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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.

DIE SYMBOLISCHEN HANDLUNGEN DER PROPHETEN. By Georg Fohrer. Zürich: Zwingli-Verlag, 1953. 107 pages. Paper. Fr. 12.—.

The prophets of the Old Testament spoke the Word of God. They also conveyed the same message to their hearers by symbolic actions. In the twenty-fifth publication in the series *Abhandlungen zur Theologie des Alten und Neuen Testaments*, edited by Eichrodt and Cullmann, Georg Fohrer comes to the conclusion that the prophets succeeded in freeing the spoken and dramatized Word of mimetic magic and thereby also represent the culmination of a progressive development of Old Testament revelation and religion. In its earlier stages Israel shared a belief in magical incantations, cults, and practices with the primitive religions of Egypt, Babylonia, Assyria, and Canaan. Although vestiges of a magical nature can still be detected in the symbolic actions of the prophets, "the prophetic word does not produce effects as the result of a magically operating power. . . . Rather they proclaim the Word of God, who will actualize what was spoken at his behest. . . . Thus magic with respect to the prophetic Word and symbolic action is overcome and fulfilled" (p. 104).

WALTER R. ROEHRS

UNDERSTANDING THE TALMUD. By Ernest R. Trattner. New York: Thomas Nelson and Sons, 1955. ix + 211 pages. Cloth. \$5.00.

Dr. Trattner, rabbi, author, and internationally known lecturer, has performed an excellent service for both the Jews and the Gentiles who are trying to understand the Jewish people in the 500-year period between the close of the Old Testament and the end of the first Christian century. He shows how the oral laws gradually developed on the framework of Old Testament Scripture and how these traditional precepts, handed down conscientiously from generation to generation, gradually evolved into the written Talmud. He has sections on the growth of the Mishnah text, the Gemara commentary, and the Haggadah, with a large number of illustrative passages chosen from each. He then points out what the Talmud means to the Jew today.

For the serious student the value of the book is enhanced by an unusually large number of appendices, listing commentaries on the Talmud, a tabulation of the House of Hillel, names of important founders of the Mishnah and Gemara, general rules for the interpretation of the Talmud,

brief paragraphs describing the various attacks on the Talmud and the attempts to eradicate it by official burning. It also has an excellent bibliography and a handy glossary of Talmudic terms. ARTHUR KLINCK

THE YOUNG CHURCH IN ACTION: A TRANSLATION OF THE ACTS OF THE APOSTLES. By J. B. Phillips. New York: The Macmillan Company, 1955. xvi and 103 pages. Cloth. \$2.50.

THE BOOK OF ACTS: THE EARLY STRUGGLE FOR AN UNHINDERED GOSPEL. By Frank Stagg. Nashville: Broadman Press, 1955. xiii and 281 pages. Cloth. \$3.50.

OUTLINE STUDIES IN ACTS. By W. H. Griffith Thomas. Grand Rapids: Wm. B. Eerdmans Publishing Co. 555 pages. Cloth. \$4.50.

One need not know a word of Greek to derive benefit from this trilogy of books on Acts: translation, interpretation, and homiletical appropriation.

Readers of Phillips' classical *Letters to Young Churches*, covering the New Testament Letters, and his *Gospels Translated into Modern English* will welcome this new translation of Acts. Phillips has freed himself from the shackles of the traditional English versions and presents Acts in dignified modern idiom with remarkable freshness and yet essential fidelity. As this reviewer read this beautifully printed book with the Greek text beside him, he became increasingly fascinated by the translator's skill. Even Stephen's speech in his own defense proved exciting. Among the many marks placed in the margin of this reviewer's copy calling attention to particularly felicitous renderings, there are scarcely ten marks indicating dissent from his interpretation. The captions heading each paragraph are helpful, also the four line-maps following the text (strangely Ptolemais appears as an inland city!). A ten-page Preface calls upon the critics of Christianity to read the story of the "young Church in action" as a cure for their skepticism and calls upon church-minded Christians to read the story as a cure for entrenched prejudices. The spanking dealt the latter is in place, although some of the positions taken here by the writer are out of place. The book has an Appendix, in which reverent imagination has expanded four of the major addresses of Acts. These were broadcast over the B.B.C. system by professional actors—an interesting experiment which others might try.

Frank Stagg, the author of the second book, is professor of New Testament interpretation in New Orleans Baptist Theological Seminary. His book is not a verse-by-verse commentary on Acts, but still a commentary and a good one, at that. His primary aim is to present clearly the major purpose of Acts and to unfold step by step the author's development of his theme. Whether or not Professor Stagg is right in his view that the closing word of Acts, "unhindered," is quasi-technical and epitomizes Luke's two-volume work as setting forth "the hard-won

liberty of the Gospel," his contention that Luke's purpose was "the portrayal of Christianity, asserting its universalism over against every effort to limit it to the narrow concepts of first-century Judaism," is persuasively argued and constantly impressed upon the reader. The text of the RSV is used as the basis of discussion. In the discussion all major difficulties are honestly faced. With the humility of a true scholar the author is not afraid of saying "perhaps" where only ignorance dares to be dogmatic. He has read widely and knows how to write with clarity and refinement. Loyal to the ecumenical creeds, he is also loyal to the distinctive doctrinal positions of his denomination. Readers who do not share these positions will, nevertheless, appreciate this book, which may claim a place alongside technical commentaries whose necessary concern about endless details is apt to obscure the woods because of the trees.

The third book is by a well-known and greatly beloved Bible teacher of the generation preceding our own. Those who are acquainted with some of the many books of Dr. Thomas know that his outlines on Bible topics occupy a high level when compared with most of the outlines produced in such profusion by lesser lights in our own generation, outlines which only too often are foisted upon a text instead of growing out of a text. This posthumous book shows Thomas' fine mind and glowing spirit. His theology is that of the better Reformed evangelists. This new book should be helpful in applying the Acts of Luke in sermons, lectures, and Bible classes.

V. BARTLING

DAS EVANGELIUM UND DIE KIRCHEN: EIN LEHRBUCH DER SYMBOLIK. By Wilhelm Niesel. Neukirchen: Verlag der Buchhandlung des Erziehungsvereins Neukirchen Kreis Moers, 1953. xv and 271 pages. Cloth. DM 19,50.

