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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 MINISTER'S MANUAL. 1958 Edition.** Edited by M. K. W. Heicher and G. B. F. Hallock. New York: Harper and Brothers, 1958. 332 pages. Cloth. \$3.00.

This is the thirty-third annual issue of this "minister's working tool." The contents call forth mixed reactions. There is some good material which is related to the power of the Gospel, and yet there is very little evidence of an understanding of the means of grace. For this reason much of the material is quite shallow and is slanted in the direction of what we are able to do if we follow Scriptural advice rather than what God has done and does. The careful user must do much gleaning and selecting.

Rather typical is the following example, topic 32, under the heading "Vital Themes for Vital Preaching" (p. 21):

Tarrying at Seir

Text: "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3).

The human characteristic of staying in one place rather than to press on to new fields of achievement.

I. Some of us never get away from our past successes.

II. Some of us tarry by the mountains of our past failures.

III. Turn northward from the mountains of the past, and face the future and its opportunities.

HARRY G. COINER

**I-II TIMOTHY AND TITUS.** By William Hendriksen. Grand Rapids: Baker Book House, 1957. 404 pages. Cloth. Until Dec. 31, 1957, \$5.00; after that, \$6.00.

Readers of the previously published parts of Hendriksen's *New Testament Commentary* (*John*, 2 volumes, 1953/1954, *Thessalonians*, 1955) will find in this new addition the same characteristics which have commended his work to many: a sane and scholarly treatment of the text in clear and agreeable English style; an exposition reflecting the author's uncompromising Calvinism; a method of exposition which will fill the needs of studious laymen and not repel trained scholars; full introduction to the books treated (in the present case a strong defense of their Pauline authorship); outlines neither too sketchy nor too ramified; the author's own translation of the text, presented in paragraphs, followed by a leisurely study of each verse, with a synthesis of the exegesis at the close of each



chapter, while numerous footnotes give material that concerns chiefly the professional student. The Lutheran reader will balk particularly at the author's espousal of a limited over against universal scope of God's grace and Christ's atoning work (pp. 78, 93, 95 f., 100, 373). The exegete will at times differ in his own understanding of individual words and passages, but even so he will recognize the reasons for Hendriksen's positions. Some readers will find the author needlessly prolix at times, especially when he becomes quite homiletical or introduces Biblical lore not needed for understanding the text. This reviewer also feels that the quality of the author's work would be raised to still higher levels by more frequently coming to grips with the more notable products of recent German exegesis. But we are grateful for the work as it is and will recommend it as certainly one of the best helps for the English student of these difficult letters. The printers have beautifully executed what must for them have been a difficult task. Two corrections may easily be made in future printings. Note 18: after Lenski read: *Interpretation of St. Paul's Epistle to . . . Timothy*, pp. 483—490. Note 26: insert *nomine* after *duplici*.

VICTOR BARTLING

*ATLAS OF THE BIBLE*. By L. H. Grollenberg. London: Thomas Nelson and Sons Ltd., 1956. 166 pages. \$15.00.

It is difficult to describe this magnificent work in anything short of absolute superlatives, even though it is entirely the work of one individual. Grollenberg is a Dutch Dominican with considerable experience as an archaeologist, a firsthand acquaintance with the lands of the Bible, and a thorough knowledge of Biblical scholarship. His experience has eminently qualified him to make his contribution to that modern phenomenon known as the Bible atlas—which in reality is more encyclopedia than atlas, including geography, archaeology, and considerable commentary, designed in this case at least to cater to the interest of the layman as well as of the specialist.

The format leaves nothing to be desired. The maps are very complete, but uncluttered, and are provided with interesting captions of dates and events to pinpoint Biblical geography. Its phenomenal collection of over 400 photographs makes the ancient world come alive. In a fascinating and reverent text, Père Grollenberg accurately surveys the sacred and secular history of the Ancient Near East, utilizing the most recent archaeological discoveries and indicating their relevance to Old Testament isagogics and theology.

By means of Biblical references in the margin of the text and its complete cross references, this atlas will serve well both as a guide in reading the Bible and as a brief commentary on the Bible. A nearly exhaustive index of all Biblical place names (including their modern Arabic equivalents) and many proper names of persons will be most helpful. Separate



essays survey the variations in spelling of many Biblical names, describe archaeological methods, and furnish similar information.

This work is another production of utmost credit to contemporary Roman Catholic Biblical scholarship, and one which can be recommended to Lutherans without confessional reservations. If it appears too costly for the pastor's personal collection, it should be considered a must for the parish or Sunday school library.

HORACE D. HUMMEL

**LUTHERAN CHURCHES OF THE WORLD.** By Carl E. Lund-Quist, Hanns Lilje, Ragnar Askmark, Laszlo Terray, Stewart Herman, E. Theodore Bachmann, Rajah B. Manikam, and Fridtjov Birkeli. Minneapolis: Augsburg Publishing House, 1957. x and 333 pages. Cloth. \$3.50.

No one who professes or wants to be informed about the present status and the future prospects of the church of the Augsburg Confession anywhere in the world can afford to put off acquiring this volume. Although published under the auspices of the Lutheran World Federation with an eye to the Minneapolis assembly, its eminently competent contributors conscientiously report on the state of the whole Lutheran Church. A major change from the previous (1952) edition is the reduction in the number of contributors. Where the 1952 edition was more encyclopedic, with each body described by "someone appointed by the churches individually for that purpose," the 1957 edition has gained greatly both in readability and in coherence—without suffering any apparent loss in authoritative-ness—by having seven authors write the whole book. The Lutheran reader will rejoice that the distinctiveness of the Lutheran position (and hence of the potential Lutheran ecumenical contribution) is consistently stressed not only in contrast to Roman Catholicism but also in contrast to Protestantism; exceptions are rare. One might object that the style is a little too uncompromisingly narrative; there is not a single statistical table from beginning to end (with the result that essential statistics can be gleaned only by considerable paging around and much adding up of data thus acquired). Worse, the national index that helped the reader at least a little in finding his way around the 1952 edition has fallen by the wayside. Yet none of these defects alters the fact that this is a description of the church of the Augsburg Confession for which every Lutheran can be grateful.

