposition. The chapter on "Prophecy as a Profession" supplements the preceding.

The middle section of the book deals with the theological and ethical contributions of the prophets. Here we find the liberal position (with which the reviewer agrees) that the prophets, not Moses, brought forth monotheism in Israel, though Moses sowed the seeds with his henotheistic affirmation. In ethics, the prophets "completely changed the patterns of religious thought," though here again Moses had laid a groundwork. Some of the prophets believed in ritual and some did not, showing that this was not an essential problem. The development of messianism was of course one of the great contributions to Christianity, as the author states. But it is misleading to say (p. 106) that Jesus is nowhere called "Messiah" in the Synoptic Gospels. True, the Hebrew term is not used, but the Greek equivalent, *Christos,* occurs many times. With regard to eschatology, it is shown that there was a movement from national to personal immortality, though the former was never given up in orthodox Judaism.

In the treatment of individual prophets, Amos is rather lightly touched upon in the usual manner of the liberal school as a prophet of doom. The happy ending is simply ignored. It should be explained. Hosea, of course, is designated the "prophet of hungering love," and too much attention is given to the woman question. Gomer was a sacred prostitute of the Baal cult. Hosea did not love her at first, but later he did and bought her from the pagan temple (Ch. 3). The fallacy here is that the love of Hosea and Gomer is supposed to be analogous to the love of Yahweh and Israel, and Yahweh loved Israel from the beginning. The author admits that "the prophecy is a message of doom . . . relieved only slightly with passages of hope," and then goes on to contradict himself by saying that "Hosea came closest to a message of salvation of any man in the pre-exilic period" and was "close to agreement with the message of Jesus"—the usual fallacy of reading Christian theology of love for the individual back into Hosea's message of doom against Northern Israel (which fell a few years later never to rise again, as apparently Hosea saw it would).

Isaiah, Jeremiah, and Ezekiel are treated more in the conventional manner. In Isaiah the emphasis is on God's control of history, in Jeremiah on the prophet's prayer life and individualism (perhaps too much emphasis here), in Ezekiel on the prophet's (or should we say "the book's"?) view of the future. The author closes with a brief summary of his thesis, the contribution of the prophets to Christianity. He has given us a useful and interesting study.—W. F. Stinespring.

The Interpreter's Bible. Volumes 5-6. Abingdon. 1956. Vol. 5. xii + 1144 pp. Vol. 6. x plus 1142 pp. $8.75 each.

In these volumes one is offered the invaluable contributions of twenty-six prominent scholars and preachers dealing with nineteen Old Testament books. The volumes are particularly important because they include, in addition to Ecclesiastes and the Song of Songs, the prophets from Isaiah through Malachi. Volume 6 begins with Lamentations. The men who provide the introduction and exegesis are in every case notable scholars whose contributions here will long be standard works of reference to technical students, as well as to educated laymen and clergy. One will be in-

trigued by Theo. J. Meek's liturgical interpretation of the Song of Songs, find inspiring Philip Hyatt's analysis of Jeremiah's personality and theology, and greatly admire John A. Thompsons' knowledge of locusts from the standpoint of both ancient and modern literature, and his ability to elucidate the text of Joel in the light of this knowledge. One is glad that R. B. Y. Scott and James Muilenburg enrich their profound exegesis of Isaiah with occasional references to the complete Qumran Isaiah Scroll, though there are important new readings of the document which they fail to note. Herbert G. May is the scholar's delight in his mastery of the published literature dealing with numerous difficult points of interpretation of Ezekiel; but it is disappointing to find him holding to the traditional Babylonian locale of Ezekiel—at the expense of denying the genuineness of Ezekiel's contribution to the doctrine of individualism! Arthur Jeffery's interpretation of Daniel is especially well done from the standpoint of attractive presentation of the book's significance for its own day and its great religious worth for all time.

Of the expositors two are of special interest to Duke Alumni: Harold A. Bosley, on Micah; and James T. Cleland on Nahum and IInd Zechariah. Dr. Bosley, our former Dean, brings the light of Micah to bear upon contemporary ethical problems. He finds in prophetic religion an important paradox: "It counsels complete trust in God, yet gives rise to a holy impatience when asked to dwell in the halfway houses of history." Thus, "If we survey the progress made by the American Negro people since their emancipation, there is reason for real rejoicing. But if we survey the distance yet to be traveled before they exercise full equality of opportunity and life in this country, who among us can be content?"

Prof. Cleland, with his penchant for apt, colorful language, describes Nahum tersely as "a glorious piece of impetuous poetry." The expositor is sufficiently Calvinistic to recognize that "Nahum was right," sufficiently critical to observe also that "Nahum was wrong," and sufficiently evangelical to believe that "Nahum may be redeemed" by "a simple and drastic . . . remedy . . . a change of heart!" The difficulties of interpreting Zechariah 9-14 were keenly felt by Cleland in his wrestling with these chapters. In commenting upon 12:1-13:6, he observes "we are in the realm of the phantasmagoria of religious hope based upon a fighting faith. The content of the vision is a combination of current events, unfulfilled prophecies, and enthusiastic imaginings. It is a 'pep talk' to the faithful and a nightmare to the sober expositor." However, Cleland does not present us with the "nightmare," but with an outline on the idea of God, listing profound religious truths conveyed in apocalyptic form. Thank God for interpreters who can set free the eternal truth from the literary mold in which it sometimes seems encased.—W. H. Brownlee.

Judaism: Fossil or Ferment? Eliezer Berkovits. Philosophical Library. 1956. 176 pp. $4.50.

This Is Israel—Palestine: Yesterday, Today and Tomorrow. Theodore Huebener and Carl Hermann Voss. Philosophical Library. 1956. 166 pp. $3.75.

The Jews From Cyrus to Herod. Norman H. Snaith. Abingdon. No date. 208 pp. $2.50.

