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## Book Review. - Literatur

Victor Bartling

*Concordia Seminary, St. Louis*

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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.*

**FOLLOW ME: DISCIPLESHIP ACCORDING TO SAINT MATTHEW.** By Martin H. Franzmann. St. Louis: Concordia Publishing House, 1961. vii and 240 pages. Cloth. \$3.50.

This first full-length book from the facile pen of our colleague Franzmann is unique and, we predict, will have a long life as a theological classic. Librarians may find it difficult to classify. It is not a conventional commentary on the First Gospel; yet it introduces the reader into the whole Gospel more effectively than most commentaries and deserves to be read alongside of the very best technical commentaries. Again, it is not a practical exposition for devotional reading; yet the reader will find every page touching his life at its deepest level and stimulating devotion at the highest level. It is not a book on Christian stewardship; yet it can give theological undergirding to the work of stewardship committees and boards and advisers. It is not a handbook on Christian ethics; yet the genesis, the development, the dynamic, and the contours of the Christian life are clearly presented. It is not a collection of outlines for expository preaching on Matthew; yet only the dull parson will fail to find almost endless suggestions for vital preaching leaping up from most of its pages. This reviewer has given the book a place of honor in the section of his library devoted to Biblical theology.

The writer says of the disciples of Jesus as He enters His Passion: "They had a well rounded and clearly articulated theology of repentance and faith and hope" (p. 185). This applies also to those who master the contents of this book. The main themes of

the inscripturated Word of God appear on its pages. These are not discussed in the terms and categories which the teachers of the church have employed for pedagogic, apologetic, and polemical purposes, but rather in the terms and categories of the Bible itself. The writer seeks to receive and to transmit the original impact of the revelatory Word. This is not done in a systematic and logical arrangement of the themes in the fashion of conventional Biblical theologies, but by following, in general, the order of Matthew's recital of God's revelation in the unity of the works and words of His Christ.

The trained theologian soon senses that a competent scholar has done long and patient research upon the whole text of Matthew and the great concepts embedded in his presentation before putting the sentences and paragraphs down on paper in language which apparently flows easily from his pen. The reader need only compare the treatment of the Ransom-saying in this work (pp. 189 ff.) or the treatment of the Apostolate (p. 80) with the same author's articles on these two subjects published in this journal (cf. *CONCORDIA THEOLOGICAL MONTHLY*, 1954 [July], 497—517: "A Ransom for Many: *Satisfactio Vicaria*"; 1957 [March], 174 to 197: "The Apostolate: Its Enduring Significance in the Apostolic Word") to appreciate the thoroughgoing research that lies behind this book of modest compass, a book without a single footnote of scholarly reference. The author seeks to reach the ordinary layman as well as the scholar. Neither will leave the reading empty-handed. This reviewer knows of an adult Bible class which is studying this book with growing enthusiasm.

The distinctive framework of this Biblical theology was sparked by the insight which broke upon the author as he read this single sentence in Adolf Schlatter's *Theologie des Neuen Testaments*, II (1910), 32: "Christ's royal authority is revealed in His work, the creation of a body of disciples obedient to God." Franzmann frames it thus: "God is known by His works, and the Christ is known by the disciples whom He by His call creates and by His communion with them shapes into His own image" (p. vi). In seven chapters this theme is brilliantly carried out, and all of Matthew (occasionally with slight rearrangement of the materials for topical interests) is studied in the light of this insight. Full indexes of the topics treated and of all the Biblical references, especially all the verses of Matthew, are found at the rear of the book to make this book also a handy book of reference for the exegete and the student of Biblical theology.

The reader of the book quickly divines that it was written by a man for whom this was not an academic exercise. Without designing it so, the author has given us in this book a full-scale illustration of what in a significant recent essay he has called "The Posture of the Interpreter," summed up in these words: "The posture of the interpreter . . . is the posture of the obedient hearer and the overawed beholder. . . . His heart burns within him as he hears the Word, and he hastens to tell his brother . . . His posture is the posture of ministry." (Cf. CONCORDIA THEOLOGICAL MONTHLY, 1960 [March], 149—164. The quoted words are found on the last page.)

The gifted author pursues this ministry to his fellow disciples with a wizardry of telling words and ingratiating style fashioned in years of close reading of classical poetry and prose in at least four languages. He is incapable of trite expression or gibberish jargon. His sentences frequently have epigrammatic quality so that one is tempted to

cull from the book a *Florilegium Franzmannianum*. This characteristic style calls for slow reading. Also because of the rich content the book belongs to Francis Bacon's category of the "some few to be chewed and digested."

Gratefully we greet this first published book of our friend and hopefully say: *Vivant sequentes!*  
VICTOR BARTLING

**LUTHER'S WORKS.** Edited by Jaroslav Pelikan and Daniel E. Poellot. Vol. 24: *Sermons on the Gospel of St. John, Chapters 14—16.* Translated by Martin H. Bertram. St. Louis: Concordia Publishing House, c. 1961. x and 448 pages. Cloth. \$6.00.

On at least one occasion during the last decade of Martin Luther's life (as Pelikan reminds us), about two years after his sermonic commentary on the fourteenth, fifteenth, and sixteenth chapters of the Gospel according to St. John had been published in the original German, Luther described it as the best book he had ever made. (On the same occasion he generously gave credit to the editorial efforts of his colleague, Caspar Cruciger, in preparing the sermons for publication by saying: "But I did not make it—Cruciger did." [*W. A., Tischreden*, No. 5275, Vol. 5, 41.] ) The sermons in this volume, translated by Martin H. Bertram, were preached in the spring of 1537 after Luther's return from Schmalkalden, reworked into a continuous quasi-homiletical commentary by Cruciger, and published in 1538 and 1539. Of the Biblical material on which the sermons are based Luther says: "[It] contains the most precious and cheering consolation, the sweetest words of Christ. . . . Here we find the true, chief high articles of Christian doctrine established and set forth in the most powerful manner . . . for example, the doctrine of the three distinct Persons in the Holy Trinity, particularly of the divine and human natures in the eternally

undivided Person of the Lord Christ; also the doctrine of justification by faith" (pp. 7, 8). The translation, annotation, and indexing are up to the high standard of the series. Slips — like the doubled Bible reference on p. 8 and the redundant footnote on p. 321 — are rare. Readers will find in this commentary the late Luther at his vehement homiletical best.

ARTHUR CARL PIEPKORN

**THEOLOGY OF THE LUTHERAN CONFESSIONS** (*Theologie der lutherischen Bekenntnisschriften*). By Edmund Schlink. Translated by Paul F. Koehneke and Herbert J. A. Bouman. Philadelphia: Muhlenberg Press, 1961. xxix and 353 pages. Cloth. \$5.00.

In his review of the second edition of Schlink's *Die Theologie der lutherischen Bekenntnisschriften*, published in 1946, the late F. E. Mayer said: "There is no other work on the market comparable to Schlink's study, which takes all Confessions, including the Formula of Concord, into consideration. . . . It would be highly desirable to make this book available to our American theologians." With the present translation Mayer's desire has been realized.

Koehneke began to translate Schlink's work but died before he could complete the task. His manuscript consisted of the first draft of the book's eight chapters. Bouman carefully revised it, added a bibliography and an index of subjects, and translated the introduction, the appendix, and a selection of footnotes. The Rev. Kurt Marquardt checked the translation for accuracy.

