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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 SECOND BOOK OF MACCABEES**, ed. Solomon Zeitlin; trans. Sidney Tedesche. New York: Harper and Brothers, 1954. xiii and 271 pages. Cloth. Price not given.

This volume brings to a close the Dropsie College Edition of the books of Maccabees. Like the other volumes in the series it contains the Greek text of the oldest version, English translation, full introduction, and complete commentary. It is a welcome addition to the literature on Second Maccabees and should prove helpful in college and seminary courses on the period of Jewish independence. The Greek text is reprinted from Rahlfs's Septuagint of 1936. The editors, however, do not hesitate to translate another text (given in their critical apparatus) when the Septuagint version seems corrupt. The English rendering is generally easy to read and accurate. On page 109, however, II Macc. 1:33, οἱ περὶ τὸν Νεμίου should be rendered "Nehemiah and his followers."

A selective bibliography and indexes aid the reader in locating specific information. Zeitlin defends the historical accuracy of the book. Jason of Cyrene, the major source, was a good historian. Only the Epitomist is to be censured for his lack of historical feeling. The letters contained in the book are genuine (here Zeitlin goes against the general opinion of scholarship). The book was written in Antioch under Herod Agrippa, i. e., A. D. 41—44 (the usual view is Alexandria in the first century B. C.). The opinion of many scholars that Philo's *Quod omnis probus liber sit* 13 (Cohn-Wendland 88) refers to II Maccabees is summarily dismissed on pp. 29, 30, though it seems as strong as the view adopted by Zeitlin that Heb. 11:36-39 refers to our book. The introduction also has extensive notes on the historic background of the time and on the theology of II Maccabees.

In the section entitled "The Beginnings of Christianity" (pp. 86—95) too much that is unproved is accepted on the basis of the questionable theory of Antiochian origin. St. Paul's arguments for the resurrection of the dead in I Corinthians 15 seem to go back to the Old Testament, and not necessarily through II Maccabees. To cite the use of Ἰουδαισμός in Paul (Gal. 1:13), Ignatius, and II Maccabees as proof of a common place of origin seems scarcely tenable in an age when the suffix -ισμός was very productive in word formation (see, for instance, L. Palmer, *A Grammar of the Post-Ptolemaic Papyri*, pp. 99, 100; A. Debrunner, *Griechische Wortbildungslehre*, p. 154). Tarsus, a center of Greek learning,



must have had as much influence in the Pauline vocabulary as Antioch. It seems equally questionable to identify on the basis of Hebrews 11:36-39 Barnabas as the author of Hebrews and the people of Antioch as the addressees. Much of the other "influence" of II Maccabees is just as evanescent.

Attention may be drawn to a few other points. 1. The book deserved a map, as does any work of history. 2. The notes are often prolix, merely repeating the words of the translation (cf. notes to 4:14; 6:4; 7:9; etc.). 3. The book bears traces of too rapid editorial work; for example, the bibliography is very misleading. One would gather that the Loeb Library is published in Leipzig (the home of the Teubner series), that St. Hippolytus wrote the Berlin Corpus of the Greek Church Fathers, and that Eusebius fathered the Latin *De civitate Dei* of St. Augustine. Modern editors of ancient texts are too rarely named. The citation of ancient authors is not always consistent. At times the references are not given or incomplete. A table of abbreviations would also help. A good book could have been made better.

This list of complaints should not detract from the fact that this volume is a welcome addition to the list of scholarly works on the noncanonical Jewish documents of antiquity, a body of literature that needs expansion.

EDGAR KRENTZ

*THE TEN COMMANDMENTS.* By Solomon Goldman; ed. Maurice Samuel. Chicago: The University of Chicago Press, 1956. 223 pages. Cloth. \$3.75.

Rabbi Goldman's commentary on Exodus 19 and 20 contains not only a survey of practically all the significant Jewish and Christian thought on the subject, ancient and modern, but also includes significant contributions of his own. The author writes from the standpoint of a reverent Jewish scholar who considers Moses one of the greatest of his people's leaders and who views the Decalog as one of the foundations of his faith.

While he naturally leans heavily and sympathetically on Rabbinical sources, he is by no means uncritical of the many fantasies and extravagances in which Jewish (as well as Christian) scholars indulged in the Middle Ages. In fact, works of this nature may well serve to emphasize for modern Christian (and Lutheran) students how much they still may learn from Jewish scholars (as did their predecessors in pre-Reformation and Reformation times). Lutherans will probably take major exception in only two theological areas: (1) the author's censure of the Western Church's use of images and statuary (pp. 55, 85), and (2) his total lack of understanding *à propos* of the problem of Law and Gospel.

The author's comments on certain radical theories concerning Moses and the Mosaic era (which until recently were dominant in most Biblical scholarship) are particularly incisive. He rebels against denials of the historicity of the Pentateuch and the typically Wellhausenian overemphasis



on the prophets to the detriment of the Torah. He succeeds admirably in delineating a development in Biblical thought without succumbing to Wellhausen's doctrinaire evolutionism. Only rarely does the author tilt with windmills. In general, he seems aware (and grateful) that most Biblical scholarship is today far more cautious and conservative than it was a generation ago.

The long bibliography appended to the work is almost overwhelming in its comprehensiveness. It contains not only scores of Jewish works, but those of nearly every denomination and school of Christian thought. The only noteworthy omission seems to be some meritorious Scandinavian literature of recent vintage.

The text is divided into (a) general and (b) textual commentary. A useful "index of verses" is found at the end of the book. Occasionally this arrangement proves a bit cumbersome, and a footnote arrangement might have been preferable. Otherwise the book is eminently readable and has excellent typography. Among special points of interest we may note especially the discussion of the four different numberings of the Ten Commandments (concluding quite understandably that "the Philonic, Greek, Reformed numbering is the most logical"). Likewise we may note the thorough survey of opinions on the etymology of "Sabbath."

