

# Book Reviews

*Halfway to Freedom*, by Margaret Bourke-White. Photographs by the Author. New York: Simon and Schuster, 1949. xi-245 pages. \$3.50.

In August 1947 two nations were born: India and Pakistan. After years of struggle and heroic sacrifice the eagerly anticipated day arrived. It was greeted with joy but joy soon turned to mourning as communal rioting broke out. The Punjab became a battleground. The militant Sikhs were forced out by sheer numerical superiority.

Miss Bourke-White vividly portrays the flight of these unfortunate people. From five to seven million Moslems, Hindus, Sikhs took part in this two-way exodus. Here we see them in all their sorrow, suffering, and tragedy.

Terrible as was the suffering of those days, however, there were also hope and forward-looking thoughts. It is a tribute to the insight and sensitivity of the author that she was able to see this and that even while she writes of tragedy and injustice she is able to make us see the India that stood eager and shining with hope on the threshold of a new life.

Throughout the book Miss Bourke-White skillfully delineates the contrasting forces that are struggling for supremacy in the new nations—the conservative, hide-bound orthodoxy of Hindus and Muslims against the eager enthusiasts of a younger generation; labor, weak but conscious of its strategic position, as opposed to the reactionary attitudes of men like the millionaire Birla, friend of Gandhi

The chapter entitled "Struggle for Kashmir" highlights the fact that this is a national struggle for independence and not

just a battle of one religious group against another. Here Muslims fight against Muslims and side by side with Hindus in a struggle that transcends religious boundaries. The chapter ends on a note of hope for unity between Indians of all religions. That hope is epitomized in the one remaining eye of an image of Christ, wrecked by a fanatical mob of iconoclastic Mohammedans. "How beautiful it is," said Bedi, "this single eye of Christ looking out so calmly on the world. We shall preserve it always in Kashmir as a permanent reminder of the unity between Indians of all religions which we are trying to achieve."

Miss Bourke-White writes sympathetically and, for the most part, understandingly about India and its people. She is critical of Gandhi in his friendship with Birla, the big industrialist, and his indifference to the serf-like existence of Birla's employees. She recognizes, however, that Gandhi grew up in an era when machinery was something the foreign power possessed and developed at the expense of its colonial subjects." To him the machine always had been, and still was, an enemy. This attitude of his, outmoded though it was, did not blind her to the spiritual power that led a nation to honor him as "father."

The book would be improved by the addition of an index but in spite of this lack it is a valuable mine of information, albeit one that requires some digging at times. References to India's history, politics, economic, geography, religion, and architecture abound. The many excellent photographs are well chosen and add much to the book. For anyone who wishes to understand the great sub-continent of India and the changes that are taking place there this book is invaluable.

RUTH A. WARNOCK

*That Ye May Believe*, by Peter H. Eldersveld. Grand Rapids: Eerdmans, 1950. 172 pages. \$2.50.

One occasionally picks up a volume of sermons which deal with familiar subjects in such a fresh and vital manner that things in hand must give way to the pleasure of finishing the book at once. This was the experience of this reviewer with *That Ye May Believe*. The author is the Radio Minister of the Back to God Hour, and this compilation of messages expresses a very high level of broadcast ministry.

Eldersveld publishes here a series of eighteen messages, dealing with the several articles of the Apostles' Creed, each expounding a text which is pointedly expressive of these articles. The volume is replete with references to the Heidelberg Catechism, and bears, as the Forword suggests, "the stamp of the writer and of the church he represents" (The Christian Reformed). Readers of the Arminian persuasion will, however, find little in the work which is distinctively Calvinian. The major emphasis is upon the truths for which all orthodox Christian bodies stand.

It is refreshing to note the lucid and vigorous approach of Eldersveld to "the things most surely believed among us." His style, while conversational and simple, is packed with vividness and utilizes an almost entirely new (to this reviewer) set of illustrations. Our author has wisely given to his Mutual Network listeners an affirmative presentation of the Apostolic Creed, with a minimum of the debatable and (to us) offensive features of Genevan theology. The minister will find himself enriched by reading *That Ye May Believe*.

HAROLD B. KUHN

*Reason, Religion and Race*, Robert B. Eleazer. New York: Abingdom-Cokesbury Press, 1950, 160 pages, \$.75.

"A fresh, temperate, and thoroughly constructive discussion of one of the most critical and insistent problems of our generation. . . ."—this statement by the publishers well describes this little paper-bound

volume. The author is a southern leader with a lifetime of experience in inter-racial co-operation." The volume treats of several phases and areas of racial tension in a manner which is markedly Christian, constructive, and practical. There is a maturity in the viewpoint, and also an objectivity, which is welcome. The author, while not a social scientist, manifests an acquaintance with the results of scientific research, and show judiciousness in interpretation and application.

The chapters include such topics as sources of difficulty, tension in other lands, Christian and Jew, the American Indian, Mexicans in the U.S.A., Orientals in American life, the Negro in American history, the gifts of the black folk, and "where do we go from here?" The discussion of debatable points is carefully, but not excessively documented so that the volume may be useful to study groups. The book is carefully written and represents the conclusions of a specialist, together with the perspective of one whose interests are practical rather than purely academic. It is a book, not to be read and laid aside, but one to mobilize one's energies for the unfinished tasks outlined therein. Through it all the Christian answer is sought, and, we think, grasped.

George A. Turner

*Christianity and Society*, by Nels F. S. Ferré. New York: Harper, 1950. viii, 280 pages. \$3.75.

Ferré completes in this volume a trilogy dealing with the general theme of Reason and the Christian Faith. Having dealt with the two questions of "Faith and Reason" and "The Problem of Evil" in previous volumes, he undertakes in this one to discuss the relationship between the Evangel of redemption on the one hand and the present social order on the other.

Part I lays down and defends the thesis that Christianity is *more* than society, that it is the Agape community (a *true* society) and that it is basically a world-affirmation, and thus *for* society. The author takes us through devious paths in his development

of these propositions, moving in the light of the assumption that the world is "but a small segment of what is *more* than society" (page 62) and that world-transcendence is the quality which makes Christianity *more* than society. Thus, Ferré seeks to purge otherworldliness from its escapist elements, and to establish the position that even world-renunciation, when motivated by Agape, is harmonious with Christian world-affirmation.

World-transformation, projected as the goal of the series: world-transcendence to world-affirmation to world-renunciation, is held to issue from "the correct relation of spirit, mind and body." (p. 81) The achievement of this relation is the task of the "new Church of the Spirit."

In the second division of the volume, our author seeks to explore the function of the Holy Spirit in the life of the Church. To solve the problem of the relation between the general working of God in human affairs and the specific ministry of the Spirit in the Church, Ferré resorts to the use of a distinction between "the Spirit of God" and "the Holy Spirit." There is a certain parallelism between these two 'terms' and the terms Eros and Agape. It seems that it was "the Spirit of God" whose work was "preparatory to the Agape fellowship, whether in creation or in redemption" while "the Holy Spirit" is the creator of "the full Agape fellowship itself." p. 91)

The Church, viewed as the incarnation of the Holy Spirit, becomes the agent for *Christian* social action, a social action which transcends social action in general by virtue of its emphasis upon the category of personality. This is viewed in a three-fold perspective: 1) that of the natural man; 2) that of man under the law; and 3) man in perfection (or perfecting) in Agape. It is in his treatment of the last of these that Ferré lays bare his openness to a type of Christian life lived under the power of the indwelling Spirit, and his basic sympathy with something approaching the Wesleyan position. Here he parts company with the dialecticians, notably Niebuhr—a diversion which is significant in the light of other areas in which he

seems to be in mild agreement with them. He is fearless in his criticism of the social ethicists whose social strategy omits the element of the activity of the Holy Spirit in the lives of men.

