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## Book Review. - Literatur

Alfred von Rohr Sauer  
*Concordia Seminary, St. Louis*

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## BOOK REVIEW

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

**DIE WELT DES ALTEN TESTAMENTS.** By Martin Noth. Berlin: Alfred Toepelmann, 1953. 314 pages. Cloth. DM 20,50.

In the study of the Old Testament there are a number of standard areas within which many major works are written. These areas include introduction to the Old Testament, history of Israel, theology of the Old Testament. A theologian needs at least one volume in each of these fields; there is hardly a single volume available that covers all three.

In addition, there are a number of important related areas to which the student of the Old Testament must devote himself. Here one might mention the geography of Palestine, Old Testament archaeology, the history of the ancient Orient, the text of the Old Testament. Each of these related areas in turn requires a book to provide the student with background material.

Noth's *World of the Old Testament* performs a valuable service for the student in these related areas. It surveys in one volume the important fields of Old Testament geography, archaeology, Oriental history, and textual transmission. First published in 1940, this comprehensive work has recently (1953) appeared in a second edition, which takes cognizance of the latest literature in each field.

In the first section eighty pages are devoted to the geography of the Holy Land. Because Arabic is the language that has been spoken for so many centuries in Palestine, Arabic names (in Latin transliteration) are used to designate places, rivers, mountains, etc. The name Palestine is derived from the name of the Philistine people who occupied the coastal plains southwest of Judaea. The name Canaan means "The Land of Purple," so-called after the purple snail which the Phoenicians used for dyes.

This first section includes many items that throw significant light on life in Palestine today, e. g., the country's sub-tropical climate with a rainy winter and a rainless summer; the country's lack of minerals, which explains why mineral-rich Edom was so valuable to the Israelites; the country's division into (1) desert areas, of which fewer than 50% have vegetation and which are inhabited by Bedouins, and (2) steppes, of which more than 50% have vegetation and which are inhabited by peasants.

There are some features in this section that are more suited to the German than the American reader. Comparisons are made with spaces and distances which are familiar to a European; e. g., Palestine under the

British mandate is described as slightly smaller than Belgium; the middle section of West Jordan is ca. 70 kilometers wide; the highway eastward from Jerusalem drops 1000 meters before it reaches the city of Jericho; the temperatures in Palestine are listed in centigrade. But the advantages more than compensate for these limitations.

Part II devotes about sixty pages to the archaeology of Palestine. Amateur interest in archaeology is traced back to the pilgrims who came to the Holy Land and sought the landmarks that are referred to in the Old and New Testaments. Professional archaeologists, like Flinders Petrie and W. F. Albright, use as their major criteria the study of ceramics and the investigation of the various strata of earth, sand, and debris that have covered ancient sites. On the basis of such researches a series of ten archaeological periods have been discerned in the history of Palestine. Each period is characterized by certain features which enable the archaeologist to distinguish it from other periods.

The fact that in ancient Palestine sun-dried clay rather than kiln-baked brick was used in most building projects explains how a series of walls, temples, or palaces could be built, the one right on top of the other. Besides digging, the archaeologist is engaged in a constant search for evidence on the surface of the ground. Among other things he has discovered important information about houses, water supply, eating and sleeping facilities, farming equipment, weaving and dyeing facilities. He has been able to show that glassware was not used before the Roman period and that the system of barter was used long after money came into circulation.

The third major section (ca. 100 pages) surveys the lands and peoples in the ancient Orient with whom the people of Israel came into close contact. The areas that are treated here include Egypt, Mesopotamia, Asia Minor, South Arabia, and Syria. Separate chapters are devoted to the geography of these lands together with their means of communication with one another, the distinguishing features of their civilizations as they are becoming known through research, the types of writing which they used including signs and alphabets, and the various languages which they spoke from the Semitic group to the Indo-European and other unclassifiable branches.

Two chapters are devoted to the outstanding nations of the ancient Orient and the political regimes which they established. These included the Egyptians, Sumerians, Akkadians, Babylonians, Assyrians, Chaldeans, Persians, Hittites, Aramaeans, and Philistines. In another chapter on chronology attention is called to the king lists, eponym records, synchronized documents, and astronomical data, on which the important dates of antiquity are largely based. A summary of the main historical developments with a review of pertinent dates is also included.

