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An excellent book on Bach, brief and inexpensive, written by a musicologist of international repute and translated by a teacher of English at Concordia College, Milwaukee, who has caught the spirit as well as the letter of the original. Martin Luther and Johann Sebastian Bach are often referred to as the two most illustrious men of the Lutheran Church. Bach learned much from Luther and possessed two sets of the collected works of the great Reformer. The theology of Martin Luther is reflected in the music of J. S. Bach, and if one desires proof for Luther’s insistence that music is second only to theology and is a servant of the Gospel, one need but examine and hear the music of J. S. Bach. To Lutherans in particular the music of Bach should be neither an enigma nor a mystery; to understand it more fully, one should listen first to its texts and then see how gloriously and clearly Bach interprets these texts. Gurlitt, who teaches at the University in Freiburg-im-Breisgau, is a Lutheran; that his Lutheranism has helped him to understand Bach more fully becomes evident from his book, which really deserves more than a paper cover. This book should be read not only by the pastors and teachers of the church but also by the laymen. It deserves to be a best seller among Christian people.

WALTER E. BUSZIN


Prior to his death in 1941 Schnuerer had produced as the fruit of almost five decades of research a weighty German trilogy that traced the relation between the Catholic—more recently the Roman Catholic—tradition and Western culture successively through the Middle Ages, past the Baroque era, and into the modern world. Kirche und Kultur im Mittelalter, the first of the trilogy, required three volumes all by itself, although Schnuerer lamented the compression this demanded. It is the first of these three volumes that a former student of Schnuerer has translated—obviously over a period of years—from the third German edition (1936). Schnuerer writes as a loyal Roman Catholic who stands in the tradition
of Ozanam of Paris and Kurth of Liége; a certain amount of denominational chauvinism, happily not too obtrusive, is present in consequence. This does not alter the fact that Schnuerer was one of Europe's great twentieth-century historians, a scholar able to handle the vast canvas of the period from the fourth to the sixteenth century with the confident competence of a skilled word painter. No less able as a biographer of individuals than as a historian of social processes, Schnuerer makes the epochs and the people that he describes come alive. Undreiner's translation is always lucid; if the German original shines through, this may, in the light of his expressed aim, not be wholly unintentional. It is to be hoped that he and his publishers will soon make the remaining volumes at least of Kirche und Kultur im Mittelalter available.

ARTHUR CARL PIEPKORN


The original edition of this work, of which the present edition is an unaltered photolithoprinted reissue, came out in 1923, the posthumously published first part of a projected four-part study on the Eastern Christian fractions who have accepted the authority of the Bishop of Rome. Although the policies and even the terminology of Latin Roman Catholics in this area have been refined in the past quarter of a century, the book is still one of the most scholarly and adequate English introductions to the Roman Catholics of the Byzantine (that is, Greco-Russian) Rite, well-worth republication for the information no less of Roman Catholics (who generally know very little about their Uniate coreligionists) than of others. Fortescue and Smith have handled intelligently a difficult issue, in which they have had to voice some severe criticisms of representatives of their own denomination; their compensatory vehemence against "schismatics" (the authentic representatives of Eastern Orthodoxy) or "the shocking behaviour of that Latin bishop who went wrong, Thomas Cranmer" (p. 22) is understandable and can automatically be discounted. Lutheran clergymen working in communities with large populations of Southern and Eastern European origin will find the book useful.

ARTHUR CARL PIEPKORN


Here, told in narrative fashion, are the important events in the life of the famous theologian, philosopher, musician, and medical missionary of Lambaréné. Very readable and nicely illustrated, it does not propose to discuss his theological views or, to any extent, his philosophical tenets. It is described as a "new authorized biography." CARL S. MEYER
**ROGER WILLIAMS AND MARY: A DRAMA FOR THREE PLAYERS.**

A dramatic presentation, needing only three players and very little setting, of Roger Williams' struggle for freedom. Young people's groups will find it interesting. No royalty is charged for amateur performances.