Is there progress in history? Ferré traces the question down many alleys and byways and formulates an answer which rejects utopian optimism, irresponsible passivism and pessimism, and which insists that God's purpose is the primary and determinative factor, and that the choices of men play a real and vivid part in the thrust of history.

Man part depends, in turn, upon the role of the Holy Spirit in his life, as translator and transpowerer. In addition to His direct and personal ministry, the Spirit operates as the indirect source of social action, creating tension, empowering Christian "cells", and energizing the Church itself.

The third section of the volume seeks to set forth the Christian perspective on three major concerns for social action, war, property, and education. In discussing the first of these, our author makes much of the constructive rôle of conflict in the development of man and his civilization. One gets the impression that he devotes more time and space to explaining the existence of war than to any concrete proposals for eliminating war as an instrument of national or global policy.

We wonder whether Ferré, in his attempt to account for war in terms of the domination of his "animal passions," really means to be as doctrinaire as he sounds, in such passages as these:

There is a long distance, in human terms, from man's animal history to his Agape history.

We know now that there was no earthly Paradise six thousand years ago. We know that man, instead, has come up from nature through a long, long process of evolution . . . And yet modern theologians still all too often keep talking about original perfection or perfection before the fall. They speak of the image of God as an endowment that man has forfeited through sin.

The prehistory of man shows that history was not originated in perfection, for man came from a snarling, brawling animal background. (pp. 185f)

Not all will be satisfied with his interpretations of the Christian perspective on property. Granted that it is almost necessary to criticize capitalism and the much belabored 'profit motive' in order to sell a book in these days, we wonder whether some of his conclusions follow from the premises set forth in the earlier part of the volume. For example, what in his study of historic processes leads to the conclusion that "Socialism is the long-range trend called for . . . by the ongoing historic processes themselves." (p. 241) No doubt any theologian has a right to be favorable to socialism, but we wonder what except personal bias justifies his conclusion that "the capitalist system as a system is not . . . now the best system to effect maximum output for the highest material basis of civilization." (p. 237)

Some will be inclined to ponder, further, the meaning of such statements as: "But actually what has happened by the main thrust of events, at least, is that capitalism has saved up for us the means for a better day." (p. 235) Some may conceivably conclude that socialist governments thrive best while liquidating the economic results of long periods of thrift under private enterprise. And what empirical basis is there for the view that "This communism is a prophetic movement giving hope to the masses"? Has any enlightened people, through the free exercise of the ballot, turned to communism in hope and bright anticipation? Has not every people which has fallen a victim to communism done so as a result of manipulation, by a ruthless and disciplined minority, of the police and the means of transport and communication? Do not such régimes maintain themselves by the tender mercies of key-hole men? This reviewer is inclined to the latter interpretation, after interviewing scores of refugees from the iron-curtain countries to western Germany.

It must be said that Ferré is careful to assure us that much of the criticism of capitalism today is largely a matter of flogging a dead horse, since "capitalism as we know it has changed indescribably for the better during a hundred years." (p.

233) He seems to feel that Sweden, with its combination of free enterprise and state ownership, and the cooperative movement as a middle term, has a great deal to teach us. At the same time, this reviewer cannot share our author's optimism, as expressed, for example, in the words,

If this [the elimination of undue competitive struggle and financial motivation] cannot be managed, or some similar or substitute way that abets social incentive and prevents temptations to financial invidiousness, perhaps a thoroughgoing Christian communism, except for private articles and tools for creative and adventuresome leisure, may be the only way out of our problem.

Even granted that some such thing as "Christian communism" might be a possibility—and history warrants little confidence that it is possible—where is there a glimmer of hope that such a social and economic configuration could be established on a wide scale, in our "Two Worlds" where even the nominally Christian half pays little more than lip service to the principles of historic Christianity?

The discussion of "The Christian Perspective on Education" is something of a "both . . . and" proposition, in which Ferré suggests that subject-centered and child-centered education must be fused. His criticisms of Progressiveism is well done, with a gratifying regard for the legacy of the past. Perhaps he also overestimates the affirmative contribution of John Dewey to contemporary education, or at least minimizes unduly his negative impact upon our national religious life.

Refreshing is the emphasis upon the rôle of the home as the center of a constructive program of education. Ferré sounds a welcome note, as he seeks to lift into prominence the necessity of the family altar. Had such a voice been raised with appealing firmness forty or thirty years ago, our national life might now be significantly different.

This review has sought to do the impossible, namely, to survey the content of this well-packed volume. It must be said that *Christianity and Society* is a work which needs to be read more than once. Probably the style could be simpler, and the wording

less loaded with dialectic. Possibly, however, the author felt that the intricacies of modern life call for treatment in terms of the pursuit of questions down the more remote alleys of investigation.

In conclusion, we should like to include a few quotes which indicate the refreshingly vigorous quality of the work:

This means that we can accept the beauties of nature with joy and peace. This means that we can be relaxed in God's care and not feel that we ought to be up and doing all the time lest the world go to pieces. (p. 65)

The New Testament is the result of an earthquake. When the Incarnation took place . . . a new basic reality and basic motif was introduced into history . . . (p. 95)

To live in history, *where God has put us*, is not automatically to sin. (p. 139)

I trust external manipulation less and less. Unless we can get at the heart of people, at the core of their very being, we shall change neither them nor the world. (p. 173)

This is a stimulating volume, replete with incentives to thought and to further study.

HAROLD B. KUHN

---

*Adolescent Character and Personality*, by R. J. Havighurst and H. Taba. New York: John Wiley and Sons, Inc. 311 pages. \$4.00.

The present study was undertaken under the auspices of the University of Chicago's Committee on Human Development, a body made up of faculty members from various University departments whose interests relate to the development of children and adults. The authors are assisted by a number of other specialists who participated in the project and who contributed certain chapters to the book, either individually or in collaboration. This volume is a companion to Hollingshead's volume *Elmtown's Youth*, which represents investigation of the impact of social classes on adolescents (1949). Both books are based upon research in the same community. The present one is an intensive analysis of character in sixteen year old boys and girls. The earlier study focusses on the relationships between

the community's class system, the adolescent's family, the functioning of social institutions, and the behavior of adolescents. The geographical setting of the investigation is a small town in the middle west, fictionally known as Prairie City with a population of about ten thousand.

The book has twenty-seven chapters grouped in larger units. Part I treats of the community setting and discusses subjects and procedures. Part II deals with group studies; III with the study of individual cases; IV and V deal respectively with summary interpretations and with technical and statistical details of the research methods used. An unusual pedagogic procedure is the preview, at the beginning of each chapter, of whatever implication the chapter holds for theories of character formation, for educational practice, and for methodology. By means of a great variety of research techniques the authors gained the data which are the basis for this volume. The youth backgrounds that they discovered draw attention to some of those "less often recognized" social influences that go into the making of character.