Schlink's quotations from the Lutheran Confessions are cited according to the critical edition prepared by German scholars in 1930, the four-hundredth anniversary of the Augsburg Confession, the so-called *Jubiläumsausgabe*, which is now in the fourth edition (1959). The quotations in the present volume are taken from the English version prepared by American scholars in 1959, *The*

*Book of Concord, the Confessions of the Evangelical Lutheran Church*. Bouman explains that while the translators have omitted in this volume a number of footnotes contained in the original, these omissions are all of a relatively minor nature, comprising mostly page references to writings cited in the text, or bibliographies relating to specific topics in the individual chapters. To compensate for these omissions in the footnotes, he says, a comprehensive overview of the literature has been included in topical form at the end of the book.

This volume grew out of the lectures Schlink delivered at the University of Giessen and the Theological School at Bethel before his teaching was abruptly halted in 1939. With it he in 1940 greeted his young brethren in the dispersion with whom he had in the previous years been privileged to join in the common study of the Word of God.

For Schlink the Confessions are thoroughly ecumenical. He holds that here the church, not an individual author, witnesses to the sum of Scripture. This fact, he says, is the basis for the claim of the Confessions to be the norm according to which the thinking and speaking of the believers is to be tested and determined. He says more specifically: "It is not the 'Lutheran' church, which designation is repudiated in the Confessions themselves, but the *una sancta catholica et apostolica ecclesia* which has spoken in the Confessions. They therefore make their claim not only with respect to the time in which they arose, but for all time to come, even until Christ's return. From the beginning the Confessions confronted all people with a comprehensive claim; they confront every man with that same comprehensive claim even today."

Schlink insists that the Confessions have not been taken seriously until one comes to grips with this claim. This must be done in two respects: "We must take cognizance of the claim of the Confessions that they are the

church's normative exposition of Scripture," and "we must take a definite stand with respect to the claim of the Confessions that they are the church's normative exposition of Scripture." Accordingly, he says, one must measure the Confessions against Scripture and then present their teaching in systematic fashion as the teaching of Scripture.

Thus Schlink skillfully conducts the Confessions into the realm of dogmatics. The systematic presentation of the doctrine of the Book of Concord serves him as "prolegomena to dogmatics." In relating the Confessions to dogmatics he introduces the task of their theology: "In all humility of hearing and learning to summarize and reproduce the statements of the Confessions in systematic order."

Schlink discusses the following *loci* in eight chapters: Scripture and Confession, with inferences for dogmatics; the revelation of God the Creator; Law and Gospel; Baptism and the Lord's Supper; the church; civil and ecclesiastical government; and the Last Day.

On the basis of the extensive use theologians and theological students have made of Schlink's original work, one may safely predict a successful career for this new version. The publishers are to be commended for making it available to English readers.

L. W. SPITZ

*A LUTHERAN PRAYER BOOK.* Edited by John W. Doberstein. Philadelphia: Muhlenberg Press, c. 1960. 140 pages. Fabrikoid. \$2.50.

*MINISTER'S PRAYER BOOK: AN ORDER OF PRAYERS AND READINGS.* Edited by John W. Doberstein. Philadelphia: Muhlenberg Press [1959]. xxiv and 492 pages. Cloth. \$3.75.

These two manuals, compiled by the professor of homiletics and church administration at the United Lutheran Church's seminary at Mount Airy, are genuinely useful additions to Lutheran devotional literature. Both are based on the *Service Book and Hymnal of the Lutheran Church in America*.

The first title has in mind the individual lay person and the Christian family, for whom it provides a flexible form of prayer for morning and evening each day of the week, as well as other material, including a remembrance of Baptism; a preparation for receiving the Holy Communion; a Bible lectionary for the whole year; and prayers for the church year, for the work of the church, for various aspects and exigencies of the Christian life, and for the home. The prayers are from many sources, ranging from pre-Reformation materials to contemporary compositions.

The second title has the clergyman in mind. The straightforward introduction is a reasoned defense of a disciplined life of prayer. The morning and evening prayer from the Small Catechism on page 1 is a good starter, but Doberstein omits with apparent deliberation the instruction to "bless yourself with the sign of the holy cross" which is an integral part of the rubrics for each. An "order of prayer for the days of the week" provides a carefully thought-out scheme for daily morning, noon, and evening devotions based on seven aspects of the sacred ministry. "Propers for the Church Year" include for every week a title and text, a hymn, and a psalm for the week, a lectionary, and collects; the fact that these last are not the prescribed collect for the Sunday or day is an intrinsic weakness. "Prayers of Preparation for Ministry" contemplate the needs not only of Saturday evening and Sunday, but a great many other occasions as well; noteworthy is the inclusion of three offices "when several prepare together for a service." Some 250 pages are devoted to an anthology of "meditations for ministers," keyed in content to the subject matter of the daily scheme for devotion. While the choice inevitably reflects the compiler's interests, many of the selections are superb, and every user will gratefully discover material previously unknown to him. The appendixes contain two classics of Lutheran spirituality: Luther's instructive treatise on

private devotion, "A Simple Way to Pray for Master Peter the Barber," and a part of Caspar Calvör's *Christliches Kleeblatt* of 1691. These are followed by a register of sources of the materials presented throughout the book, and an index of names.

ARTHUR CARL PIEPKORN

**THE WORD OF THE LORD GROWS.** By Martin H. Franzmann. St. Louis: Concordia Publishing House, 1961. x and 324 pages. Cloth. \$4.00.

This book is a semipopular introduction to the New Testament. It was designed for the teachers' colleges of The Lutheran Church—Missouri Synod, as well as for lay persons generally. In our day when isagogical studies are again being recognized as vitally important by an increasing number of parish pastors, a new book in this field will be eagerly received and read.

Generally speaking, there are two types of isagogical books on the market. In the one type, the author seeks to set forth and defend his position. Wikenhauser is a good example of this from the Roman Catholic side. In the other type, the author attempts to set forth the problems and the evidence, with little direct indication of his own beliefs. McNeile's *Introduction*, as revised by Williams, is a classic example of this approach.

Franzmann places his book into the first category in his introduction. "I have reduced the theoretical and hypothetical to a minimum and have contented myself with the barest indication of views which diverge from my own. . . . I have been forced to be somewhat more authoritarian in the expression of my views than I actually care to be." He has adhered to this principle consistently, with the occasional result that the presentation of other isagogical views suffers from brevity. The difficulty with this approach is that the uncritical student likes to identify the position taken in a given isagogical text with the inspired text, and is ready to break holy lances with anyone who disagrees with him.

Franzmann's cautions should be borne in mind by the reader. He takes his positions firmly and soundly. He gives the reader good reasons for standing with him.

The book has many features which will guarantee it wide use. Outstanding is the note of reverent humility and enthusiastic submission which marks every observation. Each book is set vividly against the historical background which called it into being. Franzmann emphasizes the importance of the historical background when he says: "If, then, we are to hear the divine word of our New Testament on its own terms (and that is the whole task and function of interpretation), we must study it historically."

For a work of this short compass, it is remarkably comprehensive. Almost every significant isagogical aspect is covered, or at least the reader is alerted to its existence and nature. To this reviewer, the real heart of the book lies in the content outlines, which in most cases are original. These outlines, combined with other comments, turn the book into a good condensed theology of the New Testament. The author insists that every isagogical view must be interpreted in terms of the contribution which it can make toward the fulfilling of Scripture's stated purpose, to make men wise unto salvation. Thus, after considering some dimensions of the Synoptic problem and form criticism, he comments: "The question of life-and-death import, the question of the Christ, will be answered; and men can learn to live well and die peacefully without having answers to the others."