In treating the Oriental religions Noth points out that a great goddess with a youthful consort appears in almost all of them (Ishtar and Tamuz in Babylon; Isis and Osiris in Egypt). In addition, there are astral

deities and deities associated with persons and places, especially with cities. Most deities are pictured in human form. Worship consists of bringing the deity an offering of food and drink. The texts of Ras Shamra have provided important background material for the religion of the Canaanites. Contrary to some earlier views the author argues that the religion of Persia did not have a great influence on the Old Testament.

Part IV (50 pages) has to do with the text of the Old Testament and its transmission. Because the Old Testament is the Bible for both Jew and Christian, the sacred text was transmitted not only in the synagog, but also in the church. In the synagog the Masorettes of the 9th and 10th centuries (esp. Ben Asher) were responsible for preserving the Hebrew text that has come down to us. That their text is quite reliable was shown in 1947 by the discovery of the Dead Sea Scrolls, which in large measure support the Masoretic readings. The synagog also sponsored Aramaic and Greek translations of the sacred text.

In the first centuries the Christian Church did not use the Hebrew text of the Old Testament but borrowed the Jewish translation known as the Septuagint. This version has come down to us in three well-known codices, the Vaticanus, the Sinaiticus, and the Alexandrinus, all written in the 4th century A. D. or later. But there were also various national churches in the East which prepared their own translations of the Old Testament, namely, the Syriac, Armenian, Gothic, Arabic, Coptic, and Ethiopic versions. In the Roman Church the Old Latin and the Vulgate translations took a dominant position. A review of principles and suggested techniques that are to be followed in studying textual criticism concludes the last part of the book.

One of the most commendable features of this work is the excellent bibliographical material which it includes. Suggested literature is cited not in footnotes, nor at the end of the book, but within the text of each chapter. Every area is covered by the best works that are available in the three main European languages. As a source book for four important areas of Biblical research the *World of the Old Testament* is an exceedingly desirable volume.

ALFRED VON ROHR SAUER

**THE LIFE AND MINISTRY OF JESUS.** By Vincent Taylor. New York: Abingdon Press, 1955. 228 pages, plus index of Scripture passages. Cloth. \$3.00.

The chief significance of this volume lies in the fact that it evidences a new interest in attempting to write *lives* of Jesus. This was thought to be an utterly impossible task for many years after Albert Schweitzer wrote his *The Quest of the Historical Jesus*. Even certain Roman Catholic scholars seemed for much too long a time to accept Lagrange's dictum: "The four Gospels form the only *Life of Jesus* which can be written; all we have to do is to understand them."

Professor Taylor of Wesley College, Leeds, England, is a leading form critic. Despite this fact he goes about constructing a chronological life of Jesus, following the Markan outline. It is fortunate that he does not accept the extreme conclusions of many form critics. This makes it possible for him to consider the Jesus of history and the Christ of faith as inseparable parts of the same story.

The reader can only rejoice when he discovers that the author is ready to allow a high degree of reliability to the Synoptics. At the same time one is saddened by Professor Taylor's reluctance to accept many of the miracle accounts for what they say. He takes the view, for example, that Jairus' daughter "was aroused from a state of trance or coma" (p. 110). In a footnote on the same page he suggests that the story of the young man at Nain "may be a case of premature burial." This can only mean that he does not quite accept the Christ of faith, probably because he is too much concerned about "modern man" and his so-called scientific outlook.

It will be a happy day when New Testament scholarship is finally extricated by the Holy Spirit from the morass of its own excesses. Then this field of endeavor will once more come under the rule of Him who is both Alpha and Omega, the Beginning and the End of all letters. This book appears to be a half-way station on that path.

MARTIN H. SCHARLEMANN

*INTRODUCTION TO RELIGION.* By Winston L. King. New York: Harper and Brothers, 1954. xvi and 563 pages. Cloth. \$6.00.

