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Book Review. - Literatur

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE CITIES OF ST. PAUL: THEIR INFLUENCE ON HIS LIFE AND THOUGHT. 1: *The Cities of Eastern Asia Minor.* By W. M. Ramsay. Grand Rapids: Baker Book House, 1949. 452 pages. Cloth. \$4.00.

This reprint of a well-known work by a renowned author should have been announced long ago. Ramsay was a conservative scholar who defended especially the reliability of Luke's writings. He sponsored some views which we cannot endorse, but his works abound in information and insights for which all of us can be grateful. The cities spoken of in this volume are Tarsus, Antioch, Iconium, Derbe, and Lystra. A number of beautiful illustrations and of maps enhance the value of the book.

WILLIAM F. ARNDT

PETRUS: JUENGER-APOSTEL-MAERTYRER: *Das historische und das theologische Petrusproblem.* By Oscar Cullmann. Zuerich: Zwingli Verlag, 1952. 282 pages. Cloth. Sw. frs. 20.80.

PETER: DISCIPLE-APOSTLE-MARTYR. By Oscar Cullmann. Translated from the German by Floyd V. Filson. Philadelphia: The Westminster Press, 1953. 252 pages. Cloth. \$4.50.

Like the other writings of this distinguished professor of Basel and Paris, this book on Peter evidences amazing breadth of scholarship, general sobriety of judgment, a quite positive and evangelical position in theology, and command of a literary style which is engaging (at least in German). Cullmann always stimulates and instructs, even where one cannot agree with him. No less than 300 authors are referred to in the footnotes. This makes the volume a valuable syllabus for more extended studies on special points.

This is not a biography of Peter on the lines of the well-known books of William Taylor and William Dallmann. But no biographer of Peter will henceforth dare to overlook this book. The author disclaims a polemical design, intending the book as a contribution to the historical study of the early Church and, particularly, of the rôle played by Peter. However, he is forced to take issue on historical grounds with the false claims of the papacy. He does this in a calm, judicious, and thoroughgoing fashion, so that his book constitutes a powerful answer to Rome's pretensions.

The book is divided into two parts. The first deals with Peter in history under the headings Disciple, Apostle, Martyr. The second deals with the exegetical problem of Matt. 16:17-19 and the dogmatical issue raised by Rome's abuse of this text.

We have space for brief mention of only a few positions taken in this book. More than one third of the contents is devoted to the question whether Peter ever was in Rome and was martyred there. In this connection Cullmann deals at length with the much-heralded recent excavations under St. Peter's Church. The results, he shows, contribute nothing either positively or negatively to the question regarding Peter's residence in Rome. The evidence for his Roman martyrdom still must be looked for in the indirect references found in early written sources which, Cullmann feels, make it highly probable that Peter was in Rome at the end of his life and was martyred under Nero.

The last 93 pages are devoted to the exegesis of the Matthew passage and to the refutation of the unwarranted deductions that are made from it by Rome. Cullmann ably contends for the passage as a genuine utterance of Jesus. (Incidentally, there is here an excellent discussion of the meaning of *ekklesia* for Jesus.) However, the author suggests that these words were spoken by Jesus in a different context, probably in the setting of Luke 22:31. This procedure seems to us to involve a series of improbabilities that create more difficulty than taking them in Matthew's context.

In the exegesis of the Rock-saying Cullmann takes this as referring to the person of Simon-Kepha-Petros. He argues that the Aramaic would have but the one word *Kepha* for both the Greek *Petros* and *petra*. The old poetic distinction between *petros* (stone) and *petra* (rock) cannot be carried through in the Greek of this period. *Petros* is used for the name given the disciple because of its masculine termination. *Kepha-Petros* is the Rock on which the Lord promises to build His Church. This was fulfilled after the Resurrection, according to the clear evidence of the early chapters of Acts. Together with his fellow apostles, among whom he enjoys a primacy amid parity of apostolic function, he through his witness to the Lord remains to the end of time a conspicuous part of the foundation (finally this is Christ Himself) upon which the Lord builds His Church (John 17:20; Eph. 2:10; Rev. 20:14).

This interpretation, of course, is not new. Among recent scholars, Schlatter, Schniewind, Heim, and K. L. Schmidt take the same position. Before them it was stoutly maintained by such men as Broadus, Alford, Bengel. Speaking of Bengel, one might almost say that Cullmann's book is essentially an expansion of Bengel's brief notes in his *Gnomon*. Here this redoubtable old Lutheran savant, after contending with the same arguments employed by Cullmann for the Rock as referring to Peter and after granting the possibility of a visit of Peter in Rome, says: *Tute haec omnia dicuntur: nam quid haec ad Romam?* "All this is said with safety, for what has this to do with Rome," i.e., the claims of the papal church? Just that, *quid haec ad Romam*, the inadmissibility of Rome's claims in connection with Peter, is the basic contention of Cullmann's book. With great force he shows that the apostolic office in the strict sense was

temporally limited and not transmissible. But all generations of the Church "are built upon the foundation of the apostles and prophets," believing on Christ through the Apostles' word (John 17:20). That includes Peter's testimony. And this reminds us that although Cullmann employs Peter's words in Acts as a source for his excellent, though brief treatment of Peter's theology (pp. 67 ff.), he only in passing refers to Papias' testimony as to Peter's relation to Mark, and is all but silent concerning Peter as an author, apparently regarding both Petrine Epistles as pseudepigrapha.