**CARL S. MEYER**


This is another book in the Pathway series. The author, director of graduate study in religion at Baylor University, is a well-known conservative theologian. The authority principle in Christianity, he holds, is God in self-revelation, more precisely, the Holy Spirit speaking in the Scriptures. The duality of Word and Spirit must be upheld, and Ramm criticizes the abbreviated Protestant principle that emphasizes only the Bible. The Holy Spirit does not speak in the Bible to the cultists who twist the central issues of the Bible. Although the denial of God's authority does not dissolve that authority, nevertheless it becomes authority for an individual only as he recognizes it as authority.

Ramm also discusses the authority of the Son of God, the authority of the apostle and the New Testament, and the difficult role of the church as authority. In no uncertain terms he rejects the sectarianism that would ignore the history of theology as also the teaching of the Spirit. The last half of the book contains Ramm's critique of Roman Catholicism, religious liberalism, the kerygmatic school, and neo-orthodoxy. This considerably condensed chapter was in this reviewer's opinion much less helpful than the positive chapters in the beginning. The greatest omission of the book is the lack of reference to the role which the Sacraments, especially Holy Baptism, play.

**HENRY W. REIMANN**


This is in many respects an admirable devotional manual which traces the relation between the Word and the Christian experience of certainty. Particularly helpful is the discussion of trials and troubles as God's ways of preserving the certainty of faith. Unfortunately, at least for this reviewer, the "compulsion of the conscience" to obedience remained a nebulous description with the legalistic-biblicistic overtones of Pietism. This suspicion is heightened by the appendix in which the author defends his failure to mention Baptism. To say that certainty rests "not upon the baptismal act and observance, but upon the Word of truth" (p. 62) is a dangerous divorce of the Word from the Sacrament.

**HENRY W. REIMANN**


These two brochures—the former, three addresses plus a sermon delivered to the Synod of the Church of South India, the latter, a series of studies in the theology of Appasamy, Chakkarai, and Chenchiah—are at once symptoms and samples of the intensified Geisteskampf now going on in India between the church and a renascent Hinduism, undergirded as the latter is by the "secularized humanism" of Nehru's government. The battle is too frequently fought on the Christian side with a blunted Sword of the Spirit, but one can at least say that the Indian apologists face up for the uniqueness of the Incarnation as against the Hindu avatars. To particularize, Appasamy, son of the noted Hindu convert and one of the bishops of the ten-year-old Church of South India, makes a strong plea for more Bible study, evangelism, and the cultivation of Christian mysticism in the twenty-four Christian ashrams (retreats), after the manner of Sadhu Sundar Singh, on whom Appasamy wrote a noteworthy monograph in association with Burnet Hillman Streeter.

The eleven authors of the second brochure include five Lutherans from as many missions. The group's chairman, Dr. P. David of the Andhra Lutheran Church, writes in the foreword that "the Christian community is founded upon the Bible, and therefore its theology must be based on Scripture." Accordingly aberrations in trying to relate the Gospel to some of the cults of Hinduism are boldly pointed out.

Anyone interested in the tremendous task facing the church, also our own church's mission, in India, will obtain a good introduction from these brochures.

GEORGE KUECHLE


The professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth presents a remarkably comprehensive volume designed to be a textbook. The opening chapter discusses the historic confrontation of church against world and the various strategies observable in the church. The chapter on "Christianity and the Individual" seeks to provide the basic theological point of view. Good is the section "equal yet unequal"; deficient is the antithesis of individual versus "church" and the silence concerning the church as the mutually interrelating and edifying body of Christians. Areas of problem and tension are then reviewed: family, race, economic life, communism, church and state, war and peace.
The treatment is scrupulous in presenting a total survey; the style thus becomes charged with quotation, and the footnotes become profuse. Unusual is the comprehensiveness of treatment of war and communism. This reader regards the review of Luther’s doctrine of the two kingdoms deficient in its neglect of positing also the earthly kingdom as that of God. Likewise the concept of the Cross seems to concern the norm of the Christian’s behavior rather than the redemption by which his mind can be renewed. Important is the author’s conclusion that the church must confront continual tension and not desire that “the stamp of divine approval will be placed on the status quo” (p. 354). This is a useful book and controls a prodigious amount of useful material.