Niesel writes with the events of the *Kirchenkampf* etched in his memory and in the light of what he regards as evidence of a reorientation of German Evangelical Christianity in the Barmen Declaration of 1933. He explicitly proposes to write no comparative symbolics in the ancient sense of this term, but rather a critical inquiry into the way in which the various denominations allow the Gospel to become effective, into their attitude toward the Gospel, and into their methods of transmitting it (p. 18). The critique is inevitably and confessedly partisan. Niesel begins with the Roman Catholic Church because of its isolation and because it stands farthest from his evangelical position (p. 19), and he contents himself with a strongly polemical discussion of the sources of doctrine; the articles of the church, man, and justification; the seven sacraments; and Mariology. Briefer and somewhat more sympathetic is his discussion of Eastern Orthodoxy. The sequence of subjects is: Sources of doctrine, church, redemption, the sacraments, ikons, veneration of the B. V. M. and the saints, and eschatology. In the third section, "The Churches of the

Reformation," Niesel attempts to contrast the positions of the Church of the Augsburg Confession and Reformed Calvinism while asserting the historic community of the two denominations as common products of the sixteenth-century Reformation. The issues selected for this parallel investigation are communion with Christ; justification and sanctification; faith and repentance; Gospel and Law; the Sacred Scriptures; predestination; the church; the Sacraments in general; Holy Baptism and the Holy Eucharist; Christology; and the divine sovereignty. The presentation is in general fair and the conclusions are cautiously formulated; at the same time, it is difficult not to feel that Niesel has tended to overstress the agreements and to minimize the differences, even as far as the German situation is concerned. A subdivision of the third section is a series of brief articles on "Churches of the Reformation that grew up in the Anglo-Saxon world"—Anglicans, Methodists, Baptists, Friends—evaluated from a strongly historical point of view and primarily as European, often Continental, phenomena. While Niesel's book has only theoretical interest for the American parish pastor, it is a valuable exposition of a post-World War II, ecumenical, evangelical, and German point of view which is important as far as our attitude and approach to Continental Christianity are concerned.

ARTHUR CARL PIEPKORN

LUTHERS LEHRE VON DEN BEIDEN REICHEN (Luthertum, Heft 8).

By Franz Lau. Berlin: Lutherisches Verlagshaus, 1953. 96 pages. Paper. DM 3,80.

Luther's doctrine of the two realms, long the pride of the Lutheran Church, has been praised by many and criticized by others. The author comes to its defense by correcting some of its friends and refuting the criticism of its foes. While he makes no claim to an exhaustive treatment of his subject within the limited scope of this treatise, some of his conclusions are noteworthy. The question whether Luther's doctrine is still suitable for the twentieth century he answers in the affirmative. He warns, however, that inasmuch as despots have misused it, Lutherans must guard against its misuse. He rejects the claims of those who hold that the Lutheran Church can thrive only as a state church or that Lutheranism is done for in a world in which state churchism is no longer possible. He could have referred to the flourishing Lutheran Church in America to prove his point.

L. W. SPITZ

CHRISTIANITY AND FREEDOM: A SYMPOSIUM (Christianisme et Liberté). New York: Philosophical Library, 1956. xi and 163 pages. Cloth. \$2.75.

These basically hopeful papers—of uneven quality and incisiveness, but all informative and worth attentive reading—were originally presented before the *Centre catholique des Intellectuels français* in 1952. Contributors include such French Roman Catholic luminaries as Gustave

Thibon (author of the initial presentation), Louis Gardet, Yves Congar, "Daniel-Rops," and Cardinal Archbishop Feltrin of Paris. The book, significantly perhaps, has no imprimatur; Gabriel Marcel and Blaise Pascal are more frequently quoted than St. Thomas Aquinas, and Anders Nygren's thesis on $\xi\rho\omega\varsigma$ and $\alpha\gamma\acute{\alpha}\lambda\eta$ is described as needing no further demonstration. The authors propose to study the contemporary eclipse of freedom from "the historical and sociological relationship which in [their] opinion exists between the Church of Christ, Catholic and Roman, and the state of freedom in various societies"—under Hinduism (with one of the two papers contributed by the Indian Jesuit D'Souza), in Islam (Nadjm Oud-dine Bammate and Gardet are the authors of the two papers), in the Hellenic world, in Eastern Orthodoxy. The anonymous editor (or translator) comes in with a mildly startling and somewhat self-consciously directed verdict: "By and large, and with very rare exceptions, the equation holds good: the areas of Catholic Christianity equal the areas of creative human freedom." But the evidence of the essays does not bear out his chauvinistic tenet. Instead, the jubilant accents of *Von der Freiheit eines Christenmenschen* are heard often enough to support the alternative conclusion: "Where the Spirit of the Lord is, there is liberty."

ARTHUR CARL PIEPKORN

FOUNDATION OF AMERICAN FREEDOM. By A. Mervyn Davies. New York and Nashville: Abingdon Press, 1955. 253 pages. Cloth. \$3.50.

The foundation—please note that it is in the singular—of American freedom which Davies discusses is Calvinism. The purpose of this book is to show the part which Calvinism played in the making of American freedom, reaching its climax in the Revolution. Taking the ideas of a Christian commonwealth, of common grace, of the consent of the governed as the source of a government, and of the limitation of the powers of government, the author finds the seeds of democracy in Calvinism. The religious struggles in France, in Holland, in England, are struggles for freedom. The "continental divide" produces a William of Orange, who fully accepts the principle of the sovereignty of God and puts England on the road to freedom. The invention—that is what Davies calls it—of the American idea is due to the commonwealth idea, to which the Puritans contributed primarily the covenant idea. The establishment of the United States of America is the crowning achievement.

This summary, however, is much too simplified a presentation of Davies' argument. He weighs and he traces and looks beneath the theories and behind the events. He uses the syntheses which others have found. He does not go to the primary sources. Generally the secondary authorities which he follows are excellent, but he uses them with the narrow vision of a partisan who must prove a case. He does not see the Deism of the founding fathers, for instance, and he links Lutheranism with authoritarian-

ism. He will, however, supply many an orator who wishes to fashion a religion of Americanism with materials for use. The book discusses, but it does not answer, the question of the place of religion in the American social and political order.