VICTOR BARTLING

KERYGMA UND MYTHOS. Edited by Hans Werner Bartsch. Hamburg-Volksdorf: Herbert Reich Evangelischer Verlag. Band I: Ein theologisches Gespr ach. 2. Aufl., 1951. 219 pages. Paper. \$2.50; Band II: Diskussionen und Stimmen des In- und Auslandes, 1952. 211 pages. Paper \$3.00.

Frankly, we intend to give here not so much a book review as some bibliographical notes on a matter which greatly agitates wide circles. The two volumes noted above are source-books for the study of the great debate which has been going on, particularly in Germany, since the publication, in 1941, of R. Bultmann's essay, *Neues Testament und Mythologie: Das Problem der Entmythologisierung der neutestamentlichen Verkuendigung*. This essay originally appeared in a book of collected papers of Bultmann. It exploded on the theological world of Germany like an H-bomb. It is now reprinted in the first volume of *Kerygma und Mythos*, along with notable discussions pro and con, especially one of the earliest and still one of the most formidable rejoinders to Bultmann, "Antwort an R. Bultmann" by the late Prof. Dr. Julius Schniewind, who was in every way Bultmann's intellectual peer. Other writers represented in the first volume are Hochgrebe, Olivier, Soucek, Harbsmeier, Lohmeyer, Sauter, Schumann, and Thielicke (second only to Schniewind as a theological opponent to Bultmann). In the second volume, besides Bultmann's 30-page reply to his critics, we find discussions by Karl Barth, Bartsch, Buri, Hartlich and Sachs, Kummel, Oepke, Prenter, Sauter, and Stauffer. A bibliography is appended, containing references to books, brochures, and articles down to July, 1952. This bibliography may be supplemented by articles in *Evangelisch-Lutherische Kirchenzeitung*, March 15, 1953, pp. 89 ff., and December 1, 1953, pp. 361 ff.

The major portion of Bartsch's first volume has recently been translated by R. H. Fuller, with a brief appreciation by A. M. Farrer, under the title *Kerygma and Myth* (London: S.P.C.K., 1953). The two German volumes will, however, remain basic for the scholar who intends to specialize on the issues raised by the controversy, which goes on with unabated vigor and which may soon find louder echoes also in America.

Our theological journal has tried to keep its readers aware of this debate and the issues involved; see the issues of March, 1951, pp. 181

to 191, "Entmythologisierung," by Dr. W. Arndt, and especially of November, 1953, pp. 785—808, containing Dr. W. Arndt's translation of the weighty opinion on Bultmann's program published last year by the members of the faculty of Bethel Theological School, as well as, on pp. 854—856, a translation of a criticism of Bultmann by a German pastor.

The student may profitably consult two articles that have appeared in *The Lutheran Quarterly*: Anders Nygren, "On the Question of Demythologizing Christianity" (1952, pp. 140 ff.) and Paul Leo, "Kerygma and Mythos: The Theology of Rudolf Bultmann" (1953, pp. 359—370).

Among further discussions in American journals there are informative articles with bibliographies in *Theology Today*, April, 1953, pp. 33 ff., and April, 1954, pp. 107 ff.; *Anglican Theological Review*, October, 1953, pp. 257 ff.

Finally, we should like to refer to a pamphlet designed for plain Bible-believing Christians of Germany who are disturbed by the new frontal attack on the very foundations of historical Christianity: Fritz Rienecker, *Stellungnahme zu Bultmann's "Entmythologisierung"* (Wuppertal: Brockhaus, 1951. 86 pages. Price about \$1.00). The writer stands firmly on Scripture and gears his discussion to the capacity of the average German layman.

One must regret that most of the material in reply to Bultmann is directed to the theological intelligentsia. One wonders whether a third volume of *Kerygma und Mythos*, which the editor says may be forthcoming, will respect the needs of the people most concerned, the people in the pew. And yet, the majority of these, we are confident, are shielded against this heresy, which is almost as old as Christianity itself but is decked out by Bultmann and his followers with the trappings of current philosophies, by taking an unyielding position on the old Bible, which has never yet lost a battle, and on the Creed which is the "Yes" of the Church to God's *Kerygma* and its "No" to every *Mythos*, including Bultmann's whole position. With its denial of the supernatural and, thus, the very possibility of the Incarnation and Resurrection, Bultmann ultimately places our salvation entirely *intra nos* and not *extra nos*, and while he brazenly operates with the data of the primitive apostolic proclamation, he interprets these data in whatever way it suits the momentary whim of the "demythologizing" modern myth-maker. Read 1 Cor. 1:18a and 2:14.

VICTOR BARTLING

PROTESTANT CHRISTIAN EVIDENCES. By Bernard Ramm. Chicago: Moody Press, 1953. 252 pages. Cloth. \$3.50.

IMMORTALITY. THE SCIENTIFIC EVIDENCE. By Alson J. Smith. New York: Prentice-Hall, Inc., 1954. 248 pages. Cloth. \$3.00.

These two books belong into the field of Christian apologetics. Dr. Ramm is professor of philosophy at Bethel College and Seminary

(Baptist), St. Paul, Minn. He realizes the limitations of apologetics; nevertheless, he expects a hearing from those "who still have enough flexibility in their mentality to hear a case on its own merit." He calls his book *Protestant Christian Evidences*, because Protestant belief rests on the sole authority of Scripture, whereas Romanist belief is based on the authority of the Church. The book is, in every way, worth reading. After a general introduction to Christian evidences, in which the writer discusses necessary prolegomena, he critically examines modern "anti-supernaturalism," pointing out its shortcomings and fallacies, and then demonstrates the supernatural verification of Christianity through fulfilled prophecy, miracles, the divine character of its Founder, His resurrection, Christian experience, and the supernatural character of the Bible. While thus moving along ancient apologetic pathways, he attacks the problems involved from new points of view and orientates his discussions to the latest antisupernatural thought. As he sets forth his philosophical and scientific reasons for the truth of the Christian faith, he shows very definitely that his reaffirmation of the Gospel truths flows from his own deep Christian convictions.