His mature sobriety shows itself also in his comment on the "open" canon. "The question of the limits of the canon may be theoretically open; but the history of the church indicates that it is for practical purposes closed." The many who have heard Franzmann deliver essays and have read his recently published study of discipleship, *Follow Me*, will not be disappointed in the style and in the frequent flashes of genuine poetic

insight which sparkle in the pages of this book also.

The author set out to write an introduction "which would leave the student, for the first, alone with his New Testament." He has succeeded in this effort in a satisfying manner.

HERBERT T. MAYER

*HISTORY OF RELIGION IN THE UNITED STATES.* By Clifton E. Olmstead. Englewood Cliffs, N. J.: Prentice-Hall, 1960. xii and 628 pages. Cloth. \$10.00.

To tell the story of American religion against the background and within the context of the political, economic, social, and intellectual history of this country is a major task. That George Washington University's Olmstead does so in a very creditable degree must be recognized; his aim, too, of surveying the theological developments with some degree of adequacy has been realized. The result is a treatment in twenty-nine chapters from the European heritage to the dawn of the atomic age. The immigrant churches, among them The Lutheran Church—Missouri Synod, receive their due; revivalistic movements are presented in perspective; the frontier is not made the main accent in the interpretation of the story. The bibliography presents an excellent selection. Pastors will receive new insight into the American religious scene from this work.

CARL S. MEYER

*HEAVEN IN THE CHRISTIAN TRADITION.* By Ulrich Simon. New York: Harper and Brothers, 1958. xviii and 310 pages. Cloth. \$6.00.

This study in Biblical theology is neither a celestial geography nor a Baedeker to the New Jerusalem. The author rather sets out to discuss Biblical theology from the perspective of the Biblical view of heaven. The title of the volume is, for that reason, misleading. This is not a history of eschatological thought in the Christian church, though the first chap-

ter does give a sketchy history in order to show that modern man either totally disregards heaven or pulls it down to his own level (as is done in much popular song-writing).

The succeeding chapters are heaven in the Hebrew tradition, the God of heaven, the society of heaven, the victory of heaven, and heaven in Christian worship. Throughout these chapters the author, professor of Old Testament in the University of London, makes use of vast amounts of theological literature, the methodology of historical criticism and literary analysis, and the contributions made by comparative religion.

One question the author never discusses that is basic to the volume. Is the neglect of this Biblical concept adequate justification for making it the central focus of as vast a canvas as this book tries to paint? Do the Holy Scriptures ever use heaven as such an integrating principle? Can the God who created all be subsumed under a part of that creation? Will not such an approach inevitably blur and distort the tie with past history in the act of redemption or with the present reality of salvation? Opinions here may differ; this reviewer's is that the volume falls short.

In other respects too the volume will alternately delight and exasperate the reader. For that reason it is a good book. The careful reader will constantly be carrying on a dialogue with the author. Simon raises more questions than he answers, and some of the answers will not be acceptable. But they will make you rethink many answers you have long taken for granted.

EDGAR KRENTZ

*THE LITTLE FLOWERS OF SAINT FRANCIS, WITH FIVE CONSIDERATIONS ON THE SACRED STIGMATA.* Translated by Leo Sherley-Price. Baltimore: Penguin Books, 1959. 204 pages. Paper. 95 cents.

**ST. FRANCIS OF ASSISI: HIS LIFE AND WRITINGS AS RECORDED BY HIS CONTEMPORARIES.** Translated by Leo Sherley-Price. New York: Harper and Brothers [1960], c. 1959. 234 pages. Cloth. \$4.50

Both Martin Luther's affection for Saint Francis of Assisi and the appreciation that the Lutheran Symbols accord to him (Apology, IV, 21; XXVII, 21) tend to make Franciscana more or less automatically interesting to Lutherans.

*I Fioretti del glorioso messere Santo Francesco*, although of uncertain authorship and date, go back at least to the fourteenth century, but they have been accessible to English-speaking Christians for only about a hundred years. This new translation in the Penguin Classics series by Sherley-Price preserves the naive vigor of the original. The 52 chapters that make up the first part are typical medieval hagiography — simple-hearted, credulous, didactic. The episodes in the lives of St. Francis and of his early companions which these chapters report are a potpourri of history, legend, pious imagination, and hero worship. The second part consists of five "considerations" of the Poverello's stigmata. Appendixes include a chronology of St. Francis' life and English versions of his testament, his *Song of Brother Sun*, his paraphrase of the Our Father, and the blessing he gave to Brother Leo.

The second volume is described in a second subtitle as "a new version of *The Mirror of Perfection*, together with a complete collection of all the known writings of the Saint." In contrast to the quasilegendary *Fioretti* we stand on somewhat firmer historical ground when we come to the *Speculum perfectionis* although it too is not without its hero-worshipping embroidery of the historic facts. Sherley-Price concurs in the view that the *Mirror* was put together by an anonymous Franciscan compiler about a century after the saint's death, in part from ma-

terials that derive from St. Francis' most intimate associate, Brother Leo. The "writings" of St. Francis cover only 78 pages — eight "prayers and praises" (including again the paraphrase of the Our Father, the *Song of Brother Sun*, and the blessing given to Brother Leo), his *Counsels* (with the magnificent fifth chapter, "That No Man May Boast Save in the Cross of Our Lord," to which Apology, IV, 21 probably refers), nine letters (including the letter to the Chapter General which contains the direction that Apology, XXIV, 7 quotes approvingly, to the effect that only one mass a day is to be said in houses of the Minorites), his testament, and the First and the Second Rule of the Friars Minor.

The translations are scholarly, straightforward, and supremely readable.

ARTHUR CARL PIEPKORN

**CEYLON, NORTH INDIA, PAKISTAN: A STUDY IN ECUMENICAL DECISION.** Edited by Stephen F. Bayne, Jr. Greenwich, Conn.: The Seabury Press (London: S. P. C. K.), 1960. iv and 249 pages. Paper. \$2.25.

The 1947 union of three British missionary traditions — Presbyterian-Congregational, Methodist, and Anglican — into the Church of South India (even though only relatively successful, since it accounts for only one Christian out of six in its geographical area) has been regarded as possessing special ecumenical significance in view of the fact that it is the first time that Anglicans have actually participated in an interdenominational union and in view of the further fact that the union has bridged, at least after a fashion, the rift between the Anglican type of episcopal ministry and other ministries. Both to the north and south of the merged body parallel plans for union have been maturing. On Ceylon the Church of Lanka is to combine the Baptists, Methodists, Presbyterians, Anglicans and a diocese of the Church of



South India. In the north of the Indian sub-continent, two separate but allied national churches (the Church of North India and the Church of Pakistan) are ambitiously projected, to unite Baptists, Brethren, Disciples, Anglicans, Methodists and the (Presbyterian-Congregationalist) United Church of Northern India. In both cases the problems include not only differences in the ministry but also differences of attitude toward "sponsored" and "believers" baptism; on the positive side is the consideration that all the bodies are in the same British or at least Anglo-American tradition. Both plans feature a method of mutually complementing existing orders for a ministry under an episcopal polity in the respective united churches. Both plans involve reciprocal recognition of the baptisms administered by proponents of "sponsored" and "believers" baptism. The present document constitutes the formal submission of the plans of union by the Anglican participants to the other provinces and autonomous churches of the Anglican communion, with a view to securing the assurance that the relations of the Indian Anglicans with the rest of the Anglican world will not be broken off by their entrance into either merger. The document is edited by the Anglican Communion's new executive officer; he has added the counsel of the 1958 Lambeth Conference of Anglican bishops (which was broadly favorable to both proposals, but more strongly to the Ceylon Scheme and which asserts that "no Anglican need entertain any doubt concerning the orthodoxy of the Faith of the resulting Churches," p.186), the changes made in the proposals with respect to the suggestions of the Lambeth Conference, and "An Anglican Summary from India" by the Anglican secretary of the North India/Pakistan Plan negotiating committee. Since neither plan asserts that the Apostolic Succession is of the *esse* of the church or requires acceptance of any particular interpre-

tation of the episcopate, Lutherans, with their attitude of evangelical freedom toward questions of polity and their Symbolical bias in favor of episcopacy (Apology XIV), would probably not be greatly concerned about the solutions to the problem of order; they can hardly be less than satisfied, however, with the equivocal sacramental theology of both plans.

