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## Book Review. - Literatur

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## BOOK REVIEW

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

**THE GOSPEL ACCORDING TO ST. LUKE.** By William F. Arndt.  
St. Louis: Concordia Publishing House, 1956. Cloth. ix and 523 pages. \$6.50.

Readers of Sacred Scripture who are often irked by commentators who "hold their farthing candle to the sun and each dark passage shun" will welcome this forthright treatment of the Third Gospel. Some will, like the Athenians, undoubtedly regret the absence of novel interpretations, but the author does not seek a reputation based on ostentatious ingenuity. Most readers will be grateful for the late author's long experience in interpreting this Gospel as professor at Concordia Seminary, St. Louis. There is here the sound of a measured and a sure step which is certain to inspire confidence in the author's interpretation of St. Luke. Pastors and students who have never quite managed to pass through the vestibule of the esoteric courts of textual criticism will be happy to know that the mysteries of the significant variants have now been translated out of the original professional argot.

The format of the book encourages easy reading. Self-contained units of the Gospel are presented in translation. A brief summary of the unit is then followed by a detailed exegesis on the basis of the Greek text. Textual variants are treated in footnotes. The addition of special notes on certain subjects, such as "Demonic Possession," pp. 146 f., and "The Kingdom of God," pp. 150—153, which may be found with the help of the topical index, also makes this commentary a valuable asset to the church library.

The commentary is not designed primarily for the specialist. It is surprising, therefore, that the journal (JBL) referred to on page 303 is not listed under abbreviations employed in the book. The caption for the New Year's Day pericope, "The Circumcision of Jesus (2:21)" appears to be a slip, for in his exegetical comments Dr. Arndt correctly states that "the second *καί* marks the beginning of the main clause" (p. 89), indicating that the naming of Jesus plays the significant role.

Thomas Dekker once said of Jesus that He was "the best of men that e'er wore earth about Him. . . . The first true gentleman that ever breathed." It takes a gentleman who has walked in His company to interpret St. Luke's Jesus. Dr. Arndt was that.

FREDERICK W. DANKER

**OFFENBARUNG UND ÜBERLIEFERUNG, EIN DOGMATISCHER ENTWURF.** By Gerhard Gloege. Hamburg-Volksdorf: Evangelischer Verlag Herbert Reich, 1954. 48 pages. Paper. DM 3.60.

Professor Gloege delivered this lecture at the Deutscher Evangelischer Theologentag in Berlin, January 1954. In the first of three parts Gloege discusses the classic fundamental categories. The Roman Catholic concept of revelation is pictured as a living, dynamic interdependence and interaction, as a successive process of Christian proclamation. There are three steps: The Apostolic *depositum*, the churchly tradition in the narrower sense, and the churchly rule of faith. Revelation is the seed, tradition is the growing plant. In "Old Protestant" dogmatics the question is said to be reduced to a single antithesis: Scripture and tradition. Luther, Gloege says, far from rejecting tradition, gratefully lived in it, but rejected what he regarded as the *false* tradition of the medieval church. For him the source of religious truth was the *nudum verbum*, specifically, the Gospel promises of God. From this vantage point Luther arrives at the antithesis: Human ordinances vs. God's work. This constitutes a fundamental qualitative departure from the medieval view.

In the second part the author examines the concepts "revelation" and "tradition" in the light of the Old and New Testaments. Revelation in Old Testament thought is pictured concretely as God in action, God coming, God arising, etc., or, as God's active invasion of human history for the purpose of realizing His will. Basically, it is the personal historical confrontation of God's act and man's responsibility. God's revelations of Himself were to be transmitted from generation to generation and thus entered the realm of tradition. What God did for Israel at the beginning forms the theme of subsequent proclamation as "*die Vergewegenwärtigung des vergangenen Gotteshandelns*" (p. 26). Revelation is the constitutive element of Old Testament fellowship, and tradition is its function. This dynamic concept is said to have become static and frozen in later Judaism.

In the New Testament, says Gloege, all revelation is bound up with Christ. The Old Testament theophany becomes Christophany. New Testament revelation is seen in relation to a world in tension between the first and the second epiphany of the *χρῖστος* which intensifies personal responsibility. As for tradition *after* Christ, the *ἐκκλησία* is the bearer of tradition, which is her function. But all tradition (*παράδοσις*) is rooted in the original *παράδοσις* of the revelation in Christ, of which all subsequent Christian kerygma is really nothing more than a continuous transmission.

On this basis Gloege attempts a judgment of Neo-Catholic and Old Protestant views. The former has a false category of "monistic-progressive evolutionism," which vitiates individual correct insights. Old Protestantism, on the other hand, operates with the right principle, but tends to undermine its effectiveness by false, or too narrow, application.

In conclusion, the author systematizes the results of his investigation. He demonstrates the relation between revelation and tradition, tradition and church, tradition and Spirit, and tradition and exegesis.

This is a closely reasoned, profound, even difficult study. No brief review can hope to do justice to the very basic theological problems broached here. Surely, a correct Scriptural understanding of authority in religion and a proper evaluation of the place of tradition in relation to revelation are of decisive importance. The author's critique of the Roman and Old Testament theologians appears to be too kind to the former and too harsh to the latter, whom he chides for leaning toward an "unhistorical Biblicism" and an "absolutizing of the Scripture principle." The subject matter demands continuous concentrated study.

HERBERT J. A. BOUMAN

*ETHICS OF DECISION: AN INTRODUCTION TO CHRISTIAN ETHICS.* By George W. Forell. Philadelphia: Muhlenberg Press, 1955. xviii and 158 pages. Cloth. \$2.50.

As the subtitle indicates, this slender volume does not pretend to offer an exhaustive study of the complicated and exhaustive problems of Christian ethics. It is no more than an introduction to the field. In a popular, racy style the author, a Lutheran scholar, surveys his topic under two main headings, "The Life of Man Under the Law" and "The Life of Man Under the Gospel." This is reminiscent of Werner Elert's *Das Christliche Ethos*, a work which, surprisingly, is not mentioned in the bibliography. "An effort has been made, especially in the first part, to look at the possible alternatives to the Christian life" (Preface, p. v). After sketching the amorality and immorality of individuals and society in this present age, the author briefly characterizes a number of ethical standards which he calls "prudential," that is, an ethical system whose "basic standards are selected with an eye to the future" (p. 7), in other words, ethics with a utilitarian slant. Such systems are hedonism, individualistic and universalistic naturalism, and relativism. Next follows a discussion of aesthetic ethics, so-called because "our senses and emotions are used to give meaning to life and to transform meaninglessness into beauty" (p. 34). This type is further subdivided into ethics of self-realization and existentialism. Thirdly, Forell refers to "idealistic" ethics, a search for an "ideal outside of man and nature" (p. 40). Attempts to find this ideal are labeled ethics of intuition and rationalistic ethics. Summarizing each man-centered approach to moral standards, the author makes the reader uncomfortable by showing how such an approach has infiltrated the modern concept of what constitutes Christianity.

"All ethical systems," says Forell, "are either formalistic or teleological. That is, they are centered either in the motive or in the good of man's action" (p. 45). "In this sense Christian ethics is formalistic rather than teleological" (p. 46).

All this is by way of introduction to a treatment of religious ethics that "starts with the acceptance of God as the standard for all decisions" (p. 48). This is on the level of natural religion and falls into three categories: "First, there are those who believe that they can find the ultimate religious meaning of their lives through discipline of the will. Secondly, there are those who believe that they can find the meaning of life through exercises of the soul. Thirdly, there are those who believe that the ultimate meaning of life can be found through the intellect. These three approaches are commonly known as legalism, mysticism, and rationalism" (p. 49 f).

