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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.

NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION BIBLE. Compiled by John W. Ellison. New York: Thomas Nelson and Sons, 1957. 2,157 pages. Cloth. \$16.50.

John Marbeck in 1550 defined a concordance as "a worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is expressed or mentioned." Concordance compilation has come a long way since the days of Cardinal Hugo of St. Cher, who about 1230 set 500 monks to work to list the leading words in the Vulgate, or of Alexander Cruden, the "mad compiler." It is to Univac that we owe the present extraordinary publishing achievement, second only to the publication and promotion of the Revised Standard Version that it indexes.

All estates of Biblical laborers should find this concordance useful. Certainly no church library should be without it, and daily users of the RSV will reap new spiritual benefits through judicious use of this interpretative aid. There is nothing like a concordance to give one the "feel" of a word. Lexicons can make the introduction, but it takes a concordance to cement the friendship.

Teachers of Bible study groups will discover many possibilities latent in this concordance. The pastor will find whole lists of sermon topics leaping out from these carefully marshaled columns. (Try the word "remember," and look under Eccl. 12:1; Is. 46:9; Luke 16:25; Luke 17:32; John 15:20. And this is just a sampling!)

This is not to say that the minister can dispense with Mandelkern or Moulton-Geden, or even Young's or Strong's Concordances (see this reviewer's article, pp. 161 ff.). The publishers themselves admit that Univac's analytical genius remains undeveloped and that it still has some courses to take in Greek and Hebrew. But under John Ellison's careful tutelage the day should not be far off when Univac separates the adverb "well" from its homonym meaning cistern, and indicates, for example, that the word rendered "supplication" in Eph. 6:18 is the same in the original as the word "prayer" in Phil. 1:4.

It is not the outward countenance that counts, but one will go far to find a handsomer volume, and if the price seems a little forbidding at first, let the prospective buyer remember that the superb clarity of the

type and the large page with its spacious margins will more than repay the user by sparing him the eyestrain that usually follows the use of this sort of tool.

FREDERICK W. DANKER

CROSS AND CRISIS IN JAPAN. By Charles W. Iglehart. New York: Friendship Press, 1957. 166 pages and map. Cloth. \$2.50.

The story of the Christian church in postwar Japan is told as only one who thoroughly knows his subject can do it. Iglehart has been a leader in the Christian mission to Japan as well as professor of missions at Union Theological Seminary, New York. His object is to make the Japan Church come alive for the reader with all its great problems and with all its steady progress. In this he succeeds admirably. He gives the big picture and does it without letting statistics stick out. Yet he illustrates it with a wealth of detail from all the nooks and crannies of Japan. There is hardly a single significant Christian activity that does not find its place in these 166 pages.

The perspective throughout is outspokenly ecumenical, remaining irenic, however, also toward those who do not share this point of view, including the "churchless" church and the new flood of militantly non-co-operative "faith" missionaries. Of their contributions to the evangelization of Japan Iglehart is warmly appreciative. He likewise records a very generous estimate of Lutheran work, particularly that of The Lutheran Church—Missouri Synod.

W. J. DANKER

IN BUT NOT OF THE WORLD. By Robert W. Spike. New York: Association Press, 1957. 110 pages. \$2.00.

This book was initially prepared as a study volume for a conference of the Interseminary Movement. The author, a former parish pastor, is director of the Department of Evangelism for the Congregational Christian Churches. He subtitles his book: "A notebook of theology and practice in the local church." He feels that "in many ways American Protestant churches are *of* the world, but not *in* it" (p. xi), and he seeks constructively to relate the theology of the church to the work of the local parish. Each of the five chapters begins with a practical case illustrative of a parish situation, goes on to outline the relevant doctrine briefly, explores the culture into which this structure is to fit, and suggests "practice" for bringing the doctrine to bear fruit in the culture. The chapter headings are: *Koinonia* and Church Fellowship; The Body of Christ and the Church's Living Heritage; The Authority of the Word and the Church Program; No Salvation Outside the Church and Evangelism; The Kingdom of God and How the Church Lives in it. This little book is splendid in its method, which could well provide the pattern for some searching hours in pastoral conferences across the land.

RICHARD R. CAEMMERER

PRINCIPLES OF CONDUCT. By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 272 pages. Cloth. \$3.50.

This volume seeks to show the unity and continuity of the Biblical ethic. After introductory remarks, it discusses creation ordinances — "procreation of offspring, replenishing of the earth, subduing of the same, dominion over the creatures, labor, the weekly Sabbath, and marriage" (p. 27).

The dignity of labor is upheld, and the biblical attitude toward slavery is described as involving not property of man in man but property of man in the labour of another.

The chapter on the sanctity of life holds that capital punishment is a prerogative of civil magistracy, which is an ordinance of God. Truth is the nature of God Himself. In speaking of the Law the author holds that we are compelled "to recognize that the subject of law and grace is not simply concerned with the antithesis that there is between law and grace, but also with law as that which makes grace necessary and with grace as establishing and confirming law" (p. 182). The chapter on dynamic traces sanctification to the death and resurrection of Christ, "in virtue of which believers live the life of death to sin and of the newness of obedience" (p. 207). The last chapter distinguishes the two types of fear of God.

Although this work provides many helpful insights, the Reformed background of the author is apparent.

E. L. LUEKER

FESTIVALS AND SAINTS DAYS: TRINITY SUNDAY TO ADVENT.

By J. Ernest Rattenbury. London: The Epworth Press, 1956. xi and 116 pages. Cloth. 8/6.

Fourth in a series of devotional studies by an English Methodist who is liturgically conscious to a remarkable degree, this little volume offers stimulating reflections on the significance of St. Mary Magdalene's Day, Lammas Day (August 1), the Feasts of the Transfiguration and of the Holy Name of Jesus, St. Bartholomew's Day, Holy Cross Day (September 14, for which our Church's *Agende* provided propers down into the present century), Michaelmas, St. Luke's Day, All Saints' Day, St. Hugh's Day, and Citizenship Week. With two thirds of these occasions commemorations in the Lutheran calendar, our own clergy can profitably use Rattenbury's studies for effective pump priming.