HORACE HUMMEL

**THE BOOK OF DANIEL: INTRODUCTION AND COMMENTARY.**

By E. W. Heaton. London: SCM Press, 1956. 251 pages. Cloth. \$3.00.

"Few books need a commentary as much as the Book of Daniel," says Heaton, residentiary canon of Salisbury cathedral, in introducing the reader to his contribution to the *Torch Bible Commentaries*. The peculiar difficulties of Daniel constrain the author to devote almost half of his presentation (111 pages) to a discussion of introductory problems, in which he sets the stage for an exposition of the text in the remaining 137 pages.

Heaton accepts and defends the view regarding the authorship, time of composition, and purpose of Daniel that is currently held by most Old Testament scholars. The hero of the book is not a historical character but the ancient worthy mentioned in the Ras Shamra inscriptions and referred to in Ezek. 14:14, 20 together with Noah and Job. The author of Daniel transports this legendary figure into the environment and the time of the Babylonian Captivity and the Persian regime and attributes to him a series of happenings of this period that were current for some time in the form of historical romances. Furthermore, since this hero did not live in the flesh, he did not write the book that bears his name, "as it is now firmly established that our author lived 400 years later than his hero" (p. 28). The occasion for the writing of this historical romance was the persecution of the Jews by the Seleucid king Antiochus Epiphanes (175—163



B. C.). On the basis of criteria in the book as well as by comparison with similar literature Heaton believes he can determine the exact dates of composition: Chapters 2—7 were written anonymously after Antiochus had plundered the temple in Jerusalem in 169 B. C., but before its desecration in 167 B. C.; the remaining chapters were composed pseudonymously by another writer some years later but before the rededication of the temple in 164 B. C. These factors also determine the purpose of the book. "The writer was interested not in the mysterious future as such, but in the unveiling of the present sovereignty of God" (p. 37). Accordingly, "he is presenting what has already happened in the form of what is to happen" and is "writing history in the future tense" (p. 89). Like other historical romances of this period, it is designed to be a call to steadfastness in persecution and an assurance that God's kingdom cannot be annihilated. In bringing this message to contemporaries in this form the author(s) did not intend to deceive the readers, since they were acquainted with similar historical romances.

Heaton marshals the evidence for his view in a very readable and lucid style from Biblical as well as non-Biblical sources. Most consistent is the charge that the author of Daniel "is most wildly astray" (p. 63) historically in his references to the remote past: Nebuchadnezzar, Nabonidus, Darius the Mede, Cyrus. On the other hand, "the writer's knowledge increases in accuracy and detail as he moves from the early to the later part, as, that is, he approaches his own day" (p. 57).

The traditional interpretation of Daniel is given no voice except the summary denial of its validity, nor is this the place to present it except to point out a few major considerations. Heaton's view of the time, authorship, and purpose of Daniel leaves some problems of interpretation unsolved. One of them is the vexing "seventy years" of Chapter 9. They are accounted for by periods of specific length except in the case of the second era of "sixty-two weeks," where a discrepancy of 67 years is rather blithely dismissed as an approximation. His view that the Book of Daniel presents history rather than prophecy results in the following interpretation of the term Son of Man in Daniel 7: "The Son of Man is the symbol of God's effective rule in the world. For the Christian, the historical symbol of God's rule in the world is the person of Christ, who himself was in a unique way what he symbolized (p. 98). The Son of Man is therefore a type not only of Christ, but also of his Church" (p. 100). No one will quarrel with Heaton's beautiful expression of his faith in God's rule, but does he do full justice to the New Testament presentation of the concept of the Son of Man? A final question emerges regarding his basic approach to the message of Daniel. He views it throughout as an expression of the faith of the writer(s). Does its validity and therefore its comfort derive from the convictions of man, or is it true that "God spoke of old to our fathers by the prophets"? Heaton denies the second alternative explicitly,



at least to the extent that God is not speaking when Daniel in Chapter 12 "consigns the wicked to hell," because there is "no need for this hypothesis when God is all in all . . . , when his love has finally conquered and his whole creation is restored to the image in which it was made" (p. 247 f.).

WALTER R. ROEHRS

**THE EFFECTIVE CITY CHURCH.** Revised edition. By Murray H. Leiffer. New York: Abingdon Press, 1955. 232 pages. Cloth. \$3.50.

There is probably more discussion of the problems of the urban church than concrete action toward solution. Undoubtedly most action in the past has been to "hold the fort" or move away to the suburbs.

*The Effective City Church* faces the problem forthrightly. It acquaints the reader with the patterns of city growth, the influence of urbanization on people and the church, and methods by which the church may develop its program to reach people in different types of city communities. The book is concerned with the interrelations between the community and the church to the twofold end that the Christian message may be more adequately presented and that churches may maintain so vital a relation to the community that they will not need to withdraw from it when population changes.

Leiffer describes the central problem thus: "It is being driven in on urban ministers more and more that the church has a responsibility to re-create the sense of community and develop the values which formerly were found in the dependable relationships of the small town. These tend to be lost in the increasingly mobile and impersonal city, with its disorganization and insecurity. The sense of community is a logical by-product of the Christian fellowship, but it will not emerge unless people are brought into more intimate association than is possible in a formal service of worship. The church must constitute a stable core in which its members will find strength. Its aim must also be to help them become mature and adequate to make their own contribution toward stabilizing the urban community around them."

The book is designed to be useful to pastors, seminary students, and denominational executives. It concludes with a summary of the author's message. The burden of that message is: "The changes which are taking place in American cities demand that churchmen, with their broader understanding of the significance of urban life, must by hard thinking and careful planning fit the Christian message to the very real and somewhat distinctive spiritual needs of city man. The future of the city, like the future of everything else which is material, rests uncertainly in the balances in a world of atomic power and willful or stupid men. But the church, symbol of a power which transcends even that of the split atom, has and will continue to have a mission to perform until the cities crumble and the mountains are brought low."