Sanity, objectivity, thorough organization, clarity, and comprehensiveness are the outstanding characteristics of this useful compendium. The author is a Congregationalist, a graduate of Andover-Newton, an S.T.M. and Ph.D. of Harvard, an ex-chaplain, and presently a faculty member and dean of the chapel at Grinnell College. Paraphrasing Erich Fromm, he defines his subject as "any system of thought and action shared by a group which gives the individual a frame of cosmic orientation and an Object of devotion" (p. 73). His purpose is "to observe religion as it functions in its many variant forms," while keeping "continually in mind that religion is one as well as many," and to "interpret the meaning and assess the worth and importance of religious ideas and practices," while keeping "such interpretations tied closely to the specific and concrete forms of actual religious life" (p. vii). His first part addresses itself to the question "What is religion?" The answer is given in terms of the unity of religions and of religious differences. Part II discusses "religion as social pattern," in terms of religion and human communities, religious-natural groups from the family to the nation, and ritual development. Part III describes "religion as salvation," differentiated in three classic patterns: Works (law, sacrament, and morality), devotion (faith and love), and knowledge (mystical insight). Part IV takes up "religion as question and answer"

about four basic issues: Whence do we come? With what or whom have we to do? What is man and whither is he bound? Why do men suffer? A final chapter on "Religions and Religion in the Modern World" is followed by a five-page glossary of "less familiar" terms, 39 pages of selected bibliography, judiciously annotated, and a subject index. Here and there one could quarrel with the author's presentation, for example, his oversimplification of the issues at the Council of Nicaea in order to have "a classic example of . . . meticulous and fanatical dotting of creedal i's" (p.93), his implication that the point of the Lutheran Reformation was opposition to what the Reformers "called Roman autocracy and tyranny in church rule, typified by its hierarchical organization" (p.199), his one-sided definition of sacramental religion as in its nature "salvation by works" (p.263), his inadequately differentiated bracketing of faith and love (ch.XXII), or his assertion as historical fact that "Luther once threw a bottle of ink at Satan" (p.458). Nevertheless *Introduction to Religion* is, in this reviewer's opinion, the best book in its field currently available in English.

ARTHUR CARL PIEPKORN

*THE PROTESTANT CREDO*. Edited by Vergilius Ferm. New York: Philosophical Library, 1953. xi and 241 pages. Cloth. \$5.00.

The value of this book is twofold: it presents to the reader the best living liberal theologians in America, and by their pen the best that liberal theology has to offer. In his Preface Dr. Ferm, Compton Professor and Chairman of the Philosophy Department in the College of Wooster, stresses the guidelines followed by the ten learned contributors — Atkins of Auburn; Moehlman of Colgate-Rochester; McConnell, late liberal bishop of the Methodist Church; Enslin of Crozer; McNeill of Union; Bennet of Union; Buckler of Oberlin; Wieman of Chicago; Ross of Southern California, and himself — who are "liberal but not radical." Here is a book which the student of modern religious liberalism dare not miss, for it shows him whither liberalism, which rejects both fundamentalism and neo-orthodoxy, is drifting. It proves, too, that in spite of all attempts to the contrary, liberal Protestantism has no credo. If there is one, it may be this, that "Protestant Protestantism" must protest against every form of Catholicism outside as well as within the Roman Catholic Church. This means ultimately that liberal Protestantism dare not recognize any authority beyond the subjective conviction of the individual church member. There is not a dull page in the book, but neither is there one that spells a certain hope to the reader. Of great value are the biographical sketches that precede each essay.

JOHN THEODORE MUELLER

*GRUNDRISS DER KIRCHENGESCHICHTE*. By Kurt Dietrich Schmidt. Göttingen: Vandenhoeck & Ruprecht, 1954. 599 pages. Cloth. DM 22,00.

Kurt Dietrich Schmidt's treatment of the history of the church is divided into four major parts: the history of the church in the area of

the Hellenistic-Roman culture; the era of the supremacy of the Roman Catholic Church in the area of the Germanic-Romance peoples; the history of the church in the Reformation era and the period of the Counter Reformation; and the history of the church in the era of individualism and secularism (1648—1954). Each section is introduced with a discussion of the unique characteristics and the chief problems of the era. In a broad treatment of church history such chapters are extremely valuable; they make the recital of names and dates and controversies more meaningful.