ARTHUR CARL PIEPKORN

**THIS IS THE CHURCH.** Edited by Anders Nygren, translated from the Swedish by Carl C. Rasmussen. Philadelphia: Muhlenberg Press, 1952. iii and 354 pages. Cloth. \$4.75.

The important Swedish ecclesiological symposium, *En Bok om Kyrkan* (1943), here receives a somewhat abbreviated and, in the case of Bishop Aulen's concluding essay on "Lutheranism and the Unity of the Church," a revised English dress. Bishop Nygren has since explicated the view set



forth in his opening essay, "Corpus Christi," at greater length in *Christ and His Church* (Philadelphia: The Westminster Press, 1956). With contributions from fourteen different theologians (Hugo Odeberg, Anton Fridrichsen, Erik Sjöberg, Gösta Lindeskog, Ragnar Bring, and Gustaf Wingren are, in addition to the two already mentioned, among the best known), the three divisions of the book—the church in the New Testament, in history, and in theology—are not only a many-faceted discussion of the doctrine of the church but also, in view of the wide implications of ecclesiology in contemporary theological thought, an excellent introduction to present-day Swedish theology.

ARTHUR CARL PIEPKORN

**THE NATURE OF THE CHURCH.** Edited by Robert Newton Flew. New York: Harper and Brothers, 1952. 347 pages. Cloth. \$4.00.

These illuminating "Statements" were originally prepared for the Third World Conference on Faith and Order at Lund. Except for the paper on the Church of Rome (written by Flew himself), the authors are responsible individual theologians or committees of the denomination reported on. Part I deals with denominations of the Old World: Roman, Eastern Orthodoxy, Lutheran (two essays, by Edmund Schlink and K. E. Skydsgaard respectively), Reformed-Presbyterian, Anglican, Old Catholic, Baptist, Congregationalist, Friends, Methodists, Disciples, and the Church of South India. Part II (half as long as part I) supplements the Report of the American Theological Committee with denominational statements: Evangelical and Reformed, Lutheran (by E. H. Wahlstrom), Congregational-Christian, Canadian Presbyterian and United Church of Canada, Disciples, Baptists, Brethren, Friends, Protestant Episcopal, Presbyterian, and Methodist. This is an authoritative document of first-rate importance for comparative symbolics in the area of ecclesiology.

ARTHUR CARL PIEPKORN

**MAKING MEN WHOLE.** By J. B. Phillips. New York: The Macmillan Company, 1955. 73 pages. Cloth. \$1.75

This is another Phillips sortie into the realm of New Testament Christianity. Although he may jar the reader to some degree, there is a vigor of the Spirit in these essays that is hard to resist.

The title is uniquely fitting for Phillips' concern to restore Christianity as an experience rather than a weary religious performance. Five chapters deal with the disintegrated world, God's unremitting love, reconciliation through the cross of Christ and His ambassadors, God within the Christian as the inner resource, and the completeness in Christ *in specie aeternitatis*. The chapters on love and eschatology were the most rewarding for this reviewer.

Large chunks of the New Testament head each chapter with the suggestion that they receive preliminary study. Perhaps some tidbits will whet the appetites of those who have not yet tasted Phillips. "This method of



making people whole by outflowing love was and is extremely risky, but it was a risk that Jesus was prepared to take" (p. 29). "There is far too much strenuous, even hysterical effort, and far too little quiet confidence in the Christ within us" (p. 51). "Unless we hold firmly to our rooting in eternity, we shall be left with an awkward armful of broken arcs which no ingenuity can assemble into a perfect round" (p. 71).

HENRY W. REIMANN

**CHRISTIANITY AND THE PROBLEM OF HISTORY.** By Roger Lincoln Shinn. New York: Charles Scribner's Sons, 1953. xiv and 302 pages. Cloth. \$4.50.

"I have taken from the past whatever offered help in meeting the problem [of the direction and meaning of history]. Similarly I have examined present-day writings of some of the world's most penetrating religious thinkers. I have not aimed to summarize their beliefs and certainly have not tried to develop a rival interpretation. But I have frequently investigated their ideas, sought to relate them to the central stream of Christian thought, looked for their likenesses and their challenges to the prevailing themes of secularism" (p. viii). Thus Shinn describes the objective and the method of his mature, scholarly, suggestive inquiry. The "perspectives from tradition" are pre-eminently those furnished by St. Augustine, St. Thomas Aquinas, Martin Luther, and John Calvin. The modern viewpoints are those of the idea of progress, Marxism (including Marxism vis-à-vis Christianity), "Catholic" (chiefly Roman, but also Anglo-Catholic) views, contemporary (primarily Protestant) proponents of re-discovered Biblical eschatology, and Arnold Toynbee. In his conclusion Shinn finds three inextricably implicated strands furnishing faith with clues to history's hidden meaning—the central eschatological strand, a dynamic strand concerned with creative historical activity, and an ecclesiastical strand. The attentive reader will receive from Shinn's work what the author tries to give: "Some help to understanding and appropriating past and present thought about history." More he should not ask for.

ARTHUR CARL PIEPKORN

**SEELENFÜHRUNG: METHODIK DER EXERZITIEN IN DER ANTIKE.** By Paul Rabbow. Munich: Kösel-Verlag, 1954. 355 pages. Cloth. DM 12.50.

In this volume the author attempts to characterize and systematize the ascetic and self-conquering disciplines of pagan antiquity—"psychagogy," as he chooses to call it. The Stoics, the Epicureans, Seneca, and many other individuals and schools of Greek and Roman times are depicted by extensive quotations and compared with modern psychology. The vast amount which Christianity and paganism had in common in this area is noted, as well as the basic differences in orientation and goals, although Rabbow's interests are not primarily theological.



He makes no attempts to compare the more or less classical forms of Western *Seelenführung* with those of the Orient, with those of higher antiquity in the Near East, or even with the Biblical forms by which Christianity usually attempted to justify its asceticism.

The bankruptcy of all humanistic and essentially pagan systems is obvious to the Christian reader. The book will be of interest not only to those interested in the classics and psychology but also to the church historian as a record of influences which surrounded and sometimes almost engulfed Christianity. The author's graphic style makes for engrossing reading; the somewhat circular and repetitious arrangement of the book is almost devotional in tone—so deeply does the author seem to have imbibed his primary sources.