In the ten-volume work, *A Study of History,* Arnold Toynbee, as is well known by now, both criticizes and praises Judaism, Christianity and other religions. Many writers and reviewers have tried to take Toynbee's well-intentioned castigations in the spirit in which they were delivered, that is to say, constructively. But Rabbi Berkovits feels that Toynbee has treated Judaism, and especially political Zionism, very unfairly; the present book is, therefore, a somewhat blistering counterattack upon Toynbee and all his

works. We learn that "the final outcome of *A Study of History* is intellectually as well as morally insipid," that Toynbee is something of an unstable crackpot, that there is nothing fossilized about Judaism, and that political Zionism (which created nearly a million Arab refugees) is just about the finest thing on earth today. The reader may take his choice, but the reviewer still perfers Toynbee, especially on the last point.

This Is Israel take up where Berkovits leaves off. A brief sketch of Biblical and Palestinian history is essayed, but for no other purpose than to lead up to Zionism and the Jewish state. Ancient Biblical Israel and the modern state of Israel are confused. The important shares of Christianity and Islam in Palestine are glossed over. Everything that the Zionists do is glorious. There is no word of the murder of Bernadotte, and only a brief grudging mention of the massacre of the Arab village of Deir Yassin. There are many pages of lilting ecstasy over the economic progress of the Zionist state, but insufficient recognition that the whole economy is an unsound, subsidized structure that would perish overnight like Jonah's gourd if the dollars constantly flowing from America were suddenly cut off. The Arabs too (or any other group) could work wonders if heavily enough subsidized. It is doubtful if such special pleading will add much to our knowledge of the really serious problems of today's Palestine.

The book by Snaith has a very different purpose, namely, to provide a background for the study of the later parts of the Old Testament, the intertestamental literature, and the New Testament. This volume could very well serve as a texbook for the second half of a year's course on the Bible on the college level. The first third of the book contains a historical sketch of the period from Cyrus to Herod. The latter two-thirds contains a topical discussion of important ideas, institutions and movements, such as separatism, eschatology, the Messiah, life after death, temple and synagogue, Pharisees, Sadducees, and Essenes. This book is well prepared by a competent scholar, and should prove useful to students. However, the discussion of the Essenes near the end is antiquated, since material from the Dead Sea Scrolls is not utilized to give a fuller description of Essenic practices.—W. F. Stinespring.

New Testament Christianity. J. B. Phillips. Macmillan. 1956. 107 pages. $2.25.

Writing with the freshness and vigor which characterize his other works, the author presents and discusses briefly what he believes to be the essentials, the distinguishing characteristics of that new, suprahuman quality of living, introduced upon this planet by God's "personal visit" in Jesus Christ, which quality may be called "New Testament Christianity." Beginning with an imaginative little dramatic dialogue between two angels, a rehashing of the Incarnation from their point of view, the author endeavors to describe in terms of faith, hope, love, and peace, how the historical "invasion" of God began, and may still continue, to transform human lives.

That modern versions of Christianity suffer by comparison with that of the first century, while much to be deplored, is not at all an indictment of Christianity itself. Not content with belittling, the author optimistically sets forth some very practical steps for the repossession of our "faith faculty" and for the realization of that illusive "peace with God." For the most part his suggestions as to methods of evangelism, the practice of prayer, the reading of Scripture, are timely and welcome. He has obviously drawn heavily and profitably from his experience in translating the Acts of the Apostles, for he seems to have captured and to have conveyed, at least to this reader, something of the excitement, the robust courage, and profound simplicity which must have be-

longed to "New Testament Christianity."—M. P. Brown, Jr.

The Gospel According to John. C. K. Barrett. London. S.P.C.K. 1955. 531 pp. $10.00.

For the minister who uses Greek, and who wants "a good commentary" on the Fourth Gospel, this is it. Here are full, up-to-date articles on major critical problems, and a solid, readable exposition of John's theology. Here is a critical commentary which is rich with theological insights.

Chapter 5 on the origin and authority of the gospel is the finest of its type in print. Chapter 4 is a more adequate and concise summary of the gospel's theology than W. F. Howard's fine study, *Christianity according to John* (1943), and deserves to stand along-side of Bultmann's exposition of John in his *Theology of the New Testament,* Vol. II (1955).

The following quotation represents Barrett's point of view, one which is abundantly illustrated: "Johannine theology is not so much the imposition of alien forms and terminology upon primitive Christian thought (though it is expressed partly in new forms and terminology), as the spontaneous development of primitive Christian thought under the pressure of inner necessity and the lapse of time" (p. 57).

Anyone who uses this excellent commentary, along with Bultmann's and with C. H. Dodd's *The Interpretation of the Fourth Gospel* (1953), will soon recognize that, even though many problems remain, the New Testament student today is in a far better position to appreciate the positive, theological values of John than were students, let us say, in 1938, when the last English commentary on the Greek text was published. It is possible that even more dramatic progress will be made when the contributions of the Qumran Scrolls to our understanding of the thought forms and terminology of John have been established. It is regrettable that Barrett does not attempt to incorporate some of this evidence. However, we may safely say that this commentary will be useful for many years to come.—J. L. Price.

Theology of the New Testament. Volume II. Rudolf Bultmann. Translated by K. Grobel. Scribner's. 1955. 278 pp. $4.00.

This volume, which completes the translation of Bultmann's great work, contains two parts: the theology of the gospel and epistles of John, and a sketch of "the development toward the ancient church."

