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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.

A CRITICAL INTRODUCTION TO THE GOSPELS. By H. A. Guy.
New York: St. Martin's Press, 1955. vi and 147 pages. Cloth. \$2.50.

This volume was designed to bring together into one place, and for easy reading, the developments that have taken place in the study of the Gospels during the last few decades. In this task the author succeeds admirably. The result is a handy little volume on introductory questions to all four Gospels. For anyone interested in critical questions as they relate to the writing of the Gospels this book will prove to be a useful guide.

Unhappily, the author follows along the line of Moffatt and Bultmann in making various suggestions as to how the order of chapters in St. John could be improved. And yet just in this tendency he shows an awareness of some of the most recent treatments covering the work of the Evangelists.

MARTIN H. SCHARLEMANN

JESUS AND THE NON-JEWS. By T. W. Manson. London: The Athlone Press, 1955. 18 pages. Paper. 50 cents.

In this little pamphlet a distinguished New Testament scholar launches an inquiry into the problem of an apparent contradiction in the Gospel records. On the one hand, Jesus indicates that He is concerned only for the lost sheep of the house of Israel. On the other, the disciples are enjoined to bear witness before the Gentiles.

How can these two statements be reconciled? That is the task the author puts himself. He finds his solution in a conception of the church as the new Israel. Jesus expressed a concern for the lost sheep of the house of Israel, because it was to Israel that He looked for an adequate response of faith and obedience. However, that reaction was not forthcoming; and so the circle was extended to include the Gentiles.

MARTIN H. SCHARLEMANN

CALVINISM, ITS HISTORY, BASIC PRINCIPLES, ITS FRUITS AND ITS FUTURE, AND ITS PRACTICAL APPLICATION IN LIFE.
By Ben A. Warburton. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1955. 249 pages. Cloth. \$3.00.

The author, an English student of Calvinism and editor of the *Christian Pathway*, presents the genetic history of the religious system that has come to be named for the Genevan reformer. It is Warburton's contention that

Calvinism is nothing but a restatement of Augustinianism which, in turn, reproduces the teaching of the ancient church and of the Bible itself. The main portion of the book presents a detailed, at times repetitious, analysis of the so-called "Five Points" of Calvinism, particularly vis-à-vis the counterpoints of Arminianism. In this connection the historic Synod of Dort, 1618—1619, with its doctrinal resolutions crystallizing the basic tenets of the Reformed faith, comes in for considerable discussion. The relation of Calvinistic doctrine to the life of its followers as well as the impact of Calvinism on the political, social, moral, and educational spheres are briefly summarized in the concluding chapters. In his purpose to draw a clear and sympathetic picture of the fundamentals of Calvinism the author has succeeded very well, though not always with the degree of objectivity one might desire. For that matter, no one can be completely objective about a faith and way of life to which he is firmly committed.

This is not the place to discuss the differences between Calvinism and Lutheranism. A few observations, however, press for expression. When the author insists that the "root principles" of all Christian systems of theology "are to be found embedded either in Calvinism or in Arminianism" (p. 10), the question arises: Where does the Lutheran Church fit in? Can the premise be maintained that what is not Calvinistic must be Arminian, and vice versa? That is to say: Does a repudiation of Arminian (Pelagian) anthropology necessarily make one a Calvinist? Does rejection of a limited redemption of necessity put one into the Arminian camp? Is this equation (pp. 13 f.) tenable: Calvinism = Augustinianism = Paulinism = Christ-ism? Are we getting an adequate delineation of Calvinism if it is seen almost exclusively in relation to Arminianism, with only casual reference to Roman Catholicism, and no explicit evaluation of Lutheran teaching at all? Does Calvinism truly qualify as *the* Reformation of the 16th century? Was the Synod of Dort of decisive significance for "all those Churches where the principles of the Reformation were held" (p. 48)? One is struck, on the one hand, by the emphatic insistence of the Calvinist on recourse to the Word of God and, on the other, by the constant reiteration of the "strictly logical nature of Calvinistic teaching" (p. 63 and passim). It would seem to be the course of genuine loyalty to Scripture to acknowledge, for example, both the doctrine of universal redemption and that of a particular election; to acknowledge, in other words, that these tensions do exist in Scripture without "logical" resolution. There is too much emphasis on the absolute decrees of the all-sovereign God, even the *Deus absconditus*, and far too little consideration of our Lord Jesus Christ, the *Deus revelatus*. The author lays much stress on the operation of the Holy Spirit, but he seems to find no room in the Calvinistic system for the means of grace, the Gospel in the Word and the Sacraments. All of which brings us back to the judgment that the author has given us a good description of the rationale of Calvinism.

HERBERT J. A. BOUMAN

LUTHERANS AND CONVERSION. By Jacob Andreassen. Minneapolis: T. S. Denison and Co., 1955. 112 pages. Paper. \$1.25.

The author, a pastor of the Evangelical Lutheran Church, here compiles the results of a questionnaire on conversion sent to Lutherans of the Evangelical Lutheran Church, the Augustana Lutheran Church, and the Lutheran Free Church. The questionnaire dealt with the assurance of salvation, an awakened state before conversion, the time of conversion, and remaining in baptismal grace. In his evaluation the author demonstrates a wholesome concern for a vital Christianity in the postbaptismal years. Authorities quoted are not only many Norwegian Lutheran dogmatists and devotional writers but also the Missouri Synod's C. F. W. Walther and J. T. Mueller. The bulk of the book presents testimonies concerning conversion and baptismal grace. These reflect the strengths and weaknesses of pietistic influences. This reviewer sensed a depreciation of Baptism as a vitally relevant communication of the Spirit of Christ by which alone the Christian has been converted, is converted, and remains converted. Unfortunately absolution and Holy Communion, so important in early Lutheranism as means of grace, were treated only incidentally. The issuance of this book points up the need for a larger systematic and practical treatment of conversion and related areas of Christian doctrine.

HENRY W. REIMANN

FOOLS FOR CHRIST. By Jaroslav Pelikan. Philadelphia: Muhlenberg Press, 1955. 172 pages. Cloth. \$3.00.