The study supports the feeling of many, viz., that conformity to the social expectations of the high school determines the character reputation of Prairie City sixteen-year-olds. If this be so, the role which the school plays in regard to character development is a crucial one. The reputation of a given church, it is found, reflects not only differences in that church's teachings but also differences in social position. Church membership of itself, according to this study, is not a powerful influence in character development. Good or bad reputations come from other constellations of factors often associated *with* church membership. The "ideal self" of youth seems to be increasingly influenced by a very small percentage of adults outside the family, especially by young adults. The data further suggests that "the sixteen-year-old is actively integrating the characteristics of a number of people into a composite 'ideal self.'" Moral beliefs of these adolescents reflect the fact that the teaching of what is right and wrong is with reference to spe-

cific bits of behavior; lack of training in generalization has prevented them from developing a coherent moral philosophy. "They tend to solve conflicts by using slogans rather than by using concepts of the relative significance of values."

From nineteen case studies, five personality "types" were arrived at as follows: The self-adaptive, the adaptive, the submissive, the defiant, and the unadjusted. Five chapters are devoted to illustrate in turn each of these personality types.

In the light of the background of this community survey, the authors present a set of objectives for Prairie City in general and for Prairie City High School in particular. It would be well for all our "town fathers," as well as teachers and preachers to read at least this chapter. (18). Although some of us believe that human nature cannot be transformed by education and changed environment alone, we cannot but feel that the program suggested here, if put into practice, would do something, long needed to be done, for our bewildered rising generation.

An obvious limitation of the study is the danger of arriving at generalizations on the basis of what might be regarded as inadequate sampling. In interpreting their findings, however, the authors have proceeded with caution. There is also the weakness inherent in the case study method. Then there is the question of using reputation alone as the criterion of character. In justification of this latter practice the investigators find precedence in the work of earlier students in the field, particularly that of Hartshorne and May.

JAMES D. ROBERTSON

---

*Leading a Sunday School Church*, by Ralph D. Heim. Philadelphia: Muhlenberg Press, 1950. 368 pages.

The author of this text-book in Religious Education is Professor of Christian Education and English Bible in Gettysburg Seminary.

His expressed purpose in the writing of the book is to furnish a compendium of helps and to focus upon them a philosophy

of Christian education. He despairs of synthesizing the opposing philosophical positions in religious education so adheres to a position which he defines as being "to the left of center." This of course presupposes a compromise with naturalism and since such a position is untenable at certain points the work lacks clarity, unity and consistency.

In arrangement the book follows the usual form for such compendiums, the first chapter being devoted to the history of the Sunday school and its present status.

The author espouses "progressive education, terming it the "developmental" approach. Having stated his basic philosophy he turns to its practical application. The matter of objectives is somewhat belatedly presented after the chapter on organization, administration and supervision in which he speaks of keeping the goal in sight. Since the goals remain to be indicated it is a bit confusing to keep them in sight before they are made known. However, this criticism is overcome in large part by subsequent treatment of matters suggested in the chapter on administration, etc. However objectives are defined as "the general direction which growth should be taking." This leaves something to be desired in the way of definition.

Although it is a truism in education that aim controls method the treatment of organization is much more certain and definite than the vague definition would indicate.

The recommended program is that of a unified church school.

The author speaks of Christian education maintaining relationships with the church mother and says that it may best be accomplished by their complete identification. Then follows a discussion of relationships with the home, public school and community agencies.

He writes well concerning the administration of the staff, and pupils and of improving leadership.

Chapters X, XI and XII are largely devoted to the arranging and conducting of pupil activities. He gives attention to the directing of units and conducting other group sessions.

In the matter of the management of physical equipment the author stresses equipping for informal rather than formal educational procedures.

The last chapters of the book are devoted to financing the school; securing, reporting and using data: promotion; measuring; solving rural and small school problems; and the enlarging of the program of religious education by extending the Sunday school session to include Sunday afternoon as well as morning but eventually by public instruction in religion.

The book is commendable in its scholarly character and has many helpful features. It is regrettable that the author feels impelled to continue his loyalty to a futile naturalism when the world lies in such desperate need of supernatural help and guidance.

HAROLD C. MASON

---

*The Brethren of the Common Life*, by Albert Hyma. Grand Rapids: Eerdmans, 1950. 222 pages. \$3.50.

Among the forerunners of the Protestant Reformation, few are less publicized than the Brethren of the Common Life of the Netherlands, who in the fourteenth and fifteenth centuries departed from the current conceptions of monasticism, and created a precedent for religious independence which was expanded until it became a dominant mood in the sixteenth and seventeenth centuries.

The valley of the Yssel became the center for a movement which shortly developed into institutional form. The chief personalities who spearheaded the "New Devotion" were Gerard Groote and Florentius Radewijns. Groote is clearly the founding father of the *Devotio Moderna*, which was, thinks Dr. Hyma, primarily a religious awakening. It had a two-fold development: into the Brotherhood of the Common Life, and into the so-called Congregation of Windesheim.

The early part of this volume deals with the biography of Groote and the establishment of the Common Life Movement. In point of time, the first foundation was that of the Sisterhood, at the house of Groote

in Deventer in 1374. Next came the Brotherhood at Zwolle, then the Brethren-house in Deventer. The history of the struggles against the Dominicans, and of the opposition of the mendicant monks, reads like a romance. The reader wonders that the *Devotio Moderna* was able to survive the manifold forces of opposition of the fifteenth century. It must be the case, that the Church lacked popular confidence during this time, particularly in the Low Countries.

The movement centering about the Congregation of Windesheim had for its chief ally, thinks Hyma, the general corruption of the Papacy, and the chaotic conditions prevailing in the Orders in northern Europe. From Windesheim emanated a two-fold movement: there was a reformation of existing monasteries, effected by the work of such men as Henry Loeder and John Busch; and there was an establishment of monasteries, upon the Windesheim pattern, especially by missionaries sent from Diepenveen.

The best-known figure of the New Devotion was, of course, Thomas à Kempis, who was a pupil of Radewijns. Hyma traces the forces, personal and literary, which contributed to the composition of *De Imitatione Christi*. After surveying the alternate theories brought forward to account for this significant work, our author concludes that à Kempis was its compiler, basing his work upon several sources, particularly that of Gerard Zerbolt of Zutphen. Zerbolt's writings were later to influence Luther, who also studied for a year with the Brethren of the Common Life at Magdeburg.

Hyma has done a valuable work in tracing the influence of *The Imitation of Christ* in Germany, Spain, Italy and France. One gets the impression that had the Common Life Movement done nothing more than to produce the *Imitatio*, it would have amply justified its existence. It goes without saying that its impact was great from the point of view of every aspect of its work. Had the Windesheim reforms penetrated Germany thoroughly, Tetzels might have found a quite different climate for his peddling of holy wares.

Of interest to philologists is Hyma's research in the documents of the *Imitatio* (pages 174-194). His thesis is, that the major part of this work was that of Zerbolt, and that Thomas à Kempis was a compiler, probably of lesser stature than his older colleague.

This volume has a remarkable appeal to the reader who will understand the complex of forces which contributed to the Reformation. Reforms of the monasteries, which on the surface seem only to eliminate abuses, quietly undermined the influence of the Roman Church upon the monastic institutions. Hyma gives a fascinating chronicle of these forces which effected this result. He also traces the spiritual forces at work in the Low Countries, which later issued in the Reformation in the Netherlands and in the heroic resistance to Rome in Belgium, eliminated only at such price in Belgian martyrdoms.