The four sections have a general introduction. Schmidt begins with his definition of church history: "*Die Kirchengeschichte bildet einen unaufgebbaren Bestandteil der Theologie; denn sie ist nichts weniger als die Geschichte des in der Welt fortwirkenden Christus*" (p. 1). Church history is occupied with the time between Christ's first coming and His second coming. The church is hidden; the history of the church is the history of the hidden Christ. The author safeguards himself against a double interpretation of church history as secular-profane and spiritual. For all that, he says, the church historian must be ready to render judgments.

The first period treated by Schmidt calls for an examination of the inner resources of Christianity and how it became the religion of the Roman Empire. The impact of the Germanic tribes and the spread of Christianity as a universal culture constitute the chief problems of the second period. During the third period the essence of the Reformation and the relationships between theological systems stand out as the chief problems. Secularization and individualism are those of the modern era. Throughout the author is concerned with questions of periodication and organization.

It would be unjust to chide him for adopting the organization that he did. The author of a work of this kind must use his own judgment for including some topics and omitting others. Selection is his prerogative. Schmidt's judgments are usually very sound.

The literature that is cited is highly selective; mainly works in German are given. Nevertheless the bibliographies and his discussion of authorities are valuable.

The chief value of the work is its systematization and reduction of the vast material of this branch of theology. The theologian must have a clear overview of the field of church history. Dr. Schmidt has provided such an overview. The theologian "der nicht speziell Kirchengeschichtler ist" needs help to gain this general comprehension. New interpretations and research findings need to be summarized for him. To meet these needs Schmidt's *Grundriss* is recommended to every pastor who reads German.

CARL S. MEYER

**MARTIN LUTHER, REFORMER OF THE CHURCH.** By Alfred Th. Jørgensen; translated by Ronald M. Jensen. Minneapolis: Augsburg Publishing House, 1953. xii and 225 pages. Cloth. \$3.00.

The Augsburg Publishing House deserves a vote of thanks for having given this fine fruit of recent Luther research in so excellent a translation to Lutherans in English-speaking countries. Originally written for Lutherans in Denmark under the title *Martin Luther, Kirkens Reformator* (1946), the biography is no less useful for Lutherans and non-Lutherans in other lands. The eleven chapters describe religion and society about 1500, Luther's childhood and youth, the period of transition, the beginning of the Reformation, Worms and the Wartburg, Luther as an organizer of the church, Luther's view of the social estates, Luther as a fighter and family man, the growth of the evangelical church, the spread of the Reformation, especially in Scandinavia, and the closing years of Luther's life. In an appended appeal, "Four Hundred Years Later," the author asks the Lutheran Church today to recognize Luther both as teacher and guide. Dr. Jørgensen was born in Denmark in 1897 and died there in 1953. He was a member of the executive committee of the Lutheran World Federation from its beginning until 1952. Educational institutions throughout Europe awarded him seventeen academic honors.

JOHN THEODORE MUELLER

**A SOBER FAITH: RELIGION AND ALCOHOLICS ANONYMOUS.** By G. Aiken Taylor. New York: The Macmillan Company, 1953. ix and 108 pages. Cloth. \$2.00.

The Protestant clergyman-author of this book portrays the parallels between the Christian religion and the program of Alcoholics Anonymous. He points out that AA is no religion, that it does not pretend to be an adequate substitute for it, and that it merely attempts to apply the psychology of religious experience to the problem of the alcoholic. In some respects AA is a shadow of what religion calls substance.

AA is a broadly stated program of twelve "principles of action," varying interpreted by its adherents, which progresses through three stages in the diagnosis, treatment, and preservation of the alcoholic.

In the first stage, while carefully soft-pedaling any religious implications in the program, AA endeavors to lead the alcoholic to recognize his own utter helplessness, to visualize God as his only Help in his extremity, to trust Him implicitly for guidance and assistance, and to surrender self to His will for restoration to sanity.

The program calls for a "fearless moral inventory" in which the alcoholic admits to God, to himself, and to others "the exact nature" of his wrongs and humbly asks God to remove "all these defects of character." This personal inventory is repeated as often as the individual situation requires, and it must be followed by efforts to make direct amends to all persons injured by the alcoholic.



The stage of preservation for the alcoholic includes a continuing personal inventory, prayer for the knowledge of God's will "and the power to carry that out," meditation "to improve conscious contact with God," participation in a program of carrying the message of AA to other alcoholics.