In this compact volume, Professor Pelikan attempts a task which would tax three separate inquiries. That he accomplishes his purpose with competence and charm is a testimony to the depth of his scholarship and the breadth of his theological, philosophical, and esthetic interests. He attacks the three major heresies by which man has interposed human achievement between himself and the possession of God or the experience of the Holy. The first is intellectualism. Philosopher, Gnostic, and systematic theologian have fallen prey to this delusion. Kierkegaard is the thinker who came to a realization of the poverty of intellect for realizing God; and St. Paul is explored as the spokesman for the Truth that is the gift of God to the man who first dedicates himself to the Holy. The second heresy is moralism. Instead of operating with the conventional analysis of Pharisaism, Puritanism, or Pietism, Professor Pelikan explores the discovery of Feodor Dostoevsky that man's relation to God must be more than ethical, and sets into this background the discussion of Martin Luther, who found man's goodness in God as a gift of God. The Larger Catechism is made basic for the discussion, while pungent observations on Luther's theology are derived from wider sources. The third heresy is estheticism. The analysis of its source and meaning especially in our own time, and of the place of Romanticism and Schleiermacher as parallels to the Enlightenment, is valuable. The author employs Nietzsche as his exemplar of a man who experimented with esthetics as the way to God

and ended by repudiating both God and esthetics; and then closes his volume with a chapter on Johann Sebastian Bach—one which displays not merely learning but the author's own listening and singing. All of the chapters read well, and footnotes are held to a minimum of references useful for further study. Few readers will approach this volume with the breadth of theological or cultural interest displayed by the author; but all will be stimulated to feel a concern for self and faith by his pages, and to increased respect for the multifarious forces that undermine the Christian's trust in what he glibly calls "salvation by grace."

RICHARD R. CAEMMERER

MAN'S KNOWLEDGE OF GOD. By William J. Wolf. Garden City: Doubleday & Co., 1955. 189 pages. Cloth. \$2.95.

This volume is number two of the *Christian Faith Series*, of which Reinhold Niebuhr is consulting editor. Dr. Wolf is Professor of Theology and the Philosophy of Religion at Episcopal Theological School, Cambridge, Mass. He proposes to examine and answer the question (p. 22): "What exactly does the Christian affirm about God and about the areas of human experience that may become transparent for a knowledge of him?" Noting the inadequacy of the knowledge of God derived from cosmological, teleological, and even ontological arguments, the author sets forth the uniqueness and superiority of the Christian knowledge of God. The Christian knows God because of his "understanding of a historical event—the life of Jesus of Nazareth" (p. 27). The revelation of God is seen as one of continuity between the Old and the New Testament, but also of discontinuity, in that God's self-disclosure in His Son Jesus Christ involves a radical newness, a finality of revelation, for which all preceding manifestations were preparatory. The heart of the Christian knowledge of God is to be found in the fact that God is the God of history. God's revelation of Himself is focused in the historical event of the incarnation, life, death, and resurrection of His Son. God revealed Himself in a once-for-all act of self-sacrificing love for the redemption of sinful mankind. This revelation of God is perpetuated and diffused by means of the written record in the Scriptures, mediated through the "Christian community," that is, the church. Though the author brings to his task many profound insights that are valid and valuable for our present time and situation, the book requires discriminating study. Thus the author's view of Scripture rests on the assumption that the results of the higher critical approach, including some "demythologizing," are reliable and that the conclusions of the *religionsgeschichtliche* school are consonant with the facts. Again, although in the main the Christology of the book moves in historic orthodox paths, some of the statements fail to do justice to the *genus idiomaticum*, e. g., in reference to the "limitations of his (Christ's) knowledge" (p. 141). To this reviewer the author's attempts at "explaining" the doctrine of the Trinity are particularly unsatisfactory.

Modalistic leanings are apparent when he says that "St. Paul, in Romans, associates God as Father, Son, and Spirit" (p. 150). He does not want to be a Sabellian, yet he approves of the phrase "God in three modes of existence" (p. 151) as a proper way to express the doctrine in modern speech. These are serious strictures. Many others could be expressed. Yet an alert, critical study of this work should be a richly rewarding experience for every theologian.

HERBERT J. A. BOUMAN

DAS HEILIGE MAHL IM GLAUBEN DER VOELKER: EINE RELIGIONSPHAENOMENOLOGISCHE UNTERSUCHUNG. By Fritz Bammel. Gütersloh: C. Bertelsmann Verlag, 1950. 199 pages, plus one large chart. Cloth. DM 19.00.

In brief, Bammel's thesis is that all the multiple meanings that have attached themselves to the Holy Eucharist in the various Christian traditions have parallels in the non-Christian religions; that the emergence of these meanings in Christian theology and worship represents a response to deep-seated human convictions and existential human needs; and that accordingly the conventional theological approaches (textual criticism, source analysis, liturgics, history of dogma, comparative symbolics) to the Eucharistic problem can profitably be supplemented by anthropological insights. Bammel illustrates his points with great learning; he levies on both hemispheres and the whole of history for his non-Christian examples and on a wide range of theologies and orders of service for his Christian evidence. His presentation is erudite, stimulating, and suggestive; his conclusions are properly cautious. Occasionally he treats his evidence in a somewhat Procrustean fashion; as when, for instance, he suggests that the influence of Calvin may be partially responsible for the formula of distribution in the 1549 Book of Common Prayer, "The Body . . . the Blood of Our Lord Jesus Christ preserve thy body and soul unto everlasting life" (p. 135), and that the variety of emphases in early Lutheran Eucharistic thinking is the result of blessed Martin Luther's failure to develop a completely consistent doctrine on the Sacrament of the Altar (pp. 174, 175). Bammel might have fortified his thesis by reference to the work of Brilioth and Dix (with both of whom he is apparently unfamiliar), by a wider reading in the literature of the Roman Catholic liturgical movement, by a firsthand acquaintance with sixteenth- and seventeenth-century Lutheran liturgical materials (notably the Propers), and by a more comprehensive and careful evaluation of all the references to the Sacrament of the Altar in the Lutheran Symbols.

ARTHUR CARL PIEPKORN

THE POLITICAL ETHICS OF ALEXANDER CAMPBELL. By Harold L. Lunger. St. Louis: The Bethany Press, 1954. 304 pages. Cloth. \$3.00.