ARTHUR CARL PIEPKORN

LIBRARY OF CHRISTIAN CLASSICS. Philadelphia: The Westminster Press. Cloth. \$5.00 a volume.

The consistent quality and the cumulative value of this library become increasingly impressive when viewed in bulk. Here are some of the recent additions to this significant internationally edited series of translations into English of "the most indispensable Christian treatises written prior to the end of the sixteenth century."

Volume II, *Alexandrian Christianity*, edited by John Ernest Leonard Oulton of the University of Dublin and Henry Chadwick of Queens' College, Cambridge (1954; 475 pages) brings from the era of the church's conflict with "Gnosticism" the representative Books III (*On Marriage*) and VII (*On Spiritual Perfection*) from the *Miscellanies* of Clement of Alexandria, and from the works of his successor as head of the Alexandrian "School," Origen, two occasional writings, *On Prayer* and *Exhortation to Martyrdom*, as well as a new discovery of the last decade, the *Dialogue with Heraclides*, an enlightening sidelight on Origen's Christology and anthropology. Except for Book VII of the *Miscellanies*, the translations are all original.

Volume IV, *Cyril of Jerusalem and Nemesius of Emesa*, edited by another Cambridge scholar, William Telfer (1955; 456 pages), has a self-explanatory title. St. Cyril is represented by selections from eleven of the *Catechetical Lectures* (and from the Procatechesis, or introductory lecture), an important document for the fourth century history of the Christian Creed, together with the bishop's letter to the Emperor Constantius, "concerning"—as an eleventh century manuscript has it—"the portent of a cross of light that appeared in the sky and was seen from Jerusalem." Little is known about Nemesius of Emesa, and it is only a possible conjecture that he is identical with the provincial governor of Cappadocia of that name from 383—389. The work here retranslated into English for the first time in almost 300 years, *On the Nature of Man*, has in the past been ascribed in whole or in part to St. Gregory of Nyssa. The author, says Telfer, "set out to write an anthropology. He ended with a polemic against fatalism, and a defence of the Christian doctrine of divine providence." (P. 211)

Volume V, *Early Latin Theology*, edited by Durham's eminent Church historian, S. L. Greenslade (1956; 415 pages), introduces the reader to Tertullian, via new versions of the *De praescriptionibus haereticorum* (with appendices from St. Irenaeus' *Adversus haereses* and Tertullian's own late *De pudicitia* to illustrate some of Greenslade's points) and *De idololatria*; to St. Cyprian, via his tract *De unitate* (with a succinct, but just, consideration of the controversial "primacy" text in chapter 4) and three of his letters (33 on the problem of Christians who lapsed in persecution, and 69 and 73 on the issue of Baptism in the case of converts from Novatianism); to St. Ambrose, via eight revealing letters that "show Ambrose in action" in some of the controversies that contributed to his reputation and to his influence (such as that which raged about the Altar of Victory, the "battle of the basilicas," the Callinicum synagog quarrel, and the sequel to Theodosius' massacre of 7,000 Thessalonians); and to St. Jerome, via six letters that reveal both the good and the bad in this narrow-minded, impatient, crusty, warmhearted, and scholarly exegete and ascetic.

Volume VII, *Augustine: Confessions and Enchiridion*, edited by Albert C. Outler of Southern Methodist University's Perkins School of Theology (1955; 423 pages), gives us good new translations of two perennially important works by Western Catholicity's most influential theologian.

Volume VIII, *Augustine: Later Works*, edited by the Cambridge theologian John Burnaby (1955; 359 pages), brings new versions of works written by the great Bishop of Hippo Regius between 410 and 420: An abbreviated *De Trinitate* (with five of the 23 books translated in their entirety and three in part); a complete *De spiritu et littera*, the anti-Pelagian manifesto that so impressed the Reformers; and ten homilies (condensed) of the anti-Donatist *Tractatus in Epistolam (Primam) Iohannis*.

Volume X, *A Scholastic Miscellany: Anselm to Ockham*, by Eugene R. Fairweather of Trinity College of the University of Toronto (1956; 457 pages), is an ambitious, largely anthological, sweep across three busily productive centuries of Christian philosophy and theology. St. Anselm of Canterbury receives the lion's share of attention, with eight productions given at least in part, including his *Proslogion* and *Cur Deus homo?* complete, plus biographical excerpts from two works by the historian Eadmer (1060?—1124). The section "Theologians of the Twelfth Century" gives selections from Ivo of Chartres; the canonist Gratian; the *Policraticus* by John of Salisbury; Anselm of Laon and his school; Pierre Abélard (including, happily, John Mason Neale's powerful translation of *O quanta qualia*); Hugh, Richard and Adam of St. Victor; the *Sentences* of Peter Lombard; and Stephen Langton. (To the revisers of *The Lutheran Hymnal* we cordially recommend this volume's version by John Mason Neale of the "Golden Sequence," attributed to Langton, in place of the present No. 227, which completely obscures the point on account of which Article XX of the Augsburg Confession quotes this splendid hymn to the Holy Ghost!) The section, "The Thirteenth Century and After," introduces excerpts from St. Bonaventure, Matthew of Aquasparta, John Duns Scotus' *Commentary on the Sentences*, and William of Ockham's *Eight Questions on the Power of the Pope*.

Volume XI, *Nature and Grace: Selections from the "Summa Theologica" of Thomas Aquinas*, edited by Edinburgh's A. M. Fairweather (1954; 386 pages), is a good English introduction to the method and content of St. Thomas' *Summa theologiae*, with the prefatory question on sacred doctrine and seven questions on theology proper from the *Pars prima*, two questions on sin and six on grace (including the very important issue of the justification of the ungodly) from the *Prima secundae*, and fourteen questions from the *Secunda secundae* on the theological virtues of faith, hope and charity and their contrary vices.