No discussion of ethics can ignore the basic problem of sin. Forell devotes two important chapters—"The Life of Man and the Judgment of God," and "The Life of Man and the Law of God"—to this matter. Man, created in the image of God, "was created to be on *speaking terms* with God" (p. 68). "But man decided not to listen to God. He decided not to speak to God. Proud of being an image of the Creator, he decided to be the Creator. Forgetting that his greatness depended entirely upon his relationship to God, he proudly proceeded to assert his greatness apart from God and thus ceased to be truly man" (p. 70). Sin is "man's declaration of independence from God" (p. 72), man's effort to "live independently and in revolt against God" (p. 73). "Sin has effectively destroyed the image of God in man, leaving a mere remnant. Man has not become an animal. He is still man, but in a hopeless situation" (p. 77). It is the primary and indispensable function of the Law of God to show man the judgment of God. "It is like the fever thermometer: it cures no ill, but helps sick people to realize they are sick and in need of a doctor" (p. 89).

The second main section is introduced by the words "to man caught in the web of sin, to man doomed to failure and death, to man lost, comes the Gospel of Jesus Christ" (p. 99). "Man's 'yes' to the Gospel is the *beginning of the Christian life*" (p. 100). "Only in faith are our works 'good,' and without this faith no work is good" (p. 103).

The Christian life is, therefore, the concrete day-by-day expression of the Christian's new relation to God through faith in Christ. The norm for his life is still the Law of God. But now the Law is no longer "Law." "Through faith these commandments are changed from the accusing Law to a description of the possibilities of the Christian life" (p. 104). This would be the so-called "third use" of the Law. The rest of the book is devoted to an exposition of the Ten Commandments, following Luther's *Treatise on Good Works*.

This is a highly stimulating study. Usually the author is on Scriptural ground and, where he is, presents a strong case. Even though this reviewer dissents on occasion (from the remarks about Adam and Satan on pages 70 and 71, for instance), his verdict remains: This is a good book!

HERBERT J. A. BOUMAN

**EVANGELISCHES KIRCHENLEXIKON: KIRCHLICH-THEOLOGISCHES HANDWOERTERBUCH.** Edited by Heinz Brunotte and Otto Weber. Vol. I (Fascicles 1—13): A—G. Göttingen: Vandenhoeck und Ruprecht, 1956. 576 pages (1,152 columns). Paper. DM 62.40.

This newcomer to the field of religious encyclopedias is scheduled for completion in three volumes (approximately 2,240 pages, nearly 2,000,000 words) in 1958. Collaborating with the two editors in chief are Robert Frick, Hans Heinrich Harms, Wilfried Joest, Hermann Noack, Kurt-Dietrich Schmidt, Georg F. Vicedom, Heinz-Dietrich Wendland, and Hans Walter Wolff. Its announced purpose is twofold: To bring up to date other German Evangelical religious encyclopedias already in the hands of subscribers; and to be sufficiently comprehensive to serve adequately by itself. It is far from a compilation from other encyclopedias, although it frankly refurbishes (on occasion reproduces) some of the articles that have appeared in the now out-of-print *Calwer Kirchenlexikon*; it also acknowledges the important three-volume *Nordisk Teologisk Uppslagsbok* as the source of a number of other articles. It deliberately skirts the provinces of Biblical theology and social ethics covered intensively and extensively by the *Biblisch-theologisches Handwörterbuch* edited by Osterloh and Engelland and the German Evangelical Kirchentag's *Evangelisches Soziallexikon*. The authors by and large represent a younger generation of Evangelical scholars. The over-all organization is superb; cross references are extensively (altogether there are 16,000) and effectively employed. The bibliographies are confessedly selective; in general, the authors have been highly successful in listing the most recent and most solid books and studies, although some omissions are difficult to explain on even the selective principle (for example, the absence of Gregory Dix's *The Shape of the Liturgy* under "Abendmahl"). The awareness of contemporary problems is most commendable. At the same time, with an all-German editorial staff, a predominantly German roster of contributors, and a German readership in mind, the point of view is inevitably but understandably restricted—sometimes to the point of provincialism (a good example is the article on "Arbeiterbewegung"). An authentically international perspective is largely limited to the articles in the areas of missions and *Kirchenkunde*. Coverage is generally admirable; for example, the articles under "F" start out with "Faber Stapulensis"; "Fabricius"; "Fachschaften, Ev.-Theol."; "Fakultäten, Theologische"; "Falk"; "Familiarismus"; "Familie (I. Religionsgeschichtlich; II. Biblisch; III. Nach christlichem Verständnis; IV. Rechtlich)"; "Hl. Familie"; "Familienpolitik, Familienverbände"; "Familisten"; "Farel"; "Fasten"; "Father Divine's Peace Mission"; "Faulhaber"; etc. Really indefensible omissions are few; the lack of an article on David Chyträus, for instance, can hardly be justified in a German Evangelical encyclopedia. Here and there complexities are oversimply solved; thus the article

"Apokryphen" dismisses the important Gnostic finds near Nag-Hammadi in Egypt in 1946 with a single reference to the Valentinian Gospel of Truth (col. 171); the home of the Apostles' Creed simply is declared to be Rome (cols. 185, 376), although the bibliography under "Apostolikum" lists Badcock's *The History of the Creeds*; the beatification of St. Robert Bellarmine in 1923 is noted (col. 385), but no mention is made of his canonization in 1930; the *Dictatus papae* is ascribed unqualifiedly to Gregory VII and dated 1076 (col. 1706). The fact that the book is designed for Reformed readers as well as for Lutherans leads to inevitable problems. In general the authors appear to be trying to harmonize divergent theological views as far as possible while striving conscientiously for objectivity and impartiality. The typographical design is splendid; copyreaders' and proofreaders' slips are infrequent. Those that occur tend to be of an innocuous kind; thus in the article on Franz Xaver von Baader the first name of Eugène Susini is twice abbreviated F. (cols. 378, 279); similarly, we have ἀνάδεμα for ἀνάθημα (col. 303); again, Philadelphia's Broad Street has become, German fashion, "Broadstreet" (col. 1271). All in all, this encyclopedia is likely to be a "must" for anyone with an interest in the past history and the contemporary problems of Evangelical Christianity in Germany. Owners of this first volume will await with impatient interest the two that remain to be published.

ARTHUR CARL PIEPKORN

**THE CRITICAL YEARS: THE RECONSTITUTION OF THE ANGLICAN CHURCH IN THE UNITED STATES OF AMERICA: 1780—1789.** By Clara O. Loveland. Greenwich: The Seabury Press, 1956. vii and 311 pages. Cloth. \$3.50.

At the end of the Revolutionary War the Church of England in America was in a sad state. It was generally regarded as the church of the "Tories." It was cut off from the English State Church. It had no bishops (it had been under the jurisdiction of the Bishop of London). The Society for the Propagation of the Gospel had been withdrawing its support. There was no central organization of the parishes. There were divergent views within the church: Laudian, Lockean, Central Anglicanism. Political views were no less divergent. There was a dearth of clergy, a decline in church membership, poverty. And then, too, the Prayer Book needed revision.