RICHARD R. CAEMMERER


This small but well-organized and comprehensive volume by the dean of the Yale University Divinity School brings well up to date the record of the race question and its attempted solution in the United States. A competent sociologist and a world traveler, the author brings together the important principles and statistics without overloading. He begins his study with the historical and secular sphere, reviews the political strategies of integration, and at the conclusion describes the situation in the local churches in their areas, the policies at national, state, and synodical levels and in the mission fields, and the testimony of Scripture and the church. This method tends to highlight the sluggishness of the church to face the problem and to render poignant the words (p. 159): “Sometimes it has been believed that the kingdom of God will come only in the future, perhaps at the end of history. More often it has been felt that the kingdom is always coming, always present when the will of God is done, a present reality already pressing upon human life, but never fully here in a world of relativities and sin. Whatever the manner of its coming, the kingdom of God is a kingdom beyond caste.”

RICHARD R. CAEMMERER


SEEKING TO BE CHRISTIAN IN RACE RELATIONS. By Benjamin E. Mays. New York: Friendship Press, 1957. 84 pages. Cloth, $1.50; paper, $1.00.

Since the experiences of segregation knife across the usual categories of living, it is imperative to read with breadth in view. These two books, while different in tone, complement each other.

The first is written by Jack Greenberg, assistant counsel of the NAACP, and Herbert Hill, labor secretary of the NAACP. The book is clean and decisive in its presentation of the legal cases and decisions which have
effecting desegregation. With lawyers' sureness for picking the significant
cause and event, the authors sketch the historical and theoretical frame
of "The Reconstruction Paradox," which forms the web for understanding
the present scene. While dealing primarily with desegregation in schools,
the book marshals the facts necessary for a wider grasp of the picture.
Highly useful is the summary of community experiences where integration
is at work (Chapter 11), and the discussion of immediate vs. gradual
desegregation (Chapter 14).

While the NAACP is the obvious hero of the first study, Mays calls
upon Christians to be heroic in the second book. "The basis for good
relations is found in the Christian religion, in the proper understanding
of the Christian doctrines of man, Christ, and God, and in the application
of Christian insights and convictions in everyday living." The book is
not theologically profound; one misses the accent of a more radical orienta­
tion about a redemptive faith. Yet the book is moving, stimulating for
the pastor who wants to clarify for others salient ideas about race and
the church, best in the autobiographic sections where the author describes
the reactions of Asians to him as an American Negro — an "untouchable"
from the United States. 

DAVID S. SCHOLLER

RAND MCNALLY BIBLE ATLAS. By Emil G. Kraeling. New York:

This new Bible atlas is from the press of America's first publisher of
such a volume (1884). The author is well known among American
Biblical scholars for his numerous other significant contributions.

Each of the many atlases now on the market has its own strong points.
What these are in the case of this atlas is set forth in the author's foreword:
"Rand McNally Company are map makers, and the book exists for the
maps." This is no understatement. Not only are the maps unusually at­
tractive and easy to use, but the text also is strongly — almost exclusively —
oriented in this direction.

In fact, the text might be characterized as a one-volume commentary
on the Bible — minus a consideration of the intertestamental period —
with a strong accent on geography and topography. Its value as a reference
work and as a vade mecum through all the geographical references of the
Bible will be incalculable. A complete index makes for handy reference
to both text and maps. Thus this atlas could wisely be added to the library
that already has one or two others.