ARTHUR CARL PIEPKORN

*ADVENT—ITS LITURGICAL SIGNIFICANCE.* By Patrick Cowley. New York: Morehouse-Barlow Co. (London: Faith Press), 1960. 88 pages. Paper. \$1.50.

Cowley writes as an Anglo-Catholic, with about equal emphasis on each element. His concern is "to make plain the essential liturgical meaning of the Advent season, as we now have it, so that its message may once again possess Church people in all its fulness" (p.9). His stress is deliberately liturgical-historical, rather than theological. The resulting essay is a commendable and exceedingly useful accumulation of information and insight which Lutherans will appreciate as much as (possibly even more than) the Anglicans for whom Cowley designed it. The scope of the work is indicated by the subject headings: The sacred calendar; Advent and Lent; Advent and Christmas; Advent and the church's New Year; Advent and *Excita*; Advent and its distortions; and the decline of Advent. Appendixes treat the Advent collects; Epistles and Gospels of the *Book of Common Prayer*; the other Advent propers in the rite of the West; the ancient Advent hymns and sequences; Advent prayers from the old sacramentaries; *Dies irae*; the origin of Advent; the *Quatuor tempora* or Embertides; and the Christmas Eucharists. The excellences of this compend far outweigh a tendency toward a too exclusively eschatological appreciation of Advent and occasional slips like "Honorius of Anton" for "Honorius of Autun" (p.28).

ARTHUR CARL PIEPKORN

**ÜBERLIEFERUNG UND AUSLEGUNG IM MATTHÄUS-EVANGELIUM.** By Günther Bornkamm, Gerhard Barth, and Heinz Joachim Held. Neukirchen Kreis Moers: Neukirchener Verlag, 1960. 304 pages. Paper. DM 24.75.

A pair of stimulating articles by Günther Bornkamm introduce two detailed investigations of the First Gospel. In the essay "Enderwartung und Kirche im Matthäusevangelium" (pp. 13—47), Bornkamm points out that Matthew writes for a church not yet isolated from Judaism and that the evangelist relates his eschatological treatment to the needs of the Christian community. In association with Jesus and in following Him the perfection demanded by the Law takes place.

Gerhard Barth enlarges on his teacher's theme in a dissertation entitled, "Das Gesetzverständnis des Evangelisten Matthäus" (pp. 54—154), in which he endeavors to prove that Matthew's Christology is the basis for the evangelist's treatment of the law of love and discipleship. Barth thinks that Matthew engages in polemic against libertinists who claim that Jesus Christ has nullified the Law. The discussions offer many invaluable insights into problem areas of the Matthean gospel, but the philological support is not always convincing. In line with the main thesis, *πληρώω* is viewed in the sense of *aufrichten*, i. e., "establish, support," but without painstaking demonstration. Again, the vital word *τέλειος* (Matt. 5:48; 19:21) is interpreted as "one who does more," in the light of the Qumran Manual of Discipline, although neither the LXX nor the New Testament supports this usage.

A brief treatment by Bornkamm of Matthew's account of the stilling of the tempest (pp. 48—53) forms the background of Heinz Joachim Held's "Matthäus als Interpret der Wundergeschichten" (pp. 155—287). Held convincingly demonstrates that Matthew reveals his theological goals in the way he draws up his miracle accounts. The alert

analysis to which he subjects Matthew's accounts makes Held's treatment of miracles in many respects even more valuable and informative even than that by Alan Richardson in *The Miracle-Stories of the Gospels* (London, 1941).

FREDERICK W. DANKER

**I BELIEVE: THE PERSONAL STRUCTURE OF FAITH** (*Je crois en Toi, structure personnelle de la foi*). By Jean Mouroux, translated by Michael Turner. New York: Sheed and Ward, c. 1959. 109 pages. Cloth. \$2.75.

"Everyone who believes assents to someone's words; and thus, in any form of belief, it seems that it is *the person to whose words the assent is given*, who is of principal importance and, as it were, the end; while the individual truths through which one assents to that person are secondary." Taking off from these words of St. Thomas Aquinas (*Summa theologiae*, II/II, xi, 1), Dijon theologian Mouroux constructs a theology of faith that departs from the analytic and abstract tendency of much past Roman Catholic theology to study the elements of faith. Instead he proceeds—as the Sacred Scriptures do and as the Fathers did—synthetically and concretely and studies the structure of faith as actually given. In the process faith appears as an organic body of personal relations. The essay comprises four chapters. The first recalls the Augustinian formula *credere Deum, credere in Deum, credere Deo* and treats of God as faith's object and end and of faith as the testimony of God and as a reality in Christ. The second discusses faith as a personal act, a personal contact, and a personalizing act. The third considers the unbeliever and faith's starting point, the mystical plane and the summit of faith, and the witness and transmission of faith. A final chapter discusses the relationship between faith and the church. Mouroux's theological base is first and foremost St. Thomas, with St. John of

the Cross drawn upon in the discussion of faith and mysticism. Mouroux writes as a French Roman Catholic, in categories that are largely those given by the Roman Catholic theological tradition, but his Biblical and patristic thrust, as well as his primitive Thomism, enable him to transcend the limitations of categories. The translation, barring a very few opaque passages and renderings, is genuinely good.

ARTHUR CARL PIEPKORN

*THE PROPHETIC VOICE IN MODERN FICTION.* By William R. Mueller. New York: Association Press, 1959. 183 pages. Cloth. \$3.50.

"The novelist will not save us, but he may well bring us to the knowledge that we are in need of salvation." So goes the central thesis of this book, one of the most significant among the many currently treating of the Christian faith and contemporary literature.

Mueller contends that some of the most perceptive voices dealing with the anxieties of our generation have been those of the literary artists, speaking out in the great imaginative literature of our day. Indeed, he feels the serious student of modern fiction may discover that his reading "eventuates in a self-knowledge alerting him to Biblical affirmations which had previously gone unnoticed." Mueller scores much "religious" writing for its sentimentality. He asserts that it "titillates flabby and easily seduced emotions and offends the taste of anyone with either literary or religious sensibilities."

The bulk of the work explores the ways six writers, Joyce, Camus, Kafka, Silone, Faulkner, and Greene, have dealt with the problems of vocation, the Fall and its fruits, judgment both human and divine, the idea of the remnant, suffering, and love.

A few of the analyses suffer because the synopsis of a given book is not detailed enough. The question also arises as to

whether the "theme" which Mueller saw emerge was the original intention of the author. Further, the implications of the theme appear forced at times in the ensuing *Biblical* comparison.

Nevertheless, *The Prophetic Voice* is a highly important work in its field, and should be read by every pastor concerned with the almost Macedonian call to be heard in today's literature.

