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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 CHRISTIAN FAITH. By David H. C. Read. New York: Charles Scribner's Sons, 1956. 175 pages. Cloth. \$1.95.

The author, former chaplain of the University of Edinburgh, has recently become George Buttrick's successor as preaching minister of New York's Madison Avenue Presbyterian Church. This is an excellent little "laymen's dogmatics," even though it contains the mild Barthian Calvinism so common in much of modern theology. Its great merit lies in this, that a preacher who sees the need for a functional restatement of Christian doctrine dares to tread the path of systematic theology.

Of course not everything in this provocative and helpful adventure in Christian doctrine stands on an equal plane of value. The chapter on the Trinity is outstanding, but the Lutheran will certainly object to such Reformed accents as the assertion that "many who have never heard of [Christ's] name are nevertheless saved by the same grace of God which finds its perfect expression in Him" (p. 167). (There is a slight slip on p. 101; most New Testament interpreters no longer press the *εἰς* in connection with *πιστεύω* as involving a faith "into" the person.)

For all its Reformed theology, however, there is reverence here, a power of thought, a facility for writing that comes from a true man of God who knows God's Word, the historic church, people, and himself.

HENRY W. REIMANN

THE CHURCH FOR THE NEW AGE. By Christopher Glover. New York: Exposition Press, 1956. 205 pages. Cloth. \$4.00.

Mr. Glover believes that the Gospel of Christ is the only real solution for the world's troubles today, that the Gospel cannot be adequately presented by a divided Christendom, and that hence the most urgent problem before the church is to find the way to unity. He regards that church as the true Holy Catholic Church which is divine in origin, visible in character, organic in structure, and priestly in function. Its ministry must possess the same qualifications. The apostolic succession is essential. These qualifications narrow down the boundaries of Mr. Glover's church to include only the Roman, Eastern, and Anglican churches. There seems to be no room for the Lutheran and Protestant Churches. Since in his opinion the Anglican Church combines within itself both the Catholic and the evangelical traditions, it is the church for the new age, and thus this volume becomes a serious invitation to all Christian denominations to unite under the crosier of the Anglican episcopate.

L. W. SPITZ

POLITICS FOR CHRISTIANS. By William Muehl. New York: Association Press, 1956. 180 pages. Cloth. \$3.00.

A lawyer who teaches in Yale Divinity School offers a manual for Christians on the pitfalls and processes of politics. He does not summon churches to political action but assumes that Christians need help to understand where to take hold as citizens. The chapters on "Social Sources of Political Irresponsibility" and "The Politics of Moralistic Individualism" are penetrating. Muehl believes that a person can be spiritually saved in a depraved environment but that such an individual must then relate himself responsibly toward it. He stresses resourcefulness, patience, hard work, and understanding of human imperfection as essential. Good counsel on the operation of the party system fills out a volume useful for corollary reading in Christian study groups on citizenship.

RICHARD R. CAEMMERER

GREAT CHRISTIAN PLAYS, eds. Theodore MacLean Switz and Robert A. Johnston. Greenwich: The Seabury Press, 1956. 306 pages. Cloth. \$7.50.

This notable volume is prepared under the sponsorship of the Adult Division of the Department of Christian Education of the Protestant Episcopal Church. It contains five religious plays: The Brome *Abraham and Isaac*; the York *Resurrection*; the Digby *Conversion of St. Paul*, and the morality plays *Totentanz* and *Everyman*. Suggestions for directing and costuming as well as musical cues are included. Dramatic readings about four apostles, five excerpts from the *Imitation of Christ* set for a speaking choir with musical cues, *The Suffering of St. Mary* by Péguy for three readers, and a series of dialogs from the Gospel of St. John arranged for antiphonal reading in the congregation, complete the book. Every help for production is included. The selections are deemed suitable for presentation in special or secondary services, and some of the dramatic readings have been used on radio. Ambitious dramatic groups seeking to enhance the better tastes within a parish will find the book most helpful.

RICHARD R. CAEMMERER

THE TRUTH ABOUT THE VIRGIN MARY. By Paul E. Schuessler. St. Louis: Concordia Publishing House, 1956. 30 pages. Paper. 15 cents.

Here is a timely publication. Elizabeth, filled with the Holy Ghost, said to Mary: "Blessed art thou among women," after which Mary herself prophesied by the same Holy Ghost: "From henceforth all generations shall call me blessed" (Luke 1:42, 48). Rome goes beyond blessing the Virgin, while many Protestants, unbalanced by anger and prejudice, virtually refuse to accord her the recognition and blessing to which she is entitled. The discussion is not technical, and lay people will experience no difficulties in reading it.

WALTER E. BUSZIN

PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR.

By Donald F. Rossin and Palmer Ruschke. Minneapolis: T. S. Denison & Co., 1956. 176 pages. Cloth. \$5.00.

The authors give guidelines for an indexing system to cover all materials of use in the ministry. It is carefully worked out and very detailed—so detailed that it could easily become more time-consuming than a truly practical system ought to be. Most pastors are not experts in library classification. The book also presupposes the purchase of two or three other volumes before the system can be used; furthermore, it is a form of advertising for the products of one of the authors. All in all, the volume shows the strengths and the weaknesses one would expect from a volume produced by a professional indexer. **EDGAR M. KRENTZ**

THE CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION.

By E. Harris Harbison. New York: Charles Scribner's Sons. 172 pages and index. Cloth. \$3.00.

This charming and penetrating study grew out of lectures at Princeton Theological Seminary by a lay historian from the University. A unified plot lends readability to the chapters. One succession of learned men devoting themselves to God is that of Jerome, the linguist and scientist. The other is that of Augustine, the man of theology and faith. While not proposing to pair subsequent characters of the study in strict analogy, Harbison does sharpen contrasts between Abelard and Thomas Aquinas; Petrarch and Lorenzo Valla and Pico and John Colet; with major chapters on Erasmus versus Luther, Calvin occupying a bridge position. These are splendid summaries. **RICHARD R. CAEMMERER**

AN ADVENTURE IN LOVE. By W. Taliaferro Thompson. Richmond, Va.: John Knox Press, 1956. 155 pages. Cloth. \$2.50.

In a spirit of humility Thompson gives us a Gospel-based study of life in the home, a work hammered out on the anvil of long and rich experience as a father of six children, a teacher of seminary students and of lay workers, and a leader of youth. "If I have learned anything at all from these varied experiences," says the author, "it is that as we think of creating a good home, the emphasis must be on life—the whole life—rather than on techniques. What our sons and daughters need as their problems multiply . . . are parents who love each other and their children with an understanding and growing devotion; and who love God, whom they have come to know in Jesus Christ, through whom alone true love is born and matures. It is the love of Christ, revealed in the Cross, that constrains us to love Him and others." This book is a passport to fresh and valid insights into Christian love which pastors, parents, young couples considering marriage, teachers, workers with youth, and even bachelors and career girls will find absorbing and highly usable.

HARRY G. COINER

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.

This book is based on the proclamations and authentic documents of Bishop Dibelius. That constitutes its chief worth. The finished product is designed to represent a group assessment of the deeply significant period of Europe's spiritual and cultural history covered by the life span of the Bishop of Berlin. The wish, however, is the father of the thought. It does not probe deep enough to warrant that kind of description.