HORACE HUMMEL

**INSTRUCTION IN CHRISTIAN LOVE.** By Martin Bucer. Translated by Paul T. Fuhrmann. Richmond, Va.: John Knox Press, 1952. 68 pages. Leather. \$1.50.

Fuhrmann issued this Bucer booklet on the fourth centennial of the death of the Strasbourg reformer in 1951. This treatise of 1523 is a precious little doctrinal booklet of devotion that is indicative of Bucer's indebtedness both to Luther and to what later became the Reformed tradition.

HENRY W. REIMANN

**ALBERT SCHWEITZER: THE STORY OF HIS LIFE.** (*Albert Schweitzer: Das Leben eines guten Menschen*). By Jean Pierhal. New York: Philosophical Library, 1957. 160 pages. Cloth. \$3.00.

Here, told in narrative fashion, are the important events in the life of the famous theologian, philosopher, musician, and medical missionary of Lambaréné. Very readable and nicely illustrated, it does not propose to discuss his theological views or, to any extent, his philosophical tenets. It is described as a "new authorized biography."

CARL S. MEYER

**GEORGE HERBERT—HIS RELIGION AND ART.** By Joseph H. Summers. Cambridge, Mass.: Harvard University Press, 1954. 247 pages. Cloth. \$4.25.

In 1932 T. S. Eliot remarked: "Whatever Herbert was, he was not the prototype of the clergyman of Dickens' *Christmas at Dingley Dell* . . . his poetry is definitely an oeuvre to be studied entire." Like other Englishmen of keen mind and profound spirituality, Herbert was dissatisfied with the deepfreeze type of Christianity in the Anglican Church of his time; on the other hand, his Anglican contemporaries found it difficult to understand the spirituality of a man like Herbert. It is only in more recent times that people have begun to understand and appreciate more fully Herbert's complex genius, and his pungent humor is grasped and enjoyed more fully today than ever before. The present volume is a notable contribution to the field of Herbertiana. One is compelled to marvel not



only at Summers' insights but also at his sense of fairness and balance. He holds his readers' interest throughout. One has the feeling that he knows what he is talking about and that he is not permitting his interest in the life, character, and work of George Herbert either to sweep him off his feet or to send him out on a limb. The book is a credit to Harvard University Press.

WALTER E. BUSZIN

**DUTCH IMMIGRANT MEMOIRS AND RELATED WRITINGS.**

Edited by Henry S. Lucas. Two volumes. Seattle: University of Washington Press, 1955. 513 and 479 pages. Cloth. \$15.00.

In 1834 the Secession in Holland was caused by a group of loyal Calvinists who resented the rationalism dominant in the state church. The Seceders were led by Hendrik de Cock, Hendrik Pieter Scholte, Antonie Brummelkamp, and Albertus C. van Raalte. Van Raalte and Scholte were the leaders of the immigration to America in 1846. Economic motives, too, played their part in the immigration of this year and the following years. These immigrants settled in Michigan, Wisconsin, Iowa, Illinois, and other states. In 1848 an immigration of Dutch Roman Catholics to the Fox River Valley of the Green Bay Region in Wisconsin took place.

Memoirs and other documents related to these settlers, who established religious and cultural islands (at least in a degree) in this country, are here given. Often both the Dutch and an English translation are included. Sometimes only the original is reproduced—whether Dutch or English. The large number of typographical errors is to be regretted.

These two volumes are rich in materials for the history of immigration, frontier conditions, the establishment of Reformed churches in this country, and even economic history. They go beyond the interests of the Dutch or the Calvinist as a fruitful source for an understanding of what the settling of this country entailed.

CARL S. MEYER

**CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH.** By Walter Marshall Horton. New York: Harper and Brothers, 1955. xii and 304 pages. Cloth. \$3.75.

The present textbook in systematic theology is a useful updating of Horton's earlier summaries of Continental and British theology. He analyzes eight overarching theological concerns—"Christianity," the knowledge of God, the nature of God, God and the world, God and man, Christ the Savior, the church and the means of grace, and the Christian hope—in terms of three questions: (1) What is the underlying universal ("ecumenical") *human* problem? (2) To the extent that agreement exists, what is the universal *Christian* answer? (3) What are principal disagreements or conflicts? The positive results of this inquiry furnish a highly instructive least common denominator of large segments of contemporary theology, contrasted with the minority reports, where applicable, of Horton's five major types (broken down into fifteen subtypes) of faith and order—



Catholic, Conservative Protestant (differentiated into confessional-scholastic and fundamentalist subtypes), Liberal Protestant, Radical Protestant, Neo-Orthodox and Anglican. Though ecumenically a little too optimistic, Horton usually reproduces his sources—with the possible exception of Aulén—as faithfully as the necessary compression of thought permits. Under the head of God's nature the panentheist position deserves attention. Eastern Orthodoxy ought to receive more consideration throughout; in any case, the statement that, in contrast to Rome, Eastern Orthodox Churches "are accustomed to pray for St. Mary" (p. 202) is misleading.

ARTHUR CARL PIEPKORN

*THE NEW ORDEAL OF CHRISTIANITY.* By Paul Hutchinson. New York: Association Press, 1957. xi and 128 pages. Cloth. \$2.50.

Just before his death in 1955 the *Christian Century's* eloquent and energetic editor wrote this perceptive—and somewhat pessimistic—world-wide survey of the contemporary Christian scene, in which he analyzes the situation confronting Roman Catholicism, Eastern Orthodoxy, "World Protestantism," and American Protestantism. Himself a Methodist (with a frankly critical attitude toward Methodist theology and leadership in this country), he has little to say explicitly about Lutherans, but Lutheran readers will do well to construe much of what he says as spoken to them.

ARTHUR CARL PIEPKORN

*VIRGINIA METHODISM: A HISTORY.* By William Warren Sweet. Richmond: Whittet and Shepperson, 1955. xviii and 427 pages. Cloth. \$3.50.

The name of the author commands immediate respect. One of the most competent of American church historians, he has made the history of Methodism one of his specialties. This work will rank as one of his best products—and he has produced much. The emphasis is on social factors rather than on theological considerations. Ten of the fourteen chapters deal with the period before the "Fratricidal War" (1861—1865). Chapter XIII on education in Virginia is worth noting. Illustrations and typography are excellent.