The place of Alexander Campbell in American history, especially in the history of the church in America, is a large and important one. He

was founder and guiding spirit of what may be considered a native American denomination, the Disciples of Christ. The author, himself a Disciples minister, prepared this study as a doctoral dissertation. He presents an eminently objective and incisive analysis, with excellent documentation, of Alexander Campbell as a churchman and as a Christian citizen. The evolution of Campbell from a somewhat radical left-wing Protestant in his youth to a middle-of-the-road denominationalist with increasingly more conservative leanings in his mature years is clearly set forth. The author shows this development as being largely parallel with Campbell's changing political views. Theologically, Campbell moved from a platform of extreme sectarian separatism and independence, coupled with New Testament primitivism, to denominational organization. Politically, he started with strong insistence on the absolute separation of church and state and the Christian's almost total withdrawal from the implications of citizenship to a position of a rather far-reaching synthesis between religious and political obligations. The first half of the nineteenth century was a time of ferment, a struggle for mastery of opposing views on government, education, suffrage, economics, and various social issues, such as slavery, capital punishment, and war; and it was the frontier, with its less inhibited approach, that kept these problems from simmering down. Living and laboring on the border between North and South and between East and West throughout this complex half-century, it was inevitable that a man of Campbell's breadth of erudition and qualities of leadership should become deeply involved in the ferment and loom large and influential, often even controversial. There were many inconsistencies in Campbell's career. Thus, he could combine a literalistic Biblicism with the rationalism of the Enlightenment (John Locke), a personal aversion to slavery with a lengthy defense of the system, an emphasis on complete separation of church and state with promotion of Bible reading in all public schools, a plea for the Scripturalness of capital punishment with extreme pacifism, enthusiastic espousal of Jacksonian democracy with "aristocratic" Jeffersonianism. Campbell presented many sane views on such matters as charging interest, public education, the solution of the slavery problem, and others. It will be seen that the author's theme must be taken in a rather broad sense. Though not all of the author's judgments and conclusions can be accepted, this book represents a very valuable contribution to an important chapter in American church history.

HERBERT J. A. BOUMAN

A GUIDE TO THE RELIGIONS OF AMERICA. Edited by Leo Rosten. New York: Simon and Schuster, 1955. xiii and 282 pages. Cloth \$3.50.

Between 1952 and 1954, *Look* magazine published a series of illustrated articles on the religious beliefs of Americans. Each statement was prepared by a prominent representative of the group under discussion to

make it as authoritative as possible. These articles (without the illustrations, alas) are here republished, with the organized denominations in a noncommittal alphabetical order. The series includes summaries of the religious beliefs of Baptists, Roman Catholics (by layman John Cogley), Christian Scientists, Congregationalists (by Douglas Horton), Disciples of Christ, Episcopalians (by W. Norman Pittenger), Jehovah's Witnesses, Jews, Lutherans (by G. Elson Ruff, editor of the *Lutheran*), Methodists (by Ralph Sockman), Mormons, Presbyterians (by John Sutherland Bonnell), Protestants (by Henry Pitney van Dusen), Quakers, Seventh-day Adventists, and Unitarians, plus statements on agnosticism (by Bertrand Russell), the possibility of a scientist's belief in God (by Warren Weaver), and the convictions of the 64,000,000 unchurched Americans (by Ethical Culture's Jerome Nathanson). The presentations are at a thoroughly popular level of intelligibility. The question-and-answer form (Nathanson's statement is the one exception) makes them extremely concrete, but it also tends to give them an apologetic cast. The dependability of the individual presentation obviously varies; the differences of opinion within any of the Protestant denominations that claim the nominal allegiance of most American church people are often greater than the differences among different denominations, and the letters to the editor that followed the publication of several articles indicated a liberal measure of dissent in many of the church bodies. To increase the value of this volume as a comparative theological document, 105 pages of "facts and figures on religion in the United States" have been appended. Most useful for convenient reference is the comparison of religious beliefs of the fifteen denominations represented in the *Look* series, drawn up by Robinette Nixon and Barbara Kaplan. The remaining exhibits reproduce more or less accessible reference material on membership, the clergy, religious education, religion issues in public opinion polls, holy days and religious observances, sociological data on religion, and denominational headquarters. The value of these data is frequently limited by the fact that the sources operate with the misleading Protestant-Roman Catholic-Jewish trichotomy. Despite its limitations, many of which are inescapable, *A Guide to the Religions of America* is a fascinating and useful compendium.

ARTHUR CARL PIEPKORN

I AM A CHRISTIAN. By Jesse R. Wilson. Seventh Printing (Revised). Philadelphia: The Judson Press, 1954. 62 pages. Paper. Price not given.

Dr. Wilson, Home Secretary American Baptist Foreign Mission Society, first issued this pamphlet in 1935 for the Student Volunteer Movement. It was widely used during World War II by Baptist chaplains in the armed forces. The author finds that being a Christian involves at least four things: (1) a Christian experience; (2) a Christian faith; (3) a Christian philos-

ophy of life; (4) a Christian hope for the world. His purpose in writing is "to state in simple terms, without pride and without apology, what I live by and what I most surely believe" (p. 5). The product is very appealing in many respects. Many facets of the meaning of the Lordship of Christ in the believer's life are beautifully and quotably expressed. Yet there is a studied vagueness about some of the central truths of the Christian faith. While emphasizing the death and resurrection of Jesus, the author has little to say concerning man's sinfulness and the vicarious atonement, though he does quote with approval a characterization of the uniqueness of Christianity as the *justificatio impii* (p. 29). To the question, What think ye of Christ? we get, at best, some confused answers. Jesus is "the revelation of God" (p. 29). "God exists and in His essential nature He is like Jesus Christ" (p. 43). "There are limitless manifestations of God, but Jesus is a fully adequate and universally intelligible personal manifestation. It is not so much that He is like God. He may not be like God in every aspect of God's being." (P. 44.) In his discussion of a Christian hope for the world the author's stress is almost exclusively this-worldly, a consistent unfolding of the social gospel. This book is not the answer to the question, What is a Christian? HERBERT J. A. BOUMAN

SWORD OF THE SPIRIT. A Biography of Samuel Trexler. By Edmund Devol. New York: Dodd, Mead & Co., 1954. xi and 298 pages. Cloth. \$4.00.