Bishop Dibelius is presented as the German churchman of ecumenicalism, and the book becomes a brief for the ecumenical movement. Those who wish to learn more of the thinking and emotional appeal of this movement can here learn of them at first hand. Dibelius also played a role in the formation of EKiD—unfortunately this is passed over hurriedly. Dibelius resisted the absolutism of Hitler and of Russia. For that he deserves unstinted praise, even though in that he was not alone. Yet this book tells of this phase only in part. Deeds are as important as words.

Dibelius will be remembered long after this book is forgotten. In time the writings of this churchman will be collected with greater care and completeness.

CARL S. MEYER

FORGOTTEN FOUNDING FATHERS OF THE AMERICAN CHURCH AND STATE. By William Thomson Hanzsche. Boston: Christopher Publishing House, 1954. 209 pages. Cloth. \$3.00.

The seven Presbyterian Colonial leaders discussed by the Trenton, N. J., Presbyterian minister-author are: Francis Makemie, William Tennent, Jonathan Dickinson, David Brainerd, Gilbert Tennent, Samuel Davies, John Witherspoon. Claiming much for Calvinism (or Presbyterianism), the author wants to show how these men in one way or another contributed to freedom within the Presbyterian Church, to freedom in this country, and to the principle of the separation of church and state. He fails to take into consideration that the Presbyterians in some of the colonies were dissenters and that there were other forces in the colonies besides Puritanism. The book is well-written, however, and makes interesting reading.

CARL S. MEYER

THE EPISTLE TO THE ROMANS. By Vincent Taylor. London: The Epworth Press, 1955. 100 pages. Cloth. 8/6.

This slim volume on the Book of Romans is worth more than many books costing three times as much, for its major concern is to illuminate the meaning of Paul for preachers. In this it succeeds very well. Paul's emphasis on the complete lack of human ability to save self is reflected on almost every page. The action of God in saving man is shown to be an act of full and free grace. The difficult sections of the epistle are not

made easy. In short, Paul is allowed to speak and is not glossed over with Vincent Taylor.

For each section a short summary is given, followed by notes on specific points of interpretation and capped by a short paragraph giving homiletical values and preaching aids. Brief and pointed, without dead wood, these paragraphs are a sermon to preachers on preaching. If you are looking for sermon outlines, you will not find them here; if you wish the great themes of the Gospel refurbished for you and set into focus, this book will be of great aid. For, as Taylor says himself, "Biblical theology is the preacher's bread without which hearers languish" (p. 28). To this every Lutheran will say a loud "Amen!"

EDGAR KRENTZ

SINN UND AUFBAU DES BUCHES HIOB. By Hans Möller. Berlin: Evangelische Verlagsanstalt, 1955. 123 pages. Hard paper with cloth. Price not given.

One of the few conservative introductions to the Old Testament to come out of Germany in recent years was prepared by Wilhelm Möller in collaboration with his son Hans and his daughter Greta. The view regarding the meaning and the structure of the Book of Job is elaborated by the son in this monograph. He presents a good case for the unity of the book. Beginning with a discussion of the narrative sections in their relationship to the larger poetic part, he proceeds to expound the meaning of five major divisions (the prolog, the dialog of Job with the three friends, the Elihu speeches, the speeches of God, the epilog) in order to demonstrate their individual unity and integrity. In a final chapter he fits these component parts into the unit structure of thought of the entire book: in the appearance of Satan the problem is raised (*Problemstellung*); the three friends develop the implications of the problem (*Problemverwicklung*); Elihu contributes a solution of the problem (*Problemlösung*); God's direct intervention overcomes the problem (*Problemüberwindung*).

Möller takes this position fully aware of opposing views and does not ignore them in his discussion, so that the reader receives an overview especially of European literature on Job. The four pages of references to this literature in the appendix attest to the coverage of the subject.

WALTER R. ROEHS

THE SOCIOLOGY OF SOCIAL PROBLEMS. By Paul B. Horton and Gerald R. Leslie. New York: Appleton-Century-Crofts, 1955. 584 pages. Cloth. \$5.50.

The average pastor reacts to social problems either by professionally ignoring them or with a sentimental, "do-good" attitude. At least part of the problem results from a lack of training in evaluating social problems in their true perspective. This attractive text will orient the pastor to the major American social problems: crime, transitional problems in marriage,

population pressures, class struggles, racial conflict, mass communication, civil liberties, and personal pathologies. Even more important, it will sensitize him to fundamental approaches to this area of study. It gives him the tools with which to evaluate data in his own community. The warning against special-interest groups is especially needed by well-intentioned ministers. Here is a realistic book written for the non-professional sociologist.

DAVID S. SCHULLER

DID JESUS RISE FROM THE DEAD? By James Martin. New York: Association Press, 1956. 91 pages. Cloth. \$1.25.

This book is another in the series of *World Christian Books*. It attempts "to show that the historical evidence for the resurrection of Jesus Christ is exceedingly strong." Hence it approaches the evidence for the resurrection from the viewpoint of the historian and evaluates the documentary evidence of the New Testament, the difficulties of the Gospel narratives, the empty tomb, the appearances of the risen Lord, the nature of Christ's resurrection body, the testimony of the church's beginning, and the witness of Jesus before and after the resurrection.

Many of the evidences have been treated before, but they are here ably presented for laymen.

E. L. LUEKER

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver. New York: Meridian Library, 1956. 577 pages. Paper. \$1.95.

No person who makes pretense of being conversant with scholarly, critical opinions concerning the Old Testament can easily dispense with this volume. Although the first edition came out in 1891, and the seventh in 1898, this Meridian reissue is most welcome and a bargain at its price.

If nothing else, Driver's *Introduction* is an invaluable bench mark for tracing the rise of higher criticism in the last half-century. It defends and well represents a viewpoint difficult to reproduce in any secondary source, whether sympathetic or hostile — and a Lutheran clergyman must take care not to fight windmills!

All of Driver's works were characterized by a judicious use of the facts, deliberate caution, and avoidance of extremes. As a result, a great deal more of this work is still relevant and usable today than of most works published in that period of radicalism.

To consider Driver's viewpoints in detail would involve writing another introduction. But this reviewer believes that even the reader who would find himself unable to agree with any of Driver's conclusions still would find this volume so packed with statistics, synopses of the Biblical books, and other reference material that it will serve as a supplement to his favorite Bible dictionary and as an incentive to his own original research in the Book of Books.

HORACE HUMMEL

ENCYCLOPEDIA OF MORALS, ed. Vergilius Ferm. New York: Philosophical Library, 1956. x and 682 pages. Cloth. \$10.00.

Assisted by an international panel of 50 collaborators, chiefly philosophers and anthropologists, Editor Ferm has built up his encyclopedia "on the theory that substantial articles rather than brief annotations of widely scattered topics serve better to fulfill the purpose of reference information" (p. v). Cross references lead the reader through the various treatments that particular schools, authors, and social groups have given specific subjects. Taking *M* as a typical letter, we find 11 longer articles totaling 145 columns, from Machiavelli through George Edward Moore and Henry More to the dual system of ethics of the Mundurucu Indians and Muslim morals, plus about 150 cross-reference entries (some of which duplicate the major articles and not all of which are in strict alphabetical order). A 12-page name index supplements the cross references. In spite of spotty treatment (the moral teaching of the Lutheran Church, for instance, is restricted to two passing references in Cyclone Covey's 26-column article on "Puritan [!] Morals") and the possibly inevitable limitations that become obvious with even brief use, this encyclopedia should prove a helpful reference work in its field, especially in libraries.

ARTHUR CARL PIEPKORN

TO EVERY MAN AN ANSWER. By Richard H. Bube. Chicago: The Moody Press, 1955. 510 pages. Cloth. \$5.95.