DONALD L. DEFFNER

*AMONG THE MORMONS: HISTORIC ACCOUNTS BY CONTEMPORARY OBSERVERS.* Edited by William Mulder and A. Russell Mortensen. New York: Alfred A. Knopf, 1958. xiv and 482 and xv pages. Cloth. \$6.75.

Genesis, Exodus, Chronicles and Judges, Lamentations, Psalms! For Utah historians Mulder and Mortensen these five Bible-book headings mark the milestones of Mormon history from the beginnings in 1830 to the present—the days of Joseph Smith, the flight into the Western wilderness, the times of Brigham Young, conflict and accommodation in Zion, an era of good feeling—and under these five headings they have brought together an even 100 rich and lively items from the pens of contemporaries. Each is neatly prefaced by an introduction that furnishes the co-ordinates for placing the author in his proper frame of reference. In the case of some of them such introductions are hardly necessary—Joseph Smith, Sidney Rigdon, John Greenleaf Whittier, Brigham Young, Horace Greeley, Charles Dickens, Mark Twain, Ralph Waldo Emerson, Bernard De Voto, and Richard L. Neuberger. But there are others, much less well known, whose letters and travel accounts, memoirs and autobiographies, songs and poems, public documents, published and unpublished narratives and histories, entries in military journals, and anonymous newspaper reports give an authentic feel of contem-

aneity to the events described. The editors exhibit commendable impartiality in their choice of hostile, friendly, and neutral sources. For those who have a professional interest in Mormonism as well as for those who relish sampling the raw materials of history, here is a historical reader of top quality.

ARTHUR CARL PIEPKORN

*JERUSALEM AND ROME: THE WRITINGS OF JOSEPHUS.* Edited by Nahum N. Glatzer. New York: Meridian Books, 1960. 320 pages. Paper. \$1.45.

This is the third and in many ways most useful "paperback" Josephus to be published recently. Glatzer arranges passages from the *Antiquities* and the *War* to provide a history of Judea from 134 B.C. to A.D. 73. He supplies transitional paragraphs to make it read like a continuous narrative. The whole is skilfully done. It should prove interesting not only to pastors but also to day school and Sunday school teachers. It will make a fine addition to any parish library.

EDGAR KRENTZ

*YOUR NEIGHBOR'S FAITH: A LUTHERAN LOOKS AT OTHER CHURCHES.* By W. A. Poovey. Minneapolis: Augsburg Publishing House, 1961. ix and 140 pages. Paper. \$1.75.

Wartburg Theological Seminary's Poovey originally wrote the 17 lively chapters of this very popularly written comparative symbolics as articles for the magazine *One*. They compress a great deal of useful information into small compass and should prove very helpful for Lutheran layfolk. The major denominations considered are the Roman Catholic, Protestant Episcopal, Eastern Orthodox, Methodist, Baptist, and Presbyterian Churches, the United Church of Christ, the Disciples of Christ, Mormons, Seventh-day Adventists, Pentecostals, Churches of God, Jehovah's witnesses, Christian Scientists, and Unitarian-Universalists. Ten smaller groups

are covered in another chapter. Here and there generalizations and oversimplifications — inevitable in view of the purpose and the compression of the work — may convey false impressions, but on balance this little brochure is a readable and instructive introduction to the religious convictions of our fellow Americans.

ARTHUR CARL PIEPKORN

*PAULUS: DIE THEOLOGIE DES APOSTELS IM LICHTE DER JÜDISCHEN RELIGIONSGESCHICHTE.* By Hans-Joachim Schoeps. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. xii and 324 pages. Cloth. DM 32.50.

The author of this book undertakes a fresh analysis of Paul's thought, free, he claims, from confessional restrictions. He begins with a survey of the history of interpretation of Pauline theology and concludes that Paul is a many-sided personality influenced by both his Hellenistic and Jewish environments. On the other hand, although he is critical of F. C. Baur, Schoeps does not support Johannes Munck in a total rejection of Baur's hypothesis.

The distinctive stress in Paul, Schoeps points out, is his emphasis on the new aeon as begun in Jesus Christ. In support of his view, Paul is led into a misunderstanding of the function of the Law in Judaism and fails to give sufficient consideration to the priority of the covenant, which the Law presupposes. On the other hand Paul's insight into the tension of the salvation indicative and the moral imperative might profitably be explored by modern Judaism.

This book is valuable as an antidote against exaggerated connection of Paul with his Hellenistic environment, and cannot be ignored in any serious study of Pauline theology. The many references to Rabbinic literature illuminate at many points Paul's thought and expression. The chief weakness in the presentation lies in the treatment of

Paul's attitude toward the Law. Schoeps fails to do justice to the antithesis suggested by Paul's treatment. It is the misuse of Law and complacent confidence in the covenant relationship to which Paul addresses himself (cf. Rom. 7:7 and 2:17-24). Since the Jew had in fact made the Law his ultimate resource, Paul negates its value as a criterion of a relationship with God. The response to Jesus becomes the final criterion of the individual's attitude toward God.

FREDERICK W. DANKER

**BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM.** Prepared by Neal Punt. Grand Rapids: Baker Book House. Fabrikoid. \$19.95 (after 1961, \$23.95).

After years in which the card index pretty well superseded one-volume systems for *index rerum* and *index locorum*, we can again weigh the advantages of the one-volume plan. This handsome book contains a "Textual Index," printing numerals for every chapter and verse in the Bible; a "Topical Index," printing topics and subtopics in wide variety with spaces for additions; and "Reference Spaces," two thirds of the volume, two thousand spaces, each with 20 lines. The indexer enters his item on one of the lines, allots that space to the given subject or text, and indicates in the topical or textual index by the number of the space that he has made the entry there. Additional volumes of reference spaces can be purchased. Contents of file folders, by number or topic, can be thus cross-indexed in this index. With a bit of practice the user should find it possible to make his entries rapidly. Questions: Does the topical index provide enough leeway for the theological and denominational emphasis of the given pastor or student? Will the textual index consume too much space for the good achieved? Will the system freeze the contents of standard envelope files? The bigger question: Will the average prospective user find the price?

RICHARD R. CAEMMERER

**DIE ESSENER IN DER WISSENSCHAFTLICHEN DISKUSSION VOM AUSGANG DES 18. BIS ZUM BEGINN DES 20. JAHRHUNDERTS: EINE WISSENSCHAFTSGESCHICHTLICHE STUDIE.** By Siegfried Wagner. Berlin: Verlag Alfred Töpelmann, 1960. xi and 284 pages. Paper. DM 36.—

Originally a Leipzig dissertation, this valuable work is now available to a wider audience than many university dissertations ever reach. The works of A. Dupont-Sommer, J. M. Allegro, and other writers on the Dead Sea Scrolls have given prominence to the third party in Jewish sectarianism of the New Testament period. Wagner's history of past research is not limited to scientific writers of the last 250 years, but includes drama, fiction, the writers of Freemasonry, and even Mohammedan and Arabic literature. The bibliography of literature consulted fills 34 pages. It would be rash for one who has not worked through the bulk of this literature to attempt any sort of critique. Suffice it to say that a cursory examination suggests that careful use of this valuable work will prevent the repetition of theories that have been tried and found wanting in the past.

EDGAR KRENTZ

**THIS IS MY CHURCH.** Edited by John R. Nuberg. Rock Island, Ill.: Augustana Book Concern, 1960. 102 pages. Paper. \$1.75.

This is the (primarily pictorial) story of the Augustana Evangelical Lutheran Church. Of large format, with superb photography by Paul Wychor and Bruce Sifford, sensitive art work by William T. Schaeffer, and moving narrative, this souvenir manual makes interesting reading and viewing for all Lutherans. One can feel the sweep and power of the rich Swedish Lutheran heritage, and the mighty acts of God performed among our Augustana brethren. This reviewer recommends it for all church libraries.