Samuel Geiss Trexler was ordained a Lutheran clergyman on May 29, 1899. He died on May 30, 1949. He began his ministry in Greenpoint, a section of Brooklyn, as a missionary to establish an English Lutheran congregation. The Lutheran Church of the Messiah was the result of his labors, before he became the first Lutheran student pastor in 1912. He served in that capacity as an itinerant for the various Eastern universities until 1914. In that year he accepted a call to the Lutheran Church of the Redeemer in Buffalo, where he served until 1920. In 1917—18 he was a chaplain in the A. E. F. In 1920 he was elected as the first full-time president of the Lutheran Synod of New York and New England. When the New York Ministerium and the New York Synod were merged with the Lutheran Synod of New York and New England in 1929 into the United Synod of New York (now designated as the United Synod of New York and New England), he was elected as its first president. From 1929 to 1934 and again from 1939 to 1944 he was president of this body. He served also as president of the Board of Foreign Missions of the United Lutheran Church in America. Active in union meetings, he attended the Lutheran World Convention at Eisenach (1923) and the Third Lutheran World Convention in Paris (1935), as well as the meetings at Oxford and Edinburgh in 1937. He visited Russia, Yugoslavia, and South America in the interest of Lutheranism.

Dr. Trexler belongs to American church history. His life brought him into contact with some of the prominent personages of the first half of the twentieth century. However, the record reveals no contacts whatsoever with The Lutheran Church—Missouri Synod.

Dr. Edmund Devol, a physician, was the personal friend and companion of Dr. Trexel during the 50 years of the latter's ministry. He writes his biography from the diaries and letters of his friend, sympathetically, understandingly, appreciatively. It is a tribute, but not a fulsome one. Here and there the book presents some significant insights into the work of the church, but the author's main concern is telling the life story of his friend.

CARL S. MEYER

EUROPEAN LITERATURE AND THE LATIN MIDDLE AGES. By Ernst Robert Curtius. New York: Pantheon Books, 1953. 662 pages. Cloth. \$5.50.

"European literature is an intelligible unit, which disappears from view when it is cut into pieces." In this book Dr. Curtius seeks to demonstrate the continuity of Western culture from antiquity to modern times by the study of the metamorphoses of literary forms and ideas from Homer to Goethe. Just as archaeology has made surprising discoveries by means of aerial photography, so Dr. Curtius employs a "high-altitude" technique to make "discoveries which are impossible from a church steeple." The result of his investigation, to which he brings amazing erudition, is a stimulating demonstration of the "inexhaustible wealth of interrelations," which makes Virgil, Dante, Shakespeare, and T. S. Eliot parts of the same culture.

In making this demonstration the author is involved in the dilemma that confronts any writer who tries to prove his thesis by careful scholarship: "If the writer gives too many examples, his book becomes unreadable; if he gives too few, he weakens its demonstrative force." Despite Curtius' valiant efforts to keep his book readable, much of the book is of particular interest only to the serious student of literature. The theologian, however, will find much that is of interest, both in the conclusions which Curtius reaches and in the methods he adopts.

A lecture on the "Medieval Bases of Western Thought," delivered at the Goethe Bicentennial at Aspen, Colo., is appended to the book; it is a summary and application of the message of the work proper. Speaking of the Middle Ages as transmitters of the bases of Western thought, classical antiquity, and Christianity, he characterizes our age, with Toynbee, as an "age of disintegration." He concludes: "The equilibrium of culture will be preserved only if those disrupting forces are balanced by new ways of stating and adapting the legacy which has been entrusted to us by the past."

The book contains many quotations in foreign tongues, some translated and some not.

PHILIP J. SCHROEDER

PROTESTANT CHRISTIANITY INTERPRETED THROUGH ITS DEVELOPMENT. By John Dillenberger and Claude Welch. New York: Charles Scribner's Sons, 1954. xii and 340 pages. Cloth. \$4.50.

Here, in the reviewer's opinion, is a book which no student of Protestantism in its far-reaching developments can afford to ignore. This does not mean that the reader will agree with every view or verdict of the authors. The modernist may find many lines of theological thinking too closely drawn. The fundamentalist is likely to scan many statements with unmitigated condemnation, while the Lutheran scholar of conservative tradition is bound to take issue with many views expressed on Luther and his theological line of thought. The final analysis and definition of Protestantism may please nobody. But this no doubt is the fate of every work that sets itself the task of this one. Nevertheless, no reader will lay aside this instructive book without having gained new and deeper insights into the way Protestantism is judged by theologians of the mediating type who try to avoid the extremes both of radical negativism and out-and-out theological conservatism. Both authors are experienced theological teachers and writers. Dr. Welch is on the faculty of the Divinity School of Yale University, while Dr. Dillenberger is associate professor of theology at Harvard Divinity School. Their book was written at the request of the Committee on Projects and Research of the National Council on Religion in Higher Education, which felt that there was a serious need for a single, and rather popular, work on the meaning and history of Protestantism from its beginning at Wittenberg to the present time. The authors have done their work well, for they have supplied the student of Protestantism with an excellent overview of Protestant development, omitting no important incident in its march through the centuries, yet presenting the not too simple subject matter so concisely and attractively that the reader is never wearied or confused by the wealth of the material which is here offered. While the authors divided the work of writing the initial drafts, the final text was formulated by both. For the whole they assume joint responsibility. In thirteen chapters the book guides the student from the causes that led to the Reformation, to Luther and Calvin, whose patterns of theology are analyzed and compared, to the Anabaptist movement, the solidification of the Reformation churches, Lutheran as well as Calvinist, Puritanism and related movements, the revival of the Evangelical faith, largely through the aggressiveness of the Wesleyan movement, the great awakenings in England and America, the later theological trends in this country and on the European continent, Protestant expansion by missionary ventures, the formation of liberalism, patterns of liberal theology, the Marxist challenge to Christian society, the social gospel, the recent reconstruction of theology under the influence of neo-orthodoxy, and the present-day ecumenical movement. In the final chapter (XIV) the authors endeavor to analyze and define the essence of Protestantism in the light of

its history and development. The book closes with an excellent bibliography for further study of the subject and a very helpful index. The reviewer suggests to the reader for critical study and examination the author's view on Luther's attitude toward Scripture (p.46), his alleged essential agreement with Calvin on various doctrines strongly controverted between Lutheranism and Calvinism (p.51), the supposed disagreement of the Formula of Concord with Luther's doctrine of the Bible (p.264), and the distortion of Luther's teachings by later Lutheran commentators (p.85), just to mention only these few points. While the reviewer does not share the authors' opinion on the essence and function of Protestantism, he, nevertheless, appreciates the great value of the book in presenting so lucidly and completely Protestantism in its various movements and ramifications both in Europe and America. The wealth of information it offers makes it a "must" book for all who wish to acquaint themselves with what happened in and to Protestantism since the Lutheran Reformation.