Bultmann's understanding of the historical position of The Fourth Gospel depends on critical considerations defended in his commentary which has not been translated (Meyer's *Kommentar,* 2 ed., 1950.). Apostolic authorship is rejected, and the independence of John's Gospel asserted. Apparently Bultmann agrees with C. H. Dodd that both the traditional approach to John by way of the Synoptics and the 19th century liberal approach by way of Paul's theology must be abandoned. The reader should recognize that "the figure of Jesus in John is portrayed in the forms offered by the Gnostic Redeemer-myth" (p. 12), and that the dualistic character of the evangelist's thought is pervasive. The result represents a radical modification of the outlook of Judaism and the Early Church. "The history-of-salvation perspective as a whole is lacking in John" (p. 8). At this place the reviewer would take issue with Bultmann. It may be shown that John's theology of history, of the Church and its sacraments, is in substantial agreement with Paul and the N. T. generally. (See Amos Wilder, *New Testament Faith for Today,* 1955.) John's perspective represents a difference of emphasis, not of substance.

Part Two is invaluable for an assessment of the entire work. In Chapter VI, Bultmann concisely delineates the views of the remaining N. T. writings and concludes: "The N. T. canon, as such, is not the foundation of the Church's unity, on the contrary . . . it is the foundation of the multiplicity

of confessions" (p. 142). Much in the history of Christianity supports this conclusion, and the rich variety of thought in the N. T. assures the breadth and durability of its appeal. However, this reviewer would hold that sectarianism grows out of a magnification of certain aspects of N. T. thought, as though these were the essential matters, to the neglect of a common and underlying "proclamation," namely this: the gospel implicit in Jesus' mission, accomplished in the cross and resurrection.

The final chapter is a concise summary of "the history of N. T. theology as a science"—one should add—in Germany. In this way the author justifies his methodology. Yet a sound appraisal of Bultmann's theology must not only reckon with the influence of his existentialism upon the whole, but also with the judgments of N. T. scholars, many of which are Swedish, British and American. For those who grant the validity of Bultmann's major philosophical ideas and critical solutions this brilliant exposition will stand as a guide-book to N. T. religion. For those who do not, there will be grateful recognition of the author's learning, theological penetration and the clarity and immense stimulation of his writing. However, the resultant atomization will sharply pose the question: Can one accept as adequate Bultmann's reconstruction of the constitutive, faith-creating "events," reported in the N. T.? The whole exposition needs the careful attention that has been given Bultmann's first chapter by R. H. Fuller in *The Mission and Achievement of Jesus* (Studies in Biblical Theology, No. 12, ed., Manson, Rowley, Filson & Wright).—J. L. Price.

The Eucharistic Words of Jesus. Joachim Jeremias. Translated from the German by Arnold Ehrhardt. Macmillan. 1955. xi + 195 pp. $3.75.

This book is an indispensable aid to the study of the N.T. teaching concerning the Eucharist. It is thorough, penetrating, brilliantly organized and masterfully written. Its ultimate purpose is the exegesis of the eucharistic words of Jesus. This is accomplished after a most careful study of the text.

The reader who does not command Greek and Hebrew will find himself unable to check Jeremias' weighty and technical arguments based upon the use of these languages. It is the opinion of this reviewer that the arguments are unbiased and sound. On controversial points I am usually convinced by Jeremias' potent arguments (e.g., his cumulative argument for the Synoptic dating and Passover nature of the Last Supper overwhelms my previous preference for the Johannine dating), occasionally not (e.g., his explanation of the silence of John concerning the institution of the sacrament: it was a "mystery" to be protected from profanation by unbelieving readers).

In exegesis, the following interpretations by Jeremias are apparent. The disciples are the core of the new Messianic Community. Jesus describes his death as the Passover sacrifice, bringing deliverance for all the world into operation. By giving the disciples to eat and drink, Jesus gives them (and thereby the Church) a share in the atoning power of his death. Each celebration of the Eucharist is a plea for the consummation of the Kingdom. —J. Chamberlain.

The State in the New Testament. Oscar Cullmann. Scribner's. 1956. 123 pp. $2.50.

This title is intriguing, and one is expectant of new insight from Professor Cullmann, in these lectures delivered in American institutions in 1955. The blurb describes the problem as one that exists not only under conditions of war; but in normal times the Christian must face and answer it "simply because he *is* a Christian." This offers an exciting prospect, but unfortunately this lightweight book does not fulfill its promise. The reader, expectant as he begins each chapter, is early abandoned (the main text is only 90 pages). Indeed, one must be already well informed in the field if

he would be protected from the tenuous argument of the book.

One readily finds agreement with the book's thesis, that the New Testament neither renounces nor uncritically accepts the State. The truth of this thesis does not stand upon, nor is it demonstrated by, the extended argument that Jesus, though not a Zealot, was considered to be one by both follower and opponent. The book contains much true commentary on New Testament episodes though all this may not add up to persuasion. It can at least be said that the author does provoke constructive debate upon a timely problem.—K. W. Clark.

A Survey of World Missions. John Caldwell Thiessen. Inter-Varsity. 1955. 504 pp. $5.95.

A survey of world missions is equally ambitious—and impossible—in one volume or in one semester. Yet we professors continue to try, and this is an admirable effort. Mr. Thiessen sketches not only the historical expansion of Christianity (which took Dr. Latourette seven mammoth volumes), but also statistical data on geography, climate, population, languages, religions, etc. (often in charts), plus the contemporary missionary situation. The result is a useful reference work which includes most active societies and fields.

Yet two observations must be made. Despite the author's factual approach, his thelogical and ecumenical position is obvious in the relative weight given to major denominations and faith missions and in the selection of chapter reviewers. It appears also in weird concepts of ecumenicity; to wit, "The trend toward organic union of denominations culminated in the National Christian Conference in 1922" (far from a culmination, this was the beginning of the National Christian Council in China, which has never presumed to represent organic union). Or, "the continuing trend toward interdenominationalism is seen in the increase of independent societies" (which may themselves be non-denominational in composition, but are usually sharply opposed to *inter*-denominational cooperation of any kind).

Futhermore, such a comprehensive survey has included, perhaps inevitably, a host of minor inaccuracies, misleading omissions, and superficial interpretations, despite the claim that "no attempt has been made to interpret or analyze." In fact, this reviewer is tempted to substitute Thiessen's name in one of his own sentences: "One can hardly doubt Xavier's sincerity, nor can one refrain from deploring his shallowness."—C. Lacy.