CARL S. MEYER

A HISTORY OF THE CRUSADES. By Steven Runciman. Three volumes. New York: Cambridge University Press, 1954. 1398 pages. Cloth. \$17.50 the set.

Steven Runciman, former lecturer at Cambridge University, former member of the British Embassy in Cairo, and a former professor of Byzantine art and history at the University of Istanbul, is well known as a historian of the Near East. His extensive studies and travels in various regions of the Near East have qualified him competently for undertaking such a work as the History of the Crusades. He conveniently and appropriately divides this outstanding work into three volumes: I. *The First Crusade*; II. *The Kingdom of Jerusalem*; III. *The Kingdom of Acre*.

In the preface to his first volume, he says: "Whether we regard the Crusades as the most tremendous and most romantic of Christian adventures, or as the last of the barbarian invasions, they form a central fact in medieval history. . . . To tell the story from the point of view of the Franks alone or of the Arabs alone or even of its chief victims, the Christians of the East, is to miss its significance. For, as Gibbon saw, it was the story of the 'World's Debate.'" It is this telling of the account of the Crusades from all points of view that makes one take notice of its unbiased objectivity.

In the first volume, Runciman relates how the stage was set for the First Crusade, how enthusiasm and momentum was built up, and how the Crusaders journeyed to the wars. In describing the initial skirmishes and battles between Crusaders and Turks, he does not hesitate to include some of the gorier details; for example: "To weaken the morale of the besieged garrison they [the Crusaders] cut off the heads of many of the enemy corpses and threw them over the walls or fixed them on pikes to parade them before the gates." The first volume concludes with the founding of the Kingdom of Jerusalem. The second volume, *The Kingdom of Jerusalem*, centers in the story of the Frankish states of Outremer and is highlighted by the account of the Second Crusade and the subsequent victory of Islam. The third and final volume, *The Kingdom of Acre*, embodies the report of the Third and following Crusades, the appearance of the Mongols, the end of Outremer, and the epilog.

In defending his work (again in the preface to the first volume), Runciman says: "A single author cannot speak with the high authority of a panel of experts, but he may succeed in giving to his work an integrated and even an epical quality that no composite volume can achieve." One look at his bibliography shows a tremendous wealth of both original and modern sources. Included among the original sources

are Greek, Latin, Hebrew, German, Old French, Arabic, Persian, Armenian, Syriac, and others.

As one would expect in an historical account, the content is mainly factual, yet not cluttered up with impertinent material. It is detailed, yet not overly so to the point of distraction. It is comprehensive, yet not complicated. It is easy reading, yet not simple. Interesting are the Biblical subtitles at the beginning of each chapter. These Old Testament Bible verses cleverly correspond with what is to follow. The three volumes are generously supplied with illustrations, plates, maps, and even a folded genealogical table.

PHILIP J. SCHROEDER

CHANGING CONCEPTIONS OF ORIGINAL SIN. By H. Shelton Smith. New York: Charles Scribner's Sons, 1955. ix + 242 pages. Cloth. \$3.50.

The title of this latest book by Duke University's H. Shelton Smith indicates its emphasis. Drawing upon primary sources, the author interprets the basic historical changes in conceptions of original sin held by a number of prominent American Calvinists, Unitarians, liberals, and neo-orthodox theologians, from New England Puritans down to Reinhold Niebuhr and Paul Tillich. He covers the ground interestingly, tracing the ebb and flow of debate concerning such matters as biological versus social transmission of evil, of sin versus tendency, of inevitability versus responsibility, and of history versus myth.

The great confusion and fluctuation in theological thought revealed by this historical survey is distressing. However, evidence is accumulating since World War II that the speculative spree of unrealistic optimism concerning human nature is giving way to a sober realism which views the traditional doctrine of original sin more respectfully.

The book fills a gap in the literature of American theological thought.

A. G. MERKENS

CHRISTIAN LIFE AND THE UNCONSCIOUS. By Ernest White. New York: Harper and Brothers, 1955. 190 pages. Cloth. \$3.00.

Dr. White is a psychiatrist and apparently a deep Christian believer. He writes about Christian concepts, such as conversion, sin, guilt, and God, but in his exposition he draws on insights of psychology to furnish greater and new understandings of these basic Christian ideas. The discussion centers in the relation of sin, conversion, and associated concepts to the unconscious. Dr. White presents many strange and sometimes almost bizarre points of view that are likely to arouse strong reactions in the mind of most Christian readers, but the book will be stimulating to those interested in the relation between psychological and religious concepts.

K. H. BREIMEIER

ALL OF THE WOMEN OF THE BIBLE. By Edith Deen. New York: Harper and Brothers, 1955. 410 pages. Cloth. \$4.95.

For its completeness alone this book would be valuable. There are 316 concise biographies here. Fifty-two of them are studies in some detail; 125 are shorter sketches of women named in the Bible; and more than an equal number deal with women of the Bible whose names are not given.

In speaking of "the great truths about the spiritual universe that were becoming known to the ancient people who fathered the Biblical accounts" the author says: "How these truths became known and why, scholars cannot answer." Nor does she. She cites various opinions on the Virgin Birth of our Lord, for instance, and concludes that it is a miracle which has been "no better explained in almost 2,000 years than has the origin of the sun, the moon, and the stars." When her sensitive, imaginative accounts go beyond Scripture, they say so with a "probably" or a "we can picture" or a "we may imagine."

This is a book for making acquaintances, for meeting the real and human women of the Bible who too often have been but names. "The fact that God did not give man dominion until He had woman standing beside him is evidence enough of her exalted place in the Creation," Mrs. Deen says on page 4. The next 406 pages are further evidence. GEORGE W. HOYER

ANXIETY IN CHRISTIAN EXPERIENCE. By Wayne E. Oates. Philadelphia: The Westminster Press, 1955. Cloth. 156 pages. \$3.00.

Anxiety is a concept about which much is currently being written in theological and philosophical circles. The interest has been stirred by the insistence of psychology on its important place in the dynamics of human behavior.

The pastor who reads Oates's treatment of the subject will find material to help him to a clearer understanding of the counselee. While this reviewer would have liked a synthesis of the various types of anxiety into a single consistent concept, the treatment of the subject from the psychotherapeutic, Scriptural, and theological points of view is excellent.