Dr. A. J. Smith is a Methodist minister, author, and lecturer who has come to belief in the immortality of the soul after a long period of personal skepticism. His special field is parapsychology, the branch of psychology which investigates such psychic phenomena as clairvoyance and extrasensory perception. He purposes to show in his book that there is in trance experiences, moving finger writings, clairvoyance, and other psychic phenomena a shred of undeniable evidence attesting the reality of the human soul and its immortality, and that this fact has been acknowledged by leading scientists. Perhaps the best chapter in the book is that entitled "The Scientific Retreat from Materialism," in which he shows that "bleak Nihilism" should not have a place in human thought since the evidence for a moral God and the immortality of the human soul is overwhelming.

J. T. MUELLER

MARTIN LUTHER: AUSGEWAHLTE WERKE. Volume III. Compiled and edited by H. H. Borchardt and Georg Merz. Munich: Chr. Kaiser Verlag, 1950. 534 pages. Cloth. DM. 15.70.

In addition to other works of Martin Luther, this volume includes his Small and his Large Catechism, his liturgical writings, his hymns, and the Smalcald Articles. While the texts of these works may be found in authentic editions also elsewhere, the distinctive feature of the present volume, as well as of the remaining four of the complete set, are the notes that have been appended. They cover no fewer than 164 pages and include many findings of recent Luther research. One may not always agree with what is said, especially when it is not a product of research, but only a personal opinion, yet we dare not think that our interpretation of Luther's life and work is always of necessity the last word and cannot

possibly be amended. Regarding Luther's *Deutsche Messe und Ordnung des Gottesdienstes*, the editors quote (p. 407): "It was not a makeshift or last resort, it was not a development which went astray (*Fehlentwicklung*), it was not a liturgical denial, but it was a perfectly valid attestation of the evangelical spirit." The quotation is from the *Luther-jahrbuch* (X, 1928, p. 203); the words are by Theodor Knolle, who insists that the chief guiding principle of Luther's *Deutsche Messe* (and, for all of that, of all liturgies) is to keep the Word of God in circulation among men. Luther himself remarked in his *Deutsche Messe* that liturgies and orders of service must be prepared and used that people "may become familiar with the Scriptures, apt, well-versed and learned in them, enabled to defend their faith and in due time teach others and help to increase the Kingdom of Christ." (*Works of Martin Luther*, Philadelphia [Holman] edition, Volume VI, p. 171.) Taking into consideration that many strange and "un-Lutheran" notions, opinions, and practices are current in our day also among us, it is timely indeed that we read the liturgical writings of Luther that we might get back to the fundamentals of salutary Christian worship. Borcherdt and Merz have helped to make available these precious writings in a new and unusually attractive edition, and we are happy to report that the liturgical as well as the hymnological sections of the volume under discussion have been made available by the Chr. Kaiser Verlag also as separate, paper-cover publications. Hymnologists will appreciate the discussions, definitions, explanations, etc., found in the bountiful notes prepared by the editors. While the limitations of space have forced us to relate our remarks to but one of the many important writings of Martin Luther found in Volume III of the series, we might yet add that all products of Luther's pen found in the volume have been treated with the same scholarly care and devotion. We recommend this set of five volumes, of which only four are available at present, to those who desire a compilation of Luther's works in an authentic and beautiful edition. In American money, the price per volume comes to about four dollars. WALTER E. BUSZIN

WAR, COMMUNISM, AND WORLD RELIGIONS. By Charles Samuel Braden. New York: Harper & Brothers, 1953. 281 pages. Cloth. \$3.50.

Dr. Braden is chairman of the department of history and literature of religions at Northwestern University. He was born in a Methodist parsonage, is a former missionary and mission board executive, and author of eight books related to comparative religion.

The author evidences a deep knowledge of the religions of mankind and recently he visited the principle centers of religion in fifteen countries in order to deepen this knowledge through person-to-person contacts with people of all walks of life, monks and priests, lay leaders and "plain

people," rulers and politicians, with the special purpose of noting the effect of war and Communism upon the world's religions.

Through his face-to-face contacts with these leaders of the major religions and of many of their sects, the author indicates the latest trends in polity, growth, practice, statistics, and especially in their relationship with the governments under which they exist. His analysis of the many interviews shows not only how the recent wars and how Communism affected their existence and their thinking, but also any influence they in turn may have been able to bring to bear on Communism. He indicates, where Communism is not yet dominant there are expressions as "man's religion is his own private affair" (p. 208), or, "follow any faith . . . so long as it did not conflict with the principles of the Communist party" (p. 163). He shows that in India and Pakistan and in Islamic countries where religion is strong Communism is "not openly antireligious at all" (p. 163).

Everyone he interviewed regarding Japan seemed to think this country will not go Communist, also that monotheistic religions as Christian, Jewish, and Muslim have a basis for withstanding godless Communism.