JOHN THEODORE MUELLER

HOW TO LEAD A SOUL TO CHRIST. By Robert G. Lee. Grand Rapids, Mich.: Zondervan Publishing House, 1955. 32 pages. Paper. 25 cents.

As you prepare a sermon for a "Mission Festival," an hour with this pamphlet will give you a real lift. Have the select group in your "Fisher-man's Club" or "Soul-Winners Society" read it, too. His chapter, "Convincing Confutation," forms a good outline for discussing excuses and arguments which the witness often hears. You will like his emphasis on personal piety as a necessary part of the witnessing process. The author's words on learning witnessing by doing are classic (pp.11,12). Almost every page has vivid illustrations from the Bible, church history, and a rich pastoral experience. The flowery style of this Baptist orator from Memphis, Tenn., will bother you at first, but his passion for souls helps you see witnessing through the eyes of Christ. ARTHUR M. VINCENT

CONGREGATIONAL PRAISE. Fourth impression. London: Independent Press (Chicago: Alec R. Allenson), 1954. 1037 pages. Cloth. \$7.50.

COMPANION TO CONGREGATIONAL PRAISE. Edited by K. L. Parry and Erik Routley. London: Independent Press (Chicago: Alec R. Allenson), 1953. 580 pages. Cloth. \$7.00.

This hymnal and its companion volume constitute the most notable hymnological publication in the English language since World War II. The hymnal was first published in 1951; a new printing appeared in each of the following three years. Only one edition of the *Companion* has appeared thus far. The hymnal includes 751 hymns, nine so-called congregational anthems (among them several notable chorales), seventeen

hymns for private devotion, an appendix of 27 additional tunes for designated hymns, 26 pages of music settings of the canticles, 72 Psalms (many of them abridged) in Anglican chant settings and all pointed (including two versions of Psalm CL), 16 pages of chant settings of other portions of Scripture, six pages of ferial and festal responses, the Aaronic Benediction arranged by Lowell Mason, the monotoned version of the Lord's Prayer, and eight concluding Amens. The hymnal includes many little-known hymn-texts and tunes of the past and present. Careful discrimination was applied in selecting texts and tunes, and the book is superior in some respects to the famous *Songs of Praise*, edited by Percy Dearmer, Ralph Vaughan Williams, and Martin Shaw (Oxford: 1931). Use was made of *The Hymnal—1940* of the Protestant Episcopal Church and of its *Companion*; while formerly America learned and copied largely from Europe, we here have an instance where American influence is making itself felt in England. (But the complete texts are under the music and no textual matter has been put between the staves, a practice that is frowned upon in America.) Many chorales are included, a large number translations by Catherine Winkworth. A number of the translations included are not in use in this country. Some chorale settings are rhythmical, others are isometric; it is difficult to ascertain what guiding principle was applied in selecting the one or the other. At any rate, the hymnal shows that in England, as in America, there is a tendency to get away from the foursquare and stilted isometric settings which have come to us largely from the Era of Pietism and which, we honestly believe, are largely responsible for the fact that many consider chorales dull and too sombre. *Congregational Praise*, unfortunately, makes consistent use of measure bars and thus stifles the innate free rhythm of many of its tunes.

The *Companion to Congregational Praise* includes a general introduction by A. G. Matthews. Though written for the laity, it includes information which will be new to many an expert hymnologist. Unlike many other handbooks to hymnals, which are in disrepute because they are not the product of careful original research and have copied one another's copious errors, the volume presently under discussion is above the ordinary and is thus in a class with the *Companion* to the Protestant Episcopal *Hymnal—1940* and with Percy Dearmer's *Songs of Praise Discussed* (Oxford: 1933). A good and objective discussion, one page long, is devoted to Martin Luther, six of whose hymns have been included in *Congregational Praise*. Paul Gerhardt is represented by five hymns.

WALTER E. BUSZIN

THE NEW BEING. By Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 pages. Cloth. \$2.75.

Devotees of the religio-philosophical writings of Paul Tillich will be interested in the clarity with which he addresses himself from the pulpit

to the "average" hearer — although "average" may be qualified by the fact that the original audiences were academic communities. Those not acquainted with Tillich will find him employing standard theological terms and will wonder whether they are the same ideas with which they are familiar. "*The New Being* is, so to speak, the answer to the questions developed in *The Shaking of the Foundations*," says the Preface. The title sermon, following upon a sermon on forgiveness, defines the New Being as the life in the New Creation because of reconciliation, and thus reunion, with God, and ongoing resurrection from the old to the new. The addresses are grouped into sections on the New Being as love, freedom, and fulfillment. Texts are frequently lengthy and conventional in choice. Applications, in effect, urge the hearer to be what God gives him the opportunity to be. That Tillich does not speak with more explicitness concerning the redemptive work of Christ is evidently due in part to his own wonder at the sweeping and immense nature of that act (cf. "Is There Any Word from the Lord?" e.g., pp. 121 f.; and "Universal Salvation," pp. 23 f.). This is a challenging book; but may we be preserved from preachers who will parrot its phrases without being stirred as was the author!

RICHARD R. CAEMMERER

THE CHURCHES AND THE SCHOOLS. By Francis X. Curran. Chicago: Loyola University Press, 1954. vi and 152 pages. Cloth. \$3.00.

Here is a work of historical research that is significant, interesting, and well done. Written by a Jesuit, the book investigates why during the past century American Protestantism surrendered control of popular elementary education to the state:

Reviewing in separate chapters the history of the educational philosophy and endeavor of the Episcopalians, Congregationalists, Reformed Churches, Quakers, Methodists, and Baptists, the author finds that the chief causes of their surrender of educational control to the state are the following: Animus against Roman Catholicism; the doctrine of conversion; the passing of the need for "German"; the lack of trained teachers; the lack of money; the lack of pupils; the lack of strong interest in parochial schools; the lack of strong leadership; and the lack of strong faith in the teachings of the churches.