Richard H. Bube, a research physicist in Princeton, N. J., seeks to establish an analogy between the scientist's laws of nature and the Christian doctrine of God. He makes Scripture the data to be analyzed to obtain a knowledge of God's will. *To Every Man an Answer* is noteworthy because of the number of Bible passages marshaled under the headings of the various doctrines. The book is useful in many major areas of doctrine, even when the reader does not always agree completely with the conclusions reached. Reformed theology is apparent in such doctrines as election (p. 222), Baptism (p. 327), and the Holy Communion (p. 337). Millennialism is taught in the eschatology.

ERWIN L. LUEKER

FAITH HEALING AND THE CHRISTIAN FAITH. By Wade H. Boggs, Jr. Richmond: John Knox Press, 1956. 185 pages, bibliography, notes, and an index. Cloth. \$3.50.

As the author of this volume discovered, there are few books which deal with religion and health in a thorough and scholarly way. Both laymen, for many of whom modern faith healing is a serious religious problem, and pastors will find this volume helpful. One appreciates the writer's constant effort to avoid technical language.

The volume's most constructive element is its analysis of the Scriptural view on healing and health. It points out the place of suffering in God's design for many an individual life. This is a note that needs to be

sounded very strongly. Here Boggs' study of the healing miracles of Jesus can serve to guide us all.

The most depressing portion of this volume is the first part, where all the irregularities of modern faith healing are described in factual detail. The many heartbreaks caused by healers who claim to have a power which in fact they do not possess are sheer tragedy. The few cases of healing that do occur must always be seen in the light of the many thousands who come to be healed and go away as ill as before.

The author could have worked with profit through the two definitive volumes in this area, the great work by Gerhard Uhlhorn, *Geschichte der christlichen Liebestätigkeit*, and Herbert Krimm's *Das diakonische Amt der Kirche*. The professional theologian will miss in this volume the penetrating insights of these two German authors.

MARTIN H. SCHARLEMANN

CALVIN: THEOLOGICAL TREATISES, trans. and ed. J. K. S. Reid. Philadelphia: The Westminster Press, 1954. 355 pages. Cloth. \$5.00.

The deepest impression that emerges from this collection of theological treatises of the great Genevan Reformer is Calvin's many-sidedness—thinker, teacher, administrator, politician, social reformer, moralist, apologist, polemicist. And this is precisely as the editor, Leeds Professor of Theology J. K. S. Reid, would have it. The title before us—Volume XXII of *The Library of Christian Classics*, which, when the series is completed, will follow the two volumes devoted to Calvin's *Institutes*—is divided into three parts. Part I is entitled "Statement." It presents the familiar theology of Calvin "thrown into varying moulds," including the Geneva Confession of 1536; the "Articles Concerning the Organization of the Church and of Worship at Geneva" (1537) which called for a weekly Communion service "at least as a rule" (p. 49); "The Catechism of the Church of Geneva" (1545); the "Short Treatise on the Holy Supper," from about the time that he subscribed the Unaltered Augsburg Confession in the sense "in which its author himself explained it"; his brief "Confession of Faith Concerning the Eucharist" (1537), subsequently subscribed to by the same Martin Butzer of Strasbourg who shortly before had entered into the "Wittenberg Concord" with the Saxon Lutherans; and the uncompromising "Articles Concerning Predestination." Part II, "Apologetic," consists of a severely abbreviated version of the manifesto, "The Necessity of Reforming the Church," prepared at Butzer's request, for presentation at the Diet of Speyer of 1544. Part III, "Controversial," gives us Calvin's reply to James Cardinal Sadolet (1539), his vehement attack of 1561—especially interesting to Lutherans—upon Tilemann Hesshusius' *De praesentia corporis Christi in coena Domini contra sacramentarios*, under the title "The Clear Explanation (*Dilucida explicatio*) of Sound Doctrine Concerning the True Partaking

of the Flesh and Blood of Christ in the Holy Supper," and Calvin's third-person defense of his predestination doctrine against Sébastien Castellio (1557). The translations are direct and thoroughly readable; the handsome format and typography as well as the useful introductions and indices are of the order that we have come to look for in the series of which this volume is a part.

ARTHUR CARL PIEPKORN

CHRISTIAN WORDS AND CHRISTIAN MEANINGS. By John Burnaby. New York: Harper and Brothers, 1955. 160 pages. Cloth. \$2.50.

Burnaby is Regius professor of divinity at Cambridge. In the chapters of this book, originally presented as lectures, eight pairs of decisive Christian words receive an engaging analysis of their original content and a translation into modern terms: Faith and Knowledge, Revelation and Dogma, Love and Incarnation, Sin and Judgment, Forgiveness and Atonement, Sacrifice and Communion, Grace and Freedom, Salvation and Hope. Some of the well-nigh insuperable semantic problems involved stem from the "given" of Christianity itself. As Burnaby says: "Christianity can never substitute another language for its own, simply because there never can be a substitute for Holy Scripture. No translation of the Bible into 'modern speech' can modernize the thought of the Biblical writers; and that thought is not, after all, much more alien to the de-Christianized world of today than it was to the Graeco-Roman world of the first three centuries after Christ." (P. 10)

It is to be expected that the treatment of so important a set of "loaded" terms will not reach a uniformly satisfactory level. Again, the author's theological orientation must inevitably color his translation. The book remains valuable nonetheless. Burnaby deserves our gratitude for undertaking a difficult and necessary task. The attempt should stimulate others to do even better.

HERBERT J. A. BOUMAN

THE EUCHARISTIC LITURGY. Prepared by The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. New York: The Church Pension Fund, 1953. 343 pages. Paper. \$1.50.

This volume is the fourth in the series of *Prayer Book Studies*. It should interest all who are interested in present-day developments in Christian worship. Part One is historical in character; it stresses the need for essential unity, but concludes that the church has no need "for the shackles of uniformity" (p. 132). Part Two offers proposals for the revision of the Liturgy. These include restoring the Gloria in Excelsis to its place after the Kyrie, where the Lutheran Church has had it all along ("when the Gloria is intruded into the inevitable downward movement of the 'Anticlimax' of the Liturgy, its splendor is dimmed and dulled; instead of a lift, it is a dead weight," p. 162); dropping the "Summary of the Law" before

the Kyrie ("as being purely moralistic, and . . . lacking in organic function in the Liturgy," p. 170); regarding the Kyrie as the Greek equivalent of the Hebrew *Hosanna*; and omitting "upon us" from Cranmer's translation of the Kyrie ("Lord, have mercy upon us"), since "the last two words . . . are not in the Greek, and . . . have some tendency to underscore . . . the phrase as penitential in quality" (p. 172). These studies reveal much sound and progressive liturgical thinking.

WALTER E. BUSZIN

FROM ALEXANDER TO CONSTANTINE: PASSAGES AND DOCUMENTS ILLUSTRATING THE HISTORY OF SOCIAL AND POLITICAL IDEAS 336 B. C.—A. D. 337, trans. and ed. Ernest Barker. Oxford: Clarendon Press, 1956. xxv and 505 pages. Cloth. 50/—.

This volume invites careful and constant study. It presents materials for a history of political thought, social customs (ethics, slavery, marriage), and the religious reactions to the social structure of the day (divine right of kings, emperor worship, etc.). The book is divided into five sections: Hellenistic Greek, Hellenistic Judaism, Latin, Later Greek, Early Christian. It is not intended to be an end in itself (as the compiler says), but is designed to aid and encourage study.