The text pays almost no attention, even in passing, to matters of more
immediate theological interest. This reviewer felt that the author is unduly
skeptical about many of the Biblical narratives, even from a historical or
archaeological standpoint. Nevertheless, Kraeling reminds us here how
very much and at the same time how very little we know of the Biblical
world.

The format is excellent; the book is well bound, well illustrated, with
very readable print, and, above all, handy in size (not at all unwieldy and unmanageable like some other atlases). Among its forty pages of maps the last two are useful additions which one does not often find in volumes of this sort: "Important Archaeological Excavations in Western Asia" and "Palestine Today." This reviewer chanced upon four typographical errors: "beeen" (p. 44); "Ephrain" (p. 150); "srtong" (p. 196); and "evidenlty" (p. 30).

HORACE HUMMEL


This is No. 6 of Studies in Biblical Archaeology, edited and largely written by André Parrot, curator in chief of French National Museums, teacher, and archaeologist. In this well-illustrated little book the author, a Protestant, concurring with most experts, argues on archaeological and literary grounds that "tradition does not err in locating Golgotha and the tomb of Jesus in the present Church of the Holy Sepulchre." The element of uncertainty remaining is minute, but "Gordon's Calvary" and the "Garden Tomb" associated with it must definitely be eliminated. Palestine visitors and Bible students interested in Biblical archaeology will treasure this tidy little book written by a master.

VICTOR BARTLING


On the premise that "the seven deadly sins — pride, anger, gluttony, lust, envy, sloth, and avarice — ought to give way to the seven life-giving affirmations — faith, hope, love, courage, duty, prayer, and immortality," the author makes the claim that "these spiritual realities and the attitudes they engender are just as constructive and helpful as the deadly sins are destructive and devastating."

"In dependence on the Lord Jesus," "with the help of Jesus," and similar phrases which carry the same meaning are the rubrics under which Adams gives direction and advice from Scripture on how to make the most of what life brings.

The pastor will find in these fourteen sermons suggestive material which will help him in relating the Gospel to life's problems, but he will find little emphasis on the means of grace and much of the theology of self-discipline and self-determination.

HARRY G. COINER


Jesus of Nazareth is a rather free and imaginative reconstruction of the canonical Gospel materials. Miss Harington's experience in radio and
television is evident in the brisk pace of her narrative and liveliness of her dialog. This book is definitely not a life of Christ, but it does make the places and circumstances of Jesus' times come alive. As such it makes a real contribution to the layman's deeper appreciation of the significance of some of the time-worn Gospel materials and of the basic issues leading up to the events at Golgotha. They are reverently told and illustrated with more than fifty photographs taken in Israel and Jordan. This is a family book and should find many friends.

FREDERICK W. DANKER


As a popular introduction to the historical study of the New Testament, this book well achieves its objective. The author has a knack for lucid expression and handles a great mass of technical material with extraordinary ease. Though, in accordance with his avowed purpose, Rowlingson does not enter into detailed discussion of divergent views, he is careful to submit select bibliographies at the end of each chapter. His appendices and general bibliography, too, are helpful.

Inasmuch as an undue skepticism dominates the author's historical approach to the New Testament documents and some of their distinctive doctrines, such as the resurrection, this book is not to be recommended as an initial approach to the study of the New Testament.

FREDERICK W. DANKER


In this stimulating little volume the authors have done much to bring the discussion of the Sermon on the Mount up to date and within reach of the average Bible reader. Their basic thesis is that the Sermon on the Mount is best understood as Gospel and not as a new Law. The theory of an interim ethic is to be rejected, and Jesus' particular ethical injunctions are not to be taken literally but are illustrative of the motivation that is to replace a legalistic approach. "In acquiring a spirit that sets one above the necessity of receiving a divine fiat to do this and not to do that, the Christian is in a far better way than any legalist actually to fulfill the Law's demand" (p. 62).