DONALD L. DEFFNER

**STRAIGHT TONGUE: A STORY OF BENJAMIN WHIPPLE, FIRST EPISCOPAL BISHOP OF MINNESOTA.** By Phillips E. Osgood. Minneapolis: T. S. Denison & Co., 1958. 288 pages. Cloth. \$3.50.

Henry Whipple (b. Feb. 15, 1822; d. Sept. 16, 1901) was consecrated Episcopal Bishop of Minnesota on Oct. 13, 1859. He established himself in Faribault, where he founded schools, befriended the Indians, and wielded considerable influence, in time nationally and even internationally. The Sioux uprisings in 1862, service on the Indian Commission, and mission work among the Indians were some of Whipple's concerns, told in quick-moving fashion by the narrator Osgood. Indian affairs take up much of his story. Surely there were other events that could have been told. But it is an interesting story, and one which contributes a bit to the understanding of the 19th century in Midwest America. For all that, a full-scale scholarly biography of the Bishop would contribute more to such an understanding.

CARL S. MEYER

**JUDENTUM, URCHRISTENTUM, KIRCHE: FESTSCHRIFT FÜR JOACHIM JEREMIAS.** Edited by Walther Eltester. Berlin: Verlag Alfred Töpelmann, 1960. 259 pages. Paper. DM 34.00.

A rich bill of fare, worthy of the scholar to whom the contents are dedicated, characterizes this *Festschrift*. Three of the 17 studies deal with Judaica, eleven with the New Testament, and three with developments in the post-apostolic church. Any selection from so many excellent articles must be arbitrary, but we specify a few in order to alert the research student to the valuable character of this volume. In the lead article Otto Michel and Otto Benz draw heavily on Rabbinic and Qumran materials to explain Biblical terminology relating to divine sonship (pp. 3—23). Eduard Schweizer sheds

fresh light on Matt. 2:23, "He shall be called a Nazarene" (pp. 90—93). According to Krister Stendahl, Matthew does not really relate a birth narrative but explains how God worked Jesus into the Davidic line (pp. 94 to 105). The usefulness of Matt. 22:7 as a proof-text for the usual dating of Matthew after A. D. 70 is called into question by Karl Rengstorf (pp. 106—129). Paul does not distinguish between private and public spheres of action for the Christian, concludes Ernst Käsemann, in a fresh study of Rom. 12; all the Christian's behavior is charismatic in character (pp. 165—171). Claus-Hunno Hunzinger finds two authentic parables in the Gospel of Thomas—the slayer of the strong man and the selective fisherman. (Pp. 209—220)

FREDERICK W. DANKER

**THE CHURCH AND SECULAR EDUCATION.** By Lewis Bliss Whittemore, Greenwich, Conn.: The Seabury Press, 1960. 130 pages. Cloth. \$3.25.

The author ably addresses himself to a recurring issue which burned at white heat a little over a decade ago in McCollum-Zorach days. His premises are two: (1) "The lack of theological background has brought confusion to the world of secular education"; (2) "the Church's isolation from the academic world has brought the Church intellectual anemia."

Whittemore suggests that the public school bureaucracy be cured of its megalomania and that the church rid itself of its inferiority complex. His other suggestions include that one day a week be dropped from the public school curriculum and given to a coalition of churches for their use in educating the children in philosophy, history, and literature, as well as religion.

Among many books sure to come out as the federal-aid-to-education issue boils over, Whittemore is worth reading.

DONALD L. DEFFNER

**PSYCHOLOGY FOR PASTOR AND PEOPLE.** By John Sutherland Bonnell. New York: Harper & Brothers, 1960. 240 pages. Cloth. \$4.00.

This is a reissue of Bonnell's highly popular book on pastoral counseling, with some relatively minor additions and changes. Bonnell is a successful counselor, and his book is alive with many personal illustrations of his basic concepts. He covers general principles first and then, more specifically, the areas of childhood, youth, and the sick.

Bonnell makes frequent use of the Bible in his counseling. The way in which he uses it, however, is open to criticism. His method seems to make the Bible a super recipe book for human comfort, rather than the revelation of God in Christ reconciling the world to Himself. This criticism, however, does not mean that the book is not still highly useful as a practical, middle-of-the-road guide to pastoral counseling.

KENNETH H. BREIMEIER

**WHY DID IT HAPPEN TO ME?** By David Belgum. Minneapolis: Augsburg Publishing House, 1960. 110 pages. Paper. \$1.75.

The title is slightly misleading. Actually the book deals with the cause of illness and the resources of the Christian faith in healing. In the first section Northwestern Lutheran Theological Seminary's Belgum states that one can often trace illness back to a specific sin that triggered the illness. Prolonged emotional maladjustment, he demonstrates, can lead to arthritis. But the poor mental health that leads to arthritis is often a function of a sinful attitude toward one's vocation, other people, etc.

In succeeding sections Belgum outlines the positive values of faith, Holy Communion, and faith healing in leading the individual to true mental health. He reminds us that the Christian faith does not promise absence of physical and mental distress, but

often quite the opposite. For the Christian, mental health may have quite a different meaning than for the non-Christian.

The book is aimed at lay people. It is suitable for use, section by section, in any adult discussion group. Such use would provide many lay people with new insights into the meaning of their faith and the work of the church.

KENNETH H. BREIMEIER

**EXPOSITION OF ECCLESIASTES.** By H. C. Leupold. Columbus, Ohio: The Wartburg Press, c. 1952. 304 pages. Cloth. Price not given.

A number of commentaries with the title *Exposition of . . .* have been published by the genial and soundly Biblical Old Testament scholar of the Evangelical Lutheran Theological Seminary at Capital University, Columbus, Ohio. The Bible student will be particularly grateful for his interpretation of the difficult Book of Ecclesiastes.

In the introduction Leupold establishes the basis for the understanding of the book. "The book is written primarily for the godly in Israel. . . . It shows God's people how to meet their difficult problems." The primary purpose of Ecclesiastes therefore is to give "counsel and comfort for evil days" (p. 17). The first six chapters prepare the reader for this instruction by "teaching with tremendous emphasis the vanity of all earthly things" (p. 18). From this positive vantage point Leupold rejects the views of those who make the Book of Ecclesiastes "the breviary of the most modern materialism and extreme licentiousness" or *Das Hobelied der Skepsis* (p. 19). Nor does it represent the quest for the *summum bonum*. "God's people are not searching after the *summum bonum*. They have it" (p. 20). The writer of Ecclesiastes cannot be charged with "having no belief in a hereafter," "a deep-seated pessimism," "Epicureanism," or "fatalism" (p. 29 f.). There is only a formal resemblance between Babylonian and Egyptian literary parallels and this book. Having made clear his basic premises,

Leupold proceeds to elucidate the message of Ecclesiastes and substantiate his thesis by letting the text speak for itself.

For various reasons Leupold does not regard Solomon as the author of Ecclesiastes. The writer remains anonymous — not the less inspired on that account — who "in sections of this book impersonates Solomon" (p. 14). Such a device should not be considered a deception but a legitimate literary form.

WALTER R. ROEHRS

**INTELLECTUAL FOUNDATION OF FAITH.** By Henry Nelson Wieman. New York: Philosophical Library, c. 1961. 212 pages. Cloth. \$3.75.