The choice of passages is good. Occasionally one expects to find a passage and does not (e. g., Pseudo-Phocylides in Sec. 2, Acts of the Pagan Martyrs in Sec. 3, the N. T. *Lastertafeln* in Sec. 5). In general, however, the coverage is broad, and the passages are given in enough detail to set them into context. More serious is Barker's dependence on only a few modern authorities, especially Tarn and Lietzmann, which at times leads him to basic assumptions that are not universally accepted, e. g., the assertion, based on Lietzmann, that 1 Peter comes from the Pauline circle (p. 399). For all that, the book is an excellent one, to be read more than once, to be owned and not borrowed.

EDGAR M. KRENTZ

A CATHOLIC DICTIONARY (THE CATHOLIC ENCYCLOPAEDIC DICTIONARY), ed. Donald Attwater, 2d ed. (New York: The Macmillan Co., 1956), vii and 552 pages. Cloth. \$5.00.

The editorship of the learned Mr. Attwater is enough to guarantee the comprehensiveness of this encyclopedic "work of quick reference to the signification of words, terms, names, and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions and organization of the [Roman] Catholic Church" (p. v). Those who have much to do with the Roman Catholic Church will find it without a peer for succinct and accurate information about that denomination, even though for biographical information they will have to turn elsewhere. As is frequently the case with denominational dictionaries, however, it is somewhat less accurate when it ventures to discuss the teachings of other churches. Thus Lutherans will learn with some astonishment

that, among other things, Calvin took his doctrine of double predestination from Martin Luther (p. 67), that consubstantiation is "a Lutheran heresy" (p. 119), and that Martin Luther taught the Real Presence "by impanation and at the moment of reception only" (p. 531; on p. 247 impanation is credited to "Oseander *(sic)*, a disciple of Luther"). The present edition reproduces the 1949 revision of the first edition of 1931.

ARTHUR CARL PIEPKORN

THE SIGNIFICANCE OF THE CHURCH. By Robert McAfee Brown. Philadelphia: The Westminster Press, 1956. 96 pages. Cloth. \$1.00.

The Significance of the Church is the second title in the 12-volume "Layman's Theological Library" and the only one from the pen of the editor of the series. It is "an attempt to pull together for [the layman] some of the things that Christians, standing broadly in the Protestant Reformed tradition, have believed about the Church" (p. 8). It must be classed as a successful attempt, wittily conceived (not least the devastating doggerel straight-facedly ascribed to "Saint Hereticus") and effectively written. Even though Chapter 2 is headed "1517—And All That, With an Exercise in Vocabulary," and even though Professor Brown is much more a Sacramentalist than most contemporary Protestants, Lutherans will dissent vigorously from much of what he says. Nevertheless, their own ecclesiology will probably be the better for a thoughtful and critical reflection on the points that he makes in this brief study.

ARTHUR CARL PIEPKORN

THE CONFLICT OF RELIGIONS. By Philip H. Ashby. New York: Charles Scribner's Sons, 1955. x and 225 pages. Cloth. \$3.50.

Philip Ashby, a student of the late Joachim Wach at the University of Chicago, sums up the argument of his book in his final paragraph: "The leading religions are confronted today by a choice of co-operation in a spirit of freedom and understanding, or of continued conflict in an atmosphere of suspicion and fear. The future of both religion and mankind depends upon the choice they shall make. And most important of all, the establishment in the life and affection of mankind of the values which they have received from the Source of their Religious Knowledge hangs in the balance. Can there be any real question as to the choice they must make?" (Page 218)

When Ashby urges the necessity of purposeful attempts to develop means whereby an exchange of thought between the religions can come about, many will agree with him, since the various religions of the world have a common interest in opposing the spirit of secularism which limits man to a physical universe. But Ashby's unblinking insistence on common worship and spiritual fellowship will lose nearly all his Christian readers. His pragmatic argument that "continued conflict between religions will leave a divided religious world weak before the onslaughts

of nonreligious forces," is no stronger than the counterassertion that an absence of tension between the world's major religions, with their rival claims to universality, would leave them weaker than ever before the advance of materialistic secularism.

WILLIAM J. DANKER

THE APOSTOLIC FATHERS. By Joseph Barker Lightfoot and J. R. Harmer. Grand Rapids: Baker Book House, 1956. 288 pages. Cloth. \$3.95.

In 1869 Bishop Lightfoot published the Epistles of St. Clement (2d ed., 1890). In 1885 he put out the Epistles of SS. Ignatius and Polycarp, together with the *Martyrdom of St. Polycarp* (2d ed., 1889). After his death in 1889 a search of his papers revealed rough notes for a translation of the *Teaching of the Twelve Apostles (Didache)*, the *Epistle of Barnabas*, the *Shepherd of Hermas*, the *Epistle to Diognetus*, and the *Fragments of Papias*. J. R. Harmer completed the work on these translations, combined them with the English text of the previously published Apostolic Fathers and with *The Reliques of the Elders Preserved in Irenaeus* (in the translation of John Keble), and published the whole in a single volume in 1891. It is this edition—generally regarded as one of the best English versions of the Apostolic Fathers—that is reproduced by photolithoprinting in the present volume. There are no notes, but the text is supplemented by Bishop Lightfoot's succinct introductions and by a four-page index of parallels with, or citations from, passages from the Sacred Scriptures.

ARTHUR CARL PIEPKORN

FROM THE TABLETS OF SUMER, TWENTY-FIVE FIRSTS IN MAN'S RECORDED HISTORY. By Samuel Noah Kramer. Indian Hills: The Falcon's Wing Press, 1956. 293 pages. Cloth. \$5.00.

Kramer is one of the outstanding contemporary Sumerologists. Here he gives us a popular treatise on his subject, as something of a sequel to his *Sumerian Mythology* (1944). While occasionally the general reader might prefer to see a few more items relegated to the footnotes, the book remains an eminently readable summary of some of the earliest historical and cultural developments in the Near East.

Since Sumer bequeathed much of its culture to Babylon, and since Babylonian culture was a major factor in the Near East through much of the Old Testament period, we can expect to find, and we do find, many parallels between Sumer and Palestine. Among the areas that can be related we may mention (using Kramer's chapter headings): "The First 'Moses'" (who, according to present knowledge, was not Hammurabi, but Ur-Nammu, whose law code antedates Hammurabi by some 300 years); "Man's First Cosmogony and Cosmology"; "The First Moral Ideals"; "The First 'Job'"; "The First Proverbs and Sayings"; "The First Noah"; and "The First Love Song" (with possible parallels in the Song of Songs).

Throughout, however, Kramer is careful not to equate formal parallels with dependence or with borrowing. Like a true scholar, he reasons carefully and cautiously, and his conclusions frequently are tentative. Whatever the relationship between Sumerian and Hebrew culture, the pastor does well to be aware of ancient Near Eastern parallels to the Bible, like those described in this work, and of the problems which they pose for both historians and theologians.

HORACE HUMMEL

TABOO. By Franz Steiner. New York: Philosophical Library, 1956. 154 pages. Cloth. \$4.75.

The world of scholarship, specifically social anthropology, has suffered a very real loss in the untimely death of Franz Steiner at the age of 44. This volume contains lectures delivered at Oxford and published posthumously with minor revisions. Profound learning, insouciant disrespect for great names, annihilating wit, and a gift for oblique insights are all combined with a deep spirituality.