Volume XIII, *Late Medieval Mysticism*, by Duke University's church historian and patrologist Ray C. Petry (1957; 424 pages), compresses four centuries—from the early twelfth to the early sixteenth—into its limited compass. "Existing, reputable translations"—carefully collated with the originals—are used to achieve "a distinctive resetting, in clarified historical perspective, of the richly varied, but closely related texts of late medieval mysticism" (p. 15). The excerpts of the volume are from St. Bernard of Clairvaux; the three eminent lights of St. Victor-in-Paris, Hugh, Richard, and Adam; St. Francis of Assisi; St. Bonaventure's *Itinerarium mentis in Deum*; the *Blanquerna* of Raymond Lull of Palma; Meister Eckhart; Richard Rolle of Hampole; B. Henry Suso; the *Dialogo* of

St. Catherine of Siena; *Van den blinckenden Steen* of Jan van Ruysbroeck (the Admirable); *Eyn deutsch Theologia*, which B. Martin Luther esteemed so highly; Nicholas of Cusa; and the *Trattato del Purgatorio* of Catherine of Genoa.

Volume XIV, *Advocates of Reform from Wyclif to Erasmus*, edited by Matthew Spinka (1953; 399 pages), capably assisted by Ford Lewis Battles and James Kerr Cameron, collects important and otherwise not too readily available materials on the "reform movements before the Reformation," in the form of translated excerpts from John Wiclif's *Tractatus de officio pastoralis* and *De Eucharistia*; the *Epistola concilii pacis* (1381) of Henry of Langenstein; the *De unitate ecclesiae* (1409) of Jean Charlier de Gerson, the chancellor of the University of Paris, whom B. Martin Luther called *der gute Gerson*; Dietrich of Niem's *De modis uniendi ac reformandi ecclesiae* (1410); a Conciliarist tract (1529) of John Major of Glasgow and St. Andrew's; *On Simony*, which Novotny calls "the most daring and sharpest" of John Hus' writings, where Spinka's native mastery of Czech and his authoritative grasp of the theological position of Hus stand him and the reader in good stead; and the *Enchiridion militis Christiani* of Desiderius Erasmus of Rotterdam.

Volume XVIII, *Luther: Letters of Spiritual Counsel*, edited by Mount Airy's Church historian and Luther expert, Theodore G. Tappert (1955, 367 pages), is one of the three volumes of Luther material (not counting a fourth, *Luther and Erasmus on Free Will*, so that Luther actually rates more attention than either St. Augustine or John Calvin, both of whom have three volumes apiece in the series). Tappert has done an admirable job not only of translating but also of selecting and organizing his materials. Letters (ranging from short to very long) and table-talk items to the number of 201—some classics and some bound to be new to most readers—are distributed over eleven chapters: Comfort for the sick and dying, the bereaved, the anxious and despondent; instructions to the perplexed and doubting; admonitions to steadfastness and courage; pleas on behalf of others in various kinds of difficulty; advice in times of epidemic and famine, on questions pertaining to marriage and sex, for clergymen faced with pastoral problems; and exhortations concerning rulers and government.

All of these volumes have ably written introductions that embody the best contemporary scholarship and that are adapted to the subject matter of each volume. All are annotated as necessary; all boast excellent indices of names and subjects and of Biblical references; and all are beautifully designed, printed, and bound. Clive Staples Lewis once made the sage suggestion that for every contemporary book one reads, one ought to read two classics, or at least one. This counsel is particularly applicable to the clergyman, who is very apt to fall into the mistake of believing that the problems which he and his age confront are new and unique. There is no better way of recovering historical perspective and a saner confidence in the providence of God that has preserved His church for centuries than to open any of these volumes, for encouragement, for inspiration, and, almost invariably, for new insight.

ARTHUR CARL PIEPKORN

THE LAST BOOK OF THE BIBLE. By Hanns Lilje. Philadelphia: Muhlenberg Press, 1957. 286 pages. Cloth. \$4.50.

Bishop Lilje's exposition of *Revelation* has won high acclaim from readers of the original German text, now in its fourth edition. It is bound to gain many new friends through Olive Wyon's expert and exquisite translation (in which the RSV is used as the text). Lilje's work was first written during the "political monotheism" of Nazi days and was revised during his imprisonment at the hands of the Gestapo. Like many other Christians, he found comfort and courage in this last book of the Bible. He expounds it under the conviction that it is a work of genuine prophetic "vision"—a prophecy given by God. While addressed, in the first place, to the church contemporary with the writer in its conflict with Judaism and, more so, the state cult, and while using traditional apocalyptic images, it transcends all this and speaks authoritatively to the embattled but Christ-protected church of all ages with its testimony to "the end." It should be mentioned that Lilje adopts a mild form of chiliasm in interpreting Chapter 20, thinking it likely that this chapter is "only speaking of a final spiritual possibility of the church on earth; there is no question here of an external world power" (p. 253). Readers of Lilje's book will be mindful of Paul's dictum *Omnia probate: quod bonum est tenete*. But we are confident that as they study this powerful and artistically sensitive exposition, they will agree that it contains much, very much, that is *bonum*, even *optimum*.

VICTOR BARTLING

HENRY CHURCHILL KING OF OBERLIN. By Donald M. Love. New Haven: Yale University Press, 1956. xi and 300 pages. Cloth. \$4.50.

King was president of Oberlin College from 1902 to 1927. Before that he had taught there for 18 years. Something of teaching and administration, of curriculum revision and the inevitableness of fund-raising, of the wider educational world and the world of scholarship, is reflected in these pages. So, also, the coming of a greater "liberalism" to Oberlin. King himself contributed to modern theology with his well-known *Theology and the Social Consciousness: A Study of the Relations of the Social Consciousness to Theology* (published in 1902 and reprinted in 1912) and through some of his other writings. Students of social change and of changing theological thought will benefit from this well-written biography.