K. H. BREIMEIER

DIE PREDIGT. (*Predikan, En principiell Studie*). By Gustaf Wingren, trans. Egon Franz. Göttingen: Vandenhoeck und Ruprecht, 1955. 279 pages and indices of Bible references and authors. Cloth. DM 15.80.

This is a full-dress presentation of the theology of preaching, in the high style of a P. T. Forsyth or Karl Barth. We should have much more like it. Its purpose is not homiletical, i. e., to give helps and hints for the construction and delivery of sermons, but theological, i. e., to enunciate God's own program in which the preaching of the Christian preacher and church is to be a part. Its method is systematic, not in the manner of cataloguing Scriptures under various heads, but in organizing a dis-

cussion of data from Scripture, Luther, and contemporary theologians about a number of closely related themes, at the heart of which, in true Lundensian style, is one major motif: preaching is the proclamation to the battling Christian in the era between Pentecost and the Parousia that Christ has won the victory through His death and resurrection. The translation is readable and becomes more so as glossary and method become apparent.

Accents which are valuable and memorable appear: Important is the text, particularly one prescribed (pp. 21, 25, 33, 268); the entire Biblical picture of Christ, and not only the death and resurrection, should be preached (p. 86); the office of preaching depends on its message and not on "succession" (pp. 128—131); when the word of preaching does not free, it hardens (p. 145); God's plan of reconciliation comprises the Word and office of reconciliation (p. 154); the death and resurrection of Christ should be preached together, in the message of His triumph (pp. 114, 165); the resurrection of the body is to be preached not with the accent that it is supernatural, but that the body is freed (p. 204); preaching as proclamation of victory must involve Christian mission (p. 217); the man to whom the preaching comes must be the man in the calling, not a man pulled apart into a spiritualistic community (pp. 225, 254).

The preoccupation with the victory-in-battle complex, however, causes Wingren to make some assertions which are either metaphorical oversimplifications or which reveal a refusal to come to terms with certain data of the New Testament. His *Bibelstellenregister* is noteworthy for certain omissions: John 17; Romans 1:26—4:16; Galatians 3 (except vv. 8 and 16), Colossians 3 (except v. 10), and Hebrews 10. His summary of the proclamation would seem to be: Christ as true man lived man's life and suffered man's death, and the proclaiming of this truth is the Law; but His resurrection must at once be affirmed, which is Gospel and says that Christ has triumphed and in Him we triumph, too. Thus redemption is equated with ultimate salvation (pp. 111, 128); the concept of the death of Christ in itself achieving atoning value is negated (p. 37), and Luther's accent on forgiveness is interpreted as a historical and environmental one rather than reflection of apostolic teaching (pp. 165—172, 191); in Mark 10:39 the cup promised to the sons of Zebedee is not only their martyrdom but their resurrection (and hence His own ransom is both, p. 192); Baptism is for the whole world and is efficacious because Christ was baptized (pp. 193—195); the Sacrament of the Altar should involve an oblation (p. 208). The result is considerably to distort the meaning of God's mercy and forgiveness of sins because of Christ's blood, the accent of Romans 3 and Galatians 3 (although contrary phrases seem to occur). Wingren has good things to say about not splitting the audience into three compartments of unbelievers, Christians in need of repentance, and the competent (p. 256); but there

is much silence on the function of the Word of Christ to edify the Christian community. In its place is a theory of the open church, a driving of the concept of the invisible church to a point almost unworkable in any situation other than an established, state-supported ministry (p. 239 ff.).

Some of Wingren's formulations seem to be due to an anxiety to rebut the spiritualism of Karl Barth (but he does not seem to know the 1944 revision of I, 1 of *Kirchliche Dogmatik*) and to a propensity to carry systematic devices like "divine and human," "law and gospel," from one dogmatic area into another. With his urgency against docetism we should all accord.

RICHARD R. CAEMMERER

HIGH IS THE WALL. By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1955. 268 pages. Cloth. \$3.50.

In the form of a smoothly written novel revolving around adequately sketched characters, this book contributes provocatively to the warnings against mixed marriages, particularly between Protestants and Roman Catholics. The author works hard to give a fair picture of the Roman Catholic mind and does not gloss over the weaknesses of the Protestant way of thought and life. This reviewer found especially noteworthy the sure hand with which the author probed and revealed the basic damage in the situation: The inability of Christians in the family to witness their faith to one another and thus spiritually sustain one another, either on the level of husband and wife or of parent and child.

RICHARD R. CAEMMERER

FROM A CHRISTIAN GHETTO. By Geddes MacGregor. New York: Longmans, Green and Co., 1954. 140 pages. Cloth. No price.

A witty British theologian, now an American resident, through the device of alleged letters between a counterpart of St. Paul in A. D. 2453 and his young protégé Timothy, describes the state of the Christian Church, driven underground by persecution, in the age of science and technology. In the process he reflects upon some of the superficiality of Christianity in the twentieth century, translating *The Screwtape Letters* into the heavenly realm.

RICHARD R. CAEMMERER

SMOKE ON THE MOUNTAIN. By Joy Davidman. Philadelphia: The Westminster Press, 1954. 141 pages. Cloth. \$2.50.

This is a stimulating interpretation of the Ten Commandments by a poetess and novelist whose life and pilgrimage to Christian faith are described in her autobiographical chapter in David Wesley Soper's *These Found the Way* (The Westminster Press, 1951).

Her references to the Scriptural background of the Commandments show an evolutionary approach to the development of religion, but her challenge to recognize the reality of Christianity and its demands and her

statements on Jesus Christ, the Crucified, are clean cut and compelling, if not always complete. Her style demands quotation. "Peace of mind, peace of soul, peace of heart—our spiritual leaders promise them all, and we, for whom there is no peace, snatch at them in our bewilderment and despair. God, for many, of us, is a life preserver flung to a drowning man.

"And so He is, if you happen to be drowning. But you can't drown all the time. Sooner or later you have to start merely living again; you reach shore, splutter the water out of your lungs—and then what? Throw away the life preserver?" (Page 14.)

