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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.*

**EVEN UNTO DEATH: THE HEROIC WITNESS OF THE SIXTEENTH-CENTURY ANABAPTISTS.** By John Christian Wenger. Richmond, Va.: John Knox Press, 1961. 127 pages. Cloth. \$2.50.

Wenger provides a good introduction to some 16th-century leaders of the "Left Wing Reformation" and their teachings. He has examined the letters, tracts, books, court testimonies, and confessional writings of these "witnesses." Their attitudes toward the Bible, their doctrine of the church and the sacraments, and their ethics are given special attention. The *Complete Writings* of Menno Simons are cited most frequently. There is only one reference to the volume edited by G. H. Williams for the *Library of Christian Classics*. However, the frequent incorporation of source materials by Wenger must be noted especially. The work lacks an index.

CARL S. MEYER

**HEIRS OF THE ROMAN EMPIRE.** By Richard E. Sullivan. Ithaca: Cornell University Press, 1960. ix and 178 pages. Paper. \$1.75.

Michigan State University's Sullivan describes the heirs of the Roman Empire as Byzantium, Islam, and Western Frankish Europe. This idea certainly furnishes a provocative viewpoint for the period from A. D. 400 to 900. When all three areas of the old Roman Empire are treated equally, 678 in the East plays as important a role as 732 in the West in stopping Islam. This broader view is one of the most important contributions of our generation to the study of Western civilization.

The present study is intended as basic

reading material for the student who is being introduced to the history of the West. Cornell's attempt to provide interestingly written monographs by authorities on given periods has scored again. *Heirs of the Roman Empire* is excellent for the transition from Rome to the Middle Ages no less than for its really adequate treatment of the religion factors.

WALTER W. OETTING

**A HISTORY OF THE EARLY CHURCH.**

By Hans Lietzmann. Translated by Bertram Lee Woolf. Cleveland: The World Publishing Company, 1961. Four volumes in two. 1182 pages. Paper. \$4.50 the set.

Lietzmann's standard four-volume study, here reprinted, is a treatment that ranks with those of Harnack, Seeberg, and Duchesne on the history of early Christian life and thought. Admittedly it is a product of the last generation, and much research has gone on since its first publication. Present-day readers may therefore question some of his dogmatic assertions about primitive Christian developments and his understanding of certain elements in the Nicene era. Nevertheless, this study is easily equal to any other survey of the period available, and students and pastors alike will find it a bargain.

WALTER W. OETTING

**GNOSTICISM.** By Robert M. Grant. New York: Harper & Brothers, 1961. 254 pages. Cloth. \$4.00.

Since the discoveries at Nag-Hammadi in Egypt in 1945 early Gnosticism is being restudied just as late Judaism is being re-evaluated as a result of the finds around the Dead Sea. This makes it necessary for the

student to remain in contact with the very latest materials being translated from the Coptic rather than rely on older treatments of the subject. It is this concern in part that produced this "source book of heretical writings from the early Christian period" by the University of Chicago's Grant. It includes the fragments that we have from early Christian writers, such as Irenaeus, Hippolytus, and Tertullian, and also recent finds, such as the *Apocryphon of John* and the *Gospel of Truth*. Some of the Hermetic writings and the criticisms of Plotinus and Porphyry are also included.

Grant has noted that there are Oriental, Greek, Christian, and Jewish elements in Gnosticism. He does not accept either the early Christian view that Gnosticism was merely a "Christian heresy" or the view of Harnack that it is merely the "acute Hellenization" of Christianity. He feels that an offbeat apocalyptic Judaism which had lost its confidence in Jahweh as a result of the destruction of Jerusalem certainly played an important role.

Since Gnosticism played such a significant role in the development of Christian dogma and since many of these documents were being circulated at the same time that the New Testament was being written, an appreciation of these materials is important for the student of church history.