CARL S. MEYER

*ST. IGNATIUS' OWN STORY AS TOLD TO LUIS GONZALES DE CAMARA, WITH A SAMPLING OF HIS LETTERS.* Translated from the Spanish and Italian by William J. Young. Chicago: Henry Regnery Company, 1956. xii and 138 pages. Cloth. \$2.50.

This edition represents the first English translation to be made directly from de Cámara's original Spanish and Italian. The method prevents it from being strictly autobiographical—de Cámara took notes on St. Ignatius' dictation and afterward expanded them from memory—but it does not prevent the end product from being thoroughly fascinating. Dictated between September 1553 and October 1555 (within a year of St. Ignatius'



death), *The Life of Father Ignatius* covers the period of his life between the battle of Pamplona in 1521 and his arrival in Rome in 1537. The translator has supplemented the *Life* with eleven letters; two are from 1532, hence within the period covered by the *Life*, the rest date from 1543 to 1555. The picture of the subject that emerges from this unpretentious account reveals the traits of the typical Spanish gentlemen of the time, plus a devout desire to obey God, a fearless disregard of consequences, and a sublime confidence in divine guidance. It also reveals the founder of the Society of Jesus to have been more of a mystic than many biographies would indicate. The translation is smooth, the notes helpful.

ARTHUR CARL PIEPKORN

**THE SOURCES OF CATHOLIC DOGMA (ENCHIRIDION SYMBO-  
LORUM).** By Henry Denzinger, ed. Charles Rahner, trans. Roy J. Defferari. St. Louis: B. Herder Book Co., 1957. xxxiv and 720 pages. Cloth. \$8.50.

For non-Roman Catholic and Roman Catholic alike, Danzinger's anthological *Handbook of Creeds, Definitions, and Declarations on Matters of Faith and Morals* has been through the years a gold mine of invaluable source material, the usefulness of which has increased with each major revision. The thirtieth edition came out in 1954; it carries the collection forward to the Apostolic Constitution *Munificentissimus Deus* of November 1, 1950, which defined the dogma of the Assumption of the B. V. M. Accurately translated by a master of church Latin, set in highly legible type, carefully annotated, and exhaustively indexed, this English version extends the usefulness of the *Enchiridion* to those who lack enough Latin (and Greek) to use the original. To indicate the scope of the work: Roughly one third of the material comes from the period before the Reformation, slightly less than a quarter of the total comes from the twentieth century. For anyone who wishes to be authentically informed about Roman Catholic doctrine, the *Enchiridion*, either in the original or in this splendid translation, is a must.      ARTHUR CARL PIEPKORN

**WITCHCRAFT IN CENTRAL AFRICA AND EUROPE.** By J. T. Munday. London: Lutterworth Press, 1956. 100 pages. Paper. 3/6.

The widely read Anglican rector of the parish of Broken Hill, Northern Rhodesia, seeks to "answer the question of why magic was of so little account in the Middle Ages, and of enormous importance at the Renaissance, and of no account at all now, in Western Europe, and then to link the answer to the problems of magical beliefs in Central Africa" (p. 11). After a general inquiry into the relations between the magician and the order of nature, he traces the idea of magic in Europe from trust to fear to panic to indifference and then takes up the problem of African magic at the hand of the central Northern Rhodesian Lala tribe. His persuasively written account reveals that he has been strongly influenced by



Collingwood's conception of the nature and function of metaphysics as a historical science of absolute presuppositions. African anthropologists and students of comparative religion will be grateful for the original and detailed account of Lala religious beliefs and practices. The distance between Rhodesia and England has complicated the proofreading problem; "Theophrastus Bombast von Hohenheim" appears as "Theophilus Bambast von Hohenheim" (p. 45) and a single page (93) gives "Toynmee" for "Toynbee" and both "Cazambe" and "Cazembe" as the land of de Lacerda's travels.

ARTHUR CARL PIEPKORN

**INALIENABILITY OF SOVEREIGNTY IN MEDIEVAL POLITICAL THOUGHT.** By Peter N. Riesenbergh. New York: Columbia University Press, 1956. ix and 204 pages. Cloth. \$3.75.

Historians generally and historians of law particularly have usually given short shrift to the practical and theoretical influence of the idea of inalienability of sovereignty upon the growth of the national monarchies during the late Middle Ages. Yet the issue is of considerable importance, not least to the historically conscious theologian. For one thing, religious factors played an important role; to cite two with which Swarthmore's Riesenbergh here concerns himself, the alleged Donation of Constantine and the decretal *Intellecto* (a letter by which Pope Honorius III in 1220 liberated Andrew II of Hungary from charter oaths conflicting with his coronation oath). For another, it bears an important relation to that fragmentation of the *corpus Christianum* the beginnings of which preceded by centuries the Reformation, although it is the Reformation that Roman Catholic polemics continues to blame for this development. Riesenbergh has done his work with great patience and diligence; he has succeeded in demonstrating the basic coherence of a complicated factor in Western political history as it came to terms with the reality that surrounded it. A statement in his last paragraph is significant for more than the question at issue: "By accommodating their theory to the status quo, the legists and theorists were able to give it real force" (p. 178).

ARTHUR CARL PIEPKORN

**THE ART OF SCULPTURE.** By Herbert Read. New York: Pantheon Books, 1956. xxxi and 152 pages, plus 225 full-page plates. Cloth. \$7.50.

This beautifully designed and sumptuously executed book has as its purpose to provide an aesthetic of sculpture as an autonomous art and to furnish historical support to, and theoretical extension of, the practical vision of form in its full spatial completeness. For his evidence Sir Herbert ranges the round earth from Ghana and India to England and Mexico and the centuries from Aurignacian caves to Jean Arp and Naum Gabo. In six chapters he traces the morphology of sculpture from the earliest surviving monuments to our present industrial civilization, where



—as he holds—the separation of the arts is inevitable: The intrinsic and original unity of monument and amulet; the image of man from the Willendorf cavern's grotesque limestone female to Henry Moore; the discovery of space, a relatively recent climax to millenniums of experimentation; the equally recent realization of mass; the illusion of movement, which in the form of linear sculpture has led to a crisis in contemporary art; and sensibility to the impact of light that has predominated in all the great epochs of sculpture. Sir Herbert's exposition is always stimulating, even when it evokes dissent. The illustrations are nothing less than superb. Even the pastor who does not have in the offing a building program involving sculpture will find it fascinating.