Though more discussion might have been accorded the Christological and soteriological aspects of the Sermon on the Mount, the exposition is handled with judicious skill and with a tactful appreciation of what is significant. Professor Bowman's translation of the Sermon displays vigorous originality and an immediacy of appreciation for the implications of the Greek text.

FREDERICK W. DANKER
ST. JOHN OF THE CROSS: THE DARK NIGHT OF THE SOUL.

Juan de Yepes (1542—1591), friend, associate, and counselor of St. Theresa of Avila and the founder of the Order of Discalced Carmelites, is one of the very greatest of Spanish mystics. His fame rests chiefly on the Ascent of Mount Carmel and The Dark Night of the Soul—the former, alas, incomplete, the latter somewhat fragmentary. The present volume presents both works newly translated into very readable English and condensed to approximately one third of their original compass. For the reader who is concerned primarily with the content of St. John's thought, this edition answers very well. Reinhardt's succinct introduction discusses Christian mysticism in general and the tragic life of St. John of the Cross in particular.

ARTHUR CARL PIEPKORN


A group of seventeenth-century English Puritan preachers and their lay supporters made it their concern to purchase impropriations to insure a supply of Puritan preachers. Their interests were centered in London and in certain towns in which they might control the burgesses for Parliament. They were tried, ordered to desist, and their informal corporation was dissolved. Professor Calder has supplied a clear summary for the legal documents presented in this work, important source materials for the study of Puritanism in the reign of Charles I of England.

CARL S. MEYER


This book, originally written when the author (now Archbishop of York) was Bishop of Durham, was designed to answer the question whether "Episcopacy tells of some aspect of the Gospel which would lack expression if Episcopacy were to be abandoned" (p. vii). As a result it is an evangelical apologia for what our Anglican fellow Christians call "the historic episcopate"—and for Anglicanism. By judicious elimination of dated material and the introduction of "additional notes" the second edition brings the work up to date. Lutheran readers of the book have always rejoiced that the great Reformer receives far juster and more knowledgeable treatment at the author's hands than Anglicans usually accord Luther; they will regret that the author did not utilize the opportunity given by a new edition to set forth the Lutheran position on the
church and the ministry in terms of the Lutheran Symbols. Nevertheless, and even in spite of the fact that the author succumbs to the apologist's occupational hazard of finally judging his own denomination by its ideals and others by their performance, this work presents a carefully reasoned argument that those who do not consider episcopacy a part of the nescesse or even the plene esse of the church must be prepared to answer.

ARTHUR CARL PIEPKORN


In these three essays Pieper highlights an aspect of St. Thomas that the conventional textbooks — whether written by friends or foes of the Angelic Doctor — manage generally to obscure. It is the insight "that man, in his philosophical inquiry, is faced again and again with the experience that reality is unfathomable and being is mystery — an experience, it is true, which urges him not so much to communication as to silence. But it would not be the silence of resignation and still less of despair. It would be the silence of reverence" (p. 110). The first essay illuminates this insight biographically; the second sees the Angelic Doctor's doctrine of creation as the hidden key to his philosophia negativa; the third defends Saint Thomas against the charge of rationalism and urges that his theological-philosophical method has peculiar timeliness both as a reinforcement of the legitimate contentions of existentialism and as a necessary corrective to its fundamental thesis. These beautifully written and readable translated essays are worth a careful reading by everyone interested in the history of Christian thought.