First things had to be attended to first, and this meant the form of church government, according to the author. A beginning was made in Maryland in 1780; here the name "The Protestant Episcopal Church" was first used. In 1782 the Rev. William White of Philadelphia published his *The Case of the Episcopal Churches in the United States Considered*. He wanted to organize the churches in the new republic on a federal basis. In Connecticut the clergy were intent on having a bishop consecrated within the apostolic succession.

The federal plan of reorganization, well under way in Maryland and

Pennsylvania by 1784, did not harmonize with the ecclesiastical plan of reorganization, centered around Samuel Seabury, bishop-elect of Connecticut.

Samuel Seabury could not receive consecration in England for political reasons. He was consecrated in Scotland on November 14, 1784. This act, however, did not unite the Episcopal churches in the United States.

The proponents of the federal plan of organization were busy organizing the church along state lines, preliminary to a general assembly. On September 27, 1785, the convention met in Philadelphia, approved a constitution, decided on liturgical revision, and laid plans for obtaining bishops consecrated in England.

Under these circumstances schism was imminent in 1786. The general convention of the Protestant Episcopal Church which met in Philadelphia in that year strengthened the organization. And since the British Parliament had passed an act permitting the bishops to consecrate candidates from "countries out of his Majesty's Dominions," White and Provoost were consecrated by two archbishops and three bishops in England on February 4, 1787.

Union between the two groups was achieved in 1789. The general convention held in Philadelphia in that year acknowledged the validity of Bishop Seabury's consecration. A House of Bishops and a House of Deputies was provided for. A compromise between the two plans of organization had been achieved.

Meanwhile the question of the revision of the Prayer Book was a matter of debate within both groups. The prayers for the monarch, the question of the creeds (among other items, the phrase "He descended into hell," in the Apostles' Creed, was a matter of debate), and the order for Holy Communion were the chief points raised.

During this period, 1780—1789, the Protestant Episcopal Church in this country became entirely free of state control, it changed the status of bishops, and it adopted the principle of lay representation. It maintained the emphases on the continuity of the church, on unity, and, paradoxically, on diversity.

Dr. Loveland's account tells the details of these settlements. She has based it on a thorough study of the sources; her analysis is detailed and authoritative. Had the account been broken up into more chapters, resulting in better organization, it would have been easier to follow. It is not difficult, however, for the reader to detect the author's outline. She has rendered her denomination and church historians, in general, a service by her research.

CARL S. MEYER

**ORDINATION TO THE PRIESTHOOD.** By John Bligh. New York: Sheed and Ward, 1956. xv and 189 pages. Cloth. \$3.00.

"Since [the true church] has the priesthood (*sacerdotium*), it certainly has the right (*iuris*) to choose and ordain ministers. And a very widespread custom of the church also attests this. For once upon a time the people



chose the pastors and the bishops. Thereupon a bishop either of that church or from the neighborhood confirmed the person elected by the laying on of hands, and ordination was nothing else than such a joint act of approval (*comprobatio*). Afterward new ceremonies come in, many of which Dionysius (the Pseudo-Areopagite) describes" (Tractate, 70, 71). The frequent misunderstanding of this passage from the Lutheran Symbols commonly rests on a failure to appreciate the two antitheses: (1) Election by the people *versus* autocratic appointment by the pope; (2) the primitive simplicity of the ordination rite, consisting merely of a laying on of hands, *versus* the increasing elaboration of the rite through the centuries preceding the sixteenth. The present title by a 35-year-old British Jesuit is a kind of commentary on the quoted passage. The book was in a sense evoked by the 1947 Papal Constitution *Sacramentum ordinis*, which settled generations of learned theological argument in the Roman Catholic Church by determining that the essentials of the rite are the first imposition of hands by the ordaining bishop, and the 31 words of the "Preface," which begins *Da, quaesumus, omnipotens Pater*. Bligh writes for students preparing for the priesthood; his "book is not a pious meditation on the priesthood, but a liturgical and theological essay" (p. xiii), which proposes to furnish historical and symbolic explanations of the prayers and ceremonies. Honest and courageous scholarship characterizes it throughout. He concedes Neoplatonic influence in the "working out of the doctrine of the three characters" of Baptism, Confirmation, and Order (p. 4, n. 2). He concedes that with papal authorization a priest "can validly ordain even to the diaconate and priesthood"; by way of proof he points out that both the *Decretum pro Armenis* (1439) and the *Codex iuris canonici* of 1917, by designating a bishop as the *ordinary* minister of Ordination, imply the possibility that in extraordinary circumstances a priest can ordain, notably since four bulls of three medieval popes—*Sacrae religionis* (1400), *Apostolicae sedis providentia* (1403), *Gerentes ad vos* (1427), and *Exposcit* (1489)—empowered abbots who were simple priests to ordain to Holy Orders. Bligh distinguishes four parts in the modern Roman Ordination rite, a substantially apostolic substratum (1 Tim. 4:14; 2 Tim. 1:6) that even in the days of the antipope St. Hippolytus would have taken "only two or three minutes" (p. 32), Gallican additions in the form of the anointing (seventh century), and the delivery of the ministerial instruments (tenth century), the relatively late (fifteenth century) concelebration of the newly ordained priests with the ordaining bishop, and a somewhat earlier group of ceremonies related to the priests' new function in the church that are traceable to the thirteenth-century Pontifical of Durandus. He faces up frankly to the difficulties presented by the fact that official definitions of the matter and form of the Sacrament of Order have varied from century to century—not the least the problems posed in reconciling the definition of St. Thomas Aquinas and of Pope Eugene IV's *Decretum pro Armenis*

with Pius XII's *Sacramentum ordinis*. With a deftness hardly less than that which he himself attributes to St. Bonaventure, Bligh offers a somewhat less than wholly satisfactory resolution of the problem by pointing out that *Sacramentum ordinis* "deliberately avoided saying what had been the matter and form in the period preceding 1947" (p. 55) and merely proposed to remove all disputes and controversy for the future only. He recognizes that choice for Holy Orders by popular election is primitive and that it survived into the fourth century even in the West. His nice taste for Latin prose style compels him occasionally to criticize the rite on that basis (note 1 on p. 80, for instance, reads: "A bad clausula: eleven short syllables!"). He appears to regard a mere stretching out of hands as equivalent to a formal imposition; in any case, he holds that "the essential function of the imposition of hands is to designate some person or thing" (pp. 89, 91) and that it is not only not necessary but, in fact, exceedingly difficult to apply the "intentional" theory of sacramental efficacy to the imposition of hands in Ordination. He notes that in line with apostolic practice the priests present assist the ordaining bishop by laying their hands on the ordinands and that at least in the twelfth century these priests actually spoke—though *voce suppressa*—the formal words of Ordination with the bishop. He observes that the *Veni, Creator* is later than the *Veni, Sancte Spiritus*; the use of the latter in the Lutheran ordinals, and of the former in the Latin Pontifical of Clement VIII and afterward, is another of the many instances where the Lutheran rite has preserved an older tradition than has the Roman rite. All in all, Bligh has done an admirable piece of work that will be of interest far outside his own denomination. Slips are few; this reviewer notes an incomplete translation of the second clause of the prayer *Oremus, fratres carissimi*, on p. 97; *istram* for *istam* on p. 126; and an uncompleted sentence in the English translation of the exhortation *Oportet vos* on p. 130. It is likewise this reviewer's opinion that the knotty *transforment* of the Gregorian Sacramentary which Bligh discusses on pp. 123 f. might better be related to the Greek μεταμόρφωσις than to μετατύπωσις, as he seems inclined to do.