Everyone who may wonder how or in which direction Japan, Nehru and India, the Islamic World, Israel, Indonesia, or other Asiatic countries may turn should read this book. It seems not too much material is being published in Christian circles, especially on the mission fields, against Communism, and so the author comments rather favorably on a widely circulated booklet written by M. L. Dolbeer, a missionary connected with the Andhra Evangelical Lutheran Church, Rajamundry, India (U. L. C. A.), in which the author opposes Communism on the basis of its being antireligious, and also quotes "from reliable Marxist sources, deliberate instructions to workers to dissemble at this point and not arouse undue prejudice by declaring the truly antireligious character of Communism" (p. 183).

E. C. ZIMMERMANN

DAS NEUE MARIENDOGMA IM LICHT DER GESCHICHTE UND IM URTEIL DER OEKUMENE (Oekumenische Einheit, Vol. II, No. 2). Edited by Friedrich Heiler. Munich/Basel: Ernst Reinhardt Verlag, 1951. 160 pages. Paper. DM. 6.50.

We have here a devastating critique of the newest dogma of the Roman Catholic Church, the Assumption of the Virgin Mary. However, the critique is not based merely on disbelief and prejudice, but on careful investigation, thorough research, and on an almost endless amount of correspondence with scores of people whose opinion the author holds in trustworthy and high regard. In addition, the author made it a point to be on hand in Rome on the day the assumption of the Virgin Mary was declared a dogma of the Roman Catholic Church. Heiler's approach is strongly historical, and he quotes from documents of the Eastern Church as well as of the Western to validate his points. Thus he adds breadth

and perspective to his treatment of a subject matter which would suffer and lack in depth were this method not applied. He describes in great detail with what pangs of conscience not a few, including members of the Roman Catholic clergy, were forced to accept this divisive dogma. He sets forth what pains some had gone to in order to avert this doctrinal catastrophe. He states that the Pope had sent a questionnaire to the members of his hierarchy regarding the feasibility of declaring the assumption of the Virgin a dogma; the dogma was declared, all protests and all qualms of conscience notwithstanding. Not a few pages are devoted to illustrating the severe conscience scruples many had regarding the acceptance of a dogma which they as Christian people could not accept. Dr. Heiler tells what difficulties members of the clergy, including bishops, encountered in foisting upon their people an erroneous dogma which they as theologians and as students of the Holy Scriptures had to reject in their own hearts. It is not difficult to conclude what the proclamation of this dogma meant to an ecumenist of Friedrich Heiler's stature. Countless hopes of this noted theologian and liturgiologist were shattered by this one blow. His fond hope of reuniting all of Christendom was thrown to the winds by the pronouncement of another error on the part of Rome. Lutheranism and Protestantism will never accept the new dogma regarding the Virgin Mary. This Heiler knows and this knowledge contributes not a little to the animated and dramatic character of his *Das neue Mariendogma*, which is anything but an uninteresting and dull treatment of the subject.

WALTER E. BUSZIN

SEXUAL BEHAVIOR IN THE HUMAN FEMALE. By Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin, and Paul H. Gebhard. Philadelphia and London: W. B. Saunders Company, 1953. xxx + 842 pages. Cloth. \$8.00.

SEX ETHICS AND THE KINSEY REPORTS. By Seward Hiltner. New York: Association Press, 1953. xi + 238 pages. Cloth. \$3.00.

The second of the "Kinsey Reports" achieved considerable publicity prior to the appearance of the work. It seems that most of the conversation about the second book has ceased with its appearance. One reason is the nature of the work itself. It is so explicit and profuse in its physiological data concerning sexual activity that the lay reader is sickened rather than excited by his study of it. Secondly, the study is highly technical. Dr. Kinsey and his associates are engaged in a long-term investigation which is to proceed through many more units involving thousands of interviews and samplings. The investigators stress the specific and limited function of the evidence published so far. Furthermore, the present study devotes itself to a very limited sphere of activity—a strictly physiological one. It aims to explore simply the process of the sexual act and the contributions to its climax. The vast domain of male or female personality and of sexual relationships in terms of attitude, affection, love, purpose,

and value is not touched. This does not imply that the Kinsey associates deny its existence or importance. It simply means that they have directed themselves to "behavior," actions and reactions which can be discussed and measured. The attitude of the Kinsey group toward religion and its influence upon sex has been disputed. Their findings indicate that practice, possibly before marriage, and removal of inhibitions contribute to efficiency in sexual relations. The Kinsey Report regards "religious tradition" as a chief restraint. More detailed findings indicate fewer parallels with religious devotion.

In general the Kinsey Reports are of value to the specialist. Of immediate importance to every pastor is Seward Hiltner's splendid study. This book covers both reports. It begins with a survey of Christian views of sex, the Biblical and historical base, "Kinsey's View of the Christian View," which Hiltner regards as being limited to the accent on reproduction, and "A Contemporary Christian View." The latter Hiltner regards as the Biblical view implemented by "modern knowledge symbolized by developmental understanding." The latter is the assumption that man's total self is fulfilled through its interrelationships with other human beings and hence sexual relations contribute to this development. The book provides close studies of the Kinsey Reports with regard to sex patterns and culture, differences between men and women, changing attitudes and practices, the apparent significance of religious influences, existing attitudes in people toward sex. Finally come two important chapters: "Christian Criticism of Existing Attitudes" and "The Christian View in the Light of Kinsey," supplemented by "Some Implications of the Christian View for Today." Particularly the chapter on "Christian Criticism of Existing Attitudes" strikes this reviewer as important for the preacher's work in the cure of souls. Hiltner believes that the Christian view of sex is relevant to life today but that Christians should be doing better with making their view effective in society. He feels that Kinsey has helped Christians to face the fact that they need to do more. Interestingly, he feels that all of us must do more to "elucidate the way in which the Bible (and Jesus Christ as revealed in the Bible) is related to modern situations and attitudes" (p. 218). The closing chapter deals with a number of special problems concerning sex and marriage which will echo and clarify many practical problems in the ministry. Hiltner's book is not easy to read, but it is Christian in tone and stimulating without being too pessimistic. Pastors should use it and work through it particularly in their small professional groups.