Miss Davidman says: "No," we should not think of the Christian life as a series of "Thou shalt not's," but of "Thou shalt's." Christ in the Sermon on the Mount has made clear that our obedience to the Ten Commandments ought to be as strict as ever, but with a positive rather than a negative attitude.

She then proceeds to interpret the Commandments in as positive a series of negatives as ever made eyebrows be lifted and loins girded.

GEORGE W. HOYER

HOW TO START COUNSELING. By William E. Hulme. New York: Abingdon Press, 1955. 157 pages. Cloth. \$2.00.

Whether one sets up a definite counseling program or merely strives to become an ever better counselor in any need that may arise, a discreet use of this book will be an aid toward the acquisition of a good technique as well as toward avoiding situations and methods which might impair or void one's well-meant efforts. The chapter on "Developing the Spiritual Life" provides the pastor with some food for serious thought.

O. E. SOHN

POSITIVE THINKING IS NOT ENOUGH. By Eve Barbour. New York: Vantage Press, 1955. 124 pages. Cloth. \$3.00.

The author feels that Peale and other writers in the "positive thinking" vein are talking about an educative process, whereas the real change in a person comes only from the kind of spiritual experience Paul had. The book, a meaty dogmatics based on Paul's letters, written in letter form, is a healthy antidote to the current superficial remedies for personality ills.

K. H. BREIMBIER

THE CHURCH IN OUR TOWN. By Rockwell C. Smith. Revised and enlarged edition. Nashville: Abingdon Press, 1955. 220 pages. \$2.50.

This is a book about the smaller church, standing on the hilltop or on the windy prairie or clustered with school, shops, and homes in the rural village. The church is envisioned as a group among groups, but it differs in that its reference is always to God.

The writer is a sociologist who has been a small-town pastor. He sets forth the facts that social scientists have discovered about today's life in town and country, showing how one may easily apply scientific methods to gain a true picture of the forces at work in his own community. In nontechnical language he presents a summary of what the rural religious leader needs to know to understand most of the problems and opportunities of his church, with a view to making the church a more vital force in the community. The discerning reader will discover that the author leans quite often on wishful idealization and remains on the level of human-social dynamics, hesitant to rely upon the more certain dynamic of the Gospel. For example: "Churches teach co-operation to the community by their own example of inter-church co-operation. The first function of the church in the rural community is to serve as the champion of co-operation. . . . (It) must preach co-operation, not because it is efficient or because it will save money and energy, but because it is Christian."

HARRY G. COINER

A DOCTOR'S SOLILOQUY. By Joseph Hayyim Krimsky. Introduction by Vergilius Ferm. New York: Philosophical Library, 1953. 116 pages. Cloth. \$2.75.

The author of this unusual little book is a physician with nearly a half century of experience in his profession. But his interest in all these years was not limited to the healing art, but he reached out beyond his immediate circumscribed speciality and tried to understand the wisdom and the power of the Designer of the human body and the universe about him. It is evident from these pages that he is a deeply religious man, but his religion is not Christian. Although time and again he comes to the conclusion that only a fool can say that there is no God, his God is more nearly like the God of the ancient Stoics or of Reformed Judaism than of the New Testament. His meditations on life, death, sin, and immortality are interesting from a psychological and philosophical point of view, but they are barren of all hope.

If the reader is able to disregard the dogmatic misbelief found in this soliloquy and can concentrate his attention on those parts which deal with the wonders of God's creation, he will find this book delightful and rewarding reading, and his understanding of the First Article of our Creed and of such psalms as the 19th, the 104th, and the 139th will be greatly enriched.

A. M. REHWINKEL

PSYCHIATRY AND COMMON SENSE. By C. S. Bluemel. New York: Macmillan Company, 1954. 245 pages. Cloth. \$3.00.

Written by a fellow of the American Psychiatric Association, this volume is suitable for the minister who wants a description of personality disorders in laymen's language. The book may be read through for up-to-date information or used as a reference volume. K. H. BREIMEIER

WHEN YOU BUILD YOUR CHURCH. By John R. Scotford. Great Neck: Doniger and Raughley, 1955. 246 pages. Cloth. \$3.00.

This book will serve as a most valuable guide for every step in the lengthy and complex process of planning and bringing to completion a church building program.

The author has worked with more than 700 churches, and his conclusions are realistic and practical. He writes with clarity and incisiveness, treating the many factors involved in building from choosing the site to furnishing and decorating. The book is explicitly and concretely helpful at every point. His thinking is functional. He advises planning the interior first. As to the exterior, he is of the "new pattern" school. For example, he insists: "The traditional ways of building do not suit present-day needs. The architecture of the past does not meet the necessities of today."

The book expresses the philosophy that "first consideration should be given to the needs of the congregation. Whether we want to or not, those who build churches today are compelled to walk in new paths. We should share in the process of creating new forms." Here is a book standing firmly on this ground: Determine first what program of Christian activity is to be served by church facilities, and then build accordingly. A very refreshing and helpful note!

HARRY G. COINER

CHORAL READING FOR WORSHIP AND INSPIRATION, eds. Helen A. Brown and Harry J. Heltman. Philadelphia: The Westminster Press, 1954. 64 pages. Paper. \$1.00.

This book presents a collection of Bible passages, great hymns, and other inspirational songs and poetry to be spoken aloud in devotional services. Choral reading is the one medium through which every individual present can take an active part on a par with everyone else and without reference to any special talent for doing it. The appeal and usefulness of this book is aimed primarily at children and young people.

JOHN C. PFITZER

THE TASK OF CHRISTIAN EDUCATION. By D. Campbell Wykoff. Philadelphia: The Westminster Press, 1955. Cloth. 172 pages. \$2.75.

An easy-to-read introduction to the theory and practice of Christian education in Protestant rather than in Lutheran circles. The discussion centers in the aim "so to remake, remold, transform and reconstruct the experience of the children, youth, and adults with whom we live and work that they will experience their lives as the life of Christ."

In simple language and introductory manner the author, a Princeton Theological Seminary professor, traces the practical application of this aim in matters of curriculum, content, methods, agencies, and organization of Christian education.

Lutherans will miss certain doctrinal emphases in the book, and particularly also the failure to recognize the Christian elementary school as an ideal agency.