ARTHUR CARL PIEPKORN

*PERE LAGRANGE AND BIBLICAL INSPIRATION*. By Francis J. Schroeder. Washington, D. C.: The Catholic University of America Press, 1954. xii and 47 pages. Paper. No price given.

This booklet, No. 80 in the Catholic University of America's second series of *Studies in Sacred Theology*, gives portions of only three chapters of an excellent doctoral dissertation on the noted French Roman Catholic Biblical critic, Père Lagrange (1855—1938). The preface outlines the remaining chapters. Aside from the introductory chapter on Lagrange, the bulk of the material is from Schroeder's fifth chapter, "Inspiration and Exegesis."

It was Lagrange's conviction that there is an inseparable bond between the doctrine of inspiration and exegesis, and any theory of inspiration

must be broad enough to prove satisfactory to the exegete. The aim of inspiration, according to Lagrange, is primarily not teaching but recording "the memory of the stages of revealed truths." Only secondarily the inspired writings lead to divine teaching. Here the dual authorship, God and man, and the two corresponding senses, spiritual and literal, must be maintained. Exegesis has to do with the literal sense. For the spiritual and supraliteral sense (Lagrange rejects the *sensus plenior*) the church, using Scripture and Tradition, is alone competent. In the Old Testament God's method of teaching was through accommodation to the radically incomplete ideas and illusions of the Jews without ever identifying Himself with erroneous opinion. These illusions were God's vehicles to portray religious truth. However, such assertions rest on the "authority of faith" and not necessarily on rational presuppositions.

Schroeder is convinced that Lagrange's method not only presents "a solidity and elasticity to the exegete and the theologian" but that it can unify discordant elements between Roman Catholic exegetes and theologians. Although there are doubtless points to criticize in Lagrange's method (especially the tendency to separate the functions of historical exegete and theological interpreter, the latter using Tradition), we cannot but rejoice in seeing Christ set forth as "the completeness of Revelation, the *pleroma* of all truth, dogmatic and moral" (p. 29). Undoubtedly this study will stimulate Lutherans who are equally concerned with these relationships between inspiration and exegesis. HENRY W. REIMANN

**THE BRIDGES OF GOD.** By Donald Anderson McGavran. New York: Friendship Press (London: World Dominion Press), 1955. xiv and 158 pages. Cloth. \$2.50.

**CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD.** By David M. Paton. London: SCM Press, 1953. 79 pages. Cloth. 6/6.

**REVOLUTION IN MISSIONS.** By Willis Church Lamott. New York: The Macmillan Company, 1954. 228 pages with notes, bibliography, and index. Cloth. \$3.50.

These three books all point to the changing pattern in mission work or call for a sweeping review of methods previously used in the light of the changing world scene.

The first book is the best. Kenneth Scott Latourette, a top authority on mission work, calls it "one of the most important books on missionary methods that have appeared in many years." Writing from the background of over thirty years in India, McGavran states that people became Christians in an enduring way when there was little change in their culture and where the bond of friendship was the bridge over which the Christian faith passed. From the crucial question, "How do peoples become Christian?" he proceeds to contrast the "People's Movement" with the "Mission Station Approach," indicating that there is a real need for a revitalized strategy of mission work. You may not agree with all of his historical

interpretations, his analyses of different mission methods, or his proposals for future course of action, but you will be stirred to respond to his deep concern for the future of the overseas work of the church.

The second book, by David M. Paton, is based on his Godfrey Day Memorial Missionary Lectures given in Dublin. These lectures are a reflection of his ten-year activity as an Anglican missionary in China. His "judgment" thesis deals with the charge that Christian missions are a part of the total imperialist aggression of Western civilization. He points out a number of important lessons to be learned from what he terms "the missionary debacle" in China. Missionary strategy must be adapted to changing circumstances. More emphasis must be placed on the responsibility of the "younger churches." He stresses the co-operative efforts of different mission groups.

Lamott is professor of Christian missions at the San Francisco Theological Seminary. A missionary in Japan for twenty years, he also served for seven years as director of missionary education for the Presbyterian Church in the U.S.A. This book indicates the changes, many of them "revolutionary," which have occurred in mission work in the last fifty years. Lamott shows how mission work has passed through the explorer-teacher-leader phase to a co-operative effort with the "younger churches." A four-page bibliography lists most of the recent significant books covering the changing pattern in world missions.

J. P. KRETMANN

*SERMONS ON THE PASSION OF CHRIST.* By Martin Luther, translated by E. Smid and J. T. Isensee. Rock Island: Augustana Press, 1956. 223 pages. Cloth. \$2.50.

At regular intervals the conscientious Lutheran pastor resolves to "read some Luther." The press of other concerns keeps sweeping from grasp the moment when the resolve is finally carried out. Here is a volume to meet such a problem. In this revision of an earlier translation of Luther's sermons, the translators select a useful core of fourteen sermons based on the Passion Gospels. After a stimulating introductory meditation on why we should ponder this narrative of the suffering of our Lord, we follow Him from the Mount of Olives to the tomb.

Prof. Smid and Pastor Isensee preserve in the English translation the majesty and sweep of Luther's preaching. To read Luther after reading contemporary sermons is like climbing a mountain after an afternoon stroll with the family. There is the full range of emotion from rage over repeated sin to the tender, sensitive concern of the pastor. The flow and fluency of the sermons reminds you they were meant to be preached orally. At the same time the structure and syntax of the German sentence sounds lumbering and clumsy to modern English ears.

Obviously you won't be able to bring these sermons into the modern pulpit. But in any season they will bring to you refreshment and a clean vision of the cross both personally and theologically.

DAVID S. SCHULLER

**THE OLD TESTAMENT SINCE THE REFORMATION.** By Emil G. Kraeling. New York: Harper & Brothers, 1955. 284 pages, notes, and an index. Cloth. \$5.00.

Specialists in exegetical theology are greatly indebted for this book to the author, formerly associate professor of Old Testament in the Union Theological Seminary at New York. He is best known at present for his archaeological activities in Palestine.

In this volume Kraeling sets forth the various views that have been held with regard to the Old Testament by a host of Christian theologians since the days of Martin Luther. His first chapter on Luther himself is significant for the fact that he calls attention to various problems that have their source in the exigencies of his position. The Reformer was never able to think through some of his original insights into Biblical theology. He sums up Luther's significance in the following sentence: "The epochal thing about Luther and the Scriptures is really that he subordinated them to what he conceived to be the Christian Gospel" (page 20). The author comes to the conclusion that at this moment there are strong movements in the direction of a Biblical theology based on a more thorough understanding of the unity of the Bible than previous generations had allowed. The major contribution of this volume to our church consists in the fact that it strongly reminds us that Luther's own view of the Old Testament was not nearly so hard and fast as we sometimes think of it. Moreover, this volume vividly confronts us with the many and varied problems that have to be considered when it comes to the question of discussing the unity of the Bible.

MARTIN H. SCHARLEMANN

**THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH**  
(*Den Triomf der Genade in de Theologie van Karl Barth*). By G. C. Berkouwer, translated by Harry R. Boer. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 414 pages. \$4.95.