*The Brethren of the Common Life* is a significant contribution to a phase of Church History which has long been neglected in its studies in the United States. The volume is an excellent combination of factual information and Christian inspiration.

HAROLD B. KUHN

"The Frontier Camp Meeting: Contemporary and Historical Appraisals, 1805-1940," by Charles A. Johnson. *The Mississippi Valley Historical Review*, vol. XXXVII, No. 1 (June, 1950), pp. 91-110.

It is a little unusual to review in these pages a mere article, but here is one quite out of the ordinary. In the pages of one of America's leading historical journals has appeared a scholarly attempt to evaluate the frontier camp meeting and its influence. This institution has suffered at the hands of both friends and foes. In the words of the author;

From the outset the camp meeting has elicited violent condemnation by some contemporary laymen and historians, a measure of tempered praise by others, and not a little extravagant eulogy by churchmen, particularly of the Methodist persuasion.

Contemporaries introduced the legend that the woodland gathering was one long orgy of excitement. Their distorted and florid portrayals were often colored by a strong antirevival bias, rendered plausible by the fact that there was really much that was absurd and irreligious to be reported. Sectarian newspapers and magazines, and to a lesser degree secular periodicals, contained numerous disapprovals.

Non-Methodist churchmen were extremely critical of the camp meeting, including the Presbyterian who were the innovators of the institution, and their writings have passed into record. "A second offender against historical truth," says the author of this article, "was the casual traveler who concentrated on the spectacular and the ludicrous in backwoods religion so as to amuse his readers. Such writers as James Flint and Mrs. Frances Trollope are cited as examples. Fiction writers have also distorted the facts by "laugh-provoking caricatures in the 'tall tale' and 'local color' tradition." A few however were willing to admit that the camp meeting was an uplifting influence. Mrs. Stowe had her immortal Uncle Tom get religion in a camp meeting that "was more than week-end regeneration." The scholarly Edward Eggleston, in his novel of Indiana pioneer days, *The Circuit Rider: A Tale of The Heroic Age*, writes of the preachers who sponsored the camp meeting. "More than anyone else, the early circuit preachers brought order out of chaos."

Non denominational historians failed to see in "the revival as but one of the many techniques of the church of John Wesley devised to keep in touch with a people on the move," and have presented "poorly balanced pictures." Failing also to understand the routine work of the circuit rider, "who spread the gospel through the cabin meeting, the weekly Bible class, and the two-day meeting," historians have presented distorted pictures of his work which have persisted in more recent works.

With observations such as these, the author sets to work to dig out the facts concerning the camp meetings, the frontier revivals, and the so-called "muscular Christianity." No attempt is made to minimize less admirable phases of camp meet-



ings and revivals in general. He says, for instance:

From a study of the many fragmentary sources available the camp meeting emerges as an ever-evolving institution. At the same time the revival reached its height in the first fifteen years of the nineteenth century it was fast becoming systematized. On successive frontiers it passed through a boisterous youth, characterized by a lack of planning, extreme disorder, high-tension emotionalism, bodily excitement, and some immorality; it then moved to a more formal state distinguished by its planning, more effective audience management, and notable decline in excessive emotionalism. In this institutional phase the meetings were smaller in size, and highly systematized as to frequency, length, procedure of service, and location.

Describing the general practice, this author's article observes:

Little was left to chance at the outdoor revival. Duties were carefully apportioned among the leaders to achieve maximum effectiveness. Camp statutes, including a planned order of service were sometimes printed and tacked to trees, and always announced from the platform at the opening session. Thereafter from daybreak to retiring time, the trumpet's call guided the camper from one activity to another. A typical day began at dawn with family prayers in each tent, and continued with public devotions at sunrise, a ten or eleven o'clock, a three o'clock, and an evening service. The ten o'clock sermon was a prepared talk and was followed by several powerful exhortations. Possibly the afternoon service began informally with the handshake ceremony. If the "spirit ran high" during the activities, the preachers sometimes deviated from the announced schedule. Thus the Saturday "Candlelight Services" of a Nashville District meeting of July, 1820, were cancelled because the "work was too great [at the altar] to admit of preaching. Night-long sessions, however, were the exception, not the rule, being contrary to many camp ordinances which provided for a nine or ten o'clock curfew.

Of the frontier preacher, "the whipping boy of many writers on frontier history," and oft portrayed as a man but one step removed from illiteracy, forbidding in appearance, and a deliverer of violent and senseless harrangues," the writer observes. "Actually there was no circuit rider type." Far from fitting into one mold, they were of many and varied kinds. "In the ranks of the itinerants there was the uncultured 'son of thunder' and the educated minister, the 'weeping prophet' and the national ora-

tor, the vain showman, and the humble introvert who had difficulty in finding "liberty in preaching."

Of their style, the author observes that it could best be described as "loud, vigorous, crude, but effective." The frontier preacher's addresses cannot "In all fairness . . . be neatly catalogued nor dismissed as 'harrangues . . . composed of medley, declamation, and the most disgusting tautology.'" Rather the sermons were mainly doctrinal in character. They "preached on the fall of man, general atonement, and the doctrines of individual conversion and simultaneous regeneration," though "in pungent language they fearlessly denounced the evils of the day: intemperance, card playing, horse racing, profiteering, blasphemy, whoring and dueling."

False pride in dress and manners were scornfully discussed. The dangers to civil and religious liberty and the ideas of mercy and justice were also popular subjects. With their unsophisticated manners and simple emotional appeal, the itinerants met the pioneer on his own level and thus were able to exert a powerful influence for good in frontier life.

After reviewing the strong and weak points of the institution, the writer makes such fair observations as the following:

The pioneer revival, although a crude and imperfect institution, was an expression of the times. Clearly it arose in answer to a need; the spiritual poverty of the isolated backwoodsman. In the absence of an established church the word of God was brought to many who might otherwise have remained untouched. The seemingly barbarous and godless frontier that was so shocking to the Easterner and foreign traveler alike was tamed by evangelical Protestantism. "Camp Meetin' Time" often resulted in the awakening of a community from a state of apathy to one of religious and humanitarian fervor.

The outdoor revival was emphatically adapted to the conversion of sinners. A period of four consecutive days spent in a worshipful atmosphere, apart from temporal distractions, was certainly more conducive to a religious awareness than a mere Sabbath service of two hours duration.

Bishop Asbury . . . urged his ministry in 1809 to "attend to camp-meetings, they make our harvest times." Even the institution's severest critics have not challenged the outdoor revival's in-

calculable role in increasing the membership of the Methodist Church. Measured by the over-all results achieved, it was a wholesome weapon of the church in the trans-Allegheny West.

In the short space of twenty pages, Dr. Charles A. Johnson, instructor in history at the University of Maryland, has made an outstanding contribution to the general and religious history of America.

DUVON C. CORBITT

*Orientation in Religious Education*, by Phillip Henry Lotz. Nashville: Abingdon-Cokesbury Press, 1950. 618 pages.

This volume of 618 pages is successor to *Studies in Religious Education* published in 1931. Forty-three persons engaged in religious education have contributed as many chapters to it. The chapters are grouped into six parts: The Cultural and Religious Setting of Religious Education; Materials and Methods of Religious Education; Agencies and Organizations for Religious Education; Directing Religious Education; Agencies for Cooperation in Religious Education, and Wider Perspective of Religious Education.