The chief, and logical, consequence of the surrender of their claims on any one division of education, according to the author's well-documented findings, is the ultimate abandonment of all formal education by the Protestant denominations. "Having welcomed the state into the field of education without reservation, it was reduced to justifying its own presence in any part of that field." Other consequences, as the reader discovers them in the history, are confusion, a loss of sense of direction, many contradictory and ineffective resolutions of conventions and conferences, and a practice that remains wholly inadequate to meet the needs.

The author "found that only four Protestant churches still try to implement the traditional claim of the Christian Church to control elementary education," namely, the Mennonites, the Seventh Day Adventists, the Christian Reformed Church, and, of course, the Lutheran Synodical Conference, especially The Lutheran Church—Missouri Synod.

The book is worth reading and worth having on one's shelves for ready reference.

A. G. MERKENS

AS I SAW IT. By Thomas Elliot Huntley. New York: Comet Press, 1954. 146 pages. Cloth. \$3.00.

The author is pastor of Central Baptist Church in St. Louis and is one of the city's most gifted preachers. Publication of the book was prompted by the inclusion of the author's name in lists of subversive preachers published by J. B. Matthews. The volume includes eleven of the author's messages in which he set forth his affirmation of atonement through Jesus' blood, his repudiation of Communism, his plea for what he terms "Commonism," or the inclusion of all races in a Christian world order and his optimism for his fellow Negroes. An appendix gives an account of the "church on wheels" of Central Baptist Church, a system of branch Sunday schools originating from a bus located in an area for a number of weeks, accompanied by intensive lay effort.

RICHARD R. CAEMMERER

DEMOCRACY IN THE HOME. By Christine Beasley. New York: Association Press, 1955. xiv and 242 pages. Cloth. \$3.50.

Christine Beasley is Professor of Child Development and Family Relations at the University of Tennessee in Knoxville. As the title indicates, her book fosters the democratic way of life in the family setting, "a way of life based on the belief in the worth, dignity, and creative capacity of every individual human being, and in the value of creative participation and co-operation of all individuals within a group." Democracy is "a kind of society where the development of human personality is the aim, and co-operation the method." This kind of democracy the author recommends as "the best route we know to the good life" and as "the best answer we have for group organization."

We can recommend the book to parents, students, and church leaders for its many realistic illustrations, for its many helpful suggestions based on experiences of families, and for its emphasis on creative attitudes that are conducive to wholesome growth of individuals and families. The book is eminently practical in its attack upon the garden variety problems of families, such as problems of money, work, love. The chapters on "Authority and Discipline" and "The Family Council" contain acceptable hints concerning methods of democratic control in the family. The author rejects extreme applications of the non-repressive principles of Deweyism and of Hall's doctrine of catharsis. She points out the need, for the wel-

fare of children, of a proper recognition of parental responsibility and a proper exercise of sufficient authority by adults.

At the same time, the book contains theological defects and inadequacies of various proportions. Marriage appears to be merely "a partnership." We looked in vain for the father who is the head of the family, bearing God-given primary responsibility and vested with corresponding authority. The author's estimate of human nature appears to be that of "the psychiatrist who tells us that man does indeed have possibilities for both good and evil, but that primarily he is good." The basis for our standards of behavior is a "basic universal code of ethics," a code of "humanistic ethics," not a fixed and perfect divine code. The argument that "as one grows in wisdom and ability to reason, so should he grow in personal morality" can lead back to the oft exploded maxim of Socrates and Plato that "knowledge is virtue." The apostolic injunction, "Children, obey your parents in all things, for this is well pleasing unto the Lord," would seem to be directed only to small children whose powers of reasoning have not yet appeared.

To summarize, the argument of the book rests on the latest findings of psychology, psychiatry, group dynamics, and sociology. Its basis is purely humanistic. Supply a sound Christian basis for the book (the will of the Creator, the powers ordained of God, the love of God in Christ, etc.) and you will greatly enhance for yourself the value of this book.

A. G. MERKENS

THE BACH FAMILY — SEVEN GENERATIONS OF CREATIVE GENIUS. By Karl Geiringer. New York: Oxford University Press, 1954. 514 pages. Cloth. \$7.50.

The author of this book is Chairman of the Department of Graduate Studies at Boston University College of Music and President of the American Musicological Society. A universally respected scholar already long before he took up residence in the United States of America, he is eminently well equipped to write an authoritative work on the Bach family. His book contains much information regarding the antecedents and progeny of J. S. Bach which will not be found elsewhere. Karl Geiringer is interesting and erudite even when he discusses the more widely known facts of the life and work of the most illustrious cantor of St. Thomas in Leipzig. He succeeds in plumbing the depths of his subject without losing sight of his goal. He is always lucid and convincing. While his book will be a "must" for every Bach scholar's library for some years to come, it has much to say which will interest also the amateur and the layman.

Judged from a theological point of view, the book reveals one serious defect: Prof. Geiringer, who does not claim to be a theologian, of necessity leans heavily on what others have said regarding Lutheran Orthodoxy and its theologians of the 17th and 18th centuries. He inadvertently permits those who are unfriendly toward it to lead him into insidious and cruel

traps. In a spirit of justice we prefer not to blame Prof. Geiringer for this defect in his book, for he is a cautious scholar of the first order. We blame rather the many church historians who have disseminated a distorted view of Lutheran Orthodoxy, who put all Orthodox Lutherans, the good and the bad, into one category and who brand them all as being both vicious and dead in their orthodoxy. Unfortunately not a few Lutheran church historians are partners in this crime. They are like many in our day who denounce and belittle in print the sturdy, tested and worshipful liturgical and musical heritage and traditions of their own Lutheran Church; thereby they obscure and bury the precious and beautiful habit and vesture of their church and expose instead its soiled linen and tattered and faded habiliments to public view and scorn. Dr. Geiringer's book again forces us to conclude that it is high time that an equitable and authentic history of Lutheran Orthodoxy be written. Prof. Geiringer's book would be even better than it actually is had the Lutheran Church come to his assistance and put at his disposal for consultation and use a thoroughly reliable and scholarly record of Lutheran church history. WALTER E. BUSZIN

THE CHURCH, POLITICS, AND SOCIETY. By James A. Pike and John W. Pyle. New York: Morehouse-Gorham Company, 1955. 159 pages. Cloth. \$2.75.