His own sociologically determined definition of "taboo" as "the narrowing down and localization of danger" finds in the one term two quite separate social functions: "(1) the classification and identification of transgressions (which is associated with, though it can be studied apart from, processes of social learning), and (2) the institutional localization of danger both by the specification of the dangerous and by the protection of society from endangered, and hence dangerous, persons." (Page 147)

The frequent references to studies of avoidance customs in his treatment of *טָבִיב* will interest Old Testament scholars: "Relationship, not manifestation, is the primary implication of *qodesh* . . . what is related to God becomes separated from other things, and separation implies taboo behavior" (p. 85). In the rite of the scapegoat he sees, disappointingly, only a human tendency to transmit undesirable properties narrowed by a Semitic preference for live creatures as instruments of transmission.

No thorough student of taboo customs can hereafter afford to ignore Steiner's provocative study.

WILLIAM J. DANKER

THE LIFE OF MATTHEW SIMPSON. By Robert D. Clark. New York: The Macmillan Co., 1956. xi and 344 pages. Cloth. \$5.50.

From 1839 to 1848 Simpson served as the first president of Indiana Asbury University at Greencastle. Elected as editor of the *Western Christian Advocate* in 1848, he relinquished that post in 1852 to assume the more important one of bishop. The 32 years of his tenure were the ones in which the slavery contest reached its climax, and war and reconstruction and the rise of big business became the major issues. Simpson preached the funeral sermon for Lincoln both in Washington and in Springfield; Grant and Hayes visited in his home while Presidents.

Simpson was one of the leaders in the movement which involved the Methodist Church more deeply in public affairs. He advanced the cause of lay representation at the general conferences. Reform movements, such as the woman's suffrage movement and the temperance movement, received his sympathy. However, "Simpson was much more interested in a less spectacular reform: the gradual transformation of his church. He had been a leader in the change. He had espoused the improvement in architecture, the introduction of musical instruments and choirs, lay participation in government, learning among the people, seminaries for preachers, co-operation with other denominations, the utilization of the findings of science, the appropriation of all knowledge as coming from God." (Page 299)

By bringing out these points, Clark's biography adds greatly to an understanding of the nineteenth century in American history.

CARL S. MEYER

CHRIST AND ADAM: MAN AND HUMANITY IN ROMANS 5 (CHRISTUS UND ADAM NACH ROEMER 5). By Karl Barth; trans. T. A. Smail. Edinburgh: Oliver and Boyd, 1956. 45 pages. Paper. 6/—.

In their foreword, Editors Torrance and Reid of the *Scottish Journal of Theology* describe this as "a striking piece of theological exegesis on . . . the new man in Christ . . . a penetrating account of the Biblical and Christian doctrine of man in the light of the saving humanity of Christ." Barth's basic thesis is probably best reflected in these words: "The relationship between Adam and us reveals not the primary but only the secondary anthropological truth and ordering principle. The primary anthropological truth and ordering principle . . . is made clear only through the relationship between Christ and us. Adam is . . . the type of Him who was to come. Man's essential and original nature is to be found, therefore, not in Adam but in Christ. In Adam we can only find it prefigured. Adam can therefore be interpreted only in the light of Christ and not the other way round." (P. 6)

ARTHUR CARL PIEPKORN

JULIANA OF NORWICH: AN INTRODUCTORY APPRECIATION AND AN INTERPRETATIVE ANTHOLOGY. By P. Franklin Chambers. New York: Harper and Brothers, 1955. 224 pages. Cloth. \$2.75.

The Lady Julian(a) of Norwich was a medieval mystic who has exerted a phenomenally catholic appeal in the twentieth century. A laywoman and an almost anonymous anchoress, she was a contemporary of the Black Death, the Hundred Years' War, the Babylonian Captivity of the Papacy, Geoffrey Chaucer, and John Wycliffe. Grace Warrack called her "God-taught, profound, evangelical"; no less an authority on Christian mysticism than Baron von Hügel has defended her orthodoxy, although

Free Churchman Chambers concedes a drift toward "monism" in her writings and grants that her statements regarding the restitution of all things and the final condition of the damned may render her orthodoxy suspect to some. The 60-page introductory essay summarizes the best contemporary opinion about what is known of Dame Julian's life and furnishes an evaluation of her mystical experience, her theology, the renascence of interest in her work, and her contemporary relevance. The "interpretative anthology" furnishes roughly 100 pages of selections from the *Revelations* under the three heads of "experiential," "evangelical," and "mystical," supplemented with 100 aphorisms, an account of Mother Julian's one contact with Margery Kempe, and a postscript ("Ad Misericordiam") disavowing as a purpose of the book "an incentive to the attainment of a life of mystical vision" (p. 199).

ARTHUR CARL PIEPKORN

ORIGEN: CONTRA CELSUM, trans. Henry Chadwick. New York: Cambridge University Press, 1953. xi and 531 pages. Cloth. \$11.50.

Rarely can a reviewer commend a book as highly as this one. It reveals the broad, yet exacting knowledge necessary properly to edit an early Christian text. Chadwick is palaeographer, textual critic, classicist, historian, theologian, and English stylist. His annotated translation is of such excellence that for many years no editor of Origen will dare to omit close study of it. It deserves to be used widely in courses in early church history.

The introduction gives the relevant philosophical and historical background for an understanding of the work. Chadwick dates Celsus' ἀληθῆς λόγος at A. D. 177—180 and identifies the author as an eclectic Platonist. The notes to the text, almost a commentary, provide cross references to parallels in the work itself, call attention to sources and parallels in ancient thought, analyze the argument where necessary, give the manuscript evidence for his variants from the latest Berlin *Corpus* text, and provide copious references to modern scholarly literature on special problems. In addition Chadwick has provided an excellent bibliography on Origen and his times. The rendering of the text itself into modern English is well done, philosophical where Origen is philosophical, down-to-earth when the Greek demands it. The book is well printed and bound. Its format almost justifies the high cost. EDGAR KRENTZ

DEAN COLET AND HIS THEOLOGY. By Earnest William Hunt. London: SPCK, 1956. ix and 142 pages. Cloth. 30/—.

John Colet (1466—1519) was dean of St. Paul's Cathedral, London, and founder of St. Paul's School. With William Grocyn, Thomas Linacre, Thomas More, and Desiderius Erasmus, he belongs to the Christian humanists of the early Tudor period. The author examines Colet as Christian humanist, reformer, preacher, exegete, and mystic.

Colet tried to accomplish the reformation of the clergy through canon law, but found a great deal of antagonism even within his own cathedral clergy. He turned toward the Bible "as the ultimate standard of truth" (p. 62); he based his teaching and preaching on it as the final authority. It was as an expositor of St. Paul's epistles that he gained his fame at Oxford University. Lacking Luther's insight into justification, he regarded faith as *fides formata cum caritate*, accepted the seven sacraments; did not deny the authority of the pope. His preaching was apposite, Scriptural, methodical, practical, complete (appealing to the emotions, intellect, and will), and sincere. As an exegete he looked for a fourfold sense (*quadriga*) in Scripture—literal, allegorical, moral, anagogical—at least in theory. He laid great stress on the historical context in which a text was placed.

Hunt's presentation of Colet as a Christian mystic is the most important contribution in this valuable study. The general excellence of Hunt's bibliography, the thoroughness of his documentation, the penetrating insights into the strengths and weaknesses of Colet must be commended. Colet belongs to the English "pre-reformers." Hunt's study makes it evident why Colet did not become the reformer of England.