The reader of the five published volumes of Berkouwer's projected eighteen-volume *Studies in Dogmatics* who expects in this volume a scholarly critique of Karl Barth's theology will not be disappointed. Berkouwer is eminently qualified to write such a critique. As professor of Systematic Theology at the Free University of Amsterdam he has made a thorough study of Barth's works. His critical analyses of Barth's theology are based on all of them. Though he frequently disagrees with Barth, he makes every effort to be fair in his criticism. Sharing Barth's Reformed heritage, he has no reason for being prejudiced against him. He even promises to revise his criticism in view of any additional works Barth may publish, if such a revision should be made necessary by any clarification in such works of previous views. Berkouwer, it should be said, speaks of a unity in Barth's works which other critics have failed to see.

In his effort at impartiality Berkouwer does not hesitate to defend

Barth against other Reformed theologians whose criticisms he considers based on a misunderstanding of the latter's writings.

The reader will therefore find Berkouwer's own criticism the more trenchant despite the gentleness with which he presents it. Berkouwer does not, for instance, complain about a lack of clarity in Barth's theology where he fails to grasp it, but rather blames himself. Thus he says: "We are confronted by the indisputable fact that Barth has himself emphatically rejected the doctrine of the apocatastasis. This raises the question whether, in presenting Barth's doctrine of election as we have, we have understood him correctly." Again, it would be difficult to speak more gently than Berkouwer when, in his analysis of Barth's eschatology, he says: "One can only hope that Barth, in pursuing his way to a fuller eschatological statement, will yield to the weight of Scriptural testimony." L. W. SPITZ

*DAS GRADUALLIED.* By Otto Brodde and Christa Müller. Munich: Chr. Kaiser-Verlag, 1954. 136 pages. Cloth. No price given.

This publication is an augmented revision of Martin Fischer's *Gemeindensingen*, which has enjoyed widespread use among Lutherans of Europe. Fischer was a victim of World War II.

Friedrich Layritz, a noted nineteenth-century hymnologist of Bavaria, whose influence reached even to America, spoke in derogatory terms of the gradual hymn and branded it as "nichts als eine Ausgeburt liturgischer Verlegenheit und eine Zerreißung aller liturgischer Ordnung." Nevertheless, gradual hymns continue to play an important part in Lutheran worship and rate in some places as the chief hymn of the service. In Germany, for instance, these hymns often replace the gradual, and names like *Hauptlied*, *Festlied*, *Sonntagslied*, and *Wochenlied* are frequently used instead of *Graduallied*. In America the traditional graduals, tracts, and Alleluia verses have been extensively retained, and the chief hymn tends to be the one sung after the reading of the Gospel and thus actually becomes a sermon hymn. In Germany there is a renewal of interest in the *Graduallied*, and musical settings for gradual hymns are being made available by some of the most noted contemporary composers of the Lutheran Church. In the present publication by Otto Brodde and Christa Müller a specific gradual hymn is assigned to each Sunday and feast day from the First Sunday in Advent through Trinity Sunday; the hymns have been selected with care, and the text and tune of each are discussed in detail. Some of the hymns are unknown in America and, to our knowledge, are not available in English translation. The discussions reveal penetrating theological, liturgical, and musical insight; they provide proof that, in the worship materials of the church, theology, liturgics, and music are interdependent, supporting and interpreting one another. The authors have in mind a second volume, which will include similar material based on *Graduallieder* for the second half of the church year.

WALTER E. BUSZIN

**THE WESTERN FATHERS.** Translated and edited by F. R. Hoare. New York: Sheed and Ward, 1954. xxxii and 320 pages. Cloth. \$4.00.

Here are five newly and crisply translated "short biographies of five makers of Christendom, written by men who knew them": *The Life of St. Martin*, *Three Letters of St. Martin*, and *The Dialogues* by Sulpicius Severus; *The Life of St. Ambrose* by Paulinus; *The Life of St. Augustine* by St. Possidius of Calama; *A Discourse on the Life of St. Honoratus* by St. Hilary of Arles; and *The Life of St. Germanus* by Constantius of Lyons. The century from 350 to 450, over which these "lives" erect a kind of biographical arch, is of vital interest for the history of Christian thought, of worship, and of church organization. *The Western Fathers* is not only a good means of understanding this century better, but it makes entrancing reading for its own sake. Hoare's introductions and notes—scholarly, objective, and marked by no more than the inevitable minimum of denominational bias—merit for this volume an honored place in Christopher Dawson's "The Makers of Christendom" series, "a bold attempt to help Christians to an awareness of the richness of the cultural tradition which they inherit."

ARTHUR CARL PIEPKORN

**MORAL PRINCIPLES IN THE BIBLE: A STUDY OF THE CONTRIBUTION OF THE BIBLE TO A MORAL PHILOSOPHY.** By Ben Kimpel. New York: The Philosophical Library, 1956. 172 pages. Cloth. \$4.50.

This book, by a professor of philosophy at Drew University, is a study of the Bible as a moral philosophy. Primarily centering his remarks on the Old Testament, the author describes the moral consequences of certain beliefs about the nature of God. Beginning as he does with the premise that the Bible is primarily useful as a source for morality, he of course misses the centrality of soteriology. Nevertheless, the reading of Scripture for morality in the careful way that Kimpel follows is productive of fresh insights into the moral message of the prophets.

† DONALD P. MEYER

**ARATORIS SUBDIACONI DE ACTIBUS APOSTOLORUM.** Edited by Arthur Patch McKinlay. Vienna: Hoelder-Pichler-Tempsky, 1951. (*Corpus Scriptorum Ecclesiasticorum Latinorum LXXII*). lxiv and 363 pages. Paper. \$8.60.

This is a model critical edition of a patristic author. The introduction describes the codices and puts them into families, gives the ancient *testimonia* to the life and writings of Arator, and lists modern research. The text is supplied with a full critical apparatus of literary allusions, scholia, and manuscript variants. Indices give lists of authors referred to, of grammatical and stylistic peculiarities, and there is a complete index verborum, no mean addition. Between critical apparatus and indices the discriminating user has a complete linguistic commentary, given clearly,

accurately, and concisely. Arator will not need a new critical edition for many years.

The publishers are to be congratulated for reactivating this series so quickly after the last war. Christian authors deserve a place in our curriculum. With an edition like this one a good teacher can teach much about Latin, textual criticism, linguistic methods, and the life of the early church. Professor McKinlay's work may aid in restoring Arator to the favored position he held for many centuries in the esteem of the church.

EDGAR KRENTZ

*THE COMMUNIST MENACE, THE PRESENT CHAOS AND OUR CHRISTIAN RESPONSIBILITY.* By Arthur Vööbus. New York: The Estonian Theological Society in exile, 1955. 64 pages, no bibliography. Paper. \$1.00.

This pamphlet was designed as a blockbuster. The author achieves his purpose. As one of the men who suffered under Soviet tyranny he has every right to call attention to the treachery of world communism. His approach is a moral and spiritual one.

Since the author is a Lutheran professor of New Testament at Maywood Seminary, his message takes on particular relevance. This is a wholesome reminder of the basic consistency in communism, which is not altered by the fact that at the moment the leaders of the Soviet Union seem to take on a more gentle attitude. For an understanding of the true dimensions of the communist heresy this pamphlet is a "must."

MARTIN H. SCHARLEMANN

*GEIST UND GEMEINDE IM NEUEN TESTAMENT UND HEUTE.*

By Eduard Schweizer. Munich: Chr. Kaiser-Verlag, 1952. 50 pages. Paper. DM 2.80.