Two graduates of Concordia Seminary, St. Louis, W. R. Schoedel and W. W. Isenberg, translated some of the materials.

WALTER W. OETTING

**THE MEANING AND MATTER OF HISTORY: A CHRISTIAN VIEW.** By M. C. D'Arcy. New York: Farrar, Straus and Cudahy, 1959. 309 pages. Cloth. \$5.50.

After an investigation of the nature of historical knowledge, D'Arcy discusses the growth of a philosophy of history and concludes that Christianity can contribute to a better understanding of history at the philo-

sophical level. History, he says, partakes of the nature of science; a preoccupation with a philosophy of history does not vitiate the nature of history as a science. Gianbattista Vico (d. 1744) to him occupies a decisive place "in any true account of the philosophies of history." In his presentation D'Arcy must perforce discuss the question of Providence—he does so in one chapter—and of the Incarnation. "Three ideas," he says, "the eschatological, the other-worldly and the providential . . . must enter into any Christian theory" (p. 188). There are many by-paths into which the author wanders, e. g., his discussion of Teilhard de Chardin. In his theology he seems to approach modern Protestantism rather closely at times; he likes the dimensions of Paul Tillich's thought. D'Arcy's contribution will be counted as one of the more significant presentations among a spate of attempts to set forth a "Christian philosophy" of history. CARL S. MEYER

**VARIETIES OF PROTESTANTISM.** By John B. Cobb, Jr. Philadelphia: The Westminster Press [1960]. 271 pages. Cloth. \$4.50.

Cobb is assistant professor of systematic theology at Southern California School of Theology. His work is not arranged in chronological order, nor does it discuss the history of denominations. In chs. II—V he takes up "Reformation Protestantism" (Lutheranism and Calvinism), "Churchly Protestantism" (which he divides into "Authoritarian" and "Liturgical"), "Individualistic Protestantism" (Biblicism and Experientialism), and "Liberal Protestantism" (Mysticism, the "Quest for the Abundant Life," and the social gospel). He then discusses popular and postscientific Protestantism, the scandal of eschatology—to adopt his own terminology—and the ecumenical movement. Helpful bibliographies are appended to each chapter. The author gives an overview of the doctrines and beliefs under each

of the categories he delimits. He is quite objective in his presentations. The work is a helpful presentation of the various systems of thought among Protestants and within Protestant denominations.

CARL S. MEYER

**AN INTRODUCTORY BIBLIOGRAPHY FOR THE STUDY OF SCRIPTURE.** By George S. Glanzman and Joseph A. Fitzmyer. Westminster, Md.: The Newman Press, 1961. Paper. xix and 135 pages. \$1.50.

This is a fine annotated bibliography of basic resources for the study of Sacred Scriptures. Designed for the beginning student, it is of course not comprehensive. Each entry is briefly characterized. Aside from asterisking works by Roman Catholic authors, no denominational bias could be discerned.

Very few genuinely basic tools were omitted. Those that came to my attention were R. Morgenthaler, *Statistik des neutestamentlichen Wortschatzes* (add on p. 52), Daremberg-Saglio's large French dictionary of classical antiquities, Rostovtzeff's *Social and Economic History of the Roman World* (add on p. 101), and my colleague Frederick Danker's *Multipurpose Tools for Bible Study* (add to p. 125). For the price this is an extremely useful work.

EDGAR KRENTZ

**CULTURE AND HISTORY: PROLEGOMENA TO THE COMPARATIVE STUDY OF CIVILIZATIONS.** By Philip Bagby. Berkeley: University of California Press, 1959. ix and 244 pages. Cloth. \$5.00.