CARL S. MEYER

THE APOCRYPHA: REVISED STANDARD VERSION OF THE OLD TESTAMENT. New York: Thomas Nelson and Sons, 1957. vi and 250 pages. Cloth. \$2.50.

Between the Tridentine anathema (1546) of those who do not accept the Apocrypha in their totality "as sacred and canonical" and the Westminster anathema (1648) of the Apocrypha as "not being of divine inspiration" and hence "no part of the Canon of Scripture and . . . of no

authority in the Church of God," is the traditional—and thoroughly Catholic—position of Martin Luther (1534) that they "are not held equal to the Sacred Scriptures, and nevertheless are good and useful to read." Hence Lutherans have always deplored the fact that English Bibles are so generally printed without the Apocrypha, whereas the Lutheran versions in other European vernaculars contain them. They will therefore rejoice that with the publication of this generally excellent new translation—based not only on the best Greek texts, but also on surviving and newly discovered fragments and versions in Hebrew, Syriac, Ethiopic, Arabic, Latin, Armenian, and Georgian—the Revised Standard Version becomes really complete.

ARTHUR CARL PIEPKORN

AUTOBIOGRAPHY OF GEORGE L. ROBINSON: A Short Story of a Long Life. Grand Rapids: Baker Book House, 1957. Cloth. 142 pages. \$2.50.

Robinson is known best as a Biblical scholar and a teacher at McCormick Theological Seminary, Chicago (1898—1939). His discovery of the High Place at Petra and his work with the School of Oriental Research in Jerusalem (1913—14) gave him high standing in the world of scholarship.

His *Autobiography* is a simple retelling of some of the most important events of his 93 years. As such it is delightful reading, although the author, perhaps out of modesty, does not relate these events sufficiently to the history of his denomination, the Presbyterian Church, or to the larger scene.

There are a number of arresting aphorisms sprinkled throughout the book. Take, for instance, the remark of a college don, "To be self-possessed, get subject-possessed" (p. 25). Or the Persian proverb, "A stone fit for the wall will not be left by the wayside" (p. 99). Or: "A milestone is not made to sit upon" (p. 111). Or: "When a man reaches seventy, he should not pretend he is too old to work" (p. 112). Or: "The glory of a teacher is the success of his students" (p. 124). And this one for everyone: "Sacred music is best when born of adversity and suffering, but even in suffering and sorrow there is always something left in one's soul for joyfulness and laughter" (pp. 135 f.). Perhaps there is wisdom enough in half a dozen such aphorisms to make a closer acquaintance with the author a happy experience.

CARL S. MEYER

CONRAD CELTIS: THE GERMAN ARCH-HUMANIST. By Lewis W. Spitz, Jr. Cambridge: Harvard University Press, 1957. ix and 142 pages. Cloth. \$3.25.

Conrad Celtis (1459—1508) can be summarized in the author's appraisal as "the first poet laureate, the inspiration behind many literary and historical projects, a would-be reformer of university education, a playwright, poet, patriot, philosopher of sorts, and a leader of humanist sodalities. . . . More a poet than a scholar, vain, frivolous, erotic, Celtis has as

much as any of his countrymen a 'Renaissance' personality" (p.viii). Living in the period immediately before Luther's activities, Celtis may well be described as a nationalist of romantic bent and a philosopher of religious aberrations. Not as well known as Erasmus, he had almost as great an impact on the intelligentsia of Germany as did the Dutch humanist.

The author of this study, an associate professor of history at the University of Missouri, has a facile pen and a penetrating insight into this period. A rising young scholar, he has already established himself as one of the country's outstanding authorities on the Northern Renaissance and the Reformation period. This slender volume will further enhance his reputation.

The current Luther renaissance demands investigations into the movements that preceded and shaped the Reformation. These investigations dare not be left to those with partisan interests or distorted interpretations. Spitz's inquiry, in its scholarliness, readability, and sober appraisal, is a model of the kind of studies that need to be made of this immediate pre-Reformation period.

CARL S. MEYER

ONE IN CHRIST. By K. E. Skydsgaard. Translated from the Danish by Axel C. Kildegaard. Philadelphia: Muhlenberg Press, 1957. 220 pages. Cloth. \$4.00.

Except for the first chapter, Skydsgaard herewith presents his series of lectures, somewhat revised, concerning Roman Catholicism and Protestantism, which were given at the People's University in Copenhagen. Skydsgaard, a Lutheran theologian, is professor at the University of Copenhagen. The purpose of the lectures and their publication may best be stated in his own words. He says: "If it should happen that a Roman Christian should understand a little more of Evangelical Christianity by reading this small volume, and that an Evangelical Christian should have a little better grasp of what is central in the Roman Catholic Church, and that they both, through this experience, see something of the 'yes' which binds them together and the 'no' which separates them, the author will be grateful." As a Lutheran, Skydsgaard admits that he writes from a particular point of view, but as a pupil of Luther's Small Catechism he also knows how to speak well of his neighbor and to put the best construction on everything. Roman Catholic readers should appreciate the gentleness with which he treats the differences between Roman Catholicism and Protestantism. In spite of this gentleness, however, it is quite obvious that though Christians may rejoice over the "yes," the "no" has not grown smaller during the past four centuries. As a matter of fact, the "no" has been accentuated by the Marian dogmas of 1854 and 1950 and the papal infallibility dogma of 1870. Skydsgaard's observations are of particular interest at this time in view of the resolution of the Lutheran World Federation to establish an institute for the study of Roman Catholic doctrine.

L. W. SPITZ

DR. LOWRIE OF PRINCETON AND ROME. Edited by Alexander C. Zabriskie. Greenwich: The Seabury Press, 1957. 241 pages. Cloth. \$3.50.

The nine essays in this *Festschrift* by admirers of Lowrie are dedicated to him "in acknowledgment of a debt," which they believe they owe to him for his many contributions to theological scholarship. In a bibliography prepared by himself Lowrie has enumerated 38 books and 59 substantial articles. Other items he considered too trivial to list. The nine essays, taken together, constitute an interpretation and appraisal of his work. Though Lowrie's interests were varied and many, he may be best known as the man who really introduced Kierkegaard to the English-speaking world.