ARTHUR CARL PIEPKORN


Britons — Fox is Archdeacon of Westminster — have apparently a native affinity to Plato, so that it is only right that a Briton has "collected the passages [of Plato] which seem to bear in one way or another on Christian theology and morals and has let them speak for themselves" (p. 11). The 123 sections of this anthology of Platonic religious-ethical doctrine fall under four main heads: God and creation, man and his destiny, the foundations of morality, and religion and the church. The final section consists of eight prayers. It is followed by twenty-four aphorisms and an interesting little appendix in which Fox proposes to trace St. Thomas Aquinas' five ways of demonstrating the existence of God via Aristotle to Plato's Laws, X, 884—899. Fox's method of translation ("my plan has been to translate as literally as I could without being quite unintelligible . . . and then to modify my version . . . by removing what seemed really inadmissible in English," p. 15) is highly effective;
the notes are thoroughly unpedantic, though enlightening; the indices very complete. Sometimes the parallels appear remote, but the juxtaposition of Biblical and Platonic text is always provocative.

ARTHUR CARL PIEPKORN


A great deal of Bultmann is available in English — actually a great deal more than the professor of Christian theology at Crozer Seminary cites in his documentation, which is limited to the Bartsch-Fuller symposium Kerygma and Myth, the two volumes of the Theology of the New Testament, the Essays: Philosophical and Theological, and the 1952 article in The Journal of Religion, "Humanism and Christianity." If Davis has read anything more of Bultmann, it is not apparent in the book. One may properly wonder if, except for those who constitutionally prefer to read about theology rather than to read theology, the reader may not gain more by getting his Bultmann at first hand. But for those who want a sympathetic summary of the latest phase of Bultmann's theological endeavor this work is as good as any.

ARTHUR CARL PIEPKORN


The Westminster Confession is supported throughout in this volume, which emphasizes confessional loyalty and which seeks to relate the Westminster Confession to contemporary thought patterns. E.L. LUEKER


As of 1952, when he published The Cross and the Crown: The History of Christian Science, Beasley was not a Christian Scientist. This reviewer noted no disclaimer of connection with the Church of Christ, Scientist, in the present volume, which proposes to present "an independent, documented history" of Christian Science since Mrs. Eddy's "passing" in 1910. The work is independent in the sense that "the research was carried on in sources wholly outside the Archives of The Mother Church, and no official assistance was requested, or given, in the writing" (p. v). It is documented in the sense that, for instance, references to the works of Mrs. Eddy are conscientiously identified by title and page; on some other points, however, the documentation frequently falls short of accepted standards of scholarly historiography, and incidental matters (such as some of those pertaining to The Chaplain School of the U.S. Army in World War II) are sometimes erroneously reported. Beasley writes as a frank admirer
of his late subject and her movement. Within the limits that this approach necessarily imposes, persons concerned with the history of Christian Science will find this book useful.  

ARTHUR CARL PIEPKORN


The ability of some pseudo-Messiahs to command the loyalty of deluded followers long after the evidence of events ought wholly to have discredited them is one of the awesome phenomena of the history of religion. Past examples cited by the authors of the present volume are Montanus in the second century, Hoffmann, Rothmann, and Jan Matthysz in the sixteenth, Sabbatai Zevi in the seventeenth, and William Miller in the nineteenth. But full and precise documentation of certain very crucial aspects of these movements is regrettably not available. The rise of a comparable movement—names and places are concealed, but so thinly that anyone with a file of *Time* magazine for the right year should have no difficulty in identifying the group—in our own Middle West and in the current decade afforded the authors and their associates in the University of Minnesota's Laboratory for Research in Social Relations an opportunity to infiltrate the movement as observers and to trace it with complete sociological detail within weeks of its inception in late September to its final disintegration before year's end. The book is a case history, with the limitations of a case history, but extraordinarily well prepared and fascinatingly written. The group it describes no longer exists, but religious workers baffled by cult-member mentality (notably of the Adventist type) will find a considerable carry-over from an examination of *When Prophecy Fails* to help them with their current concerns.

ARTHUR CARL PIEPKORN


In an age when most people strive primarily for security—though physical life by its very nature is highly insecure—it is refreshing to read the odyssey of an adventurous Christian who felt called to give away all his money and possessions and live thereafter trusting God "to guide and provide" all the way from England through inflation-ridden China to far Tibet, where he won added respect for his missionary labors by excelling the Tibetans in riding and shooting as well as by giving medical treatment to their sick.