Wieman has faith ask a question which John Dewey, Personalism, Paul Tillich, Karl Barth, World Community, Education, and Freedom are called upon to answer. He defines religious faith as "the endeavor to find a way of life which can draw into its current all the resources of human existence, both conscious and unconscious, both psychological and physiological, both the institutions of society and the course of history." Distinguishing between faith and belief, he holds that faith is not merely belief, for "what is supremely important is the actuality which belief seeks to apprehend."

At that point he has both praise and criticism for liberal religion. On the one hand, he says that the faith of liberal religion reaches beyond all available answers to the actuality operating in human life about which we need to know more than is now known; on the other hand, he regards the prevailing form of liberal religion as immature and irresponsible "because it promotes a miscellany of social reforms without penetrating to that depth where personality is progressively created and the course of history is determined."

Wieman does not accept the God of Scripture as the true God but operates with the idea of a divine creativity which creates the

human mind and its world by way of creative interchange. In his criticism of the answers given by Dewey, Tillich, and Barth, Dewey fares best. Tillich and Barth both fail to give the answer for which Wieman is looking. His analysis is useful inasmuch as it shows that Tillich is not even remotely an orthodox theologian.

L. W. SPITZ

**A HISTORY OF ECONOMIC THOUGHT.**

By Overton H. Taylor. New York: McGraw-Hill Book Company, 1960. xix and 524 pages. Cloth. \$7.75.

This readable overview grew out of a part of Taylor's lectures on the subject at Harvard University. It is one of 13 volumes in the *Economic Handbook Series*.

Taylor traces the history of economic thought from the 18th-century Enlightenment to the present against the background of contemporary philosophical, social, ethical, and political thought. He does not attempt to give a comprehensive history of economic theory during this period, but merely selects what he considers as the main elements of the contributions of the great economists like Adam Smith, Thomas Malthus, John Stewart Mill, and Karl Marx.

Taylor gives fairly full accounts, explanations, and expositions of more or less technical economic theories, without overburdening the lay reader with an abundance of professional jargon.

PHILIP J. SCHROEDER

**PAUL AND HIS RECENT INTERPRETERS.** By E. Earle Ellis. Grand Rapids: W. B. Eerdmans Publishing Company, 1961. 63 pages. Paper. \$1.75.

This booklet reprints three articles in which the author summarizes, with admirable control of the pertinent bibliographical material, modern research in three areas: (1) Pauline studies in general, Paul's life, the chronology of his ministry, the problems of "introduction," and trends of research regarding the origin of Paul's thought and its



unifying center; (2) the structure of Pauline eschatology, with particular attention to 2 Cor. 5:1-10; and (3) the authorship of the Pastoral Epistles. The book should appeal to scholarly theologians, young and old, as a guide through a maze of literature. Those who are familiar with the classic surveys of Albert Schweitzer or Paul Feine will be glad of the supplementation of these older books by reference to later studies down to the present day. The author's interpretation of 2 Cor. 5:1-10 explodes the view that here Paul has changed his eschatological thinking. Not every reader, however, will be convinced by the author's argument that verses 6-8 also refer to the Parousia hope. The discussion of the authorship of the Pastorals shows the strong trend today to reassert traditional positions. For the sake of students one wishes that this book were priced about 40 per cent lower.

VICTOR BARTLING

**RELIGIOUS ORDERS OF MEN.** By Jean Canu. Translated from the French by P. J. Hepburne-Scott. New York: Hawthorn Books, 1960. 144 pages. Cloth. \$2.95.

*Religious Orders of Men* is Vol. 85 of the *Twentieth Century Encyclopedia of Catholicism*, edited by Henri Daniel-Rops, and the 36th volume in order of publication of this 150-volume work. Fortunately the separate volumes of the publication can be purchased singly, for the volumes are singularly uneven. Canu's contribution is one of the better ones in this reviewer's opinion. Against the background of the times Canu tells of the formation of the male religious orders within the Roman Catholic Church. He does not gloss over the need from time to time for reform within the church. His work, however, has little theological depth. The lack of an index makes the listing of the large number of orders and their founders almost futile, since the average user of the volume will be hard pressed to remember where to find mention of an order.

CARL S. MEYER

**ESSENTIALS OF EFFECTIVE WRITING.**

By Vincent F. Hopper and Cedric Gale. Great Neck, N. Y.: Barron's Educational Series, 1961. 203 pages. Paper. \$1.50.

**PRACTICE FOR EFFECTIVE WRITING.**

By Vincent F. Hopper and Cedric Gale. Great Neck, N. Y.: Barron's Educational Series, 1961. 160 pages. Paper. \$1.50.

Few schoolboys emerge from high school with a textbook of their own on composition and rhetoric. Not all college students take painstaking courses in writing; many who do discard the materials for study. Hence a textbook and workbook like the present items can be a most useful refresher for the practicing preacher whose skills in getting things down on paper are beginning to collapse under the pressure of extemporaneous speech and ordinary carelessness. The publishers recommend this pair of books, pitched at the freshman college level, as a "complete self-teaching course for the teen-ager or adult." This would be a splendid thing for the pastor to work through steadily in a month during summer, or for the supervisor with his seminarian-assistant. The longer the pastor has been at work, whether he has been writing or not, the more useful this program will be.

RICHARD R. CAEMMERER

**DYNAMIC CHRISTIAN FELLOWSHIP.**

By Leroy Judson Day. Philadelphia: The Judson Press, 1960. 101 pages. Paper. \$1.00.

Though Day, like some other contemporaries, may be charged with overweighting God's mediation through the *group*, this reviewer feels that he strikes a fine balance in this packed paperback. "Christian fellowship is not something we *do*, but something we *have*," he asserts.

This is not a mere "how-to" book but a thorough analysis of what the church *is*, in intimate face-to-face relationships, written from a sympathetic Christian-social-scientist

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point of view and marked by good definitions of terms and use of the latest bibliography. Day is no Bonhoeffer, but his book is well worth your money.

DONALD L. DEFFNER

**HAVE YOU TRIED THIS? ACTIVITIES FOR PRESCHOOL GROUPS AT CHURCH.** By Elizabeth Wright Gale. Philadelphia: The Judson Press, 1960. 64 pages. Cloth. \$1.25.

Profusely illustrated with photographs by M. Edward Clark, this manual treats such topics as "You Can Do It!" "Informal Time," "Together Time," "Relaxation Time," "Creative Activities," and "Closing Moments." There is plenty of pictorial incentive and ideas for those beginning work with pre-

schoolers. It is certainly worth buying for the church library. A helpful bibliography is appended.

DONALD L. DEFFNER

**THE MINISTER IN CHRISTIAN EDUCATION.** By Peter P. Person. Grand Rapids, Mich.: Baker Book House, 1960. 134 pages. Cloth. \$2.95.

Person's theme is cued in by the preposition "in" that he has put into the title. He would deflate the role of the pastor as preacher, inflate his responsibility as teacher-educator.

Some helpful implications of this thrust are detailed, but this reviewer's general verdict is: "Not much new." Value for a pastor in the field: Doubtful.

DONALD L. DEFFNER

## 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)

**The Book of Revelation: A New Translation of the Apocalypse.** By J. B. Phillips. New York: The Macmillan Company, c. 1961. xiv and 48 pages. Paper. 95 cents. An unaltered separate paperback reissue of the original 1956—1957 printing.