Points of difference between this program of AA and the Christian religion, according to the author, are:

1. AA deals only with the present life. It does not consider the hereafter.
2. AA admits that people are imperfect but does not relate this imperfection to an ultimate Norm and Authority. AA has nothing to say about the forgiveness of sins.
3. "AA needs to realize that the Scriptures, the Sacraments, and the Sabbath [i. e., worship] are not trivial."
4. AA does not identify the Supreme Being as the Father of Our Lord Jesus Christ.
5. AA appeals to man's "religious instinct" without realizing that "Reason's fuzzy picture of God is brought sharply into focus only in Jesus Christ."

Despite these differences, AA and Christianity proceed along parallel lines in many respects, Dr. Taylor maintains. Much of AA's success with its members he attributes to the fact that most of them come from a Christian background and unconsciously supply from their religious knowledge what is lacking in the program and that through the help they have received in their experiences with alcohol they return ultimately to active life in a congregation and make a satisfying adjustment in their lives. Failures to abstain fully from alcohol usually are found among those who do not add Christian concepts and influences to this program. AA and the Christian churches can mutually profit from a better understanding of each other's program.

The book is fascinatingly written and presents a clear and incisive analysis of the problem of the alcoholic. It should be found on the shelves of every pastor against the day when, sooner or later in his ministry, he will have to come to grips with alcoholism among his members.

JULIUS W. ACKER

*GOD AND THE UNCONSCIOUS.* By Victor White. Chicago: Henry Regnery Company, 1953. 266 pages. Cloth. \$4.00.

Very little has been written in an attempt to promote a meeting between psychological thought and Christian theology. The author is a Roman Catholic who because he himself has undergone psychoanalytic treatment and because of his own researches into Jung's psychology is qualified to discuss Jung's brand of psychoanalysis from the Roman

Catholic point of view. This book is stimulating for those who are interested in the problem of psychology and religion. While the material is, of course, Roman Catholic, the method and questions raised provide some springboards for a Lutheran attempt for some kind of *rapprochement* between the two disciplines.

K. H. BREIMEIER

**THE PURE IN HEART: A STUDY IN CHRISTIAN SANCTITY.**

By W. E. Sangster. New York: Abingdon Press, 1954. 254 pages. Cloth. \$4.50.

W. E. Sangster is minister of Westminster Central Hall, noted Methodist preaching center in London.

*The Pure in Heart* is a history of the growth and development of the concept of holiness. In the introduction the author offers as the best way to approach the study of holiness: "To gaze steadily and long at those in whom, by general consent, this quality appears." Holiness, then, will not be repelling but fascinating and awful.

In four major divisions the author answers four questions: (1) How did man become aware of the holy and how did his longing for holiness grow? (2) What tests have been shaped through the centuries to decide who were heroic in virtue? (3) What is a saint really like? (4) How did he become such?

The author writes with profound sense when he explains that "holiness" is more than being "absolutely good." Rather the "numinous" is the chief element of holiness. Correct also is the reference to Rudolf Otto, who states that the mental state of the numinous is perfectly "*sui generis*." Surely it lives in the Hebrew *qadosh*, the Greek *hagios*, and the Latin *sacer*.

In his development of the concept of holiness in primitive man the author freely quotes from Otto, calling attention to the latter's criticism of Schleiermacher's "feeling of dependence."

Sangster speaks of the numinous as objective and outside of self. "Primitive man knew an unearthly dread—it was shuddering, eerie, and awful—the realm of *mana* and *tabu*." But when he maintains that "the sublimest adoration of the saint is but the long refinement of that early awe," the author is certainly presenting his readers with a precipitate that does not take into consideration elements that no primitive religion could inject into the test tube. Even today the unregenerate Iambi people of Tanganyika manifest this dread, this eerie, awful awareness of a numen, but one fails to recognize anything like sublime adoration. Nor did the saints of the Old Testament economy or those of the Christian era arrive at their sainthood as a result of a refining cultural process.

Canonization in the Roman and Eastern churches is explained. In Protestantism, Sangster holds, the saint is undefined; both the history and the theology of Protestantism is at variance with the saint-making process. "Saints flourish most happily within the rigid framework of the [Roman] Catholic dogma."