ARTHUR CARL PIEPKORN

*CHRISTIANITY AND COMMUNICATION.* By F. W. Dillistone. New York: Charles Scribner's Sons, 1956. 152 pages. Cloth. Price not given.

The Dean of Liverpool Cathedral supplements earlier studies on symbolism and the meaning of Christ for society with this effort to relate the contrast between Old and New Testament to the application of New Testament word forms to our time. He feels that the word forms of the Bible or the visual patterns of interpretation supplied by the church through the ages are not sufficient adequately to communicate the Christian message to current society. He distinguishes between word and symbol and suggests that the most promising communication for our time must come through Christian drama on television. Theologically he seems to suggest that the Christian Gospel is holding the life and death of Jesus' sacrifice before people as a thing with which they can identify themselves; following Bultmann, he is ready to make restatements of the Christian Gospel which reshape not just its presentation but its fact.

RICHARD R. CAEMMERER

*THE CHURCH IN SOVIET RUSSIA.* By Matthew Spinka. New York: Oxford University Press, 1956. xi and 169 pages. Cloth. \$3.25.

Spinka begins his book with the fall of the Romanov dynasty in 1917. He points out that the Russian Church had been subjected to the tsars ever since Peter, great "Westernizer," in 1721 deprived the church of its autonomy.

Even with the restoration of the Patriarchate in 1917, the church was "free" only if it co-operated with the Soviet state; Spinka spares no words to show the difficulties experienced by Tikhon and others trying to find a *modus vivendi*. The present Patriarch Alexei co-operates fully with the state "in strengthening Soviet power in the predominantly Orthodox satellite countries and in opposing the Western democracies and Roman Catholicism."

Interesting but tragic for Christendom are the various pronouncements



issuing from the Russian Church leaders relative to the "freedom" of religion and the "absence of persecution." Spinka reminds us that despite this co-operation between the Kremlin and the Patriarch there have been not a few martyrs in the comparatively brief history of the postrevolutionary Russian Church. One other thing will not escape the careful reader: the startling similarity between the propaganda of the state today and the propaganda of Panslavism of but a few short years ago.

For pastors with interests in this area this book is a must.

PHIL. J. SCHROEDER

*WHEN I BECAME A MAN.* By Theodore Parker Ferris. New York: Oxford University Press, 1957. 228 pages. Cloth. \$3.75.

These talks by the rector of Phillips Brooks' Trinity Church in Boston are noteworthy, in the first place, for a flawless clarity. Attempting to grapple with the tough and sometimes apathetic mind of the American agnostic or "post-Christian," they employ a language that is more than neo-orthodox and yet ultratheological. The basic affirmation is Christ as Savior. Ferris is wary of committing himself to a theory of the atonement, and he makes concessions to criticism, to geology, and to varying beliefs about the Sacrament. Yet he is persistent in bringing his readers to a religious and Biblical concern for life, and patient in outlining the elements of thought about the worship of God. A preacher can read the book with much profit.

RICHARD R. CAEMMERER

*RELIGION AND THE PSYCHOLOGY OF JUNG.* By Raymond Hostie. New York: Sheed & Ward, 1957. 223 pages. Cloth. \$3.50.

Hostie, a European Jesuit priest and a student at the Jung Institute in Zurich, has done the Christian who is interested in psychology a real favor by systematizing the prolific work of Jung, a father of analytic psychology.

Jung has shown interest in the teachings of the Roman Catholic Church; hence his writing takes on a special attraction for the Christian reader. This book helps to arrive at a more accurate understanding of Jung's point of view insofar as Hostie's synthesis is accurate.

Hostie claims that Jung may not be accused of psychologism. To say that God is psychic reality, the author says, is not to say anything pro or con about ontological or ultimate reality.

The work is carefully done. Later sections relating Jung's psychology to Roman Catholic dogma make for thought-provoking reading.

K. H. BREIMEIER

*THE NEXT DAY.* By James Pike. Garden City: Doubleday and Company, 1957. 159 pages. Cloth. \$2.75.

Dean Pike freely admits that this is another "self-help" book; yet, he says, it is more than that. All help is from God. It is in this tone that he decries the psychological sophistication of those who have never



even studied psychology, but escape guilt and responsibility behind the jargon of "complex" and "etiological factors."

The pastor will find this little book worthwhile studying to add insight to his own counseling. This would be better than putting it into the hands of his people. It goes deeper than other self-help books, and is sane and reverent in its approach.

K. H. BREIMEIER

**CONTEMPORARY PROBLEMS IN RELIGION.** Edited by Harold A. Basilius. Detroit: Wayne State University Press, 1956. 136 pages. Cloth. \$3.50.

**CHRISTIAN BELIEF AND THIS WORLD.** By Alec R. Vidler. Greenwich: The Seabury Press, 1957. 149 pages and indices of names and Scripture passages. Cloth. \$3.50.

These volumes swell the tide of literature on the interrelations of religion and culture. The first volume brings essays by Dartmouth's Fred Berthold, Jr., Paul Tillich, Abraham J. Heschel of the Jewish Theological Seminary of America, Unitarian A. Powell Davies, and the editor, professor of humanities at Wayne. Common denominators of the essays are the attempt to find common ground in religious experience and the sciences, as far as symbols of communication and methods of systematization are concerned. Brief as it is, the essay of Davies is one of the most compelling, underscoring the fatal "moral abdication" of our time.

Canon Vidler's volume incorporates a series of lectures leaning heavily on H. Richard Niebuhr's *Christ and Culture*, as well as the thinking of F. D. Maurice. "On Living in Two Worlds at Once" is stimulating particularly for its glimpses of questions beyond answer. "Do the Ten Commandments Stand?" only slowly unfolds Luther's concept of *usus spiritualis*, yet is interesting for that climax. The last chapter shows European Christians more concerned than we for Christian life in the world.

RICHARD R. CAEMMERER

**FROM EDEN TO EGYPT, GENESIS: THE BOOK OF BEGINNINGS.** By George Oliver Lillegard. Milwaukee: Northwestern Publishing House, 1956. 408 pages. Cloth. \$3.00.