The Church in Southeast Asia. Rajah B. Manikam and Winburn T. Thomas. Friendship. 1956. 171 pp. $2.50 (paper $1.25).

Southeast Asia (adult guide). Doris P. Dennison. Friendship. 1956. 48 pp. $.50.

East from Burma. Constance M. Hallock. Friendship. 1956. 120 pp. $2.50 (paper $1.25).

Give and Take. Herman C. Ahrens. Friendship. 1956. 163 pp. $2.50 (paper $1.25).

Southeast Asia is a vast and complex area, comprising (for interdenominational mission study) ten distinct countries or territories: Taiwan, Hongkong, the Philippines, Sarawak, Indonesia, Malaya, Burma, Thailand, Indochina, and the South Pacific isles. Here the world's great religions (except Judaism) can be found in strength; here racial tensions and amalgamations intertwine with cultural and economic frictions; here in the past ten years colonial peoples (except for Thailand) are breaking loose from alien rule. Yet the 180,000,000 inhabitants have been less known and more neglected by the Christian Church than any other major mission field.

This year's study book, *The Church in Southeast Asia,* makes vividly clear the volcanic nature, politically and culturally, of all these lands. Its authors have served for five years as representatives, respectively, of the Interna-

tional Missionary Council and the National Council of Churches (U.S.A.) in this territory. They know the area too well, with the result that the text is too crammed with facts and too devoid of "human interest" stories. It suffers in style, also, from alternating geographical and topical treatments, although the challenges of communism, Christian unity, non-Christian religions, and the "new look" in missions are vital.

The adult guide, outlining six study sessions, seems more helpful than its predecessors in recent years. The supplementary volume, *East from Burma,* is more lightly and popularly written, with attractive pictures and format. Unfortunately it covers too much of the same ground and fails similarly to make individuals come alive out of the masses and the movements of Southeast Asia. Even the personal illustrations are brief and impersonal.

This fault can be partially redeemed by including the study book for seniors and older youth. *Give and Take* is a composite account of the international work camps sponsored in Southeast Asia by the World Council of Churches and other agencies. Although it may romanticize and over-simplify, it does succeed in dramatizing problems and situations in human terms. The study of Southeast Asia can be a fascinating and thrilling one, but it will need first-hand reports, audio-visual aids, and enthusiastic leaders to make it live.—C. Lacy.

Naught for Your Comfort. Trevor Huddleston. Doubleday. 1956. 253 pp. $3.75.

What *Cry, the Beloved Country* did in fiction, *Naught for Your Comfort* does in fact. A now-famous Anglican priest lays bare the shame of South Africa in pictures that are bitter and benevolent, sordid and shining. A recent South African visitor, asked about this book, replied, "There is much truth in it, but thank God it is not the whole truth!" Another Anglican was persuaded to produce a rebuttal, hasty and inaccurate, entitled, *You Are Wrong, Father Huddleston.*

But how wrong? Father Huddleston admits on the opening page that his viewpoint is "limited and confessedly partial." He romanticizes the "slums" of Sophiatown and disparages the "neat, pleasant, monotonous" Meadowlands eight miles farther from town, where 60,000 Africans are being moved. Father Huddleston is fighting for pride of ownership versus paternalistic "locations," for "principle against prejudice, the rights of persons against the claims of power." Rightly or wrongly, he rejects material standards to stress the intangibles of community, justice, freedom and humanity. And the most powerful chapter of all is "The Christian Dilemma."

Nor can any of us read this burning indictment without hearing the words of another prophet, saying, "Thou art the man!"—C. Lacy.

Man's Religions. John B. Noss. Macmillan. Revised edition. 1956. 784 pp. $5.90.

The first having been well received and widely used, Noss now brings forth a second edition of his excellent survey of religions. There is not a great deal of actual revision, but the changes do add strength. In addition to minor improvements throughout, there is new material on primitive religion, on the Celts, Teutons, and Slavs, on Judaism's debt to the Greeks and Persians, and on recent developments in Islam. The formula, already proven successful, sets generous amounts of descriptive and interpretive detail from primary sources within the perspective of historical evolution or, as in the case of some religions, devolution. There are those who will quarrel with Noss here and there; but on the whole he has covered the field very well indeed, striking a judicious balance between fairly heavyweight scholarship and plain, intelligible presentation. We shall continue to employ the book as our basic introductory text here in the Divinity School.—A. D. Foster.

Introducing Buddhism. Kenneth S. Latourette. Friendship. 1956. 64 pp. $.60. Paper cover.

This booklet is one of a series of popular introductions to living religions, including Islam and Hinduism. I have not seen the others, but I am greatly impressed by what Dr. Latourette has been able to do with Buddhism. The amount of detail is surprising in so brief a treatment, but the over-all shape of the subject stands out with a definiteness and an adequacy which no one would have had the right to expect in this kind of presentation. Pictorial illustration is generous and effective. Not the least valuable feature is the concluding comparison with Christianity. The contrasts are stated fairly, but firmly, in a manner which should make the booklet all the more useful for brief study courses in the local church and elsewhere. For such purposes I know of no material to compare with it. It is an excellent job. —A. D. Foster.

Mystery and Mysticism. A. Plé, O. P., and others. Philosophical Library. 1956. 137 pp. $4.75.

It is unfortunate that this, like all too many other volumes in the Philosophical Library, is over-priced. These learned and incisive papers by Roman Catholic scholars employ "word study" to excellent advantage. Here are generally wholesome, provocative challenges to the bizarre generalizations currently offered regarding mysticism. We may be truly thankful for such lucid examinations, as these, of the actual linguistic contexts and historical circumstances out of which the biblical, theological, psychological, and liturgical associations of mysticism and mystery arose. P. Bouyer certainly scotches the idea of Christian mysticism's being a sheer neo-Platonic importation. Well documented classical and patristic researches here, as in the other esays, clearly placed mystical experiences in the very center of the distinctively Christian tradition of scriptural interpretation, doctrine, and worship:—R. C. Petry.