HARRY G. COINER



**THE VOICE OF CONSCIENCE.** By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1956. 173 pages plus indices. Cloth. \$2.75.

The author, professor of Christian ethics at Concordia Seminary, St. Louis, defines conscience as "that faculty of man by which he distinguishes between the morally right and the morally wrong, which urges him to do that which he recognizes to be right and restrains him from doing that which he recognizes as wrong, which passes judgment on his acts and executes that judgment within his own soul" (p. 6). He rejects naturalistic theories of conscience and their failing to "distinguish between social customs and mores and the basic Moral Law found in all men" (p. 18). He interprets Rom. 2: 14, 15 as basic for the understanding of a universal Moral Law and of conscience and quotes from ancient cultures and religions to support the concept of universal Moral Law. Conscience is described as having obligatory, judicial, and executive functions. Erring conscience is described, and attitudes toward war and prejudice are suggested as examples. The good conscience of the Christian is defined as stemming from obedience to the Law, particularly love. The significance of Law and Gospel in relation to Christian conscience is set forth, and the institution of the confessional recommended. Two chapters conclude the book on the subject of freedom of conscience. Post-Reformation, Roman Catholic, and Communist threats are discussed.

RICHARD R. CAEMMERER

**ICH BIN EUER TROESTER.** By Hans Rottmann. Porto Alegre: Casa Publicadora Concordia, 1956. 284 pages. Cloth. No price indicated.

This is a remarkably fine collection of sermons, originally presented over radio in Porto Alegre, for the Sundays of the church year, plus Christmas, New Year's Eve, Maundy Thursday, Good Friday, and days after Christmas and Easter. The sermons employ texts of varying length, illustrations suitable to a German-speaking constituency in South American surroundings, and a 15-minute format. The Brazilian "Concordia Publishing House" can be congratulated on this item.

RICHARD R. CAEMMERER

**THE TIMES TEST THE CHURCH.** By Frederick K. Wentz. Philadelphia: Muhlenberg Press, 1956. 154 pages. \$1.95.

The author is professor of historical theology at the Lutheran Theological Seminary at Gettysburg, where he succeeded his father. The book attempts an audit of the gains of Christianity in our time as well as its setbacks. The latter are described as rising secularism, revolutionary ferment, and social collectivism. The Christian church has not kept pace with the growth of world population, but is learning a new mission approach, "the total impact of the total church." Individual churches are showing greater diversity but also greater unity. The forces opposing the advance of the church exert themselves also against American Protestantism, which has



lost influence over the power blocs that shape society and suffers from the collapse of the neighborhood as a community force. The current vogue for religion in the United States receives a pessimistic analysis tempered by respect for the resurgence of theology and worship. This is a fine book, and the slender size and documentation do not weaken the acuteness of its judgments.

RICHARD R. CAEMMERER

**PREACHING WITH POWER.** By William A. Buege. St. Louis: Concordia Publishing House, 1956. 47 pages. Paper. 50¢.

These lectures by the pastor of Christ Church, Minneapolis, delivered on the Wenchel Foundation at Concordia Seminary in St. Louis, reveal a distinction founded on more than a pastorate in one of the nation's most beautiful church buildings. For preaching with power, it must be the "power of God, no less," but also "the power of God, no more." "All of these tremendous assurances are essentially theological, which means that they are God-conceived and not sense-perceived" (p. 20). Hence the preacher becomes simply a tool for God while God does "through His Word what He did initially and what He has been doing ever since" (p. 23). These pages are vigorous in thought and glowing in expression and should brace the preacher against the temptation to rely on more than the Gospel to do his work.

RICHARD R. CAEMMERER

**CHRIST AND YOUR JOB.** By Alfred P. Klausler. St. Louis: Concordia Publishing House, 1956. 145 pages. Paper. \$1.50.

Alfred Klausler, editor, lecturer, and youth worker, presents a solution to the predicament of modern man in a world of impersonal, secular, coldly functional production: the Christian vocation. He develops the history of the concept with special reference to the Lutheran Reformation, outlines motivations for work, illustrates the casuistry of keeping the calling Christian, discusses the opportunities for witness in the Christian vocation, and takes up special problems of vocation as related to worship, giving money, overcoming race prejudice, and Christian nurture. The book reads well and should prove helpful as a starter for discussions in the field and as a resource for the perplexed.

RICHARD R. CAEMMERER

**WHEN THE LIGHTS ARE LOW.** By Henry Rische. St. Louis: Concordia Publishing House, 1957. 238 pages. Cloth. \$2.50.

These essays are subtitled "Guidelines to Heart's Ease." The main title comes from "Just a Song at Twilight." Quotations from Edgar Guest, "the plain poet of everyday life and common decency," are mingled with a large collection of quotes from poetry and prose to "add considerable illumination to this book." Rische, editor of *This Day* magazine, deals with basic human emotions, desires, and despairs. They are very real. The fact of God's continuing love is very real. The eternal rightness of God's will and way are also real. The real helpfulness and appeal of this material



as used by the author in a small Western town was demonstrated in the building of a large audience and of a congregation.

The author states that these essays were a result of an attempt to avoid "the clichés of his dogmatical vocabulary and the dried fruit of his homiletical barrel." It could be noted that clichés develop not only on Homily Hill but also down in Sentiment Valley, where we can still find faithful old couples loyally humming "Silver Threads Among the Gold" (p. 33) and along Situation Street, where Dr. Church can only quote from the Fathers, but "the plain man of the cloth" from, of course, "the little village church" opens "an old Book." But all is forgiven when the author speaks of the "many-splintered thing called love" (p. 127).

GEORGE W. HOYER

*HELPING FAMILIES THROUGH THE CHURCH: A SYMPOSIUM ON FAMILY LIFE EDUCATION.* Edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1957. 344 pages. Cloth. \$3.50.