This book contains fifty-one sermons with texts from Genesis, a kind of chapter-by-chapter commentary on the book. The author states his purpose: "Our aim was to bring out the essential teachings of this great 'foundation book of the Bible,' relating them to the needs of the people today. . . . These pages present nothing new but reflect the teachings of orthodox Christian scholars." Much of his material is taken from Luther's *Commentary on Genesis*.

This book is excellent in its presentation of Genesis as an historical narrative; its use of numerous New Testament passages which help to interpret and explain some of the difficult passages of Genesis; its use



of various psalms as introductory prayers, by which the author stresses the similarity of the theology of the two books; its exposition of the general history of the Book of Genesis, in which the author points out how God ruled the events of human history to accomplish His purposes.

The book leaves something to be desired in its treatment of some important passages. One at times feels that the author spent more time reading the works of orthodox Christian commentators than he did studying the text of Genesis.

The book will be useful to the Bible-class teacher and to the pastor who wants to preach a series of sermons on Genesis. HOLLAND JONES

*HEALING: HUMAN AND DIVINE.* Ed. by Simon Doniger. New York: Association Press, 1957. 254 pages. Cloth. \$3.50.

This is a collection of articles previously printed in *Pastoral Psychology* periodical, with a star-studded roster of authors. Many of the selections provide stimulating reading for the Lutheran pastor. Carl Rogers' emphasis on the relationship in counseling and his point of view on outcomes give more breadth to the pastor's understanding of such a fundamental concept as the Second Table.

Seward Hiltner helps straighten out what Freud was getting at in his attack on religion as an illusion, although this reviewer is skeptical about the resolution that Hiltner proposes.

The general tone pervading the volume is that of liberal Protestant theology. One author points to the "feeling of urgency in man to struggle toward integration of his mental and physical self in the direction of some ideal" (p. 38) as closely related to religious goals.

There is, however, stimulation here for every clergyman who is interested in understanding his people better. K. H. BREHMEIER

*IS THERE A CONFLICT BETWEEN GENESIS I AND NATURAL SCIENCE?* By N. H. Ridderbos. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 88 pages. Boards. \$1.50.

The author of this new addition in the series of Pathway Books is professor of Old Testament at the Free University of Amsterdam. This little book sets forth the author's conviction that the best exegesis for Genesis is a literary "framework hypothesis." That is to say, the inspired author (perhaps an editor) offers a story of creation not with the intent of giving an exact report but to give literary expression to the completion of creation by distributing an eightfold work over six days with the seventh day added as the symbol of completion. Not only is the "day" an anthropomorphism but the entire creation week may be so regarded.

The early appearance of such a literary hypothesis is noted (Origen, Augustine), and all the arguments pro and con are given. The author is deeply indebted to Karl Barth and Gerhard von Rad even though he



sharply disagrees with Barth's Christological exegesis. Interesting from the isagogical standpoint is the author's view that Genesis 1 and 2 stem from different authors. Interesting from both the exegetical and systematic standpoint is Ridderbos' treatment of Gen. 1:2. This "waste and void" darkness is part of God's creation, but there are factors which make life impossible until the creative Word speaks.

It is very significant that this book is written by such a conservative scholar and is published by such a conservative publishing house. "It is true," writes the author, "that natural science may not at any point decree how Scripture should be interpreted. Still we may not in our exegesis ignore the results of natural science. The fact that there arise objections of a scientific nature to every more literal conception may and should occasion the question, Is it perhaps possible to offer some other acceptable exegesis?" (P. 46.) Although the book is all too brief and perhaps poorly organized and poorly translated, conservative Lutherans need to read this challenge by a conservative Calvinist. Alert laymen will welcome this book in spite of the theological baggage and the lack of polish.

HENRY W. REIMANN

**SERMONIC STUDIES: THE STANDARD EPISTLES.** Volume I, *From the First Sunday in Advent to Trinity.* St. Louis: Concordia Publishing House, 1957. 397 pages. Cloth. \$5.00.

A bargain; for under 15 cents per consultation this book promises to have prominent Missouri Synod pastors sit down at your desk with you as you prepare your sermons for the next six months. In ten- to twelve-page studies they will tell you about the season of the church year, the text, its historical setting, its homiletical values, occasionally suggest illustrations, and always present a potential outline. Some men you will wish to invite back to broaden other horizons; others you can dismiss by closing the book. Both are necessary experiences for hectic pastors. The book is dedicated to Dr. John W. Behnken, President of The Lutheran Church—Missouri Synod.

DAVID S. SCHULLER

**HELPING PEOPLE LEARN ENGLISH.** By Earl W. Stevick. New York: Abingdon Press, 1957. 138 pages. Cloth. \$2.50.

This is an excellent practical guide to place into the hands of anyone who has to try to teach people born to another tongue the bewildering inconsistencies of the English language. The author is an expert in linguistics. He teaches at Scarritt College, a well-known missionary training school in Nashville, Tenn.

Missionary teachers overseas will welcome it. In lands where there is an American community, missionaries who are too busy to teach English themselves can help their fellow countrymen to aid not themselves but others by making this manual available to them. Guided by this book,



people in the service or in business can meet one of their neighbors' needs by sharing what is rapidly becoming the global *koine*.

The first-rate bibliography is not the least of the advantages offered in this compact handbook.

W. J. DANKER

**LUTHER TODAY.** By Roland H. Bainton, Warren A. Quanbeck, and E. Gordon Rupp. Decorah: Luther College Press, 1957. 164 pages. \$2.75.

The mere listing of the authors will make every student of Luther reach for this book. Listing the topics will make him doubly eager. This is the first volume of Martin Luther Lectures sponsored by Luther College; the lectures will be continued in future years. Dr. Bainton's lectures speak of Luther's simple faith and the Aarhus Conference. Dr. Quanbeck discusses Luther's early exegesis. Dr. Rupp's subject is Luther's Puritan opponents: Carlstadt, Müntzer, and Zwingli. Carlstadt is portrayed as the unstable character he was. Kind things are said of Müntzer, now the hero of the communists. Zwingli is defended as fully as possible. Above all, however, Luther is the man who stood, because he could not do otherwise. This is a delightful little volume.

L. W. SPITZ

**IM IRRGARTEN DER ZWEI-REICHE-LEHRE.** By Johannes Heckel. Munich: Chr. Kaiser Verlag, 1957. Paper. 66 pages. DM 3.60.

Two essays are included in this slender volume. In the title essay the author is intent on proving his position over against Althaus. The second has the title: "Die Zwo Kirchen"—Kirche, Staat und Recht in Luthers Schrift 'Von dem Papsttum zu Rom.'" This second essay is of particular value for the exposition of Luther's doctrine of the church.