RICHARD R. CAEMMERER

PSYCHOANALYSIS AND PERSONALITY. By Joseph Nuttin. Translated by George Lamb. New York: Sheed and Ward, 1953. 310 pages. Cloth. \$4.00.

Agreeing with Percival M. Symonds that "insufficient attention had been given to the rational and self-determining side of man," Fr. Joseph Nuttin, Professor of Psychology at the University of Louvain, states that

the chief aim of this book is to "develop a conception of the dynamic structure of personality from the point of view of general psychology, in order to complete, positively, the one-sided pathological view which has been maintained by psychoanalysis." With this in mind the author aims "at integrating psychoanalysis with the whole science of psychology, and at making a positive contribution to the study of normal personality dynamics from the point of view of general psychology. . . . In our opinion human activity and human drives are not to be simply reduced to tissue needs and to the lower levels of animal drives. The traditional doctrine about the so-called 'spiritual,' i.e., specifically human components in man's motivation and behavior seems to us to be true."

The author begins with a preliminary survey of Freudian psychoanalysis.

Here is a book which will be profitable reading for anyone who will look closely at the evaluations and conclusions of the author. In a day when everything from common sense to general psychology, psychoanalysis and psychotherapy, psychiatry and psychology is being equated and some times offered as religion and theology, it is heartening to see such a lucid distinction made between science and clinical technique. Quoting Freud's own works, he points out that Freud's discoveries have been "absolutely riddled with theoretical philosophical interpretations," and this has brought the criticism of psychoanalysis that it is not only "a scientific theory but that it has developed into a conception of life and a philosophy of man."

In making his analysis of Freud's technique, Nuttin gives full credit to him for the discoveries he made. To his followers Freud said: "The analyst respects his patient's personality; he does not try to mould it according to his own personal ideas; he is satisfied when instead of giving advice he can obtain his results by arousing the patient's own initiative." But Nuttin adds: "This principle is too often forgotten by analysts, and it is the failure to observe this dictum which justifies what is perhaps the most important complaint that can be made against psychoanalytical treatment as applied by certain psychoanalysts to patients with a religious background."

In a section titled "The Attitude of the Spiritually Minded Psychologist Towards Psychoanalysis," the author reminds the reader that psychoanalysis is a theory belonging to the realm of science. With this premise in mind, Nuttin adds: "We find that the things which seem unacceptable according to our conception of life are exactly those things which have nothing in common with well attested psychological science. . . . When the Freudian system is not content merely to supply an explanation and method of treatment of psychic conflicts, but goes on to claim to be a general psychology of man as well, it is obliged, as a scientific system, to submit to a critical examination of its ideas and theories. . . . Psychoanalysis remains in the first place a clinical technique and is only secondarily a system of general psychology."

The author's analysis of Freud's theories of sex as well as Kinsey's will

certainly merit study. Nuttin shows that because perfectly normal intellectuals observe certain moral laws of sexual behavior that is not sufficient to brand them, even from the zoologist's point of view, as inhibited animals.

On "instincts" Nuttin reminds his readers that Freud himself described this part of his system as the mythological part.

The "pansexualist scheme of interpretation caused . . . Jung and Adler to break with psychoanalysis," which failed to recognize the influence of cultural factors in the environment and caused Freud to develop "too unilateral a view of man as a being determined biologically by instinctive inner forces" and led to hasty generalizations. Nuttin nevertheless adds that there are a "number of facts in this field which Freud brought to light that seem to contain an important element of truth, however much they stand in need of further confirmation."

There are those who will say that Nuttin is being defensive because of his own spiritual and philosophic convictions. "Every psychologist has certain philosophical ideas which help to determine the point of view from which the positive data are examined and explained." Thus even Freud with his deterministic view, which is philosophic and not scientific, can build up a theory. We have much to learn from Freud the psychologist, but Freud the philosopher shows little critical judgment in the way he treats the problems involved." With regard to Freud's interpretation of man's relationship to God and the "child-father" emotional relationships, Nuttin states that Freud has operated in reverse. Instead of "beginning with the normal and going on from that to explain the abnormal, Freud follows the opposite course." Nevertheless, "it would not be scientific to underestimate the importance of data furnished by psychoanalysis because of its theoretic setting; but it is equally undesirable to accept the whole system uncritically because of the valuable elements to be found in it."

The conclusion of Nuttin's book presents his own theory of personality, in which he includes the physiological and the cultural but also brings into consideration human responsibility and the spiritual influence. While this book is not intended for pastors but rather for the Christian psychologist, pastors will appreciate the separation of the wheat from the chaff and the admirable analysis of questionable practices and anti-Christian ideas found among certain psychoanalysts.

It is a technical book and will be heavy reading for those unacquainted with the technical language, but because of the readable style it can be understood by those who will take the time to study it.

George Lamb, the translator, has provided a fluent translation.

A very complete and well-organized bibliography will assist those desiring to make an intensive study of general psychology and psychoanalysis.

EDWARD J. MAHNKE

YOU CAN BE HEALED. By Clifton E. Kew and Clinton J. Kew. New York: Prentice Hall, Inc., 1953. 186 pages. Cloth. \$2.95.