As the title indicates, this book is a tool offered to pastors, teachers, and all who have a part in religious education work and wish to assist Christian families in solving the many problems confronting the modern home. Besides the editor, 15 writers who have specialized in certain departments have contributed to this storehouse of useful information and suggestions for the strengthening of the Christian home.

The book comprises six parts. The first, containing four chapters, deals primarily with the Christian family as such. The second, likewise containing four chapters, deals with the needs of the modern family. Then follow eight chapters on the church and family guidance, seven chapters on family counseling, and five on various methods of helping families in their needs. Part VI offers various printed and visual aids for this work.

In the main, this is a very useful book, which should be appreciated and eagerly used by those for whom it is intended. In our opinion, however, the material offered on mixed marriages and divorce counseling should have been more detailed. Unless one is already well at home in these areas, he will need more help than is offered here.

O. E. SOHN

*HOMOSEXUALITY AND THE WESTERN CHRISTIAN TRADITION.* By Derrick Sherwin Bailey. New York: Longmans, Green and Co., 1955. 176 pages. Cloth. \$3.50.

The attitude of the church and state toward homosexuality is traced in very scholarly fashion from Scripture through the development of legal codes. The author, an Anglican clergyman, claims that the contemporary harsh attitude toward homosexual offenses is not so much a reflection of the church's traditional attitude as a result of the laws originally set up in pagan cultures and adopted through the centuries by Western governments.

This approach is worth studying for anyone who has wondered whether



the approaches of the church and of the state are as valid as they should be. The author holds that restudy would open the way for more humane treatment of homosexuals.

K. H. BREIMEIER

**A CHRISTIAN IN POLITICS: LUTHER W. YOUNGDAHL**—*A Story of a Christian's Faith at Work in a Modern World.* By Robert Esbjornson. Minneapolis: T. S. Denison & Company, c. 1955. 384 pages. Cloth. \$3.50.

The famous Lutheran governor and judge here receives extended and sympathetic treatment. Important is the chapter "Christianity in Minnesota Politics—An Evaluation," which seeks to avoid oversimplifications. An analysis of the churches in politics and an appendix including the Lattimore decision conclude the book. This is useful reading for a young Christian man contemplating a political career.

RICHARD R. CAEMMERER

**MY SERMON NOTES: A Selection from Outlines of Discourses Delivered at the Metropolitan Tabernacle.** By Charles H. Spurgeon. Westwood, N. J.: Fleming H. Revell Company. xvi and 1,067 pages. Cloth. \$4.95.

Spurgeon published these notes in 1884 as amplifications of the scanty outlines on which he based his sermons. They illustrate his fertile imagination and sometimes casual use of his texts.

RICHARD R. CAEMMERER

**CASEBOOK ON CLASSROOM TEACHING.** By B. P. Brodinsky. New London: Arthur C. Croft Publications, 1955. 46 pages. Paper. \$1.00.

**LEADERSHIP AND MORALE.** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 55 pages. Paper. \$2.50.

**LEADERSHIP IN ACTION.** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1954. 54 pages. Paper. \$2.50.

**MAKE YOUR STAFF MEETINGS COUNT.** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1954. 59 pages. Paper. \$2.50.

**MY GROUP AND I.** By Gordon L. Lippitt and Warren H. Schmidt. New London: Arthur C. Croft Publications, 1952. 24 pages. Paper. \$ .75.

**PORTFOLIO OF TEACHING TECHNIQUES, No. 2,** ed. Joseph Mer-sand. New London: Arthur C. Croft Publications, 1955. 48 pages. Paper. \$ .75.

**PROBLEM SOLVING FOR THE EXECUTIVE.** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 44 pages. Paper. \$2.50.



***THE ADMINISTRATOR AS CONSULTANT.*** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 54 pages. Paper. \$2.50.

***WHEN YOUR SCHOOL BOARD MEETS.*** By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 44 pages. Paper. \$2.50.

While not specifically designed for parish administration, these manuals will be very helpful to a pastor or any officer of a congregation who is interested in developing effective administrative procedures. They are especially valuable for group study by a board or a staff of workers. Although the price may seem a bit high, the pages measure  $8\frac{1}{2} \times 11$  and contain much material in easily legible form.

ALFRED O. FUERBRINGER

***CHILDREN'S STORY SERMONS FOR TODAY.*** By Joseph James Murray. Richmond: John Knox Press, 1945. 151 pages. Cloth. \$1.50.

Pastors today are responsible for the spiritual life of more children than ever before in the church's history. This pastor of the Presbyterian Church in Lexington, Va., talks to his children in words that must have made them realize they were men and women of God. Stories there are here, but not for their own sake. They are used to develop messages from God and the Bible. They are not talked down to the children—even the reading of the messages uplifts. The sermons do not bring all the counsel of God, and few of the texts are deeply significant, but what is said here, and the way it is said, will be helpful to pastors of children.

GEORGE W. HOYER

***PERSONAL EVANGELISM.*** By J. C. Macaulay and Robert H. Belton. Chicago: Moody Press, 1956. 255 pages. Cloth. \$3.25.

The authors, both instructors in evangelism at Moody Bible Institute, have written one of the best books available today in the field of personal evangelism and Christian witnessing. Pastors and teachers will find it valuable as they prepare training courses for soul-winning groups in congregations. The approach is Biblical, sane, and balanced. Think of whatever abuse you will of the Biblical concept of evangelism, and you will find the authors pointing out the same abuses and carefully avoiding the pitfalls themselves.

The twenty-four chapters are short but cover almost every area of this topic, with a happy blending of theology and techniques. The outline stands out in italics. The indexes are complete. The style is simple and direct; the tone is warm and zealous. Here are two men who know the Bible and the application of its principles to the lives of men and women today.