The late Philip Bagby, in his own words, presents "an attempt to formulate, by precise definition and logical argument, the conceptual background for a general theory of cultural forms and of culture-change and to show that many of the problems of historical regularity (or historical 'causation') can be formulated and possibly resolved in these terms" (p. 10). Accurate empirical research is needed, he says. The historian is too much

occupied, he believes, with explanation and giving pleasure to his readers, while he seeks to inform and to inspire them to action. The recurrent patterns or regularities give meaning to the approach to history as investigation of the culture of the past, for culture may be defined as "regularities in the behaviour, internal and external, of the members of a society, excluding those regularities which are clearly hereditary in origin." The patterned or repetitive element in history is culture. Civilizations are the larger, more complex cultures. Bagby distinguishes nine major civilizations and an undetermined number of secondary civilizations. Comparative study of these civilizations is needed, involving an examination both of their consistent differences as well as of their consistent similarities. It is a stimulating and well-reasoned plea that Bagby makes. But he rules out God.

CARL S. MEYER

**THE SOCIAL CREED OF THE METHODIST CHURCH: A LIVING DOCUMENT.** New York: Abingdon Press, c. 1961. 176 pages. Paper. \$1.50.

The 1908 Social Creed of the Methodist Episcopal Church, taken over almost wholly by the Federal Council of Churches upon its organization that same year, provided American Protestantism with "its first ringing declaration on social concerns" (p. 23). With few exceptions it has since become part of the structure of our national economic life either through legislation or through voluntary practices. The Social Creed was revised in 1932, adopted by The Methodist Church in 1939, hotly attacked in the General Conferences of 1948 and 1952, once more updated in 1960. Ward's book is a combined history and analysis of this latest version, designed either for private reading or for group discussion. Introductory chapters on the historical, Biblical, and theological foundations of the Social Creed are followed by analyses of its pronouncements

on family relationships, economic life, rural-town-urban problems, intoxicants and narcotics, crime and delinquency, race relations, international affairs and world peace, civil liberties, church-and-state relations, and politics, with a final chapter on "What to Do About It Now?" Changes in the world, the church, and the Social Creed are likely to evoke a greater, and in some ways possibly more sympathetic, Lutheran interest in the Methodist document of 1960 than in that of 1908. ARTHUR CARL PIEPKORN

*SOURCES AND RESOURCES: THE LITERARY TRADITION OF CHRISTIAN HUMANISM.* By Barry Ulanov. Westminster, Md.: The Newman Press, 1960. xv and 286 pages. Cloth. \$4.50.

"Without a sense of the past [modern man] sacrifices dimension and thus gives up any clear understanding of the present moment as well" (p.271). Christian humanism, Ulanov is certain, belongs to the past which unclaimed is a great loss to the Christian—a much greater loss than mere ignorance of a few books. To help in a measure to regain some of the loss, he writes about St. Augustine and Boethius and St. Gregory the Great, St. Bernard and Dante, Shakespeare and Pascal, Newman and Dostoevsky, plus others. His interpretation of Shakespeare is not convincing; the last chapter on the modern assimilation is worth a great deal. All of us, Ulanov reminds us from Dante's observation, must leave some legacy to posterity. The transmissive process rightly must hand on the best of the past. Christian humanism has values that deserve transmission. CARL S. MEYER

*SERMONS ON SOUL-WINNING.* By Charles H. Spurgeon. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 256 pages. Cloth. \$2.95.

Spurgeon's witness to the centrality of the Cross and the preaching of the Gospel is

a treasure, and this series helps to hand it on. This volume reprints 20 sermons, although without dates of their original preaching or publication. In these sermons Spurgeon falls into the trap that awaits many an evangelical preacher as he speaks to his Christian congregation about soul-winning. He speaks the Gospel of the atoning work of Jesus, but usually as that which the hearer is to speak on to the next man. He does not sufficiently direct it as power for overcoming the lassitude in the hearer, takes its work there for granted, or replaces it with "prayer." For example: "You will speak, for you will feel that you are sent! . . . If we are in a right state of heart, we shall always feel like that. . . . Pray for the power to win the souls of those dear children for Christ. . . . First tarry at Jerusalem till you are endued with power from on high." (P.15)

RICHARD R. CAEMMERER

*LUTHER'S WORKS.* Volume 37: *Word and Sacrament III.* Edited by Robert Harley Fischer. Philadelphia: Muhlenberg Press, c. 1961. xxi and 406 pages. Cloth. \$5.00.