A. G. MERKENS

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.)

Die Taufe beim jungen Luther: Eine Untersuchung über das Werden der reformatorischen Sakraments- und Taufanschauung. By Werner Jetter. Tübingen: J. C. B. Mohr (Paul Siebeck), 1954. vii + 372 pages. Paper. DM 38.20.

Presbyterianism. By G. D. Henderson. Aberdeen: The University Press, 1954. vii + 179 pages. Cloth. 12/6.

Das Buch von den Engeln: Stellung und Bedeutung der heiligen Engel im Kultus. By Erik Peterson. Munich: Köselverlag, 1955. 94 pages. Paper. DM 4.80.

Aquinas. By F. C. Copleston. Baltimore: Penguin Books, 1955. 263 pages. Paper. 85 cents.

The Church Secretary. By Virginia S. Ely. Chicago: Moody Press, 1956. 190 pages. Cloth. \$2.50.

Elijah, the Prophet of Fire. By J. R. Macduff. Grand Rapids: Baker Book House, 1956. xi + 351 pages. Cloth. \$3.00. A photolithographed reissue of the London edition of 1864.

Lingering at Calvary. By S. Franklin Logsdon. Chicago: Moody Press, 1956. 159 pages. Cloth. \$2.50.

Ascent to the Tribes: Pioneering in North Thailand. By Isobel Kuhn. Chicago: Moody Press, 1956. 315 pages. Cloth. \$4.00.

Devotional Studies of Old Testament Types. By Fred Hartley Wight. Chicago: Moody Press, 1956. 255 pages. Cloth. \$3.50.

That Reminds Me. By W. F. Weiherman. St. Louis: Concordia Publishing House, 1955. xi + 129 pages. Cloth. \$2.00.

Bekennnis zur katholischen Kirche. By Karl Hardt. Würzburg: Echter-Verlag, 1956. 195 pages. Cloth. DM 7.50.

What You Should Know About Jewish Religion, History, Ethics and Culture. By Sidney L. Markowitz. New York: The Citadel Press, 1955. 226 pages. Cloth. \$2.95.

52 Complete Young People's Programs. By George F. Santa. Grand Rapids: Zondervan Publishing House, 1955. 226 pages. Cloth. \$2.50.

The Blessed Hope. By George Eldon Ladd. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 167 pages. Cloth. \$3.00.

The Pattern of Christian Truth: A Study in the Relations Between Orthodoxy and Heresy in the Early Church. By H. E. W. Turner. London: A. R. Mowbray and Company, 1954. xvi + 508 pages. Cloth. 42/.

The Popes: The History of How They Are Chosen, Elected and Crowned. By Zsolt Aradi. New York: Farrar, Straus and Cudahy, 1955. 192 pages. Cloth. \$4.00.

The State in the New Testament. By Oscar Cullmann. New York: Charles Scribner's Sons, 1956. ix + 123 pages. Cloth. \$2.50.

Mission: U. S. A. By James W. Hoffman. New York: Friendship Press, 1956. x + 181 pages. Cloth. \$2.50.

Odilia: Maid of the Cross. By Bernard C. Mischke. Onamia, Minn.: National Shrine of St. Odilia, 1955. 164 pages. Cloth. \$2.00.

Textes Rabbiniques des deux premiers siècles Chrétiens. By Joseph Bonsirven. Rome: Pontificio Istituto Biblico, 1955. xi + 804 pages. Paper. \$7.50.

The Acts of the Apostles: A Homiletic Commentary. By David Thomas. Grand Rapids: Baker Book House, 1955. xiv + 493 pages. Cloth. \$3.95. David Thomas was a nineteenth-century Congregationalist preacher whose forte was expository preaching. The present title is a photolithographed reissue, in the publishers' Co-operative Reprint Library, of his outlines—111 altogether—on Acts. It reflects the scholarship and the points of view of the England of 1870, when the work was first published.

Faith, Reason, and Existence: An Introduction to Contemporary Philosophy of Religion. By John A. Hutchison. New York: Oxford University Press, 1956. xi + 306 pages. Cloth. \$4.50.

The Passion History. By Paul W. Nesper. Columbus: The Wartburg Press, 1956. 15 pages. Paper. 25 cents. Users of the Revised Standard Version will appreciate this harmony of the account of our Lord's Passion and death according to the four holy Evangelists, divided into the conventional seven sections, and utilizing the text of the RSV in place of the King James Version.

Whitefield's Sermon Outlines: A Choice Collection of Thirty-Five Model Sermons. By George Whitefield. Grand Rapids: Wm. B. Eerdmans, 1956. 150 pages. Cloth. \$2.50.

Modern Rivals to Christian Faith. By Cornelius Loew. Philadelphia: The Westminster Press, 1956. 96 pages. Cloth. \$1.00.

Rest for the Weary. By Vance Havner. Westwood: Fleming H. Revell, 1956. 154 pages. Cloth. \$2.00.

God's Comfort for Sick Folks. By William W. Orr. Chicago: Scripture Press, 1955. 32 pages. Paper. 25 cents.

Something About Kierkegaard. By David F. Swenson, ed. Lillian Marvin Swenson. Revised edition. Minneapolis: Augsburg Publishing House, 1956. xi + 259 pages. Paper. \$2.50. An unaltered reprinting of the second (1945) edition of a collection of articles, papers, and lectures that in their day helped to introduce Søren Kierkegaard to the American public even before his works became generally available in English translations.

Expository Outlines on the Whole Bible (Horae homileticae). By Charles Simeon. Vol. 1, *Genesis Through Leviticus*; xxxiii + 683 pages. Vol. 2, *Numbers Through Joshua*; viii + 627 pages. Vol. 21, *Revelation*, Claude's "Essay," Indexes; vii + 568 pages. Grand Rapids: Zondervan Publishing House, 1956. Cloth. \$3.95 a vol. The New Testament portion of this gigantic reprint project is now completed in eleven volumes with the publication of Vol. 21; the publishers are already well into the Old Testa-

ment with the two volumes on the Hexateuch. Volume 1 contains the vitally important preface to the whole work, with its declaration of enmity toward "systematizers in theology" (p. xxiii) and of commitment to Anglican evangelicalism, and 143 "outlines" for "discourses." Volume 2 contains 117 "outlines." Volume 21 contains 62 outlines; a 120-page discussion of the art of homiletics in the form of "An Essay on the Composition of a Sermon," by the French Calvinist clergyman John Claude; four sample applications of the principles of the "Essay" in the form of discussions by explication, observation, propositions, and "perpetual application"; and five indices—an analytical index of the "Essay," an index of passages of the Old Testament not explicitly considered in the body of the work but discussed in New Testament citations of the passages, a general alphabetical and analytical index, a liturgical index, and an index of subjects.