ARTHUR M. VINCENT



***DAS GESCHICHTSVERSTAENDNIS DES MARKUS-EVANGELIUMS.***

By James M. Robinson. Zurich: Zwingli-Verlag, 1956. 104 pages with three indexes. Paper. \$2.00.

This volume is concerned with the question of the nature of history as this concept is found and used by the second evangelist. The author comes to the conclusion that Mark's understanding of history is an eschatological one and that a gigantic conflict of cosmic proportions began at the time of Jesus' baptism. The time between the resurrection and the parousia is a period during which this conflict is being waged toward its conclusion, the victory of the Son of Man over all His enemies. History, then, consists of action and reaction between two mighty powers that are in mortal combat with each other. In the Gospel of Mark, therefore, salvation is presented as participation in this battle on the side of God. This thesis is the basis for the somewhat comprehensive study of the whole Second Gospel presented in this volume. It is a book well worth working through. One's appreciation of the Gospel According to St. Mark will be greatly increased by a study of this work by one of the foremost New Testament exegetes of America. MARTIN H. SCHARLEMANN

***TEXTES RABBINIQUES DES DEUX PREMIERS SIECLES CHRETIENS POUR SERVIR A L'INTELLIGENCE DU NOUVEAU TESTAMENT.*** By Joseph Bonsirven. Rome: Pontificio Instituto Biblico, 1955. xi and 804 pages. Paper. \$7.50.

The author has translated, with short introductions, material from rabbinical literature of the first two centuries. Such collections or translations of rabbinic materials are not unusual. What justifies a new volume, therefore, must be an advance in usability over previous collections. In this edition that advance lies in the full indexes. The book can be used in four ways: 1. It is arranged in such a way that one can read it consecutively and thus gain an appreciation of rabbinic style and thought. 2. The subject index allows one to find the thought of the period on a specific topic; e. g., there is a half column of references under "Divorce." 3. By using the second index one can find any OT passage commented on or referred to. Used in this way the volume aids in an understanding of rabbinical hermeneutics and exegesis. 4. The third index lists passages in which rabbinic thought either approaches specific passages in the NT or contrasts with them. It thus gives the direct Jewish context to NT thought.

It is easy to see that an understanding use of the materials provided here can be a key to the better understanding of both the Old and the New Covenant. We hope that an English edition of this book may appear in the future. EDGAR KRENTZ



**PLATO: THE MAN AND HIS WORK.** By A. E. Taylor. New York: Meridian Books, 1956. xi and 562 pages. Paper. \$1.95.

**A DICTIONARY OF CLASSICAL ANTIQUITIES: MYTHOLOGY, RELIGION, LITERATURE, ART.** By Oskar Seyffart, revised and edited by Henry Nettleship and J. E. Sandys. New York: Meridian Books, 1956. vi and 716 pages. Illustrated. Paper. \$1.95.

The reading public has the obligation to confirm Meridian Books' faith in it. They have reprinted two standard works at a cost of about 20 or 35 per cent of the original editions. Taylor's *Plato* is generally regarded as the standard synoptic work in English, giving an overview of his life and thought. It is still a good starting point for an understanding of Platonic philosophy. Seyffart's classical dictionary provides authoritative information on the literature, life, and manners of antiquity. Both volumes are good additions to a well-rounded library.

EDGAR KRENTZ

**DAS TÜBINGER STIFT: 1770—1950.** By Martin Leube. Stuttgart: P. F. Steinkopf-Verlag, 1954. viii and 732 pages. Cloth. Price not given.

Dr. Leube has completed his history of the *Tübinger Stift* with this third volume in the series. The first part, which appeared in 1921, told the story of the years 1536 to 1680; the second part, completed in 1930, of those from 1680 to 1770. The last two centuries, 1770—1950, are told in the present volume. It was a labor of love, performed with scholarly care and exactness.

The momentous events of European history form the background of the story. Napoleon and Bismarck, Wilhelm II and Adolph Hitler belong to that background. The internal events, of course, are treated more fully. The outstanding leaders and personalities are depicted. Especially valuable is the chapter which deals with the course of study in the nineteenth century. Philosophy, philology, history, mathematics, theology (Old Testament, New Testament, systematics, church history, practical theology), and music made up the curriculum.

Those who wish to make a specialized study of theological training in the nineteenth and twentieth centuries in Germany will find this work a veritable gold mine of information.

CARL S. MEYER

**DEN UNGE ZINZENDORFS TEOLOGI.** By Leiv Aalen. Oslo: Lutherstiftelsens Forlag, 1952. 366 pages. Paper. 23 Norwegian crowns.

Strongly confessional Leiv Aalen of the University of Oslo is by all odds one of Norway's most brilliant and capable Lutheran theologians. In the present work he makes a significant contribution to the growing body of literature about Count-Bishop Nicholas Louis von Zinzendorf und Pottendorf, under whose patronage and leadership the moribund *Unitas Fratrum* took a new lease on life, by outlining the forces that affected Zinzendorf's theology through his mid-thirties. What is possibly even



more important, Aalen has provided important new historical and systematic insights into the role of "Neo-Protestantism (*nyprotestantismen*)" as "the dominant factor in the theological problematics of the recent past" (p. 11) in view of Zinzendorf's influence on Friedrich Schleiermacher. Aalen's learning is profound. His familiarity with the primary sources and the related literature is reflected by his 28-page bibliography. His documentation is careful, and his Norwegian — happily — is within the reach even of the nonexpert. This admirable inquiry is indispensable not only for those who have a direct concern with Zinzendorf and the Moravian Church but also for theologians and church historians with a more general interest in Pietism and in the development of contemporary Protestant theological patterns.

ARTHUR CARL PIEPKORN

**THE IDEA OF REVELATION IN RECENT THOUGHT.** By John Baillie. New York: Columbia University Press, 1956. 152 pages. \$3.00.

The author shows how far many theologians, himself included, have departed from the Biblical principle of *sola Scriptura*. At the same time he demonstrates what happens to the *sola gratia* and the *sola fide* where the *sola Scriptura* has been surrendered.