The Development of Modern Christianity since 1500. Frederick A. Norwood. Abingdon. 1956. 256 pp. $3.75.

Written by the Associate Professor of Church History at Garrett Biblical Institute, this book is an effort to provide a much needed textbook in modern church history. It is frankly introductory in character. A résumé of the 1400 pre-reformation years is followed by chapters on each of four periods, entitled "The Age of Reform" (16th century), "The Age of Enlightenment" (17th and 18th centuries), "The Age of Progress" (19th century), and "The Age of Turmoil" (since 1914). The major events and movements in Christianity since 1500 (some, for lack of space, simply mentioned) are put into a framework designed to show the larger unities apparent in the development of the main denominations and religious traditions. Thus the last section deals with the modern ecumenical movement as, in a sense, culminating much of the preceding history.

The student will find this book more useful as a guide and handbook than as an adequate "textbook" of the historical material itself. The story is so sketched that he will first see the whole wood; he must then find many of the trees for himself. But he is not without help: there is a good general index, and at the end of each chapter is an excellent study bibliography and a list of "famous books." Occasional maps, and charts like those of the denominational tree and of the ecumenical movement, make this a valuable introduction to a badly neglected area of church history.—T. A. Schafer.

Reformation Writings of Martin Luther. Vol. II. *The Spirit of the Protestant Reformation.* Translated by Bertram Lee Woolf. Philosophical Library. 1956. 340 pp. $7.50.

The first volume of this series appeared in 1953 *(Bulletin,* November, 1953), and at least a third is in preparation. The texts are translated from the Weimar edition, in Woolf's smooth, modern style, and deal chiefly with the

period surrounding Luther's appearance at the Diet of Worms in 1521. The subtitle indicates the principle of selection; the Reformer is shown in his various moods and interest, in polemical tracts, sermons, devotional pamphlets, and his conduct at the Diet itself. A notable feature of this volume is the printing of the two chief accounts of events at Worms (including reports of Luther's speeches) in parallel columns, with other supplementary documents. Besides works from the Worms period, there are prefaces to various Biblical books and to the German Mass of 1526. This volume makes available hitherto untranslated material and clarifies the purpose and contribution of the series of which it is a part. —T. A. Schafer.

Selected Letters of John Wesley. Edited by Frederick C. Gill. Philosophical Library. 1956. 244 pp. $4.75.

There is, of course, no satisfactory substitute for an extended and familiar acquaintance with the full corpus of Wesley's correspondence. Selections, however inadequate, will nonetheless continue to serve a useful purpose if made with integrity. The editor has, it appears, honestly tried to follow out his avowed intention "to present a cross-section of the correspondence, keeping as far as possible to what is personal and vital, yet preserving a fair representation of the whole." The texts contain many fragmentary and not always well-unified directions of thought. They also incorporate such invaluable letters as the one to Vincent Perronet (no. 64, pp. 66-83)—a virtual recapitulation of Methodism's spiritual charter and functional growth as an organization.—R. C. Petry.

Christian Perfection and American Methodism. John Leland Peters. Abingdon. 1956. 252 pp. $4.00.

This is a useful and generally clear delineation of one of Methodism's most procreative, yet often stultifying, doctrines. The sources and the literature are honestly gathered and discriminatingly weighed in terms of Wesley's own doctrinal heritage and of his growing, experiential enunciation of the doctrine of perfection. This is related to his teachings on sin, grace, justification, love, regeneration, conversion, sanctification, new birth, assurance, and holiness. The doctrine is first stated in relation to the life pressures leading Wesley progressively to it. It is then examined in terms of the experiences and popular misunderstanding demanding its constant restatement within specific contexts. The larger part of the book is given over to the transplantation and development of Wesley's doctrine within American Methodism, where it received its largest modifications in meaning and application. Useful appendixes, bibliography, and reference notes, together with choice quoted passages, enhance the work's value.—R. C. Petry.

The Religious Situation. Paul Tillich. Translated by H. R. Niebuhr. Meridian. 1956. 182 pp. $1.25 (paperback).

The publisher says that the series in which this volume appears ("Living Age Books") aims to feature reprints of "proven merit." One must agree that the aim has been impressively realized in the titles already available, including Niebuhr's *Interpretation of Christian Ethics* and Bultmann's *Primitive Christianity in Its Contemporary Setting.* Certainly the high level has been maintained with a new edition of Tillich's minor classic in the theological criticism of religion and culture. First published in 1926 (English 1932), *The Religious Situation* not only provides basic clues to the occasion and thrust of Tillich's own thought, but, along with Barth's *Römerbrief,* is one of the few very best aids to orientation in the modern theological mood and purview. It is strongly recommended.—A. D. Foster.

God's Way with Man. Roger Hazelton. Abingdon. 1956. 204 pp. $3.00.

The theme of this book is Providence. While the author disclaims intention of systematic treatment and aspires to offer only "variations" upon

the theme, yet there is a systematic principle at work vaguely reminiscent of Tillich's method of correlation: The doctrine of providence is approached "strategically, by trying to see God at work in just those experiences from which he seems to be evacuated." These include the mystery of human destiny, the anxiety and moral ambiguity of man's life, the arbitrary look of fatality, the power of human freedom as an obstacle to Divine purpose, the inexorable passage of time that renders human works transient, and the tragic cast of life whereby human "fulfilment is threatened by frustration and one's very being is menaced by nothingness" (pp. 138, 149).

With informed and sympathetic awareness of the manner in which modern unbelief formulates its urgent questions and shapes its despairing answers, especially from the side of non-Christian existentialism, Professor Hazelton argues that man's anxiety over his destiny is both the surest mark of his separation from God and also the clearest indication that we men "have not done with God, nor he with us" (31).