The basic section dealing with the history, philosophy, and theology of religious education consists of seven chapters by Sherrill, Bennett, Ligon, McKibbon, Adams, Kalas, and Weigle. In the discussions of theology the usual liberal positions are maintained. There is a conspicuous absence of Chave and Bower in this treatment, but naturalism runs through the philosophy and theology proposed in it.

Ligon and McKibbon endeavor to save the work from any unequivocal espousal of "progressivism".

Since philosophy and theology—having to do with aims in religious education—control the educational endeavor in all of its aspects, it is to be expected that the first section of the book will largely determine the others, which is the case. As a text-book in a conservative institution its use would require constant emendation and apologetical discussion.

To the person who discriminates in doctrinal matters the book has greater value in

its treatment of the various agencies and recent emphasis in the field of religious education. Much of its historical material is valid as factual presentation.

The section dealing with Roman Catholic and Jewish religious education and the material on the wider perspective in religious education are interesting and valuable.

As a text-book for beginners in the field of religious education as its title suggests it to be, its size is a bit forbidding. As a handy reference work for teachers and advanced students, a sort of desk encyclopedia, its value is unquestioned. To offset the disadvantages of its voluminous form is the acquaintance which it provides with at least forty-three names of leaders in the field, which is an important part of orientation on the graduate level.

As a treatment of liberal religious education the book is a contribution in a field lacking bibliographical materials for advanced study.

It may be said that any attempt to compile a work in education is as notable for its omissions as its inclusions in the matter of authorities.

To the writer of this review it is a reflection upon Protestantism that a Roman Catholic has to be the projector and defender of whatever of sound Christian doctrine appears in the volume. It may be said of the Protestant contributors that any note of dissonance among themselves would scarcely be expected in a work of this sort.

HAROLD C. MASON

*Talks With Gabriel*, by Arjen Miedema. Grand Rapids, Eerdmans, 1950. 253 pages. \$3.00.

The presentation of the issues of the Gospel through the medium of dialogue, fable or novel is not new. Among the modern writers utilizing the dramatic method, nearly everyone knows the names of Kierkegaard and C. S. Lewis. It appears now that the Netherlands has such a writer; his work is brought to the English reader by Henry Zylstra, who has translated the volume, *Talks With Gabriel*.

If the plan of the book is unsubtle, certainly much of its content is not. The author, who writes in the first person, is Jacobus Vander Stupe—we wonder whether this name would carry the same overtones in Dutch as in English. In any case, Jacobus is a typical lower middle-class Dutchman, living at the close of the late War, a member of the state (Reformed) church, only slightly taught in the tenets of Calvinism, and given to profanity and his pipe.

The twenty-five Talks which comprise the book consist of a series of encounters of Jacobus Vander Stupe with his guardian angel, conventionally called Gabriel. Gabriel has the annoying habit of appearing to Jacobus in a form answering to his own mood of the moment. The dialogues penetrate the rationalizations, foibles, and facile answers with which Jacobus has fortified himself. In them, the hero lashes out against the brutalization of life by modern technical society, in defense of his personal right to seek Paradise.

The volume takes the reader through many of his own personal moods—perhaps too many for comfort. For this reason, the serious message of Miedema lives in the memory long after its ridiculous medium is forgotten.

HAROLD B. KUHN

---

*Basic Christian Ethics*, by Paul Ramsey.  
New York: Scribner's, 1950. 404  
pages. \$3.75.

The author of the work on Christian ethics stands in constant temptation to deal with practical issues, to the neglect of a thorough investigation of the basic categories of morality, or of *the* basic category of Christian morality. Paul Ramsey, professor of Religion in Princeton University, has produced a volume which is outstanding for its penetrative insight into the presuppositions of the Christian ethical system. His method requires much study into definitions and into basic notions. The very thoroughness with which this author does his work stands as a challenge to the serious teacher in the field.

*Basic Christian Ethics* is not a work which lends itself to review in summary

form. To appreciate the work, one must read it for himself—and then turn and read it again. The major topics with which Ramsey deals are: the relation of Jesus to Hebrew morality, the validity of Jesus' ethics, the question of freedom from the Law, the meaning of the concept of Christian Love, the relation of faith to works, the *imago dei*, the relation of the principles of Love to the Community, the origin and nature of sin, and the contemporary significance of the motif of 'Covenant.'

Logically, the major emphasis in the work is the exploration of the concept of Christian love. Ramsey is a fearless demolisher of the easy answers given to such problems as the *duty* of self-love, the total self-abnegation supposedly demanded by monasticism, or the complete rejection of any form of self-defense. At the same time, his criticisms do not leave us, as do those of Nietzsche, in a state of sterile negativism. He is not content to wield only Ibsen's hammer, but follows up with the trowel.

In our times, when life is viewed by so many as meaningless, it is refreshing to find a first-rate author deal constructively with the almost-lost concept of vocation. Ramsey attempts to explore Luther's meaning of *vocatio*, and to rediscover the dynamic by which the Christian man may transcend the inner "natural man"—who would have him draw his defenses and live "within the dugout of his own rights"—and come to bear his vocational obligations, constrained by the love of Christ.

Ramsey's treatment of original sin, while somewhat ambiguous at the point of its relation to human history, and of its exposition of the rather slippery thesis that "every man is his own Adam," is profound in its reassertion of common human responsibility.

The foregoing will serve to indicate that this volume is a treasury of insights. It embodies a careful study of non-Christian systems of ethics, particularly those of Plato and Aristotle, and of contemporary utilitarianism. For our author, Christian ethics, as classically expressed by Augustine and the Reformers, is normative. The phil-

osophical insight upon the basis of which the author's synthesis is made, is that of personal idealism. Ramsey makes rather more use of Aristotle than is usual for a work of this type.

Pastor, student, and professor will each find *Basic Christian Ethics* valuable. The professor of Ethics will find himself turning to it again and again. If the book is not easy reading, its style is enlivened by much homely wisdom. HAROLD B. KUHN

---

*Cecil Troxel; the Man and The Work*, by Mrs. Cecil Troxel and Mrs. John J. Trachsel. Chicago: National Holiness Missionary Society, 1948. 261 pages, \$2.00.

Dr. Cecil Troxel, pioneer missionary of the holiness movement, was a man with a rare combination of personal qualifications and abilities. He had the courage of a warrior, the tact of a diplomat, the resourcefulness of an ambassador, and the humility of true greatness. "I believe," said his funeral speaker, "that much of (his) wisdom was consequential on his having received one day the blessed Holy Ghost and then with a good brain, strong body, careful living, and a walk with God, he did things that the ordinary man could never do." In China today there are tablets and memorials set up by the Chinese commemorating his services as mediator in civil strife. He was honored by the President of China and given an award by the Anglo-Chinese Relief Committee for his famine relief work.

To present a true picture of a man who had such a wide sphere of service for about forty years, is a difficult undertaking. The authors were well qualified for this task and have done a commendable piece of work in selecting significant information while omitting details which might lose the reader's interest. Mrs. Ellen Troxel, who served with her husband, and Mrs. Trachsel, a fellow missionary, have written from first hand knowledge. They quote freely from letters and the subject's diary. They wrote the book at the request of the Board of Directors of the National Holiness Missionary Society and state their purpose

thus: "For the many, young and old, who truly desire to honor God and be honored of God, this account is written."