The authors are clergymen on the staff of the Episcopal Cathedral of St. John the Divine in New York. The book comprises eleven dialogues which were originally presented on a radio network, some also at evening services of the Cathedral, a sequel to an earlier series of dialogue sermons between Dean Pike and Chaplain John McG. Krumm entitled *Roadblocks to Faith*. This book deals with eleven questions concerning the church's stake in and relation to politics, including its method of discussing politics, its relation to Communism, its attitude to segregation and war, and the value of the World Council of Churches. The dialogues are not profound nor do they carry documentation; but they display a good technique of facing up to the church's shortcomings and of indicating the limitations of false expectations placed upon the church by its critics.

RICHARD R. CAEMMERER

THE DAILY LIFE OF THE CHRISTIAN. By John Murray. New York: The Philosophical Library, 1955. 117 pages. Cloth. \$2.50.

Here is one of the best short manuals of Christian ethics this reviewer has read in some time. The author, the minister of Emmanuel Congregational Church, Cambridge, England, discusses how Christians may witness at work, home, leisure, and even the cinema; how to take a Christian view of the great adventures of life, falling in love, marriage, and parenthood; how to apply Christian principles in social responsibilities, especially citizenship. The author not only clearly sets forth Christian principles, but also gives concrete suggestions for practicing them. He has

lived close to the people of his parish. Naturally he slants his presentation toward them, but most of what he says applies equally well to American Christians. However, a Lutheran pastor will want to reinforce this material on sanctification with a stronger Gospel motivation and more emphasis on the spiritual power in the means of grace.

ARTHUR M. VINCENT

LIFE TOGETHER. By Dietrich Bonhoeffer. Translated by John W. Doberstein. New York: Harper and Brothers, 1955. 122 pages. Cloth. \$1.75.

Dietrich Bonhoeffer, martyred by the Nazis for his religious work in the underground movement, wrote this little volume under the title *Gemeinsames Leben* in 1938, after living with twenty-five vicars in the common life of an illegal seminary for the training of young pastors in Pomerania. The flavor of the original has been splendidly reflected in the translation by Dean Doberstein. Bonhoeffer is already being hailed as a modern mystic. In this volume he is quite the opposite; here he is the interpreter of the practical and concrete Christian calling, that of life together with other Christians. In unsophisticated but penetrating paragraphs propped directly on Biblical extracts Bonhoeffer reviews the nature of Christian fellowship, its progress through the day in common worship and mutual Scripture reading, eating and working together. A tiny chapter on "The Day Alone" is rich in suggestions for the cultivation of spiritual life. Under "Ministry" Bonhoeffer suggests such mutual services as "holding one's tongue," "meekness," "listening," "helpfulness," "bearing," "proclaiming," and "authority." Profound are the thoughts on mutual confession of sin as basic for communion. The thoughtful and dedicated pastor will seek to realize the ideals of this volume in his own family and in the group life of his parish.

RICHARD R. CAEMMERER

BOOKS RECEIVED

High Is the Wall. By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1955. 269 pages. Cloth. \$3.50.

Pelouber's Select Notes on the International Bible Lessons for Christian Teaching for 1956. By Wilbur M. Smith. Boston: W. A. Wilde Company, 1955. xiv+465 pages. Cloth. \$2.75.

How to Make Sense. By Rudolf Flesch. New York: Harper and Brothers, 1954. 202 pages. Cloth. \$2.75.

Bloody Mary. By Theodore Maynard. Milwaukee: The Bruce Publishing Company, 1955. 297 pages. Cloth. \$4.95.

The Seminary Rule: An Explanation of the Purposes Behind It and How Best to Carry It Out. By Thomas Dubay. Westminster: The Newman Press, 1954. xiv+146 pages. Cloth. \$2.75.

The Development of the Papacy. By H. Burn-Murdoch. New York: Frederick A. Praeger, Inc., 1954. 432 pages. Cloth. \$7.50.

Repertorium Lexicographicum Graecum: A Catalogue of Indexes and Dictionaries to Greek Authors. By Harald and Blenda Riesenfeld. Stockholm: Almqvist and Wiksell, 1954. 95 pages. Cloth. Sw. Kr. 22.-.

Christianity and Western Civilization. By Carlton J. H. Hayes. Stanford, Calif.: Stanford University Press, 1954. vii+63 pages. Cloth. \$2.50.

Joan of Arc. Translated from the French by Gerard Hopkins. New York: McGraw-Hill Book Company, 1954. 367 pages. Cloth. \$5.00.

The Church of Scotland Interim Report on the Special Commission on Baptism. Thomas F. Torrance, Convener. John Heron, Secretary. Edinburgh: William Blackwood and Sons, 1955. 54 pages. Paper. 2/-.

Puritanism and Richard Baxter. By Hugh Martin. London: SCM Press, 1954. 223 pages. Cloth. 15/-.

The Medieval Church. By Marshall W. Baldwin. Ithaca, New York: Cornell University Press, 1953. x+124 pages. Paper. \$1.25.

Das Aeltestenamnt der christlichen Gemeinde im Lichte der Heiligen Schrift. By Wilhelm Michaelis. Bern: Berchtold Haller Verlag, 1953. 176 pages. Cloth. Sw. Fr. 13.50.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Second Series. Edited by Philip Schaff and Henry Wace. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. Volume IX: *St. Hilary of Poitiers, Select Works*, trans. E. W. Watson and L. Pullan, ed. W. Sanday; *John of Damascus, Exposition of the Orthodox Faith*, trans. S. D. F. Salmond; ci+364 pages. Volume X: *St. Ambrose, Select Works and Letters*, trans. H. De Romestin; xxiii+497 pages. Volume XI: *The Works of Sulpitius Severus*, trans. Alexander Roberts; *The Commonitory of Vincent of Lerins*, trans. C. A. Neurtley; *The Works of John Cassian*, trans. Edgar C. S. Gibson; 802 pages. Cloth. \$6.00 per volume.

Portrait of Calvin. By T. H. L. Parker. Philadelphia: The Westminster Press, 1955. 125 pages. Cloth. \$2.00.

The Meaning of Holiness (Quatre Saints). By Louis Lavelle, trans. Dorothea O'Sullivan. New York: Pantheon Books, 1954. vi+113 pages. Cloth. \$2.75.