In the introduction Dr. Norman V. Peale describes the authors of this little book as "sincere and gifted healers of men's personalities." This seems to describe well these identical twins, Clifton who is an Episcopal minister and Clinton who is a practicing clinical psychologist. Since 1948 they have worked together in therapy groups at Marble Collegiate and other churches and clinics in the New York area.

Written in an easy, non-technical style, the twelve chapters cover various phases of emotional disturbance. The authors begin each chapter with a brief outline of theory and follow it with a record of the conversations they have had with individuals and groups which illustrate the diagnosis and therapy of the particular problem. At the end of each chapter they list principles by which people can be guided to overcome and avoid these disturbances. The book is meant for popular distribution, and at this point there is a danger. Whenever highly trained specialists try to condense and make understandable their own speciality they tend to oversimplify. Each case must be studied individually, and one must take into account the ability of the human being to grow, to adjust and readjust and to accept personal responsibility for his actions. The amateur in this field will be tempted to generalize on the basis of one case and overlook the many other possible underlying causes for neurotic behavior. As a result, he sees in everyone a case if he can just dig it out. Christian love in opposition to legalism is something every Christian ought to manifest. "God doesn't need a big stick. Why give Him one?" Yet as the authors point out, self-discipline is essential in the growth process.

Conscience is interestingly presented in an account of God as a back-seat driver. The statement "If our conscience is warped, then we can disobey it and often fulfill the will of God" may be true in essence, but until the conscience has been re-educated into conformity to God's will, according to Scripture, a simple rebellion against conscience would lead to more personality and emotional difficulties than obedience to a wrong conscience.

The authors have not done justice to the doctrine of justification either in analysis or application. No work attempting to bridge theology and psychology can ignore this fundamental. While we recognize the temporal value of therapy groups such as described by the authors, a well-integrated, creative personality is not synonymous with regeneration or eternal salvation.

When the authors try to make religion palatable, they develop their exegesis from a study of man instead of studying the doctrine of man according to Scripture. The miracles also come in for a rationalized explanation. The statement "The miracles of Jesus are based upon suggestions" is unacceptable. We have yet to hear of a twentieth-century specialist who can by a two-or-three-sentence suggestion cure palsy, blind-

ness, raise the dead, or still the seas. Either the power of God as manifested through His miracles is accepted or rejected; there is no middle ground.

With all due respect for the contribution these men are making through their therapy programs, they are failing to care for the total personality as long as they slight or overlook the real significance of the Christ on Calvary.

EDWARD J. MAHNKE

TODAY'S GOOD NEWS. By Alvin E. Bell. Philadelphia: Muhlenberg Press, 1953. 374 pages. Cloth. \$1.75.

This book contains devotions for every day of the year, based on texts from the Gospels of SS. Matthew, Mark, Luke, and John. We appreciate the Scriptural character of these devotions. After more than forty years of service as a pastor of the United Lutheran Church in America and as a member of various important boards of his church body, the author now lives in retirement in Phoenix, Ariz., but continues to serve as president of Board of Deaconesses of the U. L. C. A.

WALTER E. BUSZIN

BOOKS RECEIVED

From Abingdon-Cokesbury Press, New York, N. Y.:

THE INTERPRETER'S BIBLE, VOLUME 9: ACTS-ROMANS. By G. H. C. Macgregor, Theodore P. Ferris, John Knox, and Gerald R. Cragg. 1954. 668 pages. Cloth. \$8.75.

PREACHING. By Walter Russell Bowie. 1954. 224 pages. Cloth. \$2.75.

From Association Press, New York, N. Y.:

THE GOLDEN BOOK OF IMMORTALITY: A TREASURY OF TESTIMONY. Compiled and edited by Thomas Curtis Clark and Hazel Davis Clark. 1954. 232 pages. Cloth. \$2.50.

RELIGION AND HUMAN BEHAVIOR. Edited by Simon Doniger. 1954. xxii and 233 pages. Cloth. \$3.00.

From Augsburg Publishing House, Minneapolis, Minn.:

LENTEN SERMON OUTLINES. By R. E. Golladay and others. 1954. 510 pages. Cloth. \$4.75. This is an abridged reissue of the third (1935) edition of *Lenten Outlines and Sermons* by one of the best-known and most distinguished preachers of the American Lutheran Church. There are nine series of analyses and sermon outlines, with from seven to fifteen individual sermon studies, plus pertinent illustrations and explanatory notes. Two series discuss the participants in the events of the Passion History; the remaining seven discuss respectively places of the Passion, our Lord's words during His trial, a harmony of the Passion History (the longest series), the indignities inflicted upon our Lord, Messianic

prophecies relating to the Passion, the Atonement, and our Lord's high priesthood.

WHY WEEPEST THOU?: A MESSAGE OF COMFORT TO THOSE IN SORROW. By Agnes Gibbs Ford. 1954. 16 pages. Paper. 15 cents, with envelope.

From Baker Book House, Grand Rapids, Mich.:

52 SERMONS. By Horatius Bonar. 1954. xv and 464 pages. Cloth. \$3.40. This is the first release in the new Baker Cooperative Reprint Library. It is a photolithoprinted reissue of *Family Sermons* by the eloquent Free Church of Scotland preacher, Horatius Bonar (1808 to 1889), who is represented in *The Lutheran Hymnal* by seven hymns. (The publishers err in the preface to this title, however, in ascribing Joseph Scriven's "What a Friend We Have in Jesus" to Bonar.)