The author suggests the approach of exegesis rather than that of systematics in the discussion of his thesis. It is his opinion that the Christian congregation came into existence as an organization soon after the death of Christ. Modified forms and ideas of the Old Testament, however, are continued in the New Testament unit. Its uniqueness lies in its concept of the Spirit, whom St. Luke designates as the Gift of God to the church. The Pauline concept of the church as the body of Christ is regarded as an adoption from Hellenism, a concept which the apostle infused with new content and significance. The Christian congregation is presented as a Spirit-born brotherhood which shares in the grace of God through Christ Jesus. Dangers for congregational structure are found in the position of pietism as well as of "false orthodoxy." Schweizer suggests these *conditiones sine qua non* for the Christian congregation: the proclamation of the great deeds of salvation, the indwelling presence of the Holy Spirit, unity, and service commensurate with spiritual gifts. His practical conclusions find expression in the following summary: A Christian congregation is not a static organization; but any change which occurs



is one which is designated by God. The Gospel of Jesus Christ is basic. Every member dedicates his spiritual gifts to spiritual service. Congregational worship and intercessory prayer are of the utmost necessity. Resolutions are to result not so much from majority vote and authoritarian decree as from persuasion through the Spirit. LORENZ WUNDERLICH

*JEHOVAH'S WITNESSES.* By K. N. Ross. London: SPCK, 1954. 10 pages. Paper. 9d.

This tract is an evaluation of the teaching of Jehovah's Witnesses from a modern Anglican point of view. The critique turns about the Witnesses' system of chronology, their Christology, their eschatology, and their methods of interpreting the Sacred Scriptures.

ARTHUR CARL PIEPKORN

*THE REDISCOVERY OF THE BIBLE.* William Neil. New York: Harper and Brothers, 1954. 255 pages. Cloth. \$3.00.

Dr. Neil, of the University of Nottingham, is a representative neoliberal of our time. His position is built on a synthesis of denial and affirmation. Bultmann's "demythologizing" as applied to the New Testament is considered extreme, but in the Old Testament the historicity of most of Genesis, much of the succeeding books, and correspondingly less of the later books is denied or regarded as unimportant. Since, according to the author, the Biblical material is primarily theological, it is improper to regard it as necessarily historical. Only a timeless symbolism remains, a series of myths, symbolizing theological insights into the ways of God with man. True, the author brings some important truths with regard to the purpose of the Bible, but it is difficult to reconcile his conclusions with his cavalier treatment of Bible history. This sort of "rediscovery of the Bible" can only leave the humble Bible Christian bewildered and saddened.

HERBERT J. A. BOUMAN

*THE PRIESTHOOD: A TRANSLATION OF THE PERI HIEROSYNES OF ST. JOHN CHRYSOSTOM.* By W. A. Jurgens. New York: The Macmillan Company, 1955. 133 pages. \$2.50.

St. Paul says: "If a man desire the office of a bishop, he desireth a good work," and proceeds to enumerate the qualifications of a bishop—qualifications so exacting that many qualified men have sought to escape the responsibilities which they imply. St. John Chrysostom was such a one, but he did not escape for long. Having first tricked a friend into the priesthood, he himself later became a priest and bishop. The joys and the griefs which he describes in this book were his own. Pastors will enjoy reading this ancient classic. Though more than fifteen hundred years have passed since it was written, they will recognize in it much of their own ministry. Laymen, too, may recognize in it some of the basic problems of the ministry which are of concern to them. People remain about the same, and so do their problems.

L. W. SPITZ

**HOW TO TEACH THE REVELATION.** By Joseph M. Gettys. Richmond, Va.: John Knox Press, 1955. 55 pages. Paper. 75 cents.

The Book of Revelation has long presented, and continues to present, many knotty problems to students of the Bible, as to matters of isagogics and especially as to content. The theological countryside is cluttered with the debris of theories concerning the proper approach to the message of Revelation, whether preterist, futurist, continuous-historical, symbolic, or apocalyptic-prophetic. It is not the purpose of this little book to furnish a commentary on Revelation. It merely presents an outline which is to guide the Bible-class teacher in a study of the Revelation. The author's approach strikes one as very sane and very practical. His hints on the "How" of teaching Revelation are useful not only for that book but also for the study of any other book of the Bible. The author's approach may be summarized in his own words in the introduction: "Because it is written as a tract for troubled times, it speaks with comfort, guidance, and encouragement to our times."

HERBERT J. A. BOUMAN

**MYSTERIOUS PSYCHIC PHENOMENA: UNKNOWN WORLDS OF MYSTERY AND HOW THEY ARE BEING EXPLORED.** By Hereward Carrington. Boston: The Christopher Publishing House, 1954. 176 pages. Cloth. \$3.00.

While initiates will find little in this book that they did not know before, amateurs in the field will read with interest this popularly written apologia for psychic research by a prolific author who has spent almost half a century in the study of psychic phenomena.

ARTHUR CARL PIEPKORN

**RELIGIONS OF THE ANCIENT NEAR EAST: SUMERO-AKKADIAN RELIGIOUS TEXTS AND UGARITIC EPICS.** Edited by Isaac Mendelsohn. New York: The Liberal Arts Press, c. 1955. xxix and 284 pages. Paper, \$1.75; cloth, \$3.00.

About fifteen years ago the American Council of Learned Societies through its Committee on the History of Religions undertook the publication of *A Series of Readings in the Sacred Scriptures and Basic Writings of the World's Religions, Past and Present*. Known also as *The Library of Religion*, this series of monographs has as its aim "to make available to American students the most essential texts in the religious literature of the world" because of "a growing interest in a genuine understanding of diverse religions" (Foreword). *Religions of the Ancient Near East* was preceded by volumes on Buddhism, Hellenistic religions, and Judaism in the post-Biblical and Talmudic period.

As the subtitle of this volume indicates, the editor, associate professor of Semitic Languages of Columbia University, has limited the scope of religious texts of the Near East to those coming from the Sumero-Akkadian (Mesopotamian) area and from Ras Shamra, ancient Ugarit,

on the north coast of Syria. In this respect it differs from *Ancient Near Eastern Texts*, edited by James B. Pritchard (Princeton University Press, 1950), which also includes the pertinent material from Egypt and Asia Minor. Almost all the texts, however, from this restricted area are presented in the translation of the scholars who contributed to the Pritchard publication. The one exception is the translation of the Akkadian incantation texts by Mendelsohn.

WALTER R. ROEHR

**DAS ENDE DES GESETZES.** By Gunther Bornkamm. München: Chr. Kaiser-Verlag, 1952. 209 pages. Paper. DM 11.80.

This book consists of a number of essays and addresses dealing with the theology of Paul. It treats such topics as "The Revelation of the Wrath of God," "Baptism and the New Life," "Toward an Understanding of Worship," "The Heresy of the Letter to the Colossians," "Christ and the World in the Primitive Christian Message," and "Man and God in Greek Tragedy and in the Primitive Christian Message." The book reveals a penetrating comprehension of primitive sects, world literature, social and political philosophies, religious ideas, as well as of the New Testament. Points of contact among the New Testament, classical literature, and primitive religious thought are analyzed, and the uniqueness of the Christian message of Paul is demonstrated. The reader finds new insights into some of the difficult and important problems of the Pauline letters. The conclusions are definitely stated and generally convincing. The closing chapter confronts the modern world with the righteousness of God.

E. L. LUEKER

**LUTHERS HUMOR: SCHERZ UND SCHALK IN LUTHERS SEELSORGE.** By Fritz Blanke. Hamburg: Furche-Verlag, 1954. 46 pages. Paper. DM 2.—.