The Cross in the Old Testament. By H. Wheeler Robinson. Philadelphia: The Westminster Press, 1955. 192 pages. Cloth. \$3.00. This title brings together in one volume three works of a generation ago, *The Cross of Job* (1916, 2d ed., 1938), *The Cross of Jeremiab* (1925), and *The Cross of the Servant* (1926)—minus the now dated appendices and bibliographies—in which a distinguished British Old Testament scholar and theologian sets forth his view of the Atonement.

Principles and Practice of Preaching. By Ilion T. Jones. Nashville: Abingdon Press, 1956. 272 pages. Cloth. \$3.75.

Great Neglected Bible Prophecies. By Merrill F. Unger. Chicago: Scripture Press, 1955. 168 pages. Cloth. \$2.50.

The Inspired Letters in Clearest English. By Frank C. Laubach. New York: Thomas Nelson and Sons, 1956. 221 pages. Cloth. \$1.50.

These Are the Garments: A Study of the Garments of the High Priest of Israel. By Charles W. Slemming. Chicago: Moody Press, 1955. 169 pages. Cloth. \$2.00.

Children's Sermons, Outlines and Illustrations. By James Stalker, John R. MacDuffy, Richard Newton, and others. Grand Rapids: Baker Book House, 1956. 96 pages. Cloth. \$1.75.

The Topical Bible Concordance. By D. M. Miller. Chicago: Moody Press, no date. 128 pages. Cloth. \$2.00.

Belief and Unbelief Since 1850. By H. G. Wood. New York: Cambridge University Press, 1955. viii + 143 pages. Cloth. \$2.75.

Count Zinzendorf. By John R. Weinlick. Nashville: Abingdon Press, 1956. 240 pages. Cloth. \$4.75.

To Whom Shall We Go? By D. M. Baillie. New York: Charles Scribner's Sons, 1956. viii + 199 pages. Cloth. \$3.00.

The Teaching of the Epistle to the Hebrews. By Geerhardus Vos, ed. Johannes G. Vos. Grand Rapids: Wm. B. Eerdmans, 1956. 124 pages. Cloth. \$2.00.

Mystery and Mysticism. By A. Plé, Louis Bouyer, L. Cerfaux, Ian Hislop, and A. Léonard. New York: The Philosophical Library, 1956. 137 pages. Cloth. \$4.75.

The Zadokite Fragments and the Dead Sea Scrolls. By H. H. Rowley. New York: The Macmillan Company (Oxford: Basil Blackwell, 1955), 1956. xii + 133 pages. Cloth. \$3.75.

New Testament Christianity. By J. B. Phillips. New York: The Macmillan Company, 1956. 107 pages. Cloth. \$2.25.

The Human Venture. By Gerald Heard. New York: Harper and Brothers, 1955. 310 pages. Cloth. \$4.00.

From Faith to Faith. By B. Davie Napier. New York: Harper and Brothers, 1955. xxii + 223 pages. Cloth. \$3.00.

Psychology and Worship. By R. S. Lee. New York: Philosophical Library, 1956. 110 pages. Cloth. \$3.75.

Reformation Writings of Martin Luther, Vol. II: The Spirit of the Protestant Reformation. By Bertram Lee Woolf. New York: Philosophical Library, 1956. 340 pages. Cloth. \$7.50.

Spiritual Power for Your Congregation: A Guide to Lay Activity in the Kingdom. By Carl Walter Berner. St. Louis: Concordia Publishing House, 1956. x + 101 pages; paper; 75 cents. *Pastor's Handbook and Idea Kit*; 56 pages; plastic ring binder; \$1.50.

Pascal and the Mystical Tradition. By F. T. H. Fletcher. New York: Philosophical Library, 1954. vii + 156 pages. Cloth. \$4.75.

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. New York: Friendship Press, 1956. xvii + 171 pages. Cloth. \$2.50.

Die Lehre des hl. Augustinus von der Paradiesesebe und ihre Auswirkung in der Sexualethik des 12. und 13. Jahrhunderts bis Thomas von Aquin. By Michael Müller. Regensburg: Verlag Friedrich Pustet, 1954. 325 pages. Paper. DM 19.50.

The Eucharistic Words of Jesus. By Joachim Jeremias. New York: The Macmillan Company, 1955. xi + 195 pages. Cloth. \$3.75.

There Is No End. By R. Dean Goodwin. New York: Friendship Press, 1956. 126 pages. Cloth. \$2.50. Paper. \$1.25.

Church Life in England in the Thirteenth Century. By John R. H. Moorman. New York: Cambridge University Press, 1955. xviii + 444 pages. Cloth. \$5.50.

Delinquent Saints: Disciplinary Action in the Early Congregational Churches of Massachusetts. By Emil Oberholzer. New York: Columbia University Press, 1956. x + 379 pages. Cloth. \$6.00.

New Testament Faith for Today. By Amos N. Wilder. New York: Harper and Brothers, 1955. 186 pages. Cloth. \$2.50.

Freedom's Holy Light. By Merrimon Cuninggim. New York: Harper and Brothers, 1955. 192 pages. Cloth. \$2.75.

Zwingli und Luther: Ihr Streit über das Abendmahl nach seinen politischen und religiösen Beziehungen; Band II: Vom Beginn der Marburger Verhandlungen 1529 bis zum Abschluss der Wittenberger Konkordie von 1536. By Walther Köhler. Gütersloh: C. Bertelsmann Verlag, 1953. xi + 534 pages. Paper. DM 38.—.

Le Problème Biblique dans le Protestantisme. By Jean Boisset. Paris: Presses Universitaires de France, 1955. 169 pages. Paper. 500 fr.