**The Twentieth Century New Testament: A Translation into Modern English.** Chicago: Moody Press, no date. vii and 449 pages. Paper. Price not given. The first decade of the present century produced a number of new English versions of the New Testament—Moffatt's, Weymouth's, and Lloyd's, to name three, plus *The Twentieth Century New Testament: A Translation into Modern English Made from the Original Greek*, prepared by an interdenominational committee of undisclosed size (from "about twenty" to "more than thirty") and of anonymous composition, and published in England between 1898 and 1901 and in this country in 1902. One noteworthy characteristic was the arrangement

of the books within broad classifications in what was hoped was their chronological order. As a translation it was not without virtue, although it never achieved the fame or influence of some other modern versions. Moody Press now offers Bible readers a photolithographed paperback reissue of this version, with some changes, most of which are immediately recognizable on the page. They include such things as omission of cross references to the Apocrypha, the substitution of "hell" for "the Pit," "virgin" for "maiden," and "eternal" for "enduring," the identification of "Hades" as "the Place of Death," and the expression of some measures and monetary values in American terms (although "denarius" and "half-penny" have been introduced and "florin" retained). The books have been restored to their usual order.

**Vital Union with Christ.** By Arthur Tappan Pierson. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 120 pages.

Cloth. \$1.95. Pierson (1837—1911), a Presbyterian minister in New York, Michigan, Indiana, and Pennsylvania, was a prolific writer, with 27 titles listed in the Library of Congress Catalog. The present work is a reissue of his *Shall We Continue in Sin?* with only the title changed.

*The Power-Full Christian.* By "An Unknown Author" [Albert Ernest Richardson]. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 144 pages. Cloth. \$1.95. An eight-chapter photolithographed reissue of a work apparently published about a generation ago by an author who would have been a century old during the present decade.

*The Young Church in Action.* By J. B. Phillips. New York: Macmillan Company, 1961 [c. 1955]. xvi and 103 pages. Paper. 95 cents. A separate reprint of the original edition, complete with the important translator's preface, the four full-page maps and the "expanded" versions of the sermons of SS. Peter and Stephen and St. Paul's addresses on the Areopagus and before Agrippa.

*The Theology of Paul Tillich.* Edited by Charles W. Kegley and Robert W. Bretall. New York: Macmillan Company, 1961 [c. 1952]. xiv and 320 pages. Paper. \$1.95. This invaluable interpretation of the religious thought of a major contemporary philosopher and theologian—the 1952 hard-cover version of which was reviewed in Volume XXIV (July 1953) of this journal, pp. 540—542—here receives new currency in an unaltered paperback reissue.

*The Psychology of Christian Personality.* By Ernest M. Ligon. New York: Macmillan Company, 1961 [c. 1935]. xi and 393 pages. Paper. \$1.95. Ligon's 25-year-old analysis of the Sermon on the Mount in terms of mental health and wholesome personality was one of the early contemporary efforts at combining theology and modern psychology. The present edition is an unaltered reprint of the original. A reader who keeps in mind the date of the book's writing will still find it provocative and stimulating.

*Catholic Theology in Dialogue.* By Gustave Weigel. New York: Harper and Brothers, c. 1961. 126 pages. Cloth. \$2.75.

*Your God Is Too Small.* By J. B. Phillips. New York: Macmillan Company, c. 1961. 126 pages. Paper. \$1.10. The original edition of this engaging and stimulating extended tract, now reproduced as a paperback, came out in 1953 and was reviewed in Vol. XXIV (December 1953) of this journal, pp. 955—957.

*New Testament Survey.* By Merrill C. Tenney. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961. xx and 464 pages. Cloth. \$5.95. In this volume Tenney amplifies his previous discussion of the New Testament writings in their historical context, but retains most of his oversimplifications of critical problems.

*Matthew Henry's Commentary on the Whole Bible.* Volume V: *Matthew to John.* New York: Fleming H. Revell Company. viii and 1,238 pages. Cloth. \$5.75. No preacher should read Matthew Henry (1662 to 1714) without consulting more recent scholarship, but this reprint makes available valuable gems of spiritual insight that still sparkle in this devotional classic.

*Christian Faith and Greek Philosophy.* By A. H. Armstrong and R. A. Markus. London: Darton, Longman and Todd, c. 1960. ix and 162 pages. Boards. 15/—.

*The Crisis of Western Education.* By Christopher Dawson. New York: Sheed and Ward, c. 1961. vi and 246 pages. Cloth. \$3.95.

*English Monasteries in the Middle Ages.* By G. H. Cook. London: Phoenix House, c. 1961. 282 pages. Cloth. \$7.50.

*Group Dynamics: Research and Theory.* Edited by Dorwin Cartwright and Alvin Zander. Second edition. Evanston, Ill.: Row, Peterson and Company, 1960. xii and 826 pages. Cloth. \$7.25.

*Children's Literature in the Elementary School.* By Charlotte S. Huck and Doris A. Young. New York: Holt, Reinhart and Winston, c. 1961. xx and 522 pages. Cloth. \$6.75.

*In Search of Myself: The Autobiography of D. R. Davies.* New York: The Macmillan Company, 1961. 223 pages. Cloth. \$3.50.

*The English Mystical Tradition.* By David Knowles. New York: Harper and Brothers, c. 1961. viii and 197 pages. Cloth. \$3.75.

*A Gospel Without Myth?* By David Cairns. London: SCM Press, c. 1960. 227 pages. Cloth. 25/—.

*A Historical Approach to the New Testament.* By Frederic R. Crownfield. New York: Harper and Brothers, c. 1960. 420 pages. Cloth. \$5.50.

*The Imitation of God in Christ.* By E. J. Tinsley. Philadelphia: Westminster Press, c. 1961. 184 pages. Cloth. \$4.00.

*The Letter to the Romans (Der Römerbrief ausgelegt für die Gemeinde).* By Walter Lüthi; translated by Kurt Schoenenberger. Richmond, Va.: John Knox Press, c. 1961. xi and 221 pages. Cloth. \$4.00.

*The Living Parish.* By Leo R. Ward. Chicago: Fides Publishers, c. 1959. xvi and 191 pages. Cloth. \$3.95.

*Adventures in the History of Philosophy: An Introduction from a Christian Viewpoint.* By John F. Gates. Grand Rapids, Mich.: Zondervan Publishing House, c. 1961. 256 pages. Cloth. \$4.50.

*Beloved World: The Story of God and People as Told from the Bible.* By Eugenia Price. Grand Rapids, Mich.: Zondervan Publishing House, c. 1961. 505 pages. Cloth. \$4.95.

*The Bible Is for You: Our Biblical Heritage Reconsidered.* By Stuart E. Rosenberg. New York: Longmans, Green and Co., c. 1961. ix and 172 pages. Cloth. \$3.75.

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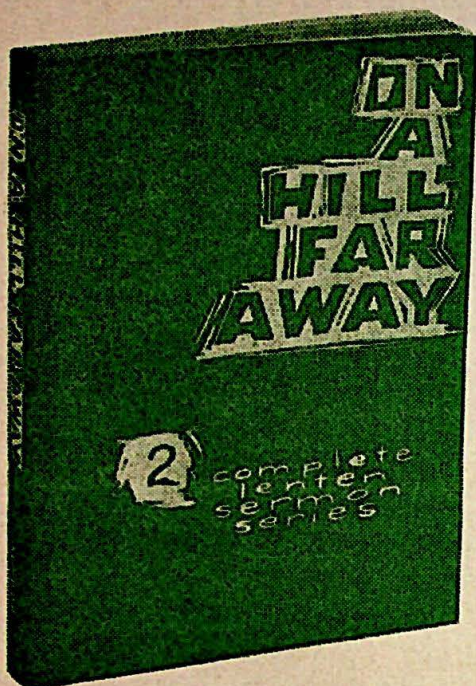
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