While reading this book, the reviewer was forcibly impressed with the truth of Romans 8:28: "For all things work together for good to them who love the Lord . . ." Repeatedly, in times of sickness, famine, and war, seeming defeat or tragedy proved to be only a means to the realization of God's greater purposes. Many unusual incidents are cited, such as, the occasion when a native returned and asked to see "Jesus" (Mr. Troxel), and the emergency when God miraculously supplied one thousand silver dollars in the eleventh hour after a few days of futile searching. In chapter ten is told the incident on which is based George Bennard's missionary song, "Tell Me His Name Again".

This is the story of a man and his work, a man who knew his God and who did exploits. It is the story of a David-and-Jonathan-like friendship between Mr. Troxel and his brother-in-law, Woodford Taylor—a friendship mutually enriching which found expression in the cooperation of two personalities complementing each other.

Without hesitation one can recommend this book to many readers. To the constituency of the holiness movement it is valuable, for it records the beginnings of the National Holiness Missionary Society, organized on the camp grounds at University Park, Iowa, with Mr. Troxel as one of the first two missionaries. Ministers may read it for the inspiration and helpful illustrations of spiritual truths. Prospective missionaries will find in this life story a challenge to risk all for the gospel's sake, and adopting Mr. Troxel's standard of spiritual equipment (page 98) may find the way to a fruitful ministry.

SUSAN A. SCHULTZ

---

*The Authority of the Scriptures*, by J. W. Wand. London: A. R. Mowbray and Co., 1949. 119 pages.

The authority and relevancy of the Bible is one of the prime interests in contemporary

theology. This little volume by the Bishop of London is among the several that have appeared in recent years on the authority of the Scriptures. The central purpose of this one is practical rather than academic. It is designed for the interested lay reader and endeavors to provide an orientation to the modern view of the Bible. The volume consists of two main parts, the first five chapters treat of purely objective data—the historical facts of the Bible as literary phenomena; the last six chapters deal with the author's view of the Bible, its inspiration and authority.

The viewpoint is that of the church man who keeps abreast of contemporary scholarship but makes no claim to original research. Hence the practical needs of a Bible reading public are prominent in his mind. The author frequently contents himself with noting what is widely accepted, rather than deciding to what extent it is true. Such an attitude is understandable, however, from the perspective of one whose major interest is institutional and practical.

The consideration of the literary history of the Scriptures includes a treatment of the apocrypha, thus reflecting contemporary interests in noncanonical literature. Justification for this is sought in the fact of the Church's use of the Apocrypha in public worship and in their intrinsic merit.

Of greatest interest is the section of inspiration and authority. The author urges that the older view of inspiration centered it in the words of the documents; the modern view centers it in the writers themselves. Thus the authority of the Bible centers in personality, the personality of the writer, and finally in the Person of Christ. Again, the inspiration is of the ideas rather than in the verbal expression of the ideas. In common with Brunner and others Bishop Wand finds the concept of infallibility untenable and unnecessary. As lower (textual) criticism rendered the concept of verbal inerrancy untenable, so higher criticism has rendered untenable the view that the inspiration of the Bible rests upon the truth of its statements. Under the old view of inspiration it was customary to attempt a reconciliation of divergent accounts of the

same events; under the new view it is obvious that the authors themselves were not worried about smoothing out differences and hence "inspiration cannot be identified with mere factual accuracy." (p. 38) The authority of the Scriptures is limited to the thing which it is designed to reveal, i.e., the nature and will of God.

There is a helpful chapter on reading the Bible, something that is practical and judicious for any reader. This little manual on Bible reading should serve its purpose well—that of stimulating a greater and more intelligent use of the Bible. One only wishes that the author did not so frequently content himself with easy generalizations.

GEORGE A. TURNER

---

*Christ The Great Unknown*, by H. R. H. Princess Wilhelmina. Grand Rapids, Eerdmans, 1950. 31 pages. 25 cents

Since her abdication in favor of her daughter, after fifty years as Queen of the Netherlands, Princess Wilhelmina has lived in retirement at the Palace Het Loo. It appears that she has not been idle; Eerdmans has made available to English readers her Easter address. The work consists of two divisions. The first section speaks to the consciences of both the unregenerate and the regenerate. The second elaborates Her Highness' thesis, that there prevails in a wide number of directions what she calls "a deep sense of reality."

Our writer seeks to achieve two objectives: first, to recognize the existence of a growing sentiment in favor of a new spiritual order; and second, to cultivate this sentiment, or better, this longing. Thus she ends her work with a vigorous exhortation to personal surrender to the voice of Christ's seeking love.

Two things impress this reviewer: a) the fresh and vivid mode of presentation of the Evangel by a laywoman; and b) the fact that one of the world's outstanding monarchs should express herself in such a frankly Christian manner. One hopes that Princess Wilhelmina is not the last crowned head who is also a vital Christian.

HAROLD B. KUHN

*The Archaeology of Palestine*, by William Foxwell Albright. Harmondsworth, Middlesex: Penguin Books, 1949. 271 pages. \$.65.

The wide gap between the professional archaeologist and the interpreter of Scripture has been long recognized. There has been a paucity of competent effort to properly evaluate and relate the scientific reports of excavators to the practical needs of the Bible expositor. These needs have been met in part by Sir Frederick Kenyon, *The Bible and Archaeology*, 1940 and Millar Burrows, *What Mean These Stones?*, 1941. The present volume brings the subject up to date and represents a major contribution to this task. The reader should not be misled by the inexpensive format to the conclusion that the contents are not important. Within its compass the author has handled a vast amount of material and has accomplished the difficult task of maintaining perspective and painstakingly citing evidence when the occasion warrants.

The author of the volume is one of today's foremost archaeologists. He was active in archaeological research in Palestine during the halcyon days of excavation (1919-1936) as staff-member and director of the American School of Oriental Research in Jerusalem. Since then he has been W. W. Spence Professor of Semitic Languages at Johns Hopkins University, Baltimore. He is author of numerous books and articles on linguistic, archaeological, and Biblical subjects. He writes with the precision of the disciplined scholar and yet with the needs of a wide reading public in mind. Accordingly, the presentation is non-technical and readable. There is a judiciousness apparent in the handling of evidence, an absence of any "axe to grind," a relative degree of objectivity in the reporting. In general the author's conclusions lend aid and comfort to the more conservative views of Scripture. Many of the axioms of the hypercritical schools are shown to be disproved by archaeology. On the other hand the naive literalism of many ultraconservative or reactionary interpreters is altered in the light shed by the excavator's evidence.

The contents reveal a well planned presentation. A chapter is devoted to the method of the modern archaeologist. The older and modern methods are compared and evaluated by one whose competence to speak on such matters is unchallenged. It is not the product of an armchair doctrinaire explorer but that of a field worker. Another chapter traces the history of archaeological discovery in Palestine. Several chapters are devoted to a description of life in Palestine in the pre-historic period and the historical period up until the Roman times. Especial attention is given to the significance of pottery along with other artifacts which testify to the manner of life at different periods. This section is profusely illustrated in such a way as to make a memorable commentary on the text. The stone age, the bronze age, and the iron age in Palestine are presented without pedantry, and yet with sufficient factual details to be definitive. The text is written with sufficient precision that the reader does not miss the documentation of sources. In addition to the chronological presentation there is a chapter on the ancient language and literature of the land. An illuminating chapter is devoted to daily life in Palestine in the patriarchal period, the early kingdom period, and in New Testament times. Two chapters are given to the direct bearing of these discoveries on the Bible. A final Chapter entitled "Ancient Palestine in World History" shows how archaeological research is currently influencing historical and religious thought. In addition to a topical index there is a list of the thirty plates reproduced and another list of text illustrations, some sixty-five of them.