This is an analysis of Luther's humor on the basis of letters written by Luther to his wife and close friends. The final chapter relates Luther's faith to his humor. "A Christian," so the author concludes, "need not be ashamed of his humor. Faith in the forgiveness of sins allows for humor. Luther placed also his humor into the service of pastoral concern." According to the author, satire is something entirely different from humor. Satire is cold-blooded and intellectual; it sits in judgment, is inhuman, divides, and kills. Humor is warm-blooded; it proceeds from the heart, sympathizes with the person judged, is human, reconciles, and revitalizes. The author points up a side in Luther which, since the appearance in 1919 of Nathan Söderblom's *Humor och melankoli och andra Lutherstudier*, has been dealt with only in passing by students of Luther's Christian personality. Perhaps the author's closing observation has a bit of merit. He writes: "Ein Geist der Schwere lastet auf der Art unserer christlichen Verkündigung. Auf, laszt uns den Geist der Schwere töten!"

PAUL M. BRETSCHER

**COINS OF BIBLE DAYS.** By Florence Aiken Banks. New York: The Macmillan Company, 1955. xi and 178 pages. Cloth. \$4.50.

Written by a retired schoolteacher, whose lifelong interest in collecting and studying ancient coins grew from childhood Bible study, this book fills a real need for pastors, religious teachers, and lay Bible students. Its style is simple and nontechnical.

Nearly 200 photographs reproduce, in natural size, the coins related to Biblical and early Christian history, with concise descriptions and pertinent Scripture quotations. A glossary of names and terminology used, as well as a bibliography and an index, enhances the reference value of the book.

ARTHUR KLINCK

**SERMONS ON THE GOSPEL OF ST. JOHN.** By F. L. Neebe. Published by the author, 1321 Anthony, Columbia, Mo. 93 pages. Paper. Price not given.

The author ministers to a town and gown congregation, and his sermons aim to edify as well as to attract interest. A series of seven Lenten sermons based on John 18 and 19 comprises a special unit. Interesting applications and direct and spoken style characterize the volume.

RICHARD R. CAEMMERER

**A HISTORY OF PREACHING IN BRITAIN AND AMERICA, Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them.** By Frederick Roth Webber. Milwaukee: Northwestern Publishing House, c. 1955. Vol. II. 672 pages. Cloth. \$6.00.

The second volume of this history of preaching—Volume I was reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXVI (April 1955), 316, 317—concerns preachers of Scotland, Wales, and Ireland. Living preachers are not treated. Preachers are reviewed individually after a discussion of their period and setting as a whole. The author is a champion of the preaching of Law and Gospel. His history recovers personalities from whom every evangelical preacher can learn.

RICHARD R. CAEMMERER

**THE RISE OF THE CULTS.** By Walter R. Martin. Grand Rapids: Zondervan Publishing House, 1955. 120 pages. Cloth. \$ 2.00.

The author defines "cultism" as the adherence to doctrines which are pointedly contradictory to orthodox Christianity and which yet claim the distinction of tracing their origin to orthodox sources. As prominent among the cults he names what have been termed the "Big Five," namely, Jehovah's Witnesses, Christian Science, Mormonism, Unity, and Seventh-Day Adventism. He considered the problems connected with the Seventh-Day Adventists so complex that he elected not to discuss them in a separate chapter but instead promises a new book with the title *The Truth About Seventh-Day Adventism*.

Cultism can be defeated only with the Word of God. It is, therefore, regrettable that the author did not append a list of Bible passages to refute the errors of all the cults, as he did in the case of some. In view of the repudiation of the Utah Mormons by the Reorganized Church of Latter-Day Saints, a paragraph showing that the latter likewise are anti-Trinitarian would have been helpful.

L. W. SPITZ, SR.

**CZECHOSLOVAK PROTESTANTISM TODAY.** By Amedeo Molnar. Prague: Central Church Publishing House, 1954. 42 pages. Paper. Price not given.

After a foreword by J. L. Hromadka, dean of the Comenius Evangelical Theological Faculty in Prague, the author surveys very briefly the Reformation in Czechoslovakia, and then he goes on to sketch the various Protestant churches in that country today. They are eight in number. The Evangelical Church of the Augsburg Confession in Slovakia has 430,000 members. The Evangelical Church of Czech Brethren has about 300 pastors; its membership is not given. The Reformed Christian Church in Slovakia was organized in 1951. The Silesian Church of the Augsburg Confession has 26 pastors. The Moravian Church, made up of followers of Zinzendorf, counts about 10,000 members, as does the Unity of Czech Brethren. The Methodist Church and the Baptist Unity are also found in Czechoslovakia. Two seminaries, one in Prague and the other in Modra near Bratislava, are maintained.

The author stresses the desire for peace and the ecumenical character of the Protestant churches in Czechoslovakia. The need to adapt to a new social order (Marxian Socialism) and state control is evident in this piece of writing. The illustrations are valuable. The booklet permits a glimpse into the religious life of this country behind the Iron Curtain.

CARL S. MEYER

**THE HEART OF MISSOURI: A HISTORY OF THE WESTERN DISTRICT OF THE LUTHERAN CHURCH—MISSOURI SYNOD.** By August R. Suelflow. St. Louis: Concordia Publishing House, 1954. xiv and 226 pages. Price \$1.00.

Being neither the conventional compilation of parochial histories nor the even more deadly chronological account, *The Heart of Missouri* is a serious and solid piece of sound District historiography by the Curator of the Concordia Historical Institute. It traces the activities of the subject District through a century of growth, during which sixteen synodical Districts were successively organized out of its original territory. We see the gradual evolution of District administration and parochial supervision; the planting of the church from Iowa to Texas and from Missouri to California; the development of an effective home-missions effort that weathered wars, crises, and depressions; the unfolding of comprehensive programs of education (including the founding of the first Lutheran high

school in the area in 1857), youth work, charitable activity, and women's work; and the increasing concern for using media of mass communication for Christian witness. The documentation fills 13 pages of notes; three appendices list the parishes within the present District boundaries, the 73 District synods and essays, and the officers of the District. The index is admirably complete.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

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

*Die Apostelgeschichte.* By Ernst Haenchen. Göttingen: Vandenhoeck und Ruprecht, 1956. xii+665 pages. Cloth. DM 29.60.

*The Bible and the Human Quest.* By Algernon Odell Steele. New York: Philosophical Library, 1956. vii+240 pages. Cloth. \$3.75.

*God's Way with Man: Variations on the Theme of Providence.* By Roger Hazelton. Nashville: Abingdon Press, 1956. 224 pages. Cloth. \$3.00.

*The Meaning of Americanism: An Essay on the Religious and Philosophic Basis of the American Mind.* By Robert N. Beck. New York: Philosophical Library, 1956. xii+180 pages. Cloth. \$4.75.

*Bibeln och människan i Magnus Friedrich Roos' teologi.* By Helge Brattgord. Lund: C. W. K. Gleerup, 1955. 403 pages. Paper. Sw. Kr. 15.--.

*Der Begriff "Verstehen" in exegetischem Zusammenhang unter besonderer Berücksichtigung der Paulinischen Schriften.* By Martin Magnusson. Lund: C. W. K. Gleerup, 1954. 224 pages. Paper. Sw. Kr. 20.--.

*Johannes Matthiae Gothus och hans plats i gudstjänstlivets historia.* By Bror Jansson. Lund: C. W. K. Gleerup, 1954. 290 pages. Paper. Sw. Kr. 20.--.