The book is warmly recommended to the thoughtful pastor. It is in lucid and truly graceful prose from the hands of one of the most gifted writers at work in contemporary American theology.—R. E. Cushman.

Christ and His Church. Anders Nygren. Trans., Alan Carlsten. Westminster. 125 pp. $2.50.

Bishop Nygren of the Swedish Lutheran Church, and one of the distinguished theologians of our time, was active at the Lund Conference on Faith and Order in 1952. The present volume is expressive of ideas which he helped to bring into focus at Lund and which, further crystalized in the course of his reflections, are represented here. Echoing the main finding of Lund, Nygren declares: "The Church of Christ is a unity in Christ; accordingly, in its life the Church must become one and remain one. It must constantly become anew what it is already in Christ" (p. 113). So it is Nygren's special task in the present study to show "how the Church has its *ground in Christ* and how this and nothing else is the basis for the *unity of the Church*" (p. 11). He argues that it is on this basis alone that further profitable ecumenical discussion may proceed. To this end, in two chapters occupying the central and largest portion of the volume, Nygren supports the thesis, against an older New Testament theology, that "the Church belongs to the Gospel."

This is accomplished by a synoptic but insightful excursion into New Testament interpretation relating to the Messianic mission of Jesus, the meaning of the Messianic secret, the nature of the temptation and ministry of Jesus, to the end of exhibiting the integral relation between the Redeemer and the community of the redeemed. These findings of New Testament theology prepare the way for Nygren's assertion that "the Body of Christ is Christ himself" and for a "somewhat amazing definition of the Church," which is: "The Church is Christ as he is present among and meets us upon earth after his ressurection" (p. 96). Obviously, for Nygren, there follows the impossibility of the present divided Church, and the impossibility is the hope of future unity. The book is to be recommended to all who wish to keep abreast of the most recent, as well as some of the most searching, ecumenical thinking today. —R. E. Cushman.

Modern Rivals to Christian Faith. Cornelius Loew. Wesminster. 1956. 90 pp. $1.

The Significance of The Church. Robert McAfee Brown. Westminster. 1956. 90 pp. $1.

After two decades of American theological revival and reinterpretation, is the literate layman convinced of the intelligibility, vitality, or relevance of the Christian faith? Does the heavy new theology of the professors mean any more to him than the tired old

shibboleths of yesterday's pulpit? Yet, says Professor Robert McAfee Brown of Union Theological Seminary, general editor of this exciting new Layman's Theological Library, "theology is not an irrelevant pastime of seminary professors. It is the occupation of every Christian, the moment he begins to think about, or talk about, or communicate his Christian faith. . . . He can never avoid theology; if he refuses to think through his faith, he simply settles for inferior theology." Here are the first two of twelve volumes to help the layman in re-thinking his faith for today.

In the introductory volume, Professor Loew, now at the University of Michigan, probes our cultural idolatries of science, democracy, and nationalism, and then the idolatries "inside Christianity," the current "return to religion" and our other adroit ways of turning religion into our way rather than God's. Prediction: some ministers reading this book will want to delay circulating it among their laymen until they can preach a sermon series on "Our Modern Idolatries"!

The second volume, by the editor of the series, is a sprightly, clever, robustly Protestant re-thinking of what the Church is and is meant to be. This is competent theologizing done with simplicity, verve, and provocativeness. Prediction two: if we learn to preach the way Brown writes, more churches will need two morning services, and not because of dilution or softening of the Gospel!

Prediction three: some alert ministers and teachers will read this series to their own profit, and then will work out ways of promoting individual and group study and discussion. Watch for forthcoming volumes!—M. S. Richey.

Science and Modern Life. Sir E. John Russell. Philosophical Library. 1955. 101 pp. $2.75.

A British scientist reviews the glorious promises of earlier science and technology, and counts their many blessings, but is concerned over the social and ethical problems raised by their increasing dominance in modern life. Is the scientist responsible for such outcomes of science, or of its misuse, as waste of natural resources, stimulated overconsumption, leisure without direction, population aging, population growth beyond food potentials, technological unemployment, threatened atomic warfare? Should scientists refrain from discovery in view of possible misuse of science? No, answers the author; it is up to the "moral judgment of the whole community" whether scientific knowledge is devoted to good or evil. Science and religion, once in conflict over dogma, now must "co-operate in solving these serious and extremely complex problems of human relationships." The solving outlook, spirit, and ethic of the Christian religion are needed.

Perhaps this too readily relieves scientists of responsibility for what issues from Pandora's box, and counts too much on contemporary religion, but here are a scientist's passion for truth and authentic Christian humanitarian concern and moral eanestness.—M. S. Richey.

Responsibility: The Concept in Psychology, in the Law, and in the Christian Faith. Walter Moberly. Seabury. 1956. 62 pp. $1.25.

With closely reasoned argument, a famous British scholar tackles the central and perennial ethical question of freedom and responsibility, as presumed in psychology, law, and Christianity. He joins the issue brilliantly, showing how the psychological assumption of determinism in all action removes the onus of responsibility, which jurisprudence must assume. He then articulates a Christian position in which he finds a wisdom more subtle than either of the simple options of blameless determinism or uncaused freedom. This is an exercise in sustained and incisive Christian philosophy.—W. Beach.

Religion in Action. Jerome Davis. Philosophical Library. 1956. 319 pp. $4.75.

In a series of essays the author attempts to show the relevance of Christianity for the problems of a world in crisis. Part I is a discussion of "The Present Social Order." The author points up the dangers inherent in provincial-mindedness, a dominated press, McCarthyism, and giant power structures. In Part II, "Guide Posts to Progress," the author writes about the necessity of enlarging our horizons, invincible goodwill, equality, justice, freedom, and action. In Part III, "Changing the Social Order," the author points to various areas in which something concrete can be done now: the family, the church, organized labor, law enforcement, and personal commitment.