The burden of the book is Patterson's spiritual endeavor to discover the will of God for him in every circumstance, and having apprehended it, his devoted willingness to carry it out whatever the risk to himself or even to his traditional religious scruples. E. g., in spite of his long aversion to mingling politics and missions, he obeys the prompting that he feels
is of God to undertake a dangerous journey to warn India's government of Communist designs on Tibet and Southeast Asia.

Missionaries and other students of missions will be particularly interested in his forthright denunciations of the paternalistic compound system of mission work with its patronizing reduction of Chinese adherents to the rank of second-class Christians. This was a well-nigh universal approach on the part of all denominations, and Patterson criticizes especially his own group, the so-called Plymouth Brethren, for falling in line with a method so diametrically opposed to the principles observed in their own "New Testament assemblies" in Britain. He sees in the reign of Mao Tse Tung, among other things, God's judgment on a wrong approach to missions. To prove that also in China a more nearly Biblical method was feasible, he gives striking examples of successful planting of the church where people were ready to trust the Holy Spirit and His Chinese Christians.

Much that Patterson says on other topics is subject to disagreement, some of it can be dismissed as self-contradictory or even naive, but the church will do well to pay most careful heed to his searching critique of China missions, though delivered in a way that seems incidental to his tale of high adventure.

W. J. Danker


The author seeks to convey to the reader the depth and personal significance of revelation, judgment, atonement, grace, adoption, Gospel, Sacraments, Church, Kingdom of God, sin, faith, worship, eternal life, and peace. The language is striking, picturesque, and often poetic. The book may be read to give modern contexts to lasting truths or for devotional purposes.

E. L. Lueker


The first volume publishes papers from the 1955 conference on law in society at Southern Methodist University, which aimed to meet the question: Is some sort of religious doctrine essential to law? Fitch argues: "If we are to have morality without religion, then pleasure and power are its ends" (p.11), and he quips: "A humanist ethic tends to reach for a religion, a humanist morality tends to lose its morals." He finds Jesus to be the "human embodiment of all these abstract principles and commandments walking in their midst" and thus the enabling of action
Harding describes various theories of law and concludes that men submit to law for reasons transcending fear of punishment. Katz, a professor of law from the University of Chicago, uses the Lutheran doctrine of the three uses of the Law to investigate the relation of Christian morality to criminal law and arrives at the position, theologically buttressed: "The law fully succeeds only as offenders shoulder responsibility for their acts . . . and this can come about only as others provide an environment of forgiveness" (p. 70). In a highly technical essay Quillian gives a review of the Christian doctrine of natural law, developing the concept of a "converted" natural law based on the sovereignty of God and the responsibility of man and rejecting a continuity between the natural law of philosophy and that of Christian theology.

The second title has a professor of Columbia University as author. The volume is part of the Christian Faith Series, for which Reinhold Niebuhr is a consultant. Hutchison seeks to relate the significance of the Christian religion to contemporary politics. He finds the ethic of Jesus incomplete as a social ethic and regards it rather as a description of life in the kingdom of God, which is still to come (p. 48). He traces several sources of the Western political ideal and concerns himself with natural law at stages in the development of the church and the state (cf. pp. 67, 75, 175). His judgment of Luther's two realms is distorted by the assumption that for Luther the civil realm had nothing to do with God or love. The assumptions concerning Calvin seem likewise oversimplified, except that the "seedbed for the growth of democratic government" is acknowledged (p. 80). The portion of the book concerning modern man and his politics, traced into the present, is more fortunate. The author argues for the importance in our time of obedience to spiritual authority — he terms it faith — for moral action. He feels that creative criticism of ethical values, along with human freedom, is essential to this process. The book lacks both bibliography and index.

RICHARD R. CAEMMERER

BOOKS RECEIVED

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