Revelation and Religion: Studies in the Theological Interpretation of Religious Types. By Herbert H. Farmer. New York: Harper and Brothers, 1954. xi+244 pages. Cloth. \$3.50.

The Biblical Doctrine of the Ministry. By J. K. S. Reid. Edinburgh: Oliver and Boyd, 1955. vii+47 pages. Paper. 5/-.

The Beginnings of Unitarianism in America. By Conrad Wright. Boston: The Beacon Press, 1955. 305 pages. Cloth. \$4.00.

Augustine: Later Works (The Library of Christian Classics, Volume VIII). Trans. John Burnaby. Philadelphia: The Westminster Press, 1955. 359 pages. Cloth. \$5.00.

Bischofsamt und apostolische Sukzession im deutschen Protestantismus. By Ernst Benz, 1953. 265 pages. Cloth. DM 16.80.

Das Widerstandsrecht als theologisch-ethisches Problem. By Walter Künneth. Munich: Claudius-Verlag, 1954. 18 pages. Paper. DM 1.50.

Evangelium und Christengemeinschaft. By Wilhelm Stählin. Kassel: Johannes Stauda-Verlag, 1953. 156 pages. Cloth. DM 9.-.

The Communist Menace, the Present Chaos and Our Christian Responsibility. By Arthur Vööbus. New York: Estonian Theological Society in Exile, 1955. 64 pages. Paper. \$1.00. (Obtainable from bookstore, Chicago Lutheran Theological Seminary, Maywood, Ill.)

The Young Augustine: The Growth of St. Augustine's Mind up to His Conversion. By John J. O'Meara. New York: Longmans, Green and Company, 1954. xv+215 pages. Cloth. \$4.50.

A History of the Crusades. By Steven Runciman. Cambridge: Cambridge University Press, 1954. Cloth. \$17.50. Vol. I: *The First Crusade and the Foundation of the Kingdom of Jerusalem*; xiv+377 pages; \$6.00. Volume II: *The Kingdom of Jerusalem and the Frankish East, 1100—1187*; xii+523 pages; \$7.50. Volume III: *The Kingdom of Acre and the Later Crusades*; xii+530 pages; \$6.50. Cloth.

The Parabolic Teaching of Scripture. By G. H. Lang. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 400 pages. Cloth. \$3.50.

Church and State Through the Centuries: A Collection of Historic Documents with Commentaries. Trans. and ed. Sidney Z. Ehler and John B. Morrall. Westminster: The Newman Press, 1954. xiv+625 pages. Cloth. \$6.75.

Theology of the New Testament. By Rudolf Bultmann. Volume II. New York: Charles Scribner's Sons, 1955. vii+278 pages. Cloth. \$4.00.

George Herbert: His Religion and Art. By Joseph H. Summers. Cambridge: Harvard University Press, 1954. 248 pages. Cloth. \$4.25.

The Rungless Ladder: Harriet Beecher Stowe and New England Puritanism. By Charles H. Foster. Durham: Duke University Press, 1954. xix+278 pages. Cloth. \$4.50.

The Personalness of God. By William F. Wunsch. Chicago: The Swedenborg Philosophical Centre, 1955. 12 pages. Paper. 10 cents.

The Harvard Divinity School: Its Place in Harvard University and in American Culture. By George Huntston Williams. Boston: The Beacon Press, 1954. xxviii+366 pages. Cloth. \$5.00.

When You Build Your Church. By John R. Scotford. Great Neck: Doniger and Raughley, 1955. 246 pages. Cloth. \$3.00.

Martin Buber: The Life of Dialogue. By Maurice S. Friedman. Chicago: The University of Chicago Press, 1955. x+310 pages. Cloth. \$6.00.

Quackery in the Public Schools. By Albert Lynd. Boston: Little, Brown and Company, 1954. ix+282 pages. Cloth. \$3.50.

Why Close Communion? By Don Deffner. Second edition. Berkeley: The Rev. Don Deffner, 1955. 17 pages. Paper. 10 cents.

Why Delay Lutheran Union? By Don Deffner. Berkeley: The Rev. Don Deffner, 1955. 4 pages. Paper. 1 cent.

Expository Outlines on the Whole Bible. By Charles Simeon. Vol. 18: Philippians to 1 Timothy, viii+552 pages. Vol. 19: 2 Timothy to Hebrews, viii+554 pages. Grand Rapids: Zondervan Publishing House, 1955. Cloth. \$3.95 a volume. With these two volumes—the former with 104 "outlines" and the latter with 112—the publishers' photolithoprinted reissue of the eighth London edition (1847) of Simeon's *Horae Homileticae* completes the traditionally Pauline corpus.

Witness Where You Are. St. Louis: Concordia Publishing House, 1955. 24 pages. Paper. 10 cents.

Mealtime Prayers. St. Louis: Concordia Publishing House, 1955. 5 pages. Paper. 5 cents.

What I Owe My Parents. By Paul G. Hansen. St. Louis: Concordia Publishing House, 1955. 18 pages. Paper. 10 cents.

To Join or Not to Join. By Roland H. A. Seboldt. St. Louis: Concordia Publishing House, 1955. 23 pages. Paper. 10 cents.

Bible Study in an H-Bomb World. By Walter Riess. St. Louis: Concordia Publishing House, 1955. 6 pages. Paper. 10 cents.

Suppose It's True! By Herman W. Gockel. St. Louis: Concordia Publishing House, 1955. 23 pages. Paper. 10 cents.

From the Window, a set of 12 tracts. By Herman W. Gockel. St. Louis: Concordia Publishing House, 1955. 24 pages. Paper. 20 cents.

You Can't Witness? By Jim Roberts. St. Louis: Concordia Publishing House, 1955. 8 pages. Paper. 4 cents.

When You Pray. By Alfred Doerffler. St. Louis: Concordia Publishing House, 1955. 15 pages. Paper. 10 cents.

Does Your Child Know Jesus? By Robert Hoyer. St. Louis: Concordia Publishing House, 1955. 10 pages. Paper. 10 cents.

My Sunday School. St. Louis: Concordia Publishing House, 1955. 8 pages. Paper. 5 cents.

Why Confirmation? By Herbert C. Meyer. St. Louis: Concordia Publishing House, 1955. 11 pages. Paper. 10 cents.