CARL S. MEYER

THE GREAT INVITATION AND OTHER SERMONS (FRAUMÜNSTER-PREDIGTEN). By Emil Brunner, trans. Harold Knight. Philadelphia: The Westminster Press, 187 pages, 1955. Cloth. \$3.00.

FAITH, HOPE, AND LOVE. By Emil Brunner. Philadelphia: The Westminster Press, 1957. 79 pages. Cloth. \$1.50.

The title identifies the former book as a book of sermons, twenty-two of them, actually preached in Zurich's 1,100-year-old Fraumünster between 1948 and 1953, reconstituted from notes and shorthand manuscripts by his clergyman son. They afford the first published example of Brunner's competence as a preacher. In general the texts are moderately long, the style expository, the tone not only thoughtful and theological, but warm and evangelical and practical as well. Some of the great themes of the faith come in for treatment in terms that can only evoke approval. Meanwhile Brunner's personal position is abundantly clear: no Calvinist on predestination, no Lutheran in his attitude toward Word, Sacraments, and church. Knight has managed to preserve the authentic beauty of the original sermons in what is unquestionably one of his best pieces of translation.

If one has just reread in *The Great Invitation* Brunner's sermon "The Temporal and Eternal," of which the second-last paragraph begins: "And thus of these three theological virtues, which are so closely interwoven, love is the greatest" (p. 24), the statement in the introduction to his *Faith, Hope, and Love* that "they are not virtues at all" (p. 12) seems to involve a contradiction. In the latter book—his stimulating Earl

Lectures at Berkeley, delivered in 1955 — he relates faith, hope, and love respectively to the corresponding temporal dimension of man's existence, faith to the past, hope to the future, love to the present, in such a way that in its dimension each expresses the whole of Christian experience. He stresses that the object of faith is not a set of *credenda* but God in Christ — not an I-It but an I-Thou situation. As the Crucified Christ is the Object of our faith, the Glorified Christ (rather than, say, "progress") is the Object of our hope. Love is the real substance of faith and hope, whereas God is neither faith nor hope. He is Love, and His being with us is shared by our being with fellow men.

ARTHUR CARL PIEPKORN

THE PULPIT REDISCOVERS THEOLOGY. By Theodore O. Wedel. Greenwich: Seabury Press, c. 1956. 181 pages. Cloth. \$3.50.

This volume by an eminent teacher of preachers "is designed to help the preacher who is conscious of failure in utilizing fully the promise of a 'Bible rediscovered' to come into his rightful inheritance." Canon Wedel attempts to be a middleman who translates the newer theological insights of a Biblical, dogmatic theology into usable homiletic material for "our bewildered pulpit" that still stands in the undogmatic tradition of a moralistic, legalistic "follow Jesus" theology. The theological critique of such "ought" sermons in the chapter "Christ — Master or Savior" is devastating.

As a clue to Biblical theology that would not revert to an "intellectual strait jacket" of past orthodoxies Canon Wedel emphasizes the rediscovery of God's revelation as "mighty acts." As the pulpit again preaches the Bible's drama and love story, the church will guard the saving Gospel against the tyranny of the intellect. Interestingly the anti-intellectual preface of Melancthon's *Loci* of 1521 is quoted (p. 80 f.). It is in the area of eschatology that the author remains somewhat a "liberal," although even here there is only a hesitant approach toward universalist possibilities.

HENRY W. REIMANN

POLITIK ZWISCHEN DAEMON UND GOTT: EINE CHRISTLICHE ETHIK DES POLITISCHEN. By Walter Künneht. Berlin: Luthersches Verlagshaus, 1954. 596 pages, index. Cloth. DM 28.

This encyclopedic work will not be extensively read by the average American Christian because of its language, its extremely detailed, yet cogent manner of presentation, and its preoccupation with European problems. Yet it remains a *magnum opus* particularly for the seeker after Christian and Lutheran orientation amid political questions. The first major division sets forth the theology of a political ethic in Biblical terms as defined by the Reformation; the major Lutheran data are set forth adequately, including a sensible discussion of the "two realms." Part Two outlines the concept of order, discusses natural law, the state, people, and the perversions of mass action and totalitarianism, including Marxian

communism. Part Three concerns power and its modes of execution in government, revolution, war, and the problems of responsibility and pacifism. Part Four reviews concerns of the Christian in arriving at political decisions, special political callings, and party politics. Part Five views the church as an entity within the larger community and under government, describes the development of theories of church and state in the Roman, Calvinistic, and other communities, and discusses the sphere of politics in the prayer and the preaching of the church. Developed in the high style of German scholarship, this work reflects the entire continental literature. British authorities are quoted meagerly, American references are sparse (a vigorous footnote attacks the American concept of war guilt, p. 436). The work is useful in describing the demonic siege of world and state that menaces the integrity of the individual Christian, of the Christian congregation, and of the government that executes the plan of God.

RICHARD R. CAEMMERER

PRAYER AND LIFE'S HIGHEST. By Paul Stromberg Rees. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 128 pages. Cloth. \$2.00.

The pastor of First Covenant Church, Minneapolis, a noted Evangelical, herewith publishes six meditations on the prayers of St. Paul. His method ranges between close study of the original text, unimpressed by critical abridgments of Pauline authorship, and highlights gleaned from the English translations. He is concerned with Paul's pastoral intentions in his prayers and illustrates them with incidents from the lives of more recent pastors and preachers. The structure of exposition is not too badly disturbed by a penchant for alliterative series of applications. The redemptive work of Jesus Christ as the apostle's basis of prayer could emerge more vigorously.

RICHARD R. CAEMMERER

MAN AT WORK IN GOD'S WORLD, ed. George E. De Mille. New York: Longmans, Green and Co., 1956. 205 pages. Cloth. \$3.50.

The Protestant Episcopal Diocese of Albany celebrated the tenth anniversary of its bishop's consecration with a church and work congress. Rensselaer Polytechnic Institute of Troy synchronized a convocation. Initial papers were presented by Arnold J. Toynbee, Bishop Emrich of Michigan, Henry Cabot Lodge, Jr., and Sportscaster Walter Barber. Panels of laymen met to discuss the relevance of religion to education, law, medicine, business and industrial management, communications, government service, organized labor, and social work. The panels were introduced by speakers whose papers are included in the volume, and the summaries of panel discussions are likewise published. Toynbee's 38 pages summarize work in prehistoric and in western European cultures and make the point that it is ever necessary to consecrate the productiveness of labor to God, otherwise its output becomes secular and demonic. Bishop Emrich

writes thoughtfully of God's plan for the dignity of work and of the opportunity for the essential witness to the Christian faith in work. Among the panel addresses, those by the labor leader and the social worker came closest to presenting a specifically religious and Christian attitude toward work; one of the theological consultants had to remind his group that it is hard for "twentieth-century Americans to distinguish between morality and Christianity" (p. 165).

RICHARD R. CAEMMERER

DIE VERKÜNDIGUNG DES REICHES GOTTES IN DER KIRCHE JESU CHRISTI, ed. Ernst Stähelin. Vol. I. Basel: Friedrich Reinhardt, 1951. 429 pages. Cloth. DM 39.

The professor of historical theology at the University of Basel submits in a project of four volumes, planned to be completed in 1957, reprints of excerpts from Scripture, the Apostolic Fathers, confessions and creeds, and from patristic, scholastic, and theological literature setting forth the manifold teaching within the Christian churches concerning the return of Christ to Judgment and the consummation of the kingdom of God. Brief introductory notes and the translation into German comprise the editor's contribution; he lists his sources and a bibliography of the most important reference volumes. The first volume extends to Gelasius and Pseudo-Dionysius. The project grew out of European tensions following World War II. It will be interesting to observe its impact also in less thoughtful years.