Each essay, or one might more properly say sermon, begins with a number of very apt quotations and ends with a prayer. The author has marshaled an amazing array of facts, figures, opinions, and views to support his contentions, and the book abounds in illustrative stories about the disorders and inequities of our social structures. It is a book that will disturb the complacent, enrage the orthodox, and instruct the uninformed. Mr. Davis stands in the tradition of Rauschenbusch; Christianity's imperative is to right the social order.—C. L. Manschreck (Dept. of Religion).

Evangelism Through the Local Church. Roy H. Short. Abingdon. 1956. 126 pp. $2.00.

This is a readable and stimulating book which covers most of the field of evangelism in our day. The study will be useful to ministers and is easily read by the laity.

The author writes to stimulate interest and action on the part of the reader. Thus he does not tire one with detail and method. These elements are made clear but never labored.

The reading of this book by pastors and church members should help at two points where many are bothered and actually out of step with the Christian spirit and intention. There are pastors and church members who have lost both a vision of the evangelistic opportunity and a desire to do the work of an evangelist. They feel either that there is no one to win or that persons must be won by quiet but indifferent influence. Bishop Short emphasizes that there are prospects in reach of every church and that aggressive evangelism is the constant concern of pastor and people.

The book should also be collateral reading for students in Church Administration and Parish Evangelism.— A. J. Walton.

What Are You Doing? G. Curtis Jones. Bethany. 1956. 160 pp. $2.75.

This is a report on the Christian witness of a number of laymen. These witnesses are chosen from many fields. Most of them are leaders and successful men in their chosen fields. The variety of fields represented is stimulating. There are newspaper editors and reporters, college professors, bankers, baseball players, military personnel, steel workers, engineers, salesmen, farmers, business men, and rachers, to name a few of the fields from which Mr. Jones has drawn witnesses.

The material provides interesting and easy reading. The layman reading this book will be stimulated to evaluate his own witness, and provoked to a more active Christian life.

There are some practical illustrations which will be useful to ministers in making sermons more vivid.—A. J. Walton.

Doctrinal Preaching For Today. Andrew W. Blackwood. Abingdon. 1956. 208 pp. $3.00.

The difficulty of assessing this book arises from this reviewer's lack of knowledge as to the meaning of the author's categories. The other side of this picture is that the author does not clearly define his categories, because

he assumes that they are either well-known or self-explanatory.

The first problem is that the author treats doctrinal preaching as a category, a type of preaching. He constantly states that at least 50% of our preaching should be doctrinal. Yet in his first chapter, Dr. Blackwood quotes this definition of preaching: "The public use of speech with intent to reveal God to man." The author accepts this as a reasonable description of a sermon. But if this is so, then every sermon must be doctrinal. If we are not preaching doctrine, we are not preaching. The real question is, What is the doctrine that we are preaching? Is it Christian? Is it biblical? Is it true or false, good or bad? The author assumes that there can be Christian preaching other than doctrinal preaching. This primary error is the root of much confusion in the book.

Here and there in this book is found some quotable advice. The author shows an awareness that preaching must meet a need. He is aware of some poorer habits of present day preaching, but he does not seem aware of the causes, or possible remedies.—F. S. Doremus.

Principles and Practice of Preaching. Ilion T. Jones. Abingdon. 1956. 272 pp. $3.75.

It is probably inevitable that every professor of preaching will publish his lectures. I may even do so myself! Here is another set—and not bad at all. Dr. Jones (of San Francisco Seminary) works from the background of the sermon, through plan and preparation, to its actual delivery. For good measure, he adds another section on "Building Up a Reservoir of Preaching." There is a pertinent bibliography at the end of each chapter and a most comprehensive one, with a useful index appended, at the close of the book. He has ranged the homiletical pastures with thoroughness, and can help us find our way around. There is some direction here for the minister in the pastorate as well as for the novice in the classroom.—J. T. Cleland.

Sermons on the Psalms. Harold A. Bosley. Harper. 1956. 208 pp. $3.00.

Here is an enjoyable book of sermons by a former Duke Divinity School dean, who is now minister of the First Methodist Church, Evanston, Illinois. They are the sort of sermons which would appeal to a cultured university church; for their author has read widely in literature, both ancient and modern, and has brought the insights of humanity to bear upon the themes which he develops. The charm of the preacher's personality, together with his aesthetic appeal, undoubtedly endears him to such a congregation; but this does not mean that these sermons are great preaching. The reviewer regrets that he finds many serious defects, which are here enumerated:

(1) Exegesis is practically nonexistent; where the rudiments of it are found, it is superficial or even erroneous, revealing no prolonged and profound study of the Biblical Text. The title of the book is misleading; for, despite a propitious beginning with an excellent introduction to the Psalms, most of these sermons are topical rather than textual; and it is not always clear what it was in the Scripture lesson which suggested the theme developed in the sermon.

(2) The book illustrates the peril of a glib preacher untrained in the Biblical languages. In an exegesis of "Law" in Psalm 1:2, he expounds the term as (a) natural law, (b) divine providence, and (c) the Law of Moses. Here he was misled by the English word "law." The root meaning of *torah* is "teaching," and by special reference it is sometimes restricted to the Pentateuch; but, even so, there is no semantic connection between *torah* and the various shadings of the English word "law." As an introduction to the Psalms, the term might be taken in the broadest sense, the whole range of teaching which reveals the nature of God, his dealings with men, and man's duty to him.

(3) The book illustrates the seductiveness of placing homiletic appeal

above fidelity to the original text. Bosley quotes (like countless other preachers) "Though he slay me, yet will I trust him" (Job 13:15)—despite the fact that this pious Massoretic emendation of the text was abandoned already in the ASV of 1901! The idea is nevertheless Biblical and can be supported by Daniel 3:17-18.