*LUTHER'S WORKS.* Volume 3: *Lectures on Genesis, Chapters 15—20.* Translated by George V. Schick, edited by Jaroslav Jan Pelikan. St. Louis: Concordia Publishing House, c. 1961. x and 394 pages. Cloth. \$6.00.

"As far as the various imaginary reasons and irrelevant counterarguments of the Sacramentarians on the basis of the essential and natural properties of a human body, the ascension of Christ, His departure from the World, and so on, are concerned," says paragraph 91 of Article VII of the Solid Declaration of the Formula of Concord, "these have all been thoroughly and comprehensively refuted by Dr. Luther in his polemic tracts — *Wider die himmlischen Propheten*, together with *Dass diese Wort, Das ist mein Leib, etc., noch feststehen*, as

well as his large and small *Confession Concerning the Holy Communion* — and in other writings of his. Inasmuch as the secretaries have not produced anything new since his death, we desire for the sake of brevity to have referred the Christian reader to these works and to have made our appeal to them." Three of these perennially important works are now available in the American edition of *Luther's Works*: "Against the Heavenly Prophets" in Volume 40, and, in the first of the two volumes before us, "That These Words of Christ, 'This Is My Body,' etc., Still Stand Firm Against the Fanatics" (1527) and the so-called "Great Confession Concerning Christ's Supper" (1528). The translator of both is Chicago Theological Seminary's capable Robert Harley Fischer, who also furnishes the brief historical introduction. (In this reviewer's copy pages 379—394 have been bound between pages 362 and 363.)

In the second volume before us Concordia Seminary's George V. Schick continues his competent translation of Veit Dietrich's compilation of the Great Reformer's *Lectures on Genesis* from chapter 15 through chapter 20, dating from the general vicinity of 1538 to 1539. In tracking down allusions, quotations, and borrowings General Editor Jaroslav Pelikan has demonstrated great detective ability.

ARTHUR CARL PIEPKORN

**THE MINISTER AND THE CARE OF SOULS.** By Daniel Day Williams. New York: Harper & Brothers, 1961. 153 pages. Cloth. \$3.50.

Williams looks at the theology of the care of souls from a particular viewpoint, that is, the contribution made by the psychology of interpersonal relationships. He treats such subjects as the relation of salvation to physical and mental healing, the authority of the minister, the value and nature of the counseling relationship, and the importance of the pastor's own self-understanding.

This is not a how-to-do-it book. For this reason it is more valuable. Counseling can never be a matter of gimmicks. Although Williams' theology is frequently unacceptable to the Lutheran pastor, the contents of this book are meaty and challenging. Many excellent insights will help the pastor in furthering his counseling ministry.

KENNETH H. BREIMBIER

**LECTURES ON REVIVALS OF RELIGION.** By Charles Grandison Finney. Edited by William G. McLoughlin. Cambridge, Mass.: The Belknap Press (Harvard University Press), 1960. lix and 470 pages; 2 full-page plates. Cloth. \$5.95.

As author of *Billy Sunday Was His Real Name* (1955), *Modern Revivalism: Charles Grandison Finney to Billy Graham* (1959), and *Billy Graham: Revivalist in a Secular Age* (1960), Brown University's McLoughlin qualifies as something of a specialist in revivalism, and his 53 pages of perceptive introduction add greatly to this careful reproduction of the 1835 (first) edition of Finney's influential 22-lecture manual on revivals and how to conduct them. The work is important not only as a church historical document which helps to explain many features of 19th- and 20th-century American Protestant church life — "the single most important work in understanding the nature of modern revivalism" (p. lix) — but also as a primary source for many aspects of American political and social history. McLoughlin's footnoting of the lectures themselves is very discreet. An index would have increased the value of the book. From the *Lectures* and from McLoughlin's capable appraisal Finney emerges as an anti-Calvinist, anticreedal, antiecclesiastical, antislavery, latitudinarian, segregationist, optimistic, moralistic, individualistic, pietistic evangelical whose theology corresponded to a felt need in the contemporary American Protestant church-related middle-class public of the vast