RICHARD R. CAEMMERER

POLITICS: AN OPPORTUNITY FOR CHRISTIAN SERVICE. By Paul Simon. Chicago: Moody Press, 1956. 32 pages. Paper.

This pamphlet is a valuable personal witness in a calling which comes into its own too infrequently among Christians. The author, a young journalist as well as state representative in Illinois, has ably backed his principles with practice.

RICHARD R. CAEMMERER

THE LAST OF THE FATHERS: ST. BERNARD OF CLAIRVAUX AND THE ENCYCLICAL LETTER "DOCTOR MELLIFLUUS." By Thomas Merton. New York: Harcourt, Brace and Co., 1954. 123 pages. Cloth. \$3.50.

St. Bernard of Clairvaux's revitalization of the Order of Citeaux ushered in the Cistercian golden age. The Cistercians' proprietary interest in St. Bernard was brought to a new pitch of fervency by the eighth centenary of his death in 1953. In this volume Trappist Thomas Merton uses his luminous prose to exalt the memory of the "last of the Fathers," as Mabillon called him. Handsomely printed and bound to match the beauty of the language, the book describes the man and the saint, evaluates his writings, and introduces Merton's own translation of the centenary encyclical *Doctor mellifluus*. Lutherans, who share blessed Martin Luther's devotion to the great medieval mystic doctor who so valiantly defended

"the strict, literal, and objective value of Christ's redemptive death for men" (p. 57) against Pierre Abélard, will note with interest Merton's charming tribute to the most distinguished saint of his order and his quiet correction of the pope's description of Lutherans as "nonbelievers" (p. 93) into the somewhat more generous "non-Catholics" (p. 75), that is, of course, non-Roman Catholics.

ARTHUR CARL PIEPKORN

HISTORY OF MEDIEVAL PHILOSOPHY. By Maurice de Wulf; trans. Ernest C. Messenger. Vol. I: *From the Beginnings to the End of the Twelfth Century*. New York: Dover Publications, 1952. xviii + 317 pages. Cloth. \$4.00.

This is the fourth English translation of one of the great histories of medieval philosophy. It reproduces the last (sixth) French edition, published only a few weeks before the distinguished Belgian author died in 1947. The treatment in the sixth edition inverts the much-criticized order of the earlier editions. De Wulf now begins with the individual philosophers and puts the "synthetic studies" in second place. But this involves no recantation of the philosophical conviction that certain dominant doctrines which emanated from a characteristic "Scholastic" mental attitude form a coherent system. This first volume abundantly illustrates the succinctness, insight, and authority with which De Wulf writes. After a general introduction and a discussion of general notions, he begins with Chalcidius' commentary on the *Timaeus* and carries his account through Joachim à Floris and the Roman and feudal jurists and canonists. St. Augustine, Pseudo-Dionysius, Erigena, St. Anselm, Pierre Abélard, and John of Salisbury receive particularly detailed treatment. The "synthetic studies" discuss the progress of scholasticism, doctrinal uniformities, and the interrelations of civilization, philosophy, theology, and law. A very valuable appendix discusses medieval Byzantine, Arab, and Jewish philosophy.

ARTHUR CARL PIEPKORN

RABBINISCHE TEXTE ERSTE REIHE: DIE TOSEFTA: TEXT, ÜBERSETZUNG, ERKLÄRUNG, eds. Gerhard Kittel (†) and Karl Heinrich Rengstorf. Stuttgart: W. Kohlhammer Verlag. Vol. III, *Seder Naschim*, Hefte 1—3; 1953; DM 18.—. Vol. VI, *Seder Tabarot*, Hefte 1—8; 1956; DM 42.—. Paper.

These publications are a continuation of a project that was initiated in 1930. Its purpose was to furnish a text, translation, and critical study of rabbinic literature that had as yet not been rendered into a modern language in unabridged form and had not been examined and evaluated on the basis of modern historical research. Two series were contemplated. The first was to be devoted to the Tosefta and the second to the Tannaic Midrashim of the second century of the Christian era. Publication of parts of both series was begun but had to be suspended in 1937 as a result of conditions brought on by the war.

The report that this project is again under way since 1945 is gratifying. Its value for Biblical scholarship is unquestioned, not only because of the significance of the material itself but also because the contributors compose a list of European scholars of highest caliber. The ultimate aim is to furnish six volumes on the Tosefta and three on the Tannaitic Midrashim. Both series may be secured on a subscription basis.

Listed above are contributions to the third volume (*Seder Nashim*) and to the sixth volume (*Seder Tabarot*), both of the first series.

WALTER R. ROEHRS

AN INTRODUCTION TO THE SCIENCE OF METAPHYSICS. By Henry J. Koren. St. Louis: B. Herder Book Company, 1955. xix and 291 pages. Cloth. \$4.50.

Duquesne University's Dutch-born and internationally educated Koren wrote this book as a textbook for undergraduate students of Thomistic metaphysics. This reviewer implies no discredit to its obviously considerable value as a textbook when he points out that it is very easy to forget the paragraph numbers, the "suggested readings," and the review questions (neatly segregated at the end), and to read it simply as an uncommonly lucid, well-documented, and historically conscious exposition of the metaphysics of St. Thomas Aquinas. There is no such thing, of course, as "metaphysics without tears," as Koren himself reminds us (p. vii), and an introduction to the subject can be only an introduction, but the individual who wants a good general picture of Thomistic metaphysics will do well to give this volume a careful examination.

ARTHUR CARL PIEPKORN

THE TEXT, CANON, AND PRINCIPAL VERSIONS OF THE BIBLE.

By Elmer E. Flack, Bruce M. Metzger, and others. Grand Rapids: Baker Book House, 1956. 63 pages. Cloth. \$1.50.

For someone who does not have ready access to larger reference works this is a very useful little volume. It comprises a collection of articles as they are found in the *Twentieth-Century Encyclopedia of Religious Knowledge*. These articles investigate the text, the canon, the chief versions, and the languages of the Bible. The most recent archeological discoveries and research are applied to the task. Extensive bibliographies appended to each section offer suggestions and opportunities for further investigation and study. A strong recommendation for this booklet, next to the scholarship of its authors, lies in its compact practical form.

LORENZ WUNDERLICH

PAUL SCHNEIDER: THE PASTOR OF BUCHENWALD. By Edwin H. Robertson. London: SCM Press, 1956. 128 pages. Cloth. 8/6.

Paul Schneider was a German pastor of the Reformed Church. He resisted the Nazi movement, suffered arrest and imprisonment, and died at Buchenwald on July 15, 1939. He held: "I am not responsible to the

state for what I preach. We are responsible to the Lord and to His church. It is the Lord we serve" (p.97). As a good shepherd he was willing to lay down his life for his flock, but he was not willing to deny the Lord.

He was also a husband and the father of six children. This adds pathos to the account here set forth by Edwin H. Robertson in a free translation from the German of the story told by Schneider's widow, with many quotations from his diary and letters, under the title, *Der Prediger von Buchenwald: Das Martyrium Paul Schneiders*. The twentieth century has its martyrs as did the sixteenth and the first. Paul Schneider, pastor, confessor, husband, father, was one of these.

CARL S. MEYER

THE FREEMASON'S POCKET REFERENCE BOOK. By Fred L. Pick and G. Norman Knight. New York: Philosophical Library, 1956. 304 pages. Cloth. \$4.75.