L. W. SPITZ

**THE NEW TESTAMENT AND RABBINIC JUDAISM.** By David Daube. London: The Athlone Press, 1956. 444 pages, two indexes. Cloth. \$9.00.

This volume is one of a growing number of detailed discussions of the many echoes of rabbinic theology found in the New Testament. The primary source book for such information is, of course, still the commentary by Strack and Billerbeck. This volume has its value in that it expands on a good many insights found in that commentary. The nature of the materials presented in this volume possibly can be best seen in the light of the author's explanation of the significance of the disciples sleeping during the time of our Lord's struggle in Gethsemane. He says: "For a proper understanding of the scene, it is necessary to consider a rule transmitted by Jose ben Halaphta, to the effect that if some members of a Passover company doze, the meal may be resumed again, but if they fall into deep sleep, it may not be resumed again." (p. 333)

This book is not easy reading; and yet it is very rewarding for anyone who will take the time to consider all the many details presented in it. Under any circumstances, this volume is a strong reminder of the fact that the New Testament cannot be fully understood except in the light of the religious thought and practices of Jesus' day. There is much here that throws light on a good many passages in the Gospels.

MARTIN H. SCHARLEMANN



**STUDIES IN THE BOOK OF JONAH.** By James Hardee Kennedy. Nashville: Broadman Press, c. 1956. xiii and 104 pages. Cloth. \$1.75.

Kennedy is professor of Old Testament and Hebrew at the New Orleans Baptist Theological Seminary. He presents a conservative exposition of the four chapters of Jonah which has distinct evangelistic overtones. The critical problems of authorship and content are dealt with from the same point of view. The main purpose of the Book of Jonah is a portrayal of God's providential concern for all men and its corollary, man's missionary duty to his fellow man.

W. R. ROEHR

**ROMAN SOCIETY FROM NERO TO MARCUS AURELIUS.** By Samuel Dill. New York: Meridian Books, 1956. xxii and 639 pages. Paper. \$1.95.

Those interested in early church history will welcome this reprint of a standard work on the social and religious life of the early Roman Empire — and that at a most reasonable price. Careful reading of this book (which ought to be a part of every course on the New Testament era) will aid much in understanding the problems of the early church.

EDGAR M. KRENTZ

**THE CHURCH TEACHES: DOCUMENTS OF THE CHURCH IN ENGLISH TRANSLATION.** Translated and edited by John F. Clarkson, John H. Edwards, William J. Kelly, and John J. Welch. St. Louis: B. Herder Book Co., 1955. xiv and 400 pages. Cloth. \$5.75.

Four Jesuit priests of St. Mary's College, St. Marys, Kans., have prepared this volume as a textbook which will give the Roman Catholic student of college-level theology a firsthand acquaintance with the most frequently used and most important pronouncements of the church. The immediate source is the 29th edition of Denzinger's *Enchiridion symbolorum*. From the Catholic Creeds to the encyclicals and allocutions of Pius XII, significant statements of pre-Reformation Catholic and Western theology and of post-Tridentine Roman Catholicism are marshaled under various dogmatic heads: revelation, faith and reason; tradition and Holy Scripture; the church; the Triune God; God the Creator and Sanctifier; the Incarnation and redemption; grace; the sacraments; and the last things. While it is less complete than the new English translation of the 30th edition of Denzinger, Lutherans will find it useful primarily as an exceptionally authoritative English exposition of Roman Catholic teaching; it will also prove useful as a convenient source book for translations of pre-Reformation doctrinal definitions that have helped to determine the theological formulations of the Church of the Augsburg Confession.

ARTHUR CARL PIEPKORN



**THE MAKING OF EUROPE: AN INTRODUCTION TO THE HISTORY OF EUROPEAN UNITY.** By Christopher Dawson. New York: Meridian Books, 1956. 274 pages, plus 16 full-page illustrations. Paper. \$1.35.

Fully deserving of the broader circulation that it will receive in the present durable paper-back edition is the perceptive inquiry which the distinguished author of *Religion and the Rise of Western Culture* undertakes. He inquires into the historical process from which modern Europe was already beginning to emerge when "the long winter of the Dark Ages" reached its end. Solid historical learning is combined with apt English style as he describes the fall of the West, the ascendancy of Byzantium, the rise of Islam, the Eastern renaissance, and the forces that formed the *corpus Christianum* and forged the emerging medieval unity that was to become Europe. Here is everything that the 1952 reprinting of the 1932 original offered — text, illustrations, notes, index — save only the bibliography that a quarter of a century has rendered obsolescent.

ARTHUR CARL PIEPKORN

**MODERN RIVALS TO CHRISTIAN FAITH.** By Cornelius Loew. Philadelphia: The Westminster Press, 1956. 95 pages. Cloth. \$1.00.

This book is the first in the series of the *Layman's Theological Library*, which has as its purpose to stimulate theological thinking among the laity. Loew analyzes subtle forms of idolatry, such as reverence for science, democracy, nationalism, the slogan "Return to Religion," man-centered idolatry within the church, "making the most of yourself." The positive element of the book may be summarized in the sentence: "All men are summoned to turn from their self-centered ways, to accept the forgiveness and reconciliation with God made possible in Christ and to give themselves to a new life whose chief characteristic will be the presence of Christ within them (as God's Holy Spirit) as a power for righteousness" (p. 87). The book is influenced by literary criticism of the New Testament (p. 75) and regards as authority "the Bible and Christian tradition."

ERWIN L. LUEKER

**MORMONISM.** By Einar Anderson. Chicago: Moody Press, 1956. 32 pages. Paper. 25 cents.

This is the testimony of a former Mormon who was led by the grace of God to see the soul-destroying error of Mormonism.