THE BIBLICAL ILLUSTRATOR: ST. JOHN, VOLUME I. By Joseph S. Exell. 1953. xxv and 674 pages. Cloth. \$4.95 (subscription price, \$4.50). This volume is part of the reissue of a famous 57-volume homiletical encyclopedia designed to furnish an interpretation of every passage of every book of the Sacred Scriptures, together with complete and condensed sermons, sermon outlines, practical lessons, illustrations, and anecdotes. With its 31,000,000 words *The Biblical Illustrator* is a mighty monument to the diligence, patience, and almost omnivorous reading of its editor-compiler, who examined "the writings of thousands of the world's best-known Bible students and pulpit masters from the first to the twentieth century" for his material. The present volume covers the first seven chapters of St. John.

From the Beacon Press, Boston, Mass.:

APOSTLES OF DISCORD: A STUDY OF ORGANIZED BIGOTRY AND DISRUPTION ON THE FRINGES OF PROTESTANTISM. By Ralph Lord Roy. 1953. xii and 437 pages. Cloth. \$3.75.

From C. Bertelsmann Verlag, Gütersloh:

SAKRAMENT UND MUSIK: ZUR LITURGISCHEN UND MUSIKALISCHEN GESTALTUNG DES SPENDEAKTES. 1952. 94 pages. Paper. DM 6.80.

From Broadman Press, Nashville, Tenn.:

A WORLD IN TRAVAIL: A STUDY OF THE CONTEMPORARY WORLD CRISIS. By T. B. Maston. 1954. xvii and 139 pages. Cloth. \$2.25.

From Christian Board of Publication (The Bethany Press), St. Louis, Mo.:

CHRISTIAN WORSHIP: A SERVICE BOOK. Edited by G. Edwin Osborn. 1953. 598 pages. Cloth. \$5.00.

From Concordia Publishing House, St. Louis, Mo.:

PRIMARY SOCIAL STUDIES: 10 RESOURCE UNITS FOR TEACHERS OF PRIMARY GRADES. By Norman J. Rogers. 1953. 101 pages. Paper. \$1.00.

BY FAITH ALONE: A STUDY GUIDE FOR GALATIANS. By Robert K. Menzel, edited by Oscar E. Feucht. 1954. 55 pages. Paper. 25 cents.

A CHILD'S GARDEN OF PRAYER. Compiled and adapted by H. W. Gockel and E. J. Saleska, illustrated by Otto Keisker. A revised reissue of the original 1948 edition. 1954. 32 pages. Paper. 35 cents.

From Department of Stewardship, Missionary Education and Promotion, The Lutheran Church—Missouri Synod, St. Louis, Mo.:

KNOW YOUR CHURCH: A STUDY COURSE. Edited by Waldo J. Werning. 1954. 67 pages. Paper. 25 cents. (In quantities of six or more, 15 cents.) A series of twelve lessons covering the entire work of the local parish and of The Lutheran Church—Missouri Synod, designed for use in Sunday schools, Christian day schools, Saturday schools and other church agencies for the instruction of children in the 11—14 age bracket.

From Friendship Press, New York 10, N. Y.:

UNDER THREE FLAGS. By Stephen Neill. 1954. 186 pages. Cloth. \$2.00.

From Harper and Brothers, New York, N. Y.:

THE PATH OF PRAYER: AN ANTHOLOGY. Compiled by Osborne T. Miller, with a foreword by William E. Wilson. 1954. Cloth. 160 pages. \$2.00.

From Herald Press, Scottsdale, Pa.:

INTRODUCTION TO THEOLOGY: AN INTERPRETATION OF THE DOCTRINAL CONTENT OF SCRIPTURE, WRITTEN TO STRENGTHEN A CHILDLIKE FAITH IN CHRIST. By John Christian Wenger. 1954. xii and 418 pages. Cloth. \$4.00.

From Muhlenberg Press, Philadelphia, Pa.:

IN EVERY CORNER SING. By Helen E. Pfatteicher. 1954. 214 pages. Cloth. \$2.50.

From the Rev. Paul C. Neipp, Ridgecrest, Calif.:

PRAYERS ON THE STANDARD GOSPEL LESSONS AND FOR SPECIAL OCCASIONS. 1954. 58 pages. Fabrikoid. \$1.50.

From Philosophical Library, New York, N. Y.:

CULTS AND CREEDS IN GRAECO-ROMAN EGYPT: BEING THE FORWOOD LECTURES FOR 1952. By Harold Idris Bell. 1953. 117 pages. \$4.75.

UNDERSTANDING THE JAPANESE MIND. By James Clark Molloney. 1954. 252 pages. \$3.50.

THE DEVELOPMENT OF NEGRO RELIGION. By Ruby F. Johnston. 202 pages. \$3.00.

AGAINST THE STREAM: SHORTER POST-WAR WRITINGS 1946—52. By Karl Barth, translated and edited by Ronald Gregor Smith. 1954. 246 pages. Cloth. \$3.75.

THE KINGDOM AND THE GOLDEN CALVES. By Mary J. Tschirhart. 1954. 68 pages. Cloth. \$3.75.

THE RISE OF METHODISM: A SOURCE BOOK. By Richard M. Cameron. 1954. xv and 397 pages. Cloth. \$4.75.

From Presbyterian and Reformed Publishing Company, Philadelphia, Pa.:

A NEW CRITIQUE OF THEORETICAL THOUGHT (DE WIJS-BEGEERTE DER WETSIDEE), Volume I. By Herman Dooyeweerd, translated by David H. Freeman and William S. Young. 1953. xxxix and 566 pages. Cloth. \$36.00 per set of four volumes (\$30.00 until Volume II is released).