Interesting to the student of hagiography is the third section of the book in which the author tries to present a "portrait" of a saint. Making what seems to be somewhat of an exaggerated claim, he maintains that the distinctiveness of the saints transcends all time, all national barriers, and all denominational barriers.

In the final section of his history of sanctity the author shows how the saints achieved sainthood. The author asks, "Does faith come of some great act of will?" In reply he states, "It cannot be denied that there *is* a will to believe." In his elaboration of this assertion the author writes some convincing words: "Faith is always something that acts." But is it not true that the "will" to believe is faith? And is not faith in its entirety a gift of God?

There is much helpful and edifying matter in the book, and on that score alone it deserves a wide circle of readers.

PHILIP J. SCHROEDER

**LUTHERAN WORLD MISSIONS.** Edited by Andrew S. Burgess. Minneapolis: Augsburg Publishing House, c. 1954. 277 pages. Paper. \$3.50.

In 1926 Dr. George Drach edited an historical survey of American Lutheran foreign missions called *Our Church Abroad*. Since that time many changes have taken place in Lutheran enterprises overseas; the present title brings the student of missions up to date on these changes. American Lutheran work in all areas of activity in the world is very well covered. Dr. Burgess has permitted each Lutheran Synod or sending society to edit its own chapter, and so we find the Missouri Synod section (34 pages) prepared by Dr. O. H. Schmidt, and the Wisconsin Synod section (five pages) prepared by the Rev. A. L. Mennicke. The work of the Synodical Conference in Nigeria is covered in these two sections.

In addition to the longer sections describing the work of the Lutherans of North America, Dr. Burgess uses twelve pages of tables to show the work of all Lutheran sending bodies, including those of Europe. This list includes the countries in which work is done, by which sending body, the date work was established, the number of missionaries, the number of baptized members, and the annual expenditures. A summary shows that there are 2,735 Lutheran missionaries and 2,420,114 baptized members belonging to the churches established by these sending bodies. A directory gives names and addresses of all American boards.

The book is complete with a bibliography of American Lutheran mission books and a detailed index.

We find the information accurate and up to date. It is just the thing for any Bible class, youth league, women's group, or voters' assembly, wishing to make a study of Lutheran work overseas. The book should be purchased for the congregation's reference library and for the local public library. Although the binding is of paper, it is durable enough for ordinary purposes.

E. C. ZIMMERMANN

**THE CEASELESS QUEST.** By Victor E. Beck. Rock Island: Augustana Book Concern, 1954. 86 pages. Cloth. \$1.75.

This book of devotional messages contains much that will edify. Many of the thoughts presented were derived from sermons delivered by the author in the course of his ministry. The author's vocabulary is contemporary, but he never becomes slangy. He presents Law as well as Gospel and distinguishes between the two, though he also does much moralizing.

WALTER E. BUSZIN

**RICHES OF THE KINGDOM.** By Grace Noll Crowell. New York: Abingdon Press, 1954. 126 pages. Cloth. \$1.75.

This is a book of devotions for women. Mrs. Crowell has a good literary style and refuses to become unduly sentimental even in her poetry. Her thoughts are lofty and never banal. She has been elected one of the ten outstanding women of America and was also the American Mother for 1938.

WALTER E. BUSZIN

**OUR SONGS OF PRAISE.** Compiled and edited by Edward W. Klammer; harmonizations prepared by Paul G. Bunjes. St. Louis: Concordia Publishing House, 1954. 168 pages. Cloth. \$2.95.

While a children's edition of this collection, which includes only the text and the notes to be sung, has been available for some months, the present edition provides accompaniments prepared by Prof. Paul Bunjes of River Forest, Ill. These are not ordinary accompaniments; on the contrary, they vary according to the character of the individual song and were expertly prepared by a man who is thoroughly at home in the field of musical theory and composition. The present volume is excellent for the church, the parish school, and the home. It is a good volume for the Sunday school; not a few non-Lutheran churches, realizing that it is of supreme importance that children learn only good songs and hymns, have purchased this collection for their Sunday schools. We recommend it for such use to our own parishes.