L. W. SPITZ

THE RECOVERY OF THE ANABAPTIST VISION: A Sixtieth-Anniversary Tribute to Harold S. Bender. Edited by Guy F. Hershberger. Scottsdale, Pa.: Herald Press, 1957. viii and 360 pages. Cloth. \$4.50.

For almost 35 years Bender, sometime president both of the American Society for Church History and of the American Society for Reformation Research, has rendered outstanding service to Anabaptist-Mennonite historiography. The present volume is a fitting recognition of that service.

Twenty-four essays, including the introduction by the editor, deal with Anabaptist research and interpretation, the rise of Anabaptism, the theology of Anabaptism, and Anabaptism in history. The essays obviously are unequal in quality. The classic essay, here reprinted, by Bender, "The Anabaptist Vision," is one of the best. There is also the inevitable overlapping to which a work of this kind is exposed.

One finds a general concern to distinguish the Anabaptists from the *Schwärmer* or spiritualists. Repeatedly the differences between Luther and Calvin, on the one hand, and the Anabaptists, on the other, are brought out. Present-day Anabaptist theologians, it seems, do not understand Luther any better than Luther understood the Anabaptists of his time. Much of the writing is sober, detached; many of the problems in the historiography of the "left wing of the Reformation" are recognized, and generally easy solutions are avoided.

Points of disagreement or dissent with the theology of the Anabaptists will not be detailed here. Disagreement and dissent will not, however, diminish the appreciation for a composite work honoring a Christian scholar and furnishing studies for a better understanding of the history of the Anabaptists.

CARL S. MEYER

RICHARD OF SAINT-VICTOR: SELECTED WRITINGS ON CONTEMPLATION. Translated and edited by Clare Kirchberger. New York: Harper and Brothers, n. d. 269 pages. Cloth. \$3.75.

A native Scotsman, Richard entered the monastery of St. Victor in Paris in early youth, headed it as prior during the last 11 years of his life

(1162—1173), and left behind him a potent literary heritage that fills 2,365 columns in Migne's *Patrologia Latina* and that secures for him permanent niches in the history of exegesis, philosophy, systematic theology, and mysticism. Most of the texts that Kirchberger gives us in straightforward and occasionally abridged English translation illustrate Richard's mystical theories: 45 chapters of *De praeparatione animae ad contemplationem*, variously called *Benjamin Minor* or *The Book of the Twelve Patriarchs*; 42 chapters from *De contemplatione*, the so-called *Benjamin Major*; *De quatuor gradibus violentae caritatis*, probably Richard's last work; mystical notes on four psalms; three chapters from *De exterminatione mali et promotione boni*; a homely pre-Advent sermon; a few snatches of the *Commentary on Joel*; a paragraph from *De eruditione hominis interioris*. In lieu of extensive footnotes we have a rather long introduction plus an essay on Richard's influence. All in all, short of an excursion into the original Latin, this is the best introduction one could hope for to the thought of a great and articulate medieval mystic.

ARTHUR CARL PIEPKORN

THE ROOTS OF THE REFORMATION. By Karl Adam. Translated from the German by Cecily Hastings. New York: Sheed and Ward, n. d. 95 pages. Paper. 75 cents.

This book is a large part of *One and Holy*, a translation of *Una Sancta in katholischer Sicht*. It was originally beamed at German Lutherans to further a *rapprochement* with Rome. The weakness of the church in Rome and Germany in the fourteenth and fifteenth centuries in its practices and morals is granted, although not the doctrinal weakness. The bulk of the little book, some 50 pages, presents Luther subjectively reaching a conclusion which he regarded as discovery and which with a sense of mission he had to promulgate at the cost of dividing the church and denying the authority of the pope. The central problem today, therefore, according to the author, is the restoration of the church under the primacy of the bishop of Rome. This work is an orientation to Roman Catholic historical thought on the origin and results of the Reformation.

CARL S. MEYER

ST. JOHN OF THE CROSS. By Bruno de Jésus-Marie. Translated from the first French edition (1923) and edited by Benedict Zimmermann. New York: Sheed and Ward, n. d. xxxii and 495 pages. Cloth. \$6.00.

San Juan de la Cruz (1542—91) suffered grievously at the hands of his coreligionists in his lifetime and at the hands of his biographers after his death. A really adequate biography of this great Spanish mystic did not become available in English until 1932, when the British edition of the present work was published. Written on the basis of on-the-spot research and of previously unevaluated documents by an authority on mystical theology and on the psychology of religious experience, and edited by

a capable English historian—both of them members of the same Order of Discalced Carmelites as the subject of the work—it resolves a great many, though not all, of the puzzling questions that surround the life and work of the "Doctor of the Dark Night." The documentation is impressive; more than 100 pages of notes supplement the footnotes in the text. This American reprint reproduces the English edition without change. Readers will lay the book down echoing the English editor's final quotation from St. Paul: "How incomprehensible are His judgments and how unsearchable His ways!"

ARTHUR CARL PIEPKORN

MARTYRS: FROM ST. STEPHEN TO JOHN TUNG. By Donald Attwater. New York: Sheed and Ward, 1957. xviii and 236 pages. Cloth. \$4.00.

In this gripping volume we have a happy by-product of Roman Catholic lay historian Attwater's co-editing of Butler's *Lives of the Saints*. The 58 accounts range across all the centuries and underline the intimate connection between missions and martyrdom. Exactly half come from the period prior to the Reformation, so that these heroes of the faith are as much in our tradition as in that of the Roman Catholic Church. An introduction discusses the concept of martyrdom historically; an appendix furnishes excerpts from St. Cyprian's *Exhortation to Martyrdom*. Attwater has put historical accuracy ahead of mere edification, and his bibliography of sources runs to 10 pages; his accounts gain enormously in impact from this conscientious concern for truth. Even where the reader's denominational and dogmatic sympathies are not always and fully with the martyrs—as in the case of some of the Roman Catholic victims of the English Reformation—the narrative suffers no loss of interest. The preacher who reads the book will inevitably begin to note illustration after illustration for both his regular and his youth sermons.