CARL S. MEYER

**FIRST TIMOTHY.** By D. Edmond Hiebert. Chicago: Moody Press. 125 pages. Paper. 35 cents.

An excellent little commentary on First Timothy by a sound scholar standing firmly in the evangelical tradition. The low cost makes it almost a gift. The book could well be used as a text in advanced Bible classes or for discussions in smaller pastoral conferences. Valuable in itself is the bibliography of twenty titles of books in English that have been consulted and often aptly quoted in the commentary.

VICTOR BARTLING

**NOW THEN . . . PARABLES FOR THE PRESENT DAY.** By David E. Mason. Nashville: Broadman Press, 1957. 96 pages. Cloth. \$1.75.

In a collection of eighty-six one-page "parables for today," the author provides some sincere and meaningful morals. This is all he evidently intended to do. Some interesting titles are: "Babies and Cold Stoves"; "Doughnut Hole"; "Only 69.5 Feet"; "Peanut Brittle Is Hard." Some of these parables are drawn with keen perception and sensitive insight. Others are merely obvious. Pastors and teachers will find among them some ready illustrations and thought starters.

HARRY G. COINER



## 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.)

In the paper-bound *Torchbooks* reprint series put out by Harper and Brothers of New York, a number of new (1957) titles are of interest to the theological world.

The 1902 English translation of [Louis] Auguste Sabatier's *Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire*, under the title *Outlines of a Philosophy of Religion Based on Psychology and History* (TB 23; xiv and 337 pages; \$1.45), rescues from near oblivion the distinguished nineteenth-century Huguenot theologian's valiant and provocative, even though unsuccessful, effort at a theonomous reconciliation of "the science which cannot engender and acknowledge morality and a morality which cannot be the object of positive science."

F. M. Cornford's *From Religion to Philosophy: A Study in the Origin of Western Speculation* (TB 20; xi and 275 pages; \$1.35) first came out in 1912. In it Cornford traces the gradual emergence of early Greek philosophy from the religious representations that lay behind it. His thesis was substantially that "ideas evolved out of conglomerates of pre-rational impression and sentiment," and that "even when they appeared to have achieved the semblance of pure reason," they still "preserved traces of the feeling and meaning that they possessed during their infancy in religion."

Two works of George Santayana, *Winds of Doctrine* (1913) and *Platonism and the Spiritual Life* (1927) are combined in a single volume (TB 24; 312 pages; \$1.45). The former is noteworthy for its incisive chapter, "Modernism and Christianity," and for its critique of Henri Bergson and Bertrand Russell. The latter is in the nature of an extended review of gloomy Dean William Inge's *The Platonic Tradition in English Religious Thought*.

Johan Huizinga was professor of general history at the University of Leyden from 1914 down to the closing of the University by the invading Nazis. His *Erasmus of Rotterdam*, here republished as *Erasmus and the Age of Reformation, with a Selection from the Letters of Erasmus* (TB 19, xiv and 266 pages; \$1.50) is one of his best works; his sympathetic delineation of one of the great but tragic figures of the sixteenth century, documented with a representative selection of letters and illustrated with 32 pages of carefully selected plates, makes fascinating reading for anyone interested in the Reformation.

Milton scholar William Haller's *The Rise of Puritanism* (TB 22; xi and 464 pages; \$1.85), first published in 1938, is amply summarized in its subtitle: "The Way to the New Jerusalem as Set Forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570 to 1643." Both lively and scholarly, it has added, and in its new form will continue to add, to our understanding of the Puritan strain in American culture and American religion.

Most recent of this group of titles in terms of the original date of publication is the 1952 symposium edited by Drew University's Stanley



Romaine Hopper, *Spiritual Problems in Contemporary Literature* (TB 21; xvi and 298 pages; \$1.50). Eighteen essays, contributed by individuals like Irwin Edman, Cleanth Brooks, Denis de Rougemont, Amos Niven Wilder and Emile Cailliet, discuss the relation of religion to the contemporary artist's situation, his means and his beliefs. One is disposed to concur in editor Hopper's judgment that the pertinence of these essays has been "sharpened by the interval [since 1953] and by the increasing demand for competent studies which explore and unfold the relation of literature to the deeper understanding of our inmost concerns."

*Which Books Belong in the Bible?: A Study of the Canon.* By Floyd V. Filson. Philadelphia: The Westminster Press, 1957. 174 pages. Cloth. \$3.00.

*The Prophets—Pioneers to Christianity.* By Walter G. Williams. New York: Abingdon Press, 1956. 223 pages. Cloth. \$3.50.

*Marx Meets Christ.* By Frank Wilson Price. Philadelphia: The Westminster Press, 1957. 176 pages. Cloth. \$3.50.

*Preaching the Christian Year*, ed. Howard A. Johnson. New York: Charles Scribner's Sons, 1957. xii and 243 pages. Cloth. \$3.75.

*Making Ethical Decisions.* By Howard Clark Kee. Philadelphia: The Westminster Press, 1957. 96 pages. Cloth. \$1.00.

*The Rosary.* By Maisie Ward. New York: Sheed and Ward, 1957. 96 pages. Paper. 75 cents.

*Marriage and the Family.* By F. J. Sheed. New York: Sheed and Ward, 1957. 77 pages. Paper. 75 cents.

*Confession.* By John C. Heenan. New York: Sheed and Ward, 1957. 95 pages. Paper. 75 cents.

*Geschichte des alten Vorderasien.* By Hartmut Schmökel. Leiden: E. J. Brill, 1957. xii and 342 pages; 10 plates. Paper. 45 guilders.

*Erbe und Auftrag: Das Abendmahlsgespräch in der Theologie des 20. Jahrhunderts.* By Reinhold Koch. Munich: Chr. Kaiser Verlag, 1957. 163 pages. Paper. DM 9.50.

*Order and History.* By Eric Voegelin. Volume I: *Israel and Revelation.* Baton Rouge: Louisiana State University Press, 1956. xxv and 533 pages. Cloth. \$7.50.