The devoted Mason may find this book, whose content is in inverse ratio to its cost, useful. The curious non-Mason — and he, too, is solicited to buy the book — will be appalled at what must impress him as the inanity, artificiality, uncertainty, vanity, gaudiness, and antiquarian character of much in Masonry. He will begin to understand why leading Masons complain that community leaders are becoming less active in Masonry, that members come back two or three times after they have passed the first three degrees and then they drift away, that as high as 92 per cent of the 4,000,000 Masons in the nation do not attend meetings, and that it would be hard to find 300,000 Masons who are really active in Masonry.

But the book does contain scattered gems, such as: "There is nothing so indestructible as a symbol; but nothing as capable of so many interpretations" (p.255). Again: "There is . . . no trace of any connexion between the *Steinmetzen* and Freemasonry" (p.252). Or: "Freemasonry is not a religion, but a system of morality. . . . Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality." (Pp.222, 223)

PAUL M. BRETSCHER

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.)

Holiness: Its Nature, Hindrances, Difficulties, and Roots. By John Charles Ryle. Greensboro: The Homiletic Press, 1956. 471 pages. Cloth. \$3.95. John Charles Ryle (1816—1900) was a distinguished Anglican evangelical, who for the last two decades of his life was bishop of Liverpool. The present volume is a photolithographed reissue of the original 19th-century edition.

The Gospel of St. Matthew: An Expository and Homiletic Commentary. By David Thomas, ed. William Webster. Grand Rapids: Baker Book House, 1956. xvi and 560 pages. Cloth. \$3.95. David Thomas was a late

19th-century Congregationalist preacher in England. The present volume was originally published under the title *The Genius of the Gospel*. It is a photolithoprinted reissue of the second edition of 1783.

Meister Eckhart: A Modern Translation. By Raymond Bernard Blakney. New York: Harper and Brothers, 1957. xxviii and 333 pages. Paper. \$1.45. Blakney's *Meister Eckhart* has established itself as one of the great American translations of medieval mystical theology. A large part of its force derives from the complete identification of the translator with the thought of his subject. It is good to have this volume available in a relatively inexpensive edition.

The Essence of Christianity (Das Wesen des Christentums). By Ludwig Feuerbach, trans. by George Elliot (Marian Evans). New York: Harper and Brothers, 1957. xlv and 339 pages. Paper. \$1.45. Feuerbach was one of the most eloquent mid-nineteenth-century exponents of atheistic materialism. Shortly after the period of the forties, in which Feuerbach exerted his greatest popular influence in Europe, Marian Evans, "in revolt against what seemed a repressive orthodoxy and against the equation of the church with established social order" (p. ix), translated the second edition of Feuerbach's *Das Wesen des Christentums* into English. The abiding influence of Feuerbach has been largely vicarious, via individuals whom he influenced either during his lifetime or later—Soren Kierkegaard, Friedrich Nietzsche, Ernst Troeltsch, Max Scheler, Sigmund Freud, Nicolai Berdyaev, Martin Heidegger, Jean Paul Sartre, Martin Weber, Erich Fromm, and the existentialists. "Is it safe," asks Benjamin Nelson, "to allow [Feuerbach] to wander about undetected below the surface of contemporary social science and philosophy?" For the purpose of inviting the present generation "to settle its own scores with this Titan," the present title furnishes a photolithoprinted reissue of Marian Evans' translation, introduced by a critical essay (translated by James Luther Adams) from Karl Barth's *Die Theologie und die Kirche* of 1928 and by a perceptive foreword from H. Richard Niebuhr's pen to the dialogue resulting from this juxtaposition of Feuerbach and one of his major contemporary opponents. Students of modern theology will find this volume exciting.

Worship. By Evelyn Underhill. New York: Harper and Brothers, 1957. xviii and 357 pages. Paper. \$1.45. Miss Underhill's analysis of worship, specifically in the Judaeo-Christian tradition, and her sympathetic account of Jewish, Primitive, Western, Eastern, Reformed (in which she includes Lutherans), Nonconformist, and Anglican ways of worship, is a classic discussion that two decades of time have not outmoded. This photolithoprinted reissue of the 1936 edition will make an important work on the subject available to a larger circle of potential readers.

Die Zeit der Kirche: Exegetische Aufsätze und Vorträge. By Heinrich Schlier. Freiburg: Verlag Herder, 1956. viii+314 pages. Cloth. DM 22.

About the Bible. By Frank W. Moyle. New York: Charles Scribner's Sons, 1957. ix+182 pages. Cloth. \$3.50.

Cross and Crisis in Japan. By Charles W. Iglehart. New York: Friendship Press, 1957. x+166 pages. Paper, \$1.25; cloth, \$2.50.

Vocation and Professional Monographs. No. 87: *Recreation Leadership*, by W. C. Sutherland, 36 pages. No. 88: *Philanthropic Fund-Raising as a Profession*, by David M. Church, 30 pages. Cambridge: Bellman Publishing Company, 1957. Paper. \$1.00 each.

The Psalter in the Temple and the Church. By Marie Pierik. Washington: The Catholic University of America Press, 1957. xi+101 pages. Cloth. \$3.00.

Holy Week in the Eastern Orthodox Church: A Daily Account of the Solemn Services During Holy Week. By George Mastrantonis. Revised edition. Chicago: Ologos, 1957. 25 pages. Paper. 25 cents.

Gedenkschrift für D. Werner Elert: Beiträge zur historischen und systematischen Theologie, eds. Friedrich Hübner, Ernst Kinder, and Wilhelm Maurer. Berlin: Lutherisches Verlagshaus, 1955. 424 pages. Cloth. DM 18.50.

Das Verhältnis von Glauben und Werken in der lutherischen Theologie. (Förballandet mellan tro och gärningar inom lutersk teologi). By Ragnar Bring; translated from the Swedish by Karl-Heinz Becker. München: Chr. Kaiser Verlag, 1955. 231 pages. Paper. DM 15.

Das altkirchliche Dogma in der Reformation. (Het oudkerkelijk dogma in de reformatie, bepaaldelijk bij Calvijn). By Jan Koopmans; translated from the Dutch by H. Quistorp. München: Chr. Kaiser Verlag, 1955. 151 pages. Paper. DM 8.

Jesu Verbeissung für die Völker. By Joachim Jeremias. Stuttgart: W. Kohlhammer Verlag, 1956. 69 pages. Paper. DM 7.80.

The Revolt of Martin Luther. Robert Herndon Fife. New York: Columbia University Press, 1957. xii+726 pages. Cloth. \$9.75.

Der moderne Katholizismus. By Walter von Loewenich. 2d ed. Witten: Luther-Verlag, 1955. 461 pages. Cloth. DM 12.80.

The Royalists During the Puritan Revolution. By Paul H. Hardacre. The Hague: Martinus Nijhoff, 1956. xiv+185 pages. Cloth. Guilders 12.50.

The Sources of the Synoptic Gospels. By Wilfred L. Knox; ed. H. Chadwick. Vol. I: *St. Mark*; 1953; xiv+161 pages. Vol. II: *St. Luke and St. Matthew*; 1957; ix+170 pages. New York: Cambridge University Press. Cloth. \$4.00 a volume.

Vertrau Gott allein: Gebete Herzog Albrechts von Preussen, ed. Erich Roth. Würzburg: Holzner Verlag, 1956. 204 pages. Cloth. DM 9.80.

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