*The Art of Sculpture: The A. W. Mellon Lectures in the Fine Arts, 1954.* By Herbert Read. New York: Pantheon Books, 1956. xxxi+152 pages. Cloth. \$7.50.

*From Domesday Book to Magna Carta, 1087—1216.* By A. L. Poole. Second Edition. New York: Oxford University Press, 1955. xv+541 pages. Cloth. \$4.80.

*The Nature and Function of Priesthood: A Comparative and Anthropological Study.* By E. O. James. New York: The Vanguard Press, 1955. 336 pages. Cloth. 35 s.

*The Literature of Ancient Greece.* By Gilbert Murray. Chicago: The University of Chicago Press, 1956. xxxiii+420 pages. Paper. \$1.75.

*Paul's Epistle to the Romans.* By E. F. Scott. Richmond: Outlook Publishers, no date. 125 pages. Paper. \$1.00.

*Alphabetic as a Science.* By Walter C. Durfee. New York: Philosophical Library, 1956. x+45 pages. Cloth. \$4.75.

*Seelenführung: Methodik der Exerzitien in der Antike.* By Paul Rabow. München: Kösel-Verlag, 1954. 355 pages. Cloth. DM 24.--.

*The Gospels: An Expanded Translation of the Greek New Testament.* Volume I: *The Gospels.* By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 320 pages. Cloth. \$3.50.

*Credo Ecclesiam—von der Kirche heute.* Edited by the Evangelische Michaelsbruderschaft. Kassel: Johannes Stauda-Verlag, 1955. 78 pages. Paper. DM 3.80.

*History of the Moravian Church: The Story of the First International Protestant Church.* By Edward Langton. New York: The Macmillan Company, 1956. 173 pages. Cloth. \$3.00.

*Baltische Kirchengeschichte.* Edited by Reinhard Wittram. Göttingen: Vandenhoeck und Ruprecht, 1956. 347 pages. Cloth. DM 19.80.

*Affliction Worketh.* By Frieda J. Schneider. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 131 pages. Cloth. \$2.00.

*The Historia Pontificalis of John of Salisbury.* Edited by Marjorie Chibnall. New York: Oxford University Press, 1956. li+109 pages. Cloth. \$3.20.

*Second Thoughts on the Dead Sea Scrolls.* By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 144 pages. Cloth. \$2.50.

*Christian Essays in Psychiatry.* Edited by Philip Mairet. New York: Philosophical Library, 1956. 188 pages. Cloth. \$4.50.

*The Leibniz-Clarke Correspondence with Extracts from Newton's "Principia" and "Opticks."* Edited by H. G. Alexander. New York: Philosophical Library, 1956. lvi+20 pages. Cloth. \$4.75.

*Before the Holy Table: A Guide to the Celebration of the Holy Eucharist, Facing the People, According to the Book of Common Prayer.* Edited by Massey H. Shepherd, John H. Keene, John O. Patterson, and John R. Bill. Greenwich: The Seabury Press, 1956. 62 pages. Paper. \$1.00.

*Rand McNally Bible Atlas.* By Emil G. Kraeling. Chicago: Rand McNally & Company, 1956. 487 pages. Cloth. \$8.95.

*Die Ordination zum Amt der Kirche: Arbeiten zur Geschichte und Theologie des Luthertums.* By Joachim Heubach. Berlin: Lutherisches Verlagshaus, 1956. 188 pages. Paper. DM 13.80.

*Averroes' Commentary on Plato's 'Republic'.* Translated by E. I. J. Rosenthal. New York: Cambridge University Press, 1956. xii+337 pages. Cloth. \$14.50.

*Instruction in Christian Love (1523) (Dass ihm selbst niemand, sondern andern, leben soll).* By Martin Bucer; translated by Paul T. Fuhrmann. Richmond: John Knox Press, 1952. 68 pages. Cloth. \$1.50.

*The Religious Orders in England.* By David Knowles. Volume II: *The End of the Middle Ages.* New York: Cambridge University Press, 1955. xii+407 pages. Cloth. \$8.50.

*La Doctrine Chrétienne.* By Jean Théodore Mueller. Paris: Editions des Missions Luthériennes, 1956. 720 pages. Cloth. No price given.

*The Growth and Culture of Latin America.* By Donald E. Worcester and Wendell G. Schaeffer. New York: Oxford University Press, 1956. xvii+963 pages. Cloth. \$8.50.

*Protestant Preaching in Lent.* By Harold J. Ockenga. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 285 pages. Cloth. \$3.95.

*Essays in Traditional Jewish Thought.* By Samuel Belkin. New York: Philosophical Library, 1956. 191 pages. Cloth. \$3.50.

*The Joy of Discovery—in Bible Study—in Bible Teaching.* By Oletta Wald. Minneapolis: Bible Banner Press, 1956. 108 pages. Paper. \$1.25.

*Should Christians Drink? An Objective Inquiry.* By Everett Tilson. Nashville: Abingdon Press, 1957. 128 pages. Cloth. \$2.00.

*How to Work With Church Groups.* By Mary Alice Douty. Nashville: Abingdon Press, 1957. 170 pages. Cloth. \$2.50.

*The Integrity of Preaching: How Biblical Sermons Meet Modern Needs.* By John Knox. Nashville: Abingdon Press, 1957. 96 pages. Cloth. \$1.75.

*Ways to Win: Methods of Evangelism for the Local Church.* By W. E. Grindstaff. Nashville: Broadman Press, 1957. viii+212 pages. Cloth. \$2.75.

*A Treasury of Stories, Illustrations, Epigrams, Quotations—for Ministers and Teachers.* By Herbert V. Prochnow. Boston: W. A. Wilde Company, 1957. 143 pages. Cloth. \$2.00.

*Treasury of Stewardship Illustrations.* By Basil Miller. Kansas City, Mo.: Beacon Hill, 1952. 192 pages. Cloth. \$2.00.

*The Christian Year: Days and Seasons of the Church.* By Edward T. Horn, III. Philadelphia: Muhlenberg Press, 1957. xi+243 pages. Cloth. \$3.75.

*The Saving Person.* By Angus Dun. New York: Harper and Brothers, 1957. 127 pages. Cloth. \$2.00.

*Two O'clock in the Morning and Other True Stories of Practical Christianity.* By Walter R. Alexander. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 86 pages. Cloth. \$1.75

*The Holy Fire: The Story of the Early Centuries of the Christian Church in the Near East.* By Robert Payne. New York: Harper and Brothers, Publishers, 1957. xxii+313 pages. Cloth. \$5.00.



*The Mystery of Christ.* By Martin Paul Bohnet. New York: Vantage Press, 1956. 201 pages. Cloth. \$3.00.

*The Dimension of Depth: How Jesus Adds a Vital New Dimension to Life.* By Edwin McNeill Poteat. New York: Harper and Brothers, 1957. xii + 114 pages. Cloth. \$2.00.

*The Protestant Churches of America: The History, Doctrine, Ritual, Organizational Structure, and Statistics of the Protestant Churches in the United States.* By John A. Hardon. Westminster: The Newman Press, 1956. xxiii + 365 pages. Cloth. \$5.00.

*Portals of Prayer* (Vol. XX, No. 145, February 22 to April 14, 1957). By William A. Buege, Herbert E. Plehn, and Rudolph S. Ressmeyer. St. Louis: Concordia Publishing House, 1957. 63 pages. Paper. 10 cents.

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