ARTHUR CARL PIEPKORN

THE HOLY PRETENCE: A Study in Christianity and Reason of State from William Perkins to John Winthrop. By George L. Mosse. Oxford: Basil Blackwell, 1957. 159 pages. Cloth. 21/—.

Renaissance political ideas, especially the ideas of Machiavelli, were assimilated by Roman Catholics and Calvinists alike. The idea of reason of state was accepted in England, among others by Sir John Melton, whose *A Sixfold Politician* was published in 1609. The gradual acceptance of these ideas by English Roman Catholic casuistry and Puritan casuistry is traced by Dr. Mosse. Whereas William Perkins was the founder of Puritan casuistry, William Ames added stress to the practicality of faith. Mosse summarizes his opinion in these words: "Any action undertaken by man as an instrument of God is just, though outward appearances may be to the contrary" (p. 74). John Winthrop, "Christian Statesman," applied the casuistry of Perkins and Ames in the government of the

Massachusetts Bay Colony. He held: "Usefulness and expediency were two principles underlying the kind of correct actions for the common good which the Magistrate must take" (p. 98).

This detailed and painstaking study of the relationship between Christian ethic and the idea of reason of state in Puritan thought in the seventeenth century is of value to every student who wishes an intimate knowledge of the period.

CARL S. MEYER

THE MEANING OF IMMORTALITY IN HUMAN EXPERIENCE. By William Ernst Hocking. New York: Harper and Brothers, 1957. xviii and 263 pages. Cloth. \$3.50.

This book has been in the process of becoming for over two decades. It revises and expands Hocking's *Thoughts on Death and Life* (1937). To this he has added his Foerster lecture of 1942 on "The Relativity of Death," a symposium on the meaning of life, a consideration of the "newer perspectives of cosmos and destiny" deriving from the pervasive agnosticism that is part of our intellectual climate, from the "anthropological current in today's half-belief" (p. 177), and from the implications of the philosophy of process. An epilog seeks to further the reader's understanding of human survival by a referral to two kinds of experience—of love and of death. The title harks back half a century to Hocking's first book, *The Meaning of God in Human Experience*. Learned, tolerant, broad in its sweep, lucid in its analysis, secure in its empirical method, *The Meaning of Immortality* has authentic apologetic relevance even for the committed Christian, to whom the best that metaphysical reflection can offer falls far short of the confidence that He gives "who by His death hath destroyed death and by His rising to life again hath restored to us everlasting life."

ARTHUR CARL PIEPKORN

THE MEDIEVAL LIBRARY. By James Westfall Thompson, with a supplement by Blanche B. Boyer. New York: Hafner Publishing Co., 1957. viii and 702 pages. Cloth. \$12.50.

Thompson's volume makes available the standard English account of the use, production, and storage of books from the early church to the Italian Renaissance. It covers libraries in England, France, Germany, Italy, Byzantium, and the books of Muslim and Jew. The amount of detailed information given is impressive. The reprinting of Miss Boyer's valuable review in the volume makes this edition superior to the original.

Light is thrown on every facet of intellectual life. Great men like Rhabanus Maurus and Notker Balbulus move across these pages. The state of knowledge in these days is made clear, from the use of Greek in Rome in the ninth century to the book trade in the early universities. The Biblical scholar will read about the travels of Codex Bezae and the translation of the Bible into German at St. Gall in the eleventh century. The antiquarian will discover the fact that the papacy conservatively used

papyrus (not paper) until the time of Benedict VIII. The church historian has a description of the library facilities used by Matthias Flacius for the *Magdeburg Centuries*. The book abounds in other interesting details. Everyone who uses manuscripts ought to read the chapters on the scriptorium and the wandering of manuscripts.

Two minor criticisms: First, it would aid the reader if a marginal symbol in the body of the book called attention to a correction by Miss Boyer. Second, the addition of a few well-chosen illustrations would have made the book mean more, like, for example, the illustration of the scribe at work in Paris Ms. Fonds français 9198, fol. 19, written in 1456 (reproduced in F. W. Hall, *A Companion to Classical Texts*, opposite p. 83). But these criticisms, mainly of editorial policy, should not detract from a valuable book, deservedly reprinted.

EDGAR KRENTZ

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH.

Edited by Frank Leslie Cross. New York (London): Oxford University Press, 1957. xix and 1,492 pages. Buckram. \$17.50.

This is the most recent in an impressive series of excellent reference books published by Oxford University Press. The publication does honor to that name. Physically the volume is everything that a reference book ought to be. The printing is clear. The proofreaders have done a difficult job well. The paper, sewing, and buckram cover will withstand years of service.

The choice of editor was superb. Cross studied at Oxford (Balliol College, which has no entry in the volume!) and on the Continent. He thus has a firsthand acquaintance with European church life. Seventeen years of service as librarian of Pusey House, Oxford, aided him in obtaining the broad yet exacting base of knowledge revealed on every page of the dictionary. He or his immediate staff produced about one half the articles. The remainder, contributed by about 100 scholars, were also subject to his editorial ax. For that reason all entries are unsigned.

The book is primarily historical in outlook. It aims to be factual and not tendential, usually with signal success. (Perhaps we Lutherans do deserve the analysis of receiving the Eucharist rarely, "preferably on Good Friday," p. 834.) While the editor warns that no full treatment of Biblical material was attempted, more is included than his preface would lead one to expect. Between *Aaron* on page 1 and *Zwingli* on page 1492 comes a veritable arsenal of information on every conceivable topic: biography (of saints, bishops, theologians, philosophers, heretics, and persecutors), denominational history, history of dogma, missions, cultus, art, liturgics, canon law, books of import, asceticism, and anything else that affects the church. Almost every article includes a bibliography of real value. The editor's claim "that the *Dictionary* will put the student of church history in possession of a larger body of bibliographical material than any other work of similar compass" is not idly made (p. vi).