From Fleming H. Revell Company, Westwood, N. J.:

VARIETY IN YOUR PREACHING. By Faris D. Whitesell and Lloyd M. Perry. 1954. 219 pages. \$2.50.

THE WESTMINSTER PULPIT: THE PREACHING OF G. CAMPBELL MORGAN, Volume I. Introduction by Wilbur M. Smith. 1954. 351 pages. Cloth. \$4.00.

From Charles Scribner's Sons, New York, N. Y.:

NEW TESTAMENT STUDIES. By C. H. Dodd. 1954. 182 pages. Cloth. \$3.00.

GOD IS LIGHT: STUDIES IN REVELATION AND PERSONAL CONVICTION. By Edgar Primrose Dickie. 1954. 261 pages. Cloth. \$3.00.

THE TRUE AND LIVELY WORD. By James T. Cleland. 1954. vii and 120 pages. Cloth. \$2.50.

THE BOOK THAT IS ALIVE: STUDIES IN OLD TESTAMENT LIFE AND THOUGHT AS SET FORTH BY THE HEBREW SAGES. By John Paterson. 1954. x and 196 pages. Cloth. \$3.50.

From Scripture Press Foundation, 434 South Wabash, Chicago 5, Ill.:

1954 DIRECTORS' GUIDEBOOK FOR DAILY VACATION BIBLE SCHOOL. Edited by Bernice T. Cory. 1954. 32 pages. Paper. Single copies, free.

From Sword of the Lord Publishers, Wheaton, Ill.:

THE RESURRECTION OF JESUS CHRIST. By John R. Rice. 1953. 60 pages. Paper. 50 cents.

ALL ABOUT CHRISTIAN GIVING. By John R. Rice. 1953. 174 pages. Paper. \$1.00.

IT'S DYNAMITE. By Lee Roberson. 1953. 130 pages. Boards. \$1.50.

From Van Kampen Press, Wheaton, Ill.:

BIBLE THEMES FROM MATTHEW HENRY. Edited by Selwyn Gummer, with sermon outlines by Frank Colquhoun. 1953. 254 pages. Cloth. \$4.50.

WHERE LIFE ADVANCES (PHILIPPIANS). By Roy L. Laurin. 1954. 208 pages. Cloth. \$3.00.

A CHRISTIAN ANSWERS KINSEY. By Clyde M. Narramore. 1954. 32 pages. Paper. 60 cents.

From the Westminster Press, Philadelphia, Pa.:

PLANNED PREACHING. By George Miles Gibson. 1954. 140 pages. Cloth. \$2.50.

PREACHING THE GOSPEL OF THE RESURRECTION. 1954. By D. T. Niles. 93 pages. Cloth. \$2.00.

BIBLICAL AUTHORITY FOR TODAY: A WORLD COUNCIL OF CHURCHES SYMPOSIUM ON "THE BIBLICAL AUTHORITY FOR THE CHURCHES' SOCIAL AND POLITICAL MESSAGE TODAY." Edited by Alan Richardson and Wolfgang Schweitzer. 1951. 347 pages. Cloth. \$4.00.

From the Macmillan Company, New York, N. Y.:

PLAIN CHRISTIANITY AND OTHER BROADCAST TALKS. By J. B. Phillips. 1954. 87 pages. Cloth. \$1.65.

From Simon and Schuster, New York, N. Y.:

THE RENAISSANCE: A HISTORY OF CIVILIZATION IN ITALY FROM A.D. 1304—1576 (THE STORY OF CIVILIZATION: PART V). By Will Durant. 1953. xvi and 778 pages. Cloth. \$7.50.

From The University of Chicago Press, Chicago, Ill.:

THE STUDENT'S NEW TESTAMENT: THE GREEK TEXT AND THE AMERICAN TRANSLATION. By Edgar J. Goodspeed. 1954. x and 1055 pages. Cloth. \$7.50. Neither the enormously influential text of the Greek New Testament published by Brooke Foss Westcott and Fendon John Anthony Hort in 1881 nor Edgar J. Goodspeed's "American Translation" of the New Testament needs any introduction to the readers of this journal. The University of Chicago Press has rendered a great service to students of the Greek New Testament by publishing under the present title on opposite pages the Westcott-Hort text and an exactly matching portion of the silver anniversary (1948) edition of Dr. Goodspeed's translation. This results on most pairs of pages in a sufficient amount of white space to make brief annotations *ad locum*. While the Westcott-Hort text is now three quarters of a century behind the published results of research in textual criticism and therefore is not at certain points as up to date as the current edition of the Nestle text, it is sufficiently good for all ordinary purposes. This new bilingual edition will prove tremendously valuable for both beginning students of New Testament Greek and those with a profounder and more scholarly concern with the original text of the New Testament.

From Vandenhoeck und Ruprecht, Göttingen:

D. MARTIN LUTHERS EVANGELIEN-AUSLEGUNG. Edited by Erwin Mülhaupt. Fascicle 21: John 7:37—14:22. 128 pages. Cloth. DM 9.—.

From Vantage Press, New York, N. Y.:

SACRIFICE: A DOCTRINAL HOMILY. By F. Hastings Smyth. 1953. ix and 149 pages. \$2.75.

SECRET POWER OF LIFE. By E. J. Nye. 1953. vii and 115 pages. Cloth. \$2.75.

WORDS OF WISDOM FROM THE BIBLE. By Guy Lloyd Uber. 1954. 215 pages. Cloth. \$3.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

FARTHER INTO THE NIGHT. By Mrs. Gordon H. Smith. 1954. 247 pages. Cloth. \$2.50.