The volume is recent enough to contain a definitive estimate of the recently discovered Dead Sea scrolls. Other important recent discoveries including the Chester Beatty collection and the Rylands fragment of the Fourth Gospel are briefly described and placed in proper historical and critical perspective. The little volume is therefore something of a hand book for the busy reader who needs a trustworthy guide and interpreter in this exciting field. His primary aim is not to defend the Bible but he

gladly points to evidence which substantiates its testimony. At the same time he does not evade problems still unsolved. The Biblical scholar will find it a mine of invaluable information as well as a wholesome example of circumspection in drawing conclusions from evidence. Every Bible student needs a manual on modern archaeology as it relates to the Scriptures; this reviewer knows of no volume which has a higher claim to the category of "must" reading in this field.

GEORGE ALLEN TURNER

*Activities in Childhood Education*, by Elizabeth M. Lobingier. The Pilgrim Press, Boston, 1950, 226 pp.

The author, Mrs. Lobingier, is an artist, teacher and writer who pioneered in the use of the term "Creative Activities". She was Supervisor of Art in the University of Chicago Elementary School, Oberlin Kindergarten Training School, Oberlin Public Schools and Instructor in Religious Education, Andover-Newton Theological Seminary.

The book is in itself a thing of art. It has fourteen chapters: "What Is the Creative Approach?"; "Drawing"; "Painting"; "Lettering"; "Freehand Cutting"; "Posters and Charts"; "Bookmaking and Cover Designing"; "Clay Modelling"; "The Sand Table"; "Units of Activity and How to Make Needed Objects"; "Activity as the Center of the Curriculum: An Example"; "Supplies"; "Bibliography".

The author maintains that activity becomes creative "when it fits into the pupil's own purpose and is a part of some larger end." And so, instead of the story being the center out of which activities may grow, the situation is reversed, stories and discussion being but supplementary to activities. "Interest groups" will use such materials as conduce to the realization of their ends. Thus dramatic groups will seek material for their purpose and groups preparing worship services will not read the Bible as an end in itself but for the purpose of constructing a "worship service."

It is pointed out that "creative activity" has an extended historical background. First there was the period of busy work when manual activities were mere diversion. The era of "handwork" succeeded that of "busy work". It was a step in the right direction as it was at least related to the lesson story. Expressional activity, while related to the lesson, was much more than that, for it involved the story. It was based upon Dewey's principle of "No impression without expression." To-day the term used, "creative activity", means that the activity is the heart of the curriculum.

After having defined "creative activity" in terms of previous conceptions the author gives four reasons why some teachers hesitate to adopt the creative approach. These reasons are: they do not know the value of it; they do not know how to use it; it is harder to use and on that account lazy teachers avoid it; it takes too much time. Teachers with this last excuse regard activities either as nonessential or as of secondary importance.

The expressed purposes of the author in writing this book are to provide a sympathetic understanding of the creative approach; to give some of the more common activities; and to show how the teacher may acquire the skill to use them.

Chapters I to X are devoted to practical information on the use of various media of expression.

Chapter XI takes up the question of units of activity as well as handicraft techniques. "It is not the activity that is creative. Creativeness depends upon the way the activity is used." The author makes it clear that self-expression must be based upon some active knowledge and concepts. Utter freedom may lead to "misinterpretation and chaotic expression."

The units suggested include emphasis upon both the Old and New Testaments. One unit is entitled "Shepherd Life: On the Sand Table". The development of this project includes molding the terrain; making date palm trees from paper, tents from cloth, people from clothespins, pipe stem cleaners or small dolls, and the weaving of

rugs. Another unit is "A One Room Hebrew House: In Clay". For this project a square card board box, clay, stones, sand and small sticks may be used. Other units are "An American Indian School: A Diorama"; "The Boyhood of Jesus: A Peep Show"; "The Village of Nazareth: In Clay"; "From Jerusalem to Jericho: A Panorama"; "A Phillipine House: A Construction"; "The Christmas Scene: A Diorama"; "The House Around a Court: A Construction"; "The Story of Ruth: A Little Theatre with Marionettes".

In appraising this book it must be born in mind that for the author "activity is the thing" in education. While this position is not accepted *in toto* by this reviewer it must be said that the book is a valuable and helpful work. Administrators and workers with children will find much of profit in it.

The author seasons "creative teaching" with a great deal of common-sense, and the indispensability, if not the basic need of transmissive teaching is plainly indicated. The book does not miss the fact that long years ago someone as an act of intelligence forced the concept "camel" upon human beings so that they are able by the use of symbols to distinguish between a camel and a squirrel. This reviewer would observe that for such intelligence to prevail it is necessary that the word "camel" be an authoritative thing brought with binding force out of the past. The author implies that it is necessary for the child to know the words camel, palm tree, house, tent and other written or spoken concepts. She seems to recognize the fact that even an imbecile can engage in an activity but that transmitted knowledge saves manipulation from mere muscular activity. "Creative activity" is dependent upon a modicum of intelligence. The book implies that telling as well as doing is basic to educational experiencing and this in spite of the author's thesis that "activity is the thing".

HAROLD C. MASON

*The Dagger and the Cross*, by Culbert G. Rutenber. New York: Fellowship Publications, 1950. 134 pages. \$1.00.

Such times as ours place abnormal strains upon pacifist and non-pacifist alike. The Christian man who will think seriously will scarcely avoid some feeling of difficulty in reconciling the diversity between the Cross and the instruments which the modern Moloch of war employs to devastate God's earth and annihilate scores of thousands of men. At the same time, our kind of world places the adherent of non-violence in a difficult place. On the one hand, the activities of a Gandhi are lauded as a fitting weapon for use by the Western world against the waves of totalitarian barbarism which menace it. Others think they see a difference between what is workable in India and what would be effective in a land like ours.

These and a dozen like problems engage Professor Rutenber in his "Examination"—it is, more accurately, a defense—of Christian pacifism. Part of his volume is devoted to an examination of the Scriptures for and against his position. As is usual, the treatment is not final—can a final interpretation of John 2:15, Matt. 10:34, Matt. 24:6 be given? Rutenber divides his time between the theological foundations for the pacifist position, and the relative practical merits of his and his opponents' position.

The final answer of our author is, that the Christian must think prophetically rather than pragmatically—he must set his conduct-pattern on this matter within the wider context of the total Christian outlook. His development of this thesis is Evangelical—some will wonder whether it be too idealistic for a world as contradictory as ours. In any case, he grasps many of the implications of modern warfare for the man who will take Christianity seriously. *The Dagger and the Cross* is a stimulus to thought.

HAROLD B. KUHN

*The Unity of Isaiah*, by Oswald T. Allis. Philadelphia: Presbyterian and Reformed Publishing Co., 1950. 136 pages. \$2.25.

In spite of the fact that many Old Testament scholars, as well as most historians



of religion, take the multiple authorship of Isaiah for granted, the question of its unity of source has not died in Christian circles. The central contention of this volume is, that divisive hypotheses do not rest upon any new discoveries in the area of textual study. Rather, they rest upon a certain *a priori* at the point of the possibility or non-possibility of predictive prophecy.