These bibliographies alone would assure the book of a ready welcome. The person who browses in the *Dictionary* will learn many things; constant use of this volume will broaden his understanding of the church in all ages.

Readers of this journal will probably appreciate a comparison with the *Lutheran Cyclopaedia*. The *Oxford Dictionary* emphasizes Europe (especially England), the *Lutheran Cyclopaedia* America and the United States. The former is much stronger in the early, medieval, and very modern periods (nineteenth and twentieth centuries), the latter on Lutherans and Reformed in the Reformation period and the period of Lutheran Orthodoxy. For example, Cross's volume has no entries for E. S. Cyprian, Dannhauer, Heshusius, H. E. Jacobs, C. P. Krauth, and S. S. Schmucker, while the *Lutheran Cyclopaedia* has either little or no information on John Malalas, Adolf Schlatter, F. Kattenbusch, Karl Heim, F. Paget, etc. The bibliographies in the *Oxford Dictionary* are usually more complete.

Thus the two dictionaries complement each other. No English-speaking Lutheran pastor ought to be without either of them, the *Lutheran Cyclopaedia* for his Lutheran Church, the *Oxford Dictionary* as a comprehensive, authoritative, unbiased account of the Christian Church throughout history. The cost looks high, but the book is worth every cent of it and more. As a book of reference this is one of the few indispensables. Do without some luxury and buy it. It will prove its worth in your library.

EDGAR KRENTZ

BOOKS RECEIVED

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

Die preussische Vatikangesandtschaft, 1747—1920. By Franciscus Hanus. Munich: Pohl & Co., 1954. xiii+448 pages. Cloth. DM 28.

Religion, Philosophy and Science: An Introduction to Logical Positivism. By Burnham P. Beckwith. New York: Philosophical Library, 1957. 241 pages. Cloth. \$3.75. An effort at making logical positivism intelligible to the philosophical layman. A summary of Beckwith's position appears on p. 235: "All moral problems and theories are superfluous or senseless. If they duplicate scientific problems and theories, they are superfluous. If they do not, they are senseless."

Schrift und Theologie: Eine Untersuchung zur Theologie Job. Chr. K. v. Hofmanns. By Eberhard Hübner. Munich: Chr. Kaiser Verlag, 1956. 139 pages. Paper. DM 8.50.

Nave's Study Bible: King James Version with Concordance. By Orville J. Nave and Anna Semans Nave. 18th edition. Chicago: Moody Press [1957]. 1,794 pages; 8 maps. Leather. Price not given. An unaltered reprint of the 1907 edition.

Religious Buildings for Today. Ed. John Knox Shear. New York: F. W. Dodge Corporation, 1957. 183 pages. Cloth. \$7.50.

Meister Eckhardt Speaks: A Collection of the Teachings of the Famous German Mystic (Meister Eckhardt Spricht). By Otto Karrer, trans. Elizabeth Strakosch. 72 pages. Cloth. \$2.75. About one third of this little book is devoted to an introductory article on the life and teaching of the great German mystical scholastic. The balance of the book consists of excerpts—without indication of source, since the book is explicitly designed to be "of a devotional character"—brought together under 13 heads.

The Story of the American Negro. By Ina Corinne Brown. New York: Friendship Press, 1957. xi+212 pages. Cloth. \$2.75.

Teen-Ager, Christ Is for You. By Walter Riess. St. Louis: Concordia Publishing House, 1957. 82 pages. Paper. \$1.00.

The Holy Spirit in Your Life. By Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1957. 169 pages. Cloth. \$2.50.

God in the Garden: The Story of the Billy Graham New York Crusade. By Curtis Mitchell. Garden City: Doubleday and Company, 1957. 195 pages. Cloth. \$2.50.

Pen and Printing Press: The Story of the National Lutheran Editors' and Managers' Association and Its Work, 1913—1957. By James A. Ryberg. Rock Island: Augustana Press, 1957. vii+78 pages. Cloth. Price not given.

Human Relations and Power. By Albert Mueller-Deham. New York: Philosophical Library, 1957. xxi+410 pages. Cloth. \$3.75.

American Judaism. By Nathan Glazer. Chicago: The University of Chicago Press, 1957. xi+175 pages. Cloth. \$3.50.

The Book of Wisdom: An English Translation with Introduction and Commentary. By Joseph Reider. New York: Harper and Bros., 1957. xi+233 pages. Cloth. \$5.00.

The Desert Fathers. By Helen Waddell. Ann Arbor: The University of Michigan Press, 1957. 209 pages. Paper. \$1.25.

Early Sites of Christianity. By Peter Bamm. New York: Pantheon Books, 1957. 255 pages. Cloth. \$4.50.

The Guide for the Perplexed. By Moses Maimonides, translated from the Arabic by M. Friedländer. Second edition. New York: Dover Publications, 1956. lix+414 pages. Paper. \$1.85.

Israel and the Aramaeans of Damascus. Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1957. 189 pages. Cloth. Price not given.

Basic Christian Beliefs. By W. Burnet Easton, Jr. Philadelphia: The Westminster Press, 1957. 196 pages. Cloth. \$3.75.

The Art of Overseasmanship: Americans at Work Abroad, ed. Harlan Cleveland and Gerard J. Mangone. Syracuse: Syracuse University Press, 1957. xvii+150 pages. Cloth. \$3.00.

The Modern Church. By Edward D. Mills. New York: Frederick A. Praeger, 1956. 189 pages. Cloth. \$9.75.

Justification by Faith in Modern Theology. By Henry P. Hamann. St. Louis: School for Graduate Studies, Concordia Seminary, 1957. iv+114 pages. Paper. \$2.00.