L. W. SPITZ

**FROM BRAHMA TO CHRIST.** Edited by Lakshmibai Tilak. New York: Association Press, c. 1956. Paper. 91 pages. \$1.25.

This volume, another in the World Christian Books series, is the edited and condensed biography of that fascinating and deeply spiritual Brahman convert, Narayan Waman Tilak, as edited by his wife. Tilak died in 1919, and Lakshmibai Tilak first issued the biography in 1935. While the book



is not beyond the average layman, pastors who want to refresh their world vision of Christ's church will find it particularly rewarding. The problems of high-caste conversion and the deeply sacrificial life that followed are described simply and yet movingly. Even though the Christ mysticism is sometimes startling, many will find Tilak's hymns, beautifully Christian, beautifully Indian, most stimulating. These were Tilak's last words to the missionaries: "Cease to be fathers and mothers, be real brothers and sisters. Know how to appreciate, trust people, and take the place of India's revered saints." (p. 83) HENRY W. REIMANN

**RETHINKING THE CHRISTIAN MESSAGE.** By W. Norman Pittenger. Greenwich: Seabury Press, 1956. 147 pages. \$3.25.

Pittenger suggests rethinking the Christian message with a view to eliminating theological terms which are, he thinks, no longer meaningful to the average man or woman. Words like *incarnation, atonement, redemption, sin, justification, sanctification*, and the like, he says, have lost for our contemporaries that wealth of association which they had for Christians of another day.

It is quite obvious, however, that for Pittenger this is not merely a problem of semantics but one of theology. For him the doctrines which these words at one time expressed are obsolete. Modern man's advancement in knowledge of the universe has made them so. Christianity must be made palatable to modern man. Accordingly Pittenger reduces it to a level of "saving experiences," wherever they may be found, under whatever religious name, or through whatever secular incognito.

We must indeed proclaim the Gospel in language which man can understand, but which nevertheless presents truths that are an offense to unregenerate man. (1 Cor. 2:14) L. W. SPITZ

**GOTT IST GEGENWAERTIG: EINE AUSWAHL AUS DEN SCHRIFTEN GERHARD TERSTEEGENS.** Edited by Ferdinand Weinhandl. Stuttgart: J. F. Steinkopf, 1955. 144 pages. Boards. DM 2.40.

For those who can read German this anthology of the treatises, hymns, and letters of Gerhard Tersteegen (1697—1769) is an excellent introduction to the thought of the distinguished Reformed lay mystic and hymnwriter. (The hymn the opening line of which gave Weinhandl the title for the present work is No. 4 in *The Lutheran Hymnal*.) A little over a third of the volume is introductory material of a biographical and analytic kind. Weinhandl stresses Tersteegen's central thought, the presence of God; his lifelong opposition to false kinds of mysticism and quietism; and the significance of the concepts *Eindruck, Betrachtung, and Beschauung*. The materials presented indicate a higher regard for the Sacred Scriptures and a stronger Christological orientation than one finds,



say, in Meister Eckhard or in Brother Lawrence. They also reveal the fundamental defect of Tersteegen's doctrine, almost inevitable, considering his Reformed background and the individualistic spiritual climate of the age in which he lived; namely his unsacramental obliviousness to the fact that God does not impart the Holy Ghost immediately.

ARTHUR CARL PIEPKORN

*THE PRAYERS OF SUSANNA WESLEY.* Edited by W. L. Doughty. New York: Philosophical Library, 1956. 63 pages. Cloth. \$2.50.

Forty meditations—most of them brief—by the mother of John and Charles Wesley, recast in prayer form, shed light on the faith, the piety, the self-discipline, and the strength of character of a remarkable Christian woman. Although she is remembered for her two sons, she deserves grateful attention for her own sake.

ARTHUR CARL PIEPKORN

#### 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.)

*The Use of Music in Christian Education.* By Vivian Sharp Morsch. Philadelphia: Westminster Press, 1956. 171 pages. Cloth. \$3.00.

*They Met at Calvary.* By W. E. Sangster. Nashville: Abingdon Press, 1956. 111 pages. Cloth. \$2.00.

*Day Is Dawning: The Story of Bishop Otto Dibelius,* ed. Fred D. Wentzel. Philadelphia: The Christian Education Press, 1956. xv+222 pages. Cloth. \$3.50.

*With Hearts Uplifted.* By Clifford Ansgar Nelson. Rock Island: Augustana Press, 1956. xi+200 pages. Cloth. \$2.75.

*Hebrew Man: How He Looked, Lived, and Thought (Der Hebräische Mensch).* By Ludwig Köhler; trans. Peter R. Ackroyd. Nashville: Abingdon Press, 1956. 160 pages. Cloth. \$2.50.

*Communism and Christianity.* By Martin d'Arcy. Baltimore: Penguin Books, 1956. 191 pages. Paper. 65 cents.

*Practical Study Methods for Student and Pastor.* By Donald F. Rossin and Palmer Ruschke. Chicago: T. S. Denison & Company, 1956. 176 pages. Cloth. \$5.00.

*The Bent World: A Christian Examination of East-West Tensions.* By J. V. Langmead Casserley. New York: Oxford University Press, 1955. ix+286 pages. Cloth. \$4.00.

*Parables of the Master.* By Henrietta Schmandt. New York: Vantage Press, 1956. 82 pages. Paper. \$2.50.

*The Church for the New Age: A Dissertation on Church Unity.* By Christopher Glover. New York: Exposition Press, 1956. xiv+205 pages. Cloth. \$4.00.



*A Businessman Looks at the Liberal Arts.* By Clarence B. Randall. White Plains: The Fund for Adult Education, 1957. viii+44 pages. Paper. Free.

*Meditating the Gospels.* By Emeric Lawrence. Collegetown: The Liturgical Press, 1957. xxiii+460 pages. Cloth. No price given.

*The Epistle of James: An Introduction and Commentary.* By R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 144 pages. Cloth. \$2.00.