Allis devotes the first third of the work to the consideration of the definition of prophecy. He notes that the majority of contemporary definitions rest upon the half-truth that "prophecy is forth-telling, rather than foretelling." Then he proceeds to analyze the degree to which liberal Old Testament scholarship of our time disregards the Biblical situation, ignores the statements of the several books themselves as indicative of authorship, and assigns the utterances of the writers to "the situation which seems to suit best." This involves, of course, the critic's subjective judgment concerning what ought to have been said in a given situation. The reader carries away from the study of this first section one major feeling, namely, that a large part of the conclusions of liberal criticism rest upon subjective grounds. Allis is to be commended for the moderate manner in which he lays bare the issue involved.

So far as textual evidence bearing upon the question is concerned, he contends that the text as we have it supports the traditional view, all but universally held by Christians and Jews for twenty-five hundred years, that Isaiah the son of Amoz wrote the entire sixty-six chapters of the work which bears his name. The "Isaiah Scroll" which was discovered in a cave near the Dead Sea in 1947 and dated by some competent scholars at c. 150 B.C., indicates that its scribe knew nothing at all concerning a possible dual authorship, since he began Chapter 40 in the column containing the end of chapter 39, and divides verse 2 of Chapter 40 at the words, "that her warfare is accomplished." This seems to carry the question back well into a time which ought to have been aware of the ex-

istence of a "second Isaiah" had such a prophet existed.

Perhaps more significant is Allis' treatment of the complete silence of the exilic and post-exilic prophets concerning the hypothetical deutero-Isaiah. Even the neutral observer would find such a silence rather singular: for the Great Unknown Prophet is regarded by many contemporary scholars as the greatest of the prophets. Why is there no greater literary influence of such a figure upon his contemporaries?

Our author is likewise thorough in his investigation of the implications of the acceptance of the authorship of Isaiah for the study of Scripture as a whole. He brings together, with almost brutal frankness, the statements which express the end-result of the critical study of the past century and a half. It seems finally to resolve itself to the question, Is there such a thing as Messianic prophecy at all?

Professor Allis sees as one of the major issues at stake the question of the interpretation of the Servant-passages. Here the cleavage between historic Christianity and liberal theology seems to come into focus. That is to say, the single or multiple view of the authorship of Isaiah rests upon premises of great import for Christian interpretation. Those who, taking their stand upon the *a priori* of the impossibility of a prevision of history, disallow the Isaianic authorship of chapters 40-66, at the same time sever the connection between the Old and the New Testaments, as that connection has been understood by eighteen centuries of Christianity.

One could wish that Allis had dealt with the question of the supposed stylistic differences between chapters 1-39, and 40-66. Here is a place for some hard-headed work in linguistics. Our author seems, however, to think that the basis for the several theories of multiple authorship is logical and philosophical, rather than linguistic. Probably in a certain sense this is true. So far as any book is concerned, content is largely determinative for the type of language employed.

This volume fills a gap in the area of Old Testament apologetics, and points the way to further work, as suggested above. In the meantime, it is heartening to find the question re-opened by a man whose academic preparation is above reproach. He is forthright in his expose of the subjectivism of much of contemporary higher criticism. His case for the position that much of the work done in this area in the past century and a half has been undertaken with an obvious *purpose*, and that this purpose itself is subject to debate, is well made. Any work which clarifies the issue between positions is valuable in a time of blurred thinking. If Allis does not persuade those whom he criticizes, he will at least help them to see through their basic presuppositions. Conservative students will appreciate the sobriety and reserve of Allis' work.

HAROLD B. KUHN

---

*A Firm Faith For Today*, By Harold A. Bosley, New York, Harper and Brothers, 1950, 283 pages. \$2.50.

The author of this book recently resigned his professorship at Duke Divinity School to take over the pulpit of the late Ernest Freem Tittle at First Methodist Church, Evanston, Illinois. According to its preface, the several chapters in the volume underwent some severe tests before they assumed their present shape. Written initially as sermons for a Baltimore congregation, they were rewritten after being submitted for general discussion in a series of preachers' meetings. A third writing was made necessary when the author was called upon to present them in Religious Emphasis Week programs at colleges and universities.

Since orthodoxy has weakened herself by refusing to come to grips with the method and conclusions of science, Bosley proposes to help her out of her embarrassment by trying to bridge the gap between science and religion. This he does by equating the insights of science with those of religion, refusing "to place emphasis upon those religious claims, however hal- lowed, that do not square with the nature

of reality as seen in, or suggested by the conclusions of science". Incidentally, in writing this book, something happened to the author. He emerged from the process of preparing it "a confirmed churchman."

One anticipates the final futility of a man's reaching that pleasant and satisfying haven whither the author has promised to pilot us. To be sure his arguments from history, logical inference, and from intuition are brilliant and convincing—as far as they go. The rational statement of faith in terms of known facts is in some particulars no mean support to religion. But as one lays this book aside, it is if anything with a strengthened conviction that the equation of science and faith as finally balanced by the author remains unsatisfying.

One does not necessarily speak disparagingly of the part reason plays in Christian experience when he insists that in matters of religion, the role played by faith must ever be in the ascendancy. This book, scholarly and stimulating will provide abundant challenge to preacher and laymen alike, and will be especially rewarding to any who are seeking new insights in the direction of a rational vindication of the faith.

JAMES D. ROBERTSON

---

*The Theology of Reinhold Niebuhr*, by Edward J. Carnell. Grand Rapids, Eerdmans, 1950. 250 pages. \$3.50.

Reinhold Niebuhr is a meeting place for many pairs of qualities: in him Europe and America meet, and in him combine theology and philosophy of religion. Many have undertaken to analyze his religious philosophy, but to this reviewer's knowledge, Professor Carnell of Fuller Theological Seminary is the first to survey his writings with a view to distilling out of them his expressions in the field of theology. Nor is this an easy task; and Carnell frequently finds himself writing as a philosopher rather than a theologian.

One theme pervades the work, namely the tracing of what Carnell believes to be the guiding concept in Niebuhr's thought, namely the polarity between time and

eternity. This of course identifies Niebuhr, so far as this part of his work is concerned, with the central thesis of Barth—and that of Kierkegaard. Carnell recognizes, of course, that he is dealing with a thinker of great stature, whose work has more facets than a diamond. Two of these occupy the time and attention of our author, Niebuhr's view of sin, and his analysis of the significance of the Cross. From this emerges, dialectically, his view of justification.

Throughout the work, the difference between Niebuhr and historic conservatism are treated frankly but fairly. One gets the impression from this book that Niebuhr epitomizes the problem of seeking to conserve historic Christian concepts within the framework of the conventional liberal attitude toward Revelation, and toward the tenets of justification, salvation, and

final destiny. Carnell's analysis of the dualistic ethic of Niebuhr seems to point up the major areas of tension in the moral philosophy, particularly, of the Gifford Lectures.

Apart from the comprehensive analysis which this volume embodies, it gives an excellent critique of the material which is surveyed. These are directed, not at minor points taken from here and from there in Professor Niebuhr's writings, but at the major inconsistencies which his thought embraces, notably that of the lack of correspondence between his skepticism and his claims of finality for some of his concepts. Thus, *The Theology of Reinhold Niebuhr* expresses a wholesomeness and maturity of analysis which makes the work a valuable handbook to the understanding of the dialectical theology as a whole.

HAROLD B. KUHN