WALTER E. BUSZIN

**WAYS TO PSYCHIC HEALTH.** By Alphonse Maeder. New York: Charles Scribner's Sons. 200 pages. Cloth. \$3.50.

What is different about this book is that it is a description of therapy itself rather than a case history or theoretical discussion of syndromes. Dr. Maeder is a German psychiatrist who has been practicing from the earliest days of this branch of medicine. This book is based on some of his personal observations and findings in brief or short psychotherapy. It is fascinating to follow along with him as he explores the mind and as he resolves the difficulty. It is an unusual book in that it takes one inside the mind of the psychiatrist as well as inside the mind of the patient. Maeder makes much use of religion in his work. This book will be read with profit by anyone who is interested in comparing his own counseling techniques with those of an expert.

K. H. BREIMBIER

**NURSE, PASTOR, AND PATIENT.** By Granger Westberg. Rock Island, Ill.: Augustana Press, 1955. Cloth. \$1.00.

Written for the Christian nurse, this little volume is a practical guide to the more psychological ministrations of the nursing profession. Westberg is a Lutheran clergyman who was a pioneer in clinical work and who is now at the University of Chicago clinics. Nurses will appreciate the positive tone and practical approach of the book. It contains suggestions, among others, toward assisting the pastor in his hospital calling. There are short prayers at the end which may be used for special occasions. Pastors might very well wish to give this book to young women of their congregations who are entering the nursing profession.

K. H. BREIMEIER

**CHRISTIAN VOCATION: STUDIES IN FAITH AND WORK.** By W. R. Forrester. New York: Charles Scribner's Sons, 1953. 223 pages. Cloth. \$3.00.

A Scottish theologian herewith presents unusually stimulating discussions of the Christian calling. The style is leisurely and witty, indicating the origin of much of the material as lectures in the University of Edinburgh. The author makes an earnest effort to search out the origins of the doctrine of the calling in the Old and New Testaments and is remarkably successful in depicting the two poles of the concept as call by God and calling to God. The latter focus enables the author to assert: "The ministry is the vocation of vocations, not because of any sacerdotal privilege, but because it is the representative calling, the minister is 'the parson,' set apart from the market-place to be the unique and representative person, to minister to the elect, and to demonstrate in one person the unity of all three meanings of vocation, election, mission and the dedication of daily life. He is the minister of the Gospel." (Pages 202 f.) Useful is the rebuttal of pacifism (p. 76); the damage done to vocation in sectarianism (p. 79); the survey of the Weber-Troeltsch-Tawney theory of the relation of Protestantism to social ethics (p. 156 ff.); and the distinction between capitalism and industrialism (p. 163). The contention of the book is that no motives for labor apart from religion are sufficient.

RICHARD R. CAEMMERER

#### BOOKS RECEIVED

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

**James** (A Living Christianity, No. 108). By Waldemar B. Streufert, edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1955. 67 pages. Cloth. 25 cents. A study guide for the Epistle of St. James, divided into thirteen lessons for use in adult Bible classes.

*The Gospel and Its Ministry: A Handbook of Evangelical Truth.* By Robert Anderson. 17th edition. Grand Rapids: Kregel Publications, 1955. viii and 213 pages. Cloth. \$2.50. This title is a photolithographed reissue of a study of important Christian doctrines which went through eleven editions by 1903; the author is a distinguished English juriconsult who was in his day both an eminent lay Bible scholar and chief of the criminal investigation department of Scotland Yard.

*The Sacred Tenth, or Studies in Tithe-Giving Ancient and Modern.* By Henry Lansdell. Two volumes in one. Grand Rapids: Baker Book House, 1955. xiv and 669 pages. Cloth. \$5.60. This, the twelfth in the publisher's "Co-operative Reprint Library," reproduces the 1905 edition of one of the perennially valuable standard references on the principles and practice of tithing. As far as the materials available at the time of writing permitted, the author has summarized exhaustively pagan (from the Egyptians to the Romans), patriarchal, Mosaic, post-Mosaic (from Joshua to Malachi), Apocryphal, Talmudic, New Testament, medieval, and post-Reformation English tithing practices; tithe abuses in England; and modern tithing theory and practice in England down to the turn of the century.

*The Church and the Jewish People.* By Göte Hedenquist. London: Edinburgh House Press, 1954. 212 pages. Cloth. 10/6.

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