*The Epistles of Paul to the Thessalonians: An Introduction and Commentary.* By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 152 pages. Cloth. \$2.00.

*The Industrial Structure of American Cities: A Geographic Study of Urban Economy in the United States.* By Gunnar Alexandersson. Lincoln: University of Nebraska Press, 1956. 134 pages. Cloth. \$6.50.

*Master Alcuin, Liturgist: A Partner of Our Piety.* By Gerald Ellard. Chicago: Loyola University Press, 1956. xiii+266 pages. Cloth. \$4.00.

*A Survey of the Old Testament: A College Text for Old Testament Study.* By W. W. Sloan. Nashville: Abingdon Press, 1957. 336 pages. Cloth. \$3.50.

*The Life of Man with God.* By Thomas Verner Moore. New York: Harcourt, Brace and Company, 1957. xiv+402 pages. Cloth. \$3.95.

*Family Life Sourcebook.* Compiled by Oliver E. Byrd. Stanford: Stanford University Press, 1956. ix+371 pages. Cloth. \$7.50.

*Horizons for Older People.* By George Gleason. New York: The Macmillan Company, 1956. xi+137 pages. Cloth. \$2.95.

*An Introduction to Symbolic Logic.* By Susanne K. Langer. Second edition. New York: Dover Publications, 1953. 367 pages. Paper. \$1.75.

*The Use of Candles in Christian Fellowship.* By William H. Leach. Revised edition. New York: Goodenough and Woglom Company, 1943. 55 pages. Cloth. \$1.25.

*Church and Community in the South.* By Gordon W. Blackwell, Lee H. Brooks, and S. H. Hobbs, Jr. Richmond: John Knox Press, 1949. xiii+416 pages. Cloth. \$6.00.

*Religionsgeschichtliches Handbuch für den Raum der altchristlichen Umwelt.* By Karl Prümm. Rome: Päpstliches Bibelinstitut, 1954. xvi+921 pages. Paper. 5,000 lire.

*Rabbinische Texte, Erste Reihe: Die Tosefta,* ed. Gerhard Kittel and Karl Heinrich Rengstorf. Volume 1: *Seder Seraim*; Fascie 1: *Berakof*. By Eduard Lohse, Günther Schlichting, and others. Stuttgart: W. Kohlhammer Verlag, 1956. 64 pages. Paper. DM 6.—

*The Theology of Calvin (Die Theologie Calvins).* By Wilhelm Niesel; trans. Harold Knight. Philadelphia: The Westminster Press, 1956. 254 pages. Cloth. \$4.00.

*The Private Devotions of Lancelot Andrews,* ed. Thomas S. Kepler. New York: The World Publishing Company, 1956. xxxii+208 pages. Cloth. \$1.50.



*The Bridge: A Yearbook of Judaeo-Christian Studies*, ed. John M. Oesterreicher. Volume II. New York: Pantheon Books, 1956. 357 pages. Cloth. \$3.95.

*Problems of American Society: Values in Conflict*. By John F. Cuber, Robert A. Harper, and William F. Kenkel. Third edition. New York: Henry Holt and Company, 1956. xviii+510 pages. Cloth. \$5.50.

*Tertullian's Treatise on the Incarnation*, ed. Ernest Evans. New York: The Macmillan Company, 1956. xliii+197 pages. Cloth. \$5.00.

*How to Be a Happy Christian*. By J. Nieboer. North East: Our Daily Walk Publishers, 1955. 175 pages. Cloth. \$2.75.

*Case Histories from the Files of Dr. Luke*. By Paul N. Varner. Columbus: The Wartburg Press, 1957. 154 pages. Cloth. \$2.50.

*The Transformation of Nature in Art: Theories of Art in Indian, Chinese, and European Medieval Art*. By Ananda K. Coomaraswamy. New York: Dover Publications, 1956. 245 pages. Paper. \$1.75.

*Early Latin Theology: Selections from Tertullian, Cyprian, Ambrose and Jerome*, ed. by S. L. Greenslade. Philadelphia: The Westminster Press, 1956. 415 pages. Cloth. \$5.00.

*What Man May Be: The Human Side of Science*. By George Russell Harrison. New York: William Morrow and Company, 1956. 278 pages. Cloth. \$4.00.

*Confucius*. By Shigeki Kaizuka; trans. from the Japanese by Geoffrey Bownas. New York: The Macmillan Company, 1956. 192 pages. Cloth. \$3.00.

*Treasury of Prayers, Abridged*. Revised edition. St. Louis: Concordia Publishing House, 1956. 134 pages. Cloth. \$1.00. A slightly revised 28th reprinting of a perennial favorite among prayer books.

*The Pattern of Authority*. By Bernard Ramm. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 117 pages. Paper. \$1.50.

*Amazing Dead Sea Scrolls and the Christian Faith*. By William Sanford La Sor. Chicago: Moody Press, 1956. 251 pages. Cloth. \$3.50.

*Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*, ed. Emil Sehling. Volume 6. *Niedersachsen: Die Welfischen Lande*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. xvi+697 pages. Cloth. DM 50.—.

*The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*. By C. K. Barrett. New York: The Macmillan Company, 1955. xii+531 pages. Cloth. \$10.00.

*The Areopagus Speech and Natural Revelation*. By Bertil Gärtner; trans. Carolyn Hanny King. Uppsala: Almqvist och Wiksells Boktryckeri, 1955. 289 pages. Paper. Swedish Crowns 20.00.

*Letters to the Seven Churches*. By Joseph A. Seiss. Grand Rapids: Baker Book House, 1956. 343 pages. Cloth. \$2.75. A photolithographed reissue of the edition of 1889, published under the title *Letters of Jesus*.

*Twelve Great Questions about Christ*. By Clarence E. Macartney. Grand Rapids: Baker Book House, 1956. 221 pages. Cloth. \$2.50. A photolithographed reissue of the 1923 edition.