(4) Like the average preacher who is negligent of the Biblical languages, Bosley's English grammar, though generally good, is not impeccable. Thus on p. 2, he twice commits the error of the dangling infinitive, omitting the requisite subject in two succeeding sentences!

(5) Bosley reveals both the strength and the weakness of a liberal theologian with a broad humanitarian and social concern. There is much that is very fine ethical preaching which lays bare the selfishness of the human heart in world, national, and personal affairs. Jesus is quoted, as well as other authorities in the diagnosis of man's predicament; but Jesus has far more to do with the sin problem than this! We need him not only as prophet and teacher, but as redeemer also. The Redeemer is never presented in Bosley's sermons.—W. H. Brownlee.

The Man Who Would Preach. Robert E. Keighton. Abingdon. 1956. 128 pp. $2.00.

The Man Who Would Preach is an excellent book, written in an interesting style, provocative of serious thought. The author is well qualified to write a book of this description, having had experience as both preacher and teacher of prospective preachers, at the present time being professor of preaching and worship at Crozer Theological Seminary.

This book shows how preachers of the past have been motivated and empowered, and how ministers today may follow their example.

Among the things emphasized by the author are the following points: A man must learn to preach the things that lay hold upon him rather than the things he has laid hold upon. We are called as ministers to influence lives; the sermon is that which takes place in the lives of the hearers, and preaching is influencing human lives. Our sermons not only are our creations, but our creators.

Any minister or prospective minister will do well to read thoroughly this book which has much homiletical help for all Christian ministers.—E. B. Fisher.

Vocabulary of Faith. Hampton Adams. Bethany. 1956. 122 pp. $2.50.

Hampton Adams is a Disciples' minister, has held long pastorates in St. Louis and New York City, and is a leader of his denomination in the ecumenical movement. As a pastor he has found that the gigantic and gracious key-words of the Gospel are unknown to multitudes, including many church members. For some, they have lost their sharpness and sting; others have never known them. Yet the life of faith depends upon a vocabulary of faith, and it is the task of the church to teach this vocabulary. The language of the street cannot carry adequate meanings, yet the meaning of these words must be made real to the man on the street.

Therefore, he writes simple expositions of these words: revelation, Christ, faith, God, Holy Spirit, atonement, reconciliation, redemption, resurrection, Kingdom, love and grace.

The arrangement hints that here is a layman's outline of Biblical theology. This is true. But it is also a practical theology, for the expositions are illustrated from the lives of parishioners and counselees who needed and found the realities beyond the words.

In two or three chapters only are there extended studies of the words themselves. Yet I found these more extended studies the most stimulating. *Anthropos,* for example, makes man "the upward looking creature." I am sorry that other words are not similarly explained in detail—especially Kingdom and grace.

This book suggests what the Master brilliantly demonstrated—the teaching

and inspirational values of simple exposition. This is a good book to give to laymen, and it could well suggest a series of sermons.—J. J. Rudin II.

Joy in Believing. Selections from the Spoken and Written Words and the Prayers of Henry Sloane Coffin. Edited by Walter Russell Bowie. Scribner's. 1956. viii + 248 pp. $2.95.

Dr. Coffin is well known to you, our alumni. What he writes, we read—gladly and with profit. Walter Bowie, once his colleague and always his friend, has edited this volume from material most of which has not seen publication before. It is divided into thoughtful chapters; seven deal with man and God; five, with man and man; one, with the Lord's Table; and one, with prayers through the Christian Year. Here is the Dr. Coffin whom we loved, at home in the Bible and in literature and on the street, and—always and everywhere—at home with God and His Christ. Dr. Coffin being dead, yet alive, still speaketh and we listen again with gratitude. This is a book to own; it will be a devotional classic.—J. T. Cleland.

The Living of These Days: An Autobiography. Harry Emerson Fosdick. Harper. 1956. Ix + 324 pp. $4.00.

There is but one negative criticism of this book: it is not long enough. It ought to be in two or three volumes. There is so much to be told and so little space to cover it. Buy it. Read it. Digest it. Reflect on it. It is a *must.* Why? It is the life story of one of the great indigenous figures in American ecclesiastical life, its leading homiletician, in theory and practice. Here, at first hand, is the story of how he was the arena and the victorious victim of the conflict between an arthritic orthodoxy and an excited and exciting Liberalism. He has gone beyond Liberalism, but he writes an advocate's chapter on its pluses. Most of all he is a humble and magnificent man of God. He does not say so, but the reader knows it. The book is written with clarity, humor, sympathy, confidence and hope. It is the flesh become word, but the book should have been twins.—J. T. Cleland.

I Chose a Parson. Phyllis Stark. Oxford. 1956. 240 pp. $3.50.

Most of us ministers' wives don't care to admit to this title—even though there just might be a grain of truth in it. This is a book one *can* put down, but maybe that's just the kind a busy parson's wife needs to sandwich in between the parsonage committee and the telephone, the rummage sale or the doorbell. While (or since) much of Mrs. Stark's life is like that of any "shepherdess," there are moments of real humor and rare understanding. If you are stumped for a Christmas gift for your wife, this could be an answer. —(Mrs.) Frances T. Lacy.

The Freemason's Pocket Reference Book. Fred L. Pick and G. Norman Knight. Philosophical Library. 1956. 304 pp. $4.75.

This book undertakes to explain approximately 800 terms, names, events and traditions associated with historic Masonry. The explanations are brief and as accurate as two scholars of the Manchester Association for Masonic Research, who have combed through the major masonic encyclopediae and dictionaries, can make them. A typical page, chosen at random, includes such terms as "Collar Jewels, Collegia, Wardens' Columns, Comacine Builders, and Compagnonnage." A person interested in the Freemasons will find here a wealth of information to enrich his understanding. The book rests heavily on the English *Book of Constitutions,* but much technical data is also drawn from Irish, Scottish and American Freemasonry.—C. L. Manschreck (Dept. of Religion).