The Material Logic of John of St. Thomas: Basic Treatises, trans. Yves R. Simon, John J. Glanville, and G. Donald Hollenhorst. Chicago: The University of Chicago Press, 1955. xxxiv + 638 pages. Cloth. \$10.00.

St. Thomas Aquinas: Theological Texts. By Thomas Gilby. New York: Oxford University Press, 1955. xviii + 423 pages. Cloth. \$3.50.

Symbols and Society, ed. Lyman Bryson, Louis Finkelstein, Hudson Hoagland, and R. M. Maciver. New York: Harper and Brothers, 1955. xi + 611 pages. Cloth. \$6.00.

The Mahabharata of Vyasa Krishna Dwaipayana: Selections from the Adai Parva and the Sambha Parva. By S. C. Nott. New York: Philosophical Library, 1956. xii + 205 pages. Cloth. \$4.75.

Les Voies de l'Unité Chrétienne: Doctrine et Spiritualité. By C. J. Dumont. Paris: Les Editions du Cerf, 1954. 231 pages. Paper. Price not given.

The Television-Radio Audience and Religion. By Everett C. Parker, David W. Barry, and Dallas W. Smythe. New York: Harper and Brothers, 1955. xxx + 464 pages. Cloth. \$6.00.

God My Exceeding Joy. By Amos Lundquist. Rock Island: Augustana Press, 1956. ix + 145 pages. Cloth. \$2.25.

I Remember the Savior's Death. By Robert Hoyer. Milwaukee: Northwestern Publishing House, 1955. 117 pages. Cloth. \$2.00.

Man of Sorrows. By Herman Hoeksema. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 129 pages. Cloth. \$2.00.

Of All Things. By Lily M. Gyldenvand. Minneapolis: Augsburg Publishing House, 1956. 117 pages. Paper. \$1.50.

Lovers Always. By F. B. Meyer. Westwood: Fleming H. Revell Company, no date. 91 pages. Cloth. \$1.25.

Adventurous Preaching. By James H. Robinson. Great Neck: Channel Press, 1956. 186 pages. Cloth. \$2.50.

Preaching on the Books of the New Testament. By Dwight E. Stevenson. New York: Harper and Brothers, 1956. 268 pages. Cloth. \$3.95.

The Life of Paul. By Robert V. Moss. Philadelphia: The Christian Education Press, 1955. xiv + 81 pages. Paper. \$1.25.

The Virgin Mary: The Roman Catholic Marian Doctrine. By Giovanni Miegge. Philadelphia: The Westminster Press, 1955. 196 pages. Cloth. \$3.50.

Footnotes: Sidewalk Sermonettes for Saints and Sinners. By Gaston Foote. Westwood: Fleming H. Revell Company, 1956. 124 pages. Cloth. \$2.00.

For Today. By D. T. Niles. Philadelphia: Muhlenberg Press, no date. 442 pages. Cloth. \$2.00.

Guidance to the Study of the New Testament. By Thomas Meadows. New York: Vantage Press, 1956. 513 pages. Cloth. \$4.75.

The Angel Spreads Her Wings. By Maxine Garrison. Westwood: Fleming H. Revell Company, 1956. 159 pages. Cloth. \$2.00.

The Holy Spirit in Christian Theology. By George S. Hendry. Philadelphia: The Westminster Press, 1956. 128 pages. Cloth. \$2.50.

New Concepts of Healing. By A. Graham Ikin. New York: Association Press, 1956. xxiii + 262 pages. Cloth. \$3.50.

A God Who Likes Me: Martin Luther's Search for a Gracious God. By Theodore Huggenvik. Minneapolis: Augsburg Publishing House, 1956. 97 pages. Cloth. \$1.50.

Meet These Men. By Clovis G. Chappell. Nashville: Abingdon Press, 1956. 156 pages. Cloth. \$2.00.

God Portrays More Women. By Grace E. McAllister. Chicago: Moody Press, 1956. 188 pages. Cloth. \$2.50.

Clinical Training for Pastoral Care. By David Belgium. Philadelphia: The Westminster Press, 1956. 136 pages. Cloth. \$3.00.

Writing for the Religious Market. By Roland E. Wolsey. New York: Association Press, 1956. xiv + 304 pages. Cloth. \$4.00.

Portals of Prayer (Vol. XIX, No. 140: June 5 to July 27, 1956). By Roger L. Sommer, Herman A. Etzold, and Albert W. Galen. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.

The Beginning: Creation Myths Around the World. By Maria Leach. New York: Funk and Wagnalls Company, 1956. 253 pages. Cloth. \$3.50.

Knight's Master Book of New Illustrations. By Walter B. Knight. Grand Rapids: Wm. B. Eerdmans, 1956. 760 pages. Cloth. \$6.95.

God—The Supreme Steward. By John E. Simpson. Grand Rapids: Zondervan Publishing House, 1956. 62 pages. Paper. 50 cents.

52 Varieties of Programs for All Occasions. By T. C. Gardner. Grand Rapids: Zondervan Publishing House, 1956. 32 pages. Paper. 35 cents.

Laugh-a-While Skits and Stunts No. 2. By Vernon Howard. Grand Rapids: Zondervan Publishing House, 1956. 31 pages. Paper. 50 cents.

Youthspiration Handbook No. 3. By George F. Santa. Grand Rapids: Zondervan Publishing House, 1955. 93 pages. Paper. \$1.00.

Naught for Your Comfort. By Trevor Huddleston. New York: Doubleday and Company, 1956. 253 pages. Cloth. \$3.75.

Being and Nothingness: An Essay on Phenomenological Ontology (L'Être et le Néant). By Jean-Paul Sartre, trans. Hazel E. Barnes. New York: Philosophical Library, 1956. lxix + 638 pages. Cloth. \$10.00.

My Group and I. By Gordon L. Lippitt and Warren H. Schmidt. New London: Arthur C. Croft Publications, 1952. 24 pages. Paper. 75 cents.

Portfolio of Teaching Techniques No. 2, ed. Joseph Mersand. New London: Arthur C. Croft Publications, 1955. 48 pages. Paper. 75 cents.

Casebook on Classroom Teaching. By B. P. Brodinsky. New London: Arthur C. Croft Publications, 1955. 46 pages. Paper. \$1.00.