territory west of the Appalachians. As time went on, his doctrine of progressive sanctification would evolve into the teaching destined to become known as "Oberlin Perfectionism," he would become less optimistic, and in 1845—46 he would even write "Letters on Revivals" that sound like *retractationes* (although they did not lead to any substantive doctrinal changes in the 1868 edition of the *Lectures*), but he kept his buoyant faith in progress and in revivals down to his end.

ARTHUR CARL PIEPKORN

**GESAMMELTE SCHRIFTEN.** By Dietrich Bonhoeffer. Band I: *Ökumene—Briefe, Aufsätze, Dokumente — 1928—1942*. Munich: Chr. Kaiser Verlag, 1958. 550 pages. Paper, DM 19.00; cloth, DM 21.50.

Bonhoeffer's stature will increase as a result of the publication of his collected works in four volumes. The Chr. Kaiser Verlag of Munich is to be congratulated in making these works available. The first volume is of interest to America because of Bonhoeffer's stay in this country in 1930—31 and again in 1939. An essay on the separation of church and state in this country may be mentioned particularly because of its keen analysis. As secretary of the Youth Commission of the World Alliance for Promoting International Friendship Through the Churches, Bonhoeffer was in an important position in the ecumenical movement. The present volume by its very title emphasizes these concerns. There are documents here, too, dealing with the political and religious situation in Germany under Hitler; they constitute significant source material. That, in the final analysis, is one of the values of the collected work of a leader—they provide the "raw materials" which the historian and student of a period or movement needs. That Bonhoeffer's works already are being collected and published is one measure, too, of the man's worth.

CARL S. MEYER

**THE BELLS OF ROME (*Klockorna i Rom*).**

By Göran Stenius. Translated by Isabel and Florence McHugh. New York: P. J. Kenedy and Sons, c. 1961. 358 pages. Cloth. n. p.

**THE WAY OF THE ASCETICS (*Asketer-nas Väg*).** By Tito Colliander. Translated by Katherine Ferré. Edited by R. M. French. New York: Harper & Brothers, c. 1960. 123 pages. Cloth. \$2.50.

These are two works by distinguished Finnish authors, both of whom wrote in Swedish and neither of whom, strangely enough, is a Lutheran.

Stenius, journalist, diplomat, and convert to the Roman Catholic Church, gives his readers a capably crafted novel about a thoroughly believable Finnish art historian who comes to Rome in 1939 and in the mythical church of San Lino on the equally mythical Piazza delle Pecore is attracted to the Roman Catholic Church; is received into that denomination; discovers on a visit to Finland that his home community has been destroyed by communists; returns to Rome; is ordained to the priesthood; becomes a monsignor, a doctor of sacred theology, and a minor Curia bureaucrat in a war sufferers' relief program; renounces his position to become parish priest of San Lino's; and finally dies on Easter morning in 1954 in part as the result of an attack on him by the communist husband of a parishioner to whom he had brought the Blessed Sacrament. From start to finish the doctrine of the Holy Eucharist is both a fascinating enigma and the focal point of his concern. Since the novel has obviously autobiographical overtones, it is a significant contribution to contemporary "Roman convert" literature.