*How to Raise Men and Money in the Church: Effective Church Financing.* By Waldo J. Werning. New York: American Lutheran Publicity Bureau, 1957. 53 pages. Paper. \$2.25.

*The Renaissance of the Twelfth Century.* By Charles Homer Haskins. New York: Meridian Books, 1957. xi and 437 pages. Paper. \$1.45. Mildly epochal when it was first published thirty years ago, this careful study by one of the greatest American medievalists of his generation has worn well and remains a vast mine of important information about an era that is still too generally underrated.

*Christian Democracy in Western Europe, 1820—1953.* By Michael P. Fogarty. Notre Dame: University of Notre Dame Press, 1957. xviii and 461 pages. Cloth. \$6.75.



*Justice in Plato's Republic.* By Peter Fireman. New York: Philosophical Library, 1957. 52 pages. Cloth. \$2.00.

*Christ in Prophecy.* By Paul Heinisch; translated from the German by William G. Heidt. Collegeville: The Liturgical Press, 1956. xi and 279 pages. Paper. \$1.95.

*The Background of Passion Music: J. S. Bach and His Predecessors.* By Basil Smallman. New York: Philosophical Library, 1957. 125 pages. Cloth. \$4.75.

*The Acolyte.* By G. Martin Ruoss. Mechanicsburg: G. Martin Ruoss, 1957. 44 pages. Paper. \$1.00.

*Journey into Mission.* By Philip Williams. New York: Friendship Press, 1957. 180 pages. Paper. \$1.25.

*Nelson's Complete Concordance of the Revised Standard Version Bible.* Compiled under supervision of J. W. Ellison. New York: Thomas Nelson and Sons, 1957. 2,157 pages. Cloth. \$16.50.

*Prolegomena to the History of Ancient Israel.* By Julius Wellhausen. New York: Meridian Books, 1957. xvi and 552 pages. Paper. \$1.95.

*Light and Enlightenment: A Study of the Cambridge Platonists and the Dutch Arminians.* By Rosalie L. Colie. New York: Cambridge University Press, 1957. xiii and 162 pages. Cloth. \$3.75.

*A Stubborn Faith: Papers on the Old Testament and Related Subjects Presented to Honor William Andrew Irwin,* ed. Edward C. Hobbs. Dallas: Southern Methodist University Press, 1956. xii and 170 pages. Cloth. \$4.00.

*The Prophetic Voice in Protestant Christianity.* By Ralph G. Wilburn. St. Louis: Bethany Press, 1956. 298 pages. Cloth. \$3.00.

*History of the Old Testament.* By Paul Heinisch, trans. William G. Heidt. Collegeville: The Liturgical Press, 1952. xviii and 457 pages; xvi plates. Paper. \$1.95.

*Theology of the Old Testament.* By Paul Heinisch, trans. William G. Heidt. Collegeville: The Liturgical Press, 1955. xx and 476 pages. Paper. \$1.95.

*The Flood in the Light of the Bible, Geology, and Archaeology.* By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1957. xx and 372 pages. Paper. \$1.95.

*The Wrath of the Lamb.* By Anthony Tyrell Hanson. New York: The Macmillan Company, 1957. x and 249 pages. Cloth. \$4.00.

*An Introduction to Scholastic Philosophy, Medieval and Modern.* By Maurice de Wulf, trans. P. Coffey. New York: Dover Books, Inc., 1956. xvi and 327 pages. Paper. \$1.75.

*Mysticism East and West: A Comparative Analysis of the Nature of Mysticism.* By Rudolph Otto. New York: Meridian Books, 1957. xvii and 262 pages. Paper. \$1.35.

*Dostoevski (L'Esprit de Dostoevski).* By Nicholas Berdyaev; trans. Donald Attwater. New York: Meridian Books, 1957. 227 pages. Paper. \$1.35.



*St. Augustine: His Age, Life and Thought.* By M. C. D'Arcy and others. New York: Meridian Books, 1957. 367 pages. Paper. \$1.35.

*Leaves from the Notebooks of a Tamed Cynic.* By Reinhold Niebuhr. New York: Meridian Books, 1957. 225 pages. \$1.25.

*An Introduction to Western Philosophy.* By Russel Coleburt. New York: Sheed and Ward, 1957. xiv and 239 pages. Cloth. \$4.00.

*The Responsible Christian: A Protestant Interpretation.* By Victor Obenhaus. Chicago: The University of Chicago Press, 1957. xi and 219 pages. Cloth. \$4.00.

*The Great Awakening in New England.* By Edwin Scott Gaustad. New York: Harper and Brothers, 1957. 173 pages. Cloth. \$3.00.

*The Book of God: Adventures from the Old Testament.* By April Oursler Armstrong. Garden City: Garden City Books, 1957. 447 pages. Cloth. \$4.95.

*The Holy Spirit and Eschatology in Paul.* By Neill Q. Hamilton. London: Oliver and Boyd, 1957. vii and 94 pages. Paper. 8/6.

*That My House May Be Filled: A Study of Evangelism in the Christian Reformed Church.* By Harry R. Boer. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 128 pages. Paper. \$1.50.

*New Light on the Most Ancient East.* By V. Gordon Childre. New York: Grove Press, 1957. xiii and 255 pages. Paper. \$1.75.

*Putting God First.* By Harry R. Neat. New York: Greenwich Publishers, 1957. 102 pages. Cloth. \$2.50. An overpriced, rambling autobiography of an [Open] Bible Standard minister, of interest as a document in comparative symbolics for the indirect light which it sheds on this denomination.

*A Jewish Understanding of the New Testament.* By Samuel Sandmel. Cincinnati: The Hebrew Union College Press, 1957. xx and 333 pages. Cloth. \$5.00.

*Smoke on the Mountain.* By Joy Davidman. Philadelphia: The Westminster Press, 1954. 141 pages. Cloth. \$2.50.

*The Philosophy of Clement of Alexandria.* By E. F. Osborn. New York: Cambridge University Press, 1957. xi and 206 pages. Cloth. \$5.50.

*The Community of the Future and the Future of Community.* By Arthur E. Morgan. Yellow Springs: Community Service, Inc., 1957. 166 pages. Cloth. \$3.00.

*The Empire of Silence and Selected Sermons.* By Albert Joseph McCartney. Boston: The Christopher Publishing House, 1957. 191 pages. Cloth. \$2.50.

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