Modes of Being. By Paul Weiss. Carbondale: Southern Illinois University Press, 1958. xi+617 pages. Cloth. \$10.00.

Old Testament Theology (Theologie des Alten Testaments). By Ludwig Koehler; translated from the third German edition by A. S. Todd. London: Lutterworth Press, 1957. 259 pages. Cloth. 35/—.

Quellen zum Wormser Konkordat, ed. Wolfgang Fritz. Berlin: Verlag Walter de Gruyter & Co., 1955. 83 pages. Paper. DM 6.80.

The Testimony of the Patristic Age Concerning Mary's Death. By Walter J. Burghardt. Westminster: The Newman Press, 1957. viii+59 pages. Paper. 95 cents.

The Sunday School in Action. By Clarence H. Benson. Chicago: Moody Press, 1957. 327 pages. Paper. \$1.95. This is the 15th printing of this work, which first came out in 1932 and was revised in 1941 and again, less extensively, in 1948.

The Book of the Revelation. By William R. Newell. Chicago: Moody Press, 1957. ix and 405 pages. Paper. \$2.00. An unaltered reprint of a dated premillennialist interpretation of the Apocalypse.

Why Go to Bible Class? 50 cents a dozen, \$1.75 per 100. *God Is Calling You;* 65 cents a 100. *The Pastor's Class;* 65 cents a 100. *Poor Bill;* \$1.25 a 100. *What Are You Looking For?* \$1.25 a 100. *Are You Growing Spiritually?* \$1.25 per 100. St. Louis: Concordia Publishing House, 1957. Tracts.

The Board of Elders. By Herbert Berner. St. Louis: Concordia Publishing House, 1957. 21 pages. Tract. 96 cents a dozen, \$4.00 a 100.

The Epistle of James. By E. C. Blackman. Naperville: Alec R. Allenson, 1957. 159 pages. Cloth. \$2.50.

Judaism and Modern Man. By Ben Zion Bokser. New York: Philosophical Library, 1957. 153 pages. Cloth. \$3.75.

At the Foot of the Cross: Lenten Meditations. By an imprisoned pastor behind the Iron Curtain. Minneapolis: Augsburg Publishing House, 1958. 210 pages. Cloth. \$3.00.

Bible Challenges. By F. H. Moehlmann. *Quiz Book No. 1: People—Places—Events,* 40 pages. *Quiz Book No. 2: Geography,* 36 pages. Saint Louis: Concordia Publishing House, 1957. Paper. 50 cents each.

The Dead Sea Scrolls and Other Amazing Archaeological Discoveries. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1957. 121 pages. Cloth. \$2.00.

Ethics and United States Foreign Policy. By Ernest Lefever. New York: Meridian Books, 1957. xix+199 pages. Paper. \$1.25.

A Mother's Wages. By Elizabeth Walker Strachan. Chicago: Moody Press, 1957. 127 pages. Paper. \$1.00.

Reconciliation and Renewal in Japan. By Masao Takenaka. New York: Friendship Press, 1957. 95 pages. Paper. \$1.00.

Salt Cellars: A Collection of Proverbs Together with Homely Notes Thereon. By Charles H. Spurgeon. Chicago: Moody Press, no date. 160 pages. Paper. 50 cents.

The Book of Leviticus: A Study Manual. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 60 pages. Paper. \$1.25.

Green Leaf in Drought Time: The Story of the Escape of the Last C. I. M. Missionaries from Communist China. By Isobel Kuhn. Chicago: Moody Press, 1957. 160 pages. Cloth. \$2.50.

Prayer-Book Studies. Prepared by the Liturgical Commission of the Protestant Episcopal Church in the United States. VI: *Morning and Evening Prayers.* VII: *The Penitential Office.* New York: The Church Pension Fund, 1957. vii+63 pages. Paper. 80 cents.

St. Paul's Epistles to the Thessalonians. By William Neil. Naperville: Alec R. Allenson, 1957. 151 pages. Cloth. \$2.50.

Philosophy and Civilization in the Middle Ages. By Maurice de Wulf. New York: Dover Publications, 1953. x+312 pages. Paper. \$1.75.

Revelation and Reason in Islam. By Arthur John Arberry. New York: The Macmillan Co., 1957. 122 pages. Cloth. \$3.00.

The Second Book of Maccabees, ed. Solomon Zeitlin; trans. Sidney Tedesche. New York: Harper and Bros., 1954. xiii+271 pages. Cloth. \$4.00.

The Thundering Scot: A Portrait of John Knox. By Geddes MacGregor. Philadelphia: The Westminster Press, 1957. 240 pages. Cloth. \$3.95.

Understanding Grief: Its Roots, Dynamics, and Treatment. By Edgar Jackson. Nashville: Abingdon Press, 1957. 256 pages. Cloth. \$3.50.

The Will to Believe. By Marcus Bach. Englewood Cliffs: Prentice-Hall, 1955. xii+184 pages. Cloth. \$3.95.

Charles V: Father of Europe. By Gertrude von Schwarzenfeld. Chicago: Henry Regnery Company, 1957. x+307 pages. Cloth. \$6.50.

Concordia Mundi: The Career and Thought of Guillaume Postel (1510 to 1581). By William J. Bouwsma. Cambridge: Harvard University Press, 1957. vii+328 pages. Cloth. \$6.50.

The Copernican Revolution: Planetary Astronomy in the Development of Western Thought. By Thomas S. Kuhn. Cambridge: Harvard University Press, 1957. xviii+297 pages. Cloth. \$5.50.

The Gospel of Luke. By William Barclay. Philadelphia: The Westminster Press, 1957. xviii+314 pages. Cloth. \$2.50.

Fertile Soil: A Political History of Israel Under the Divided Kingdom. By Max Vogelstein. New York: The American Press, 1957. xviii+136 pages. Cloth. \$3.00.

Lessing's Theological Writings: Selections in Translation with an Introductory Essay. By Henry Chadwick. Stanford: Stanford University Press, 1957. 110 pages. Cloth. \$1.95.