Colliander is an Eastern Orthodox layman. The present slender—and from the physical point of view, overpriced—work, strongly reminiscent in its style of the *Imitatio Christi*, reflects his denominational bias both in its

assumptions and in its use of Sacred Scripture. Admittedly this places some limitations on the work for a Lutheran reader. At the same time anyone who is seriously concerned about developing a greater measure of self-discipline will find this unaffected distillation of "wisdom on the inner life drawn from the tradition of the Eastern Orthodox Church" useful. Lutherans will appreciate its insistence upon the monergism of divine grace as the source of enabling power, upon the fact that every vocation and status affords the opportunity for growth in holiness, and upon the role of the Sacred Scripture and the Sacraments in the new obedience, as well as its rejection of the meritorious character of works, false mysticism, and immoderate ascetic practices.

ARTHUR CARL PIEPKORN

**MAKERS OF RELIGIOUS FREEDOM IN THE SEVENTEENTH CENTURY: Henderson, Rutherford, Bunyan, Baxter.** By Marcus L. Loane. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1961. 240 pages. Cloth. \$4.00.

Alexander Henderson (1583—1646), noted for piety and learning and prudence, was the leader of the Covenanters and prominent in the Westminster Assembly. Samuel Rutherford (1600—1661), "the saint of the Covenant," was also among the five Scottish divines in that gathering; the author of *Lex Rex*, an able writer, and a lover of books, he ranks high in the Presbyterian tradition. John Bunyan (1628—1688), best-known of the four figures treated by Loane, though little read today, played no such role in politics and theological gatherings as did Henderson and Rutherford. The maker of many books was Richard Baxter (1615—1691), "a mere non-Conformist." What with Henderson's contributions to the Westminster Confession and Catechism, Rutherford's letters and sermons, Bunyan's allegories, and Baxter's devotional writings,

these four men were responsible in whole or in part for a dozen outstanding works of the seventeenth century. Is John Milton one who should be counted among the "makers of religious freedom in the seventeenth century"? Perhaps so. The four whom the Anglican Bishop Coadjutor in the Diocese of Sidney chose are able representatives. To learn to know them better according to Loane's well-told sketches will be the reward for specialist and general reader alike.

CARL S. MEYER

**SAINT IGNATIUS LOYOLA: LETTERS TO WOMEN.** By Hugo Rahner. Translated from the German by Kathleen Pond and S. A. H. Weetman. New York: Herder and Herder, 1960. xxiii and 565 pages. Cloth. \$11.50.

There are some 7,000 of Loyola's letters extant, published in 12 volumes. Rahner translated about 150 of these letters, addressed specifically to women, into German. These have now been translated into English. Rahner organized these letters with careful historical scholarship and supplied them with a valuable commentary. The letters at times speak of the unimportant and the trivial; nevertheless, they are of worth in giving a rounded portrait of the founder of the Society of Jesus. They also serve to illustrate some relationships between the Renaissance and the Reformation as well as some aspects of the Roman Catholic Reform movement.

CARL S. MEYER

**THE SPIRITUAL LEGACY OF JOHN FOSTER DULLES: SELECTIONS FROM HIS ARTICLES AND ADDRESSES.** Edited by Henry P. Van Dusen. Philadelphia: The Westminster Press [1960]. xxii and 232 pages. Cloth. \$3.95.

The moral sense which the Secretary of State in the Eisenhower administration (died in 1959) exhibited was respected and derided alike. The universality of the Moral Law, however, was a bedrock conviction of



Secretary Dulles and shaped his political and personal dealings with men and the policies and actions he advocated. Dulles was a man of action. His articles and addresses articulated his convictions and his religious commitment. They help us not only to understand the man better but also give us basic presuppositions which shaped his character and deeds.

CARL S. MEYER

**LORENZO AND FLORENCE.** By Warman Welliver. Indianapolis: Clio Press, 1961. viii and 88 pages. Paper. Price not given.

Admittedly an adaptation of a much longer work which Welliver wrote, *L'Impero Fiorentino* (published in Florence in 1957), *Lorenzo and Florence* presents aspects of Florentine political, artistic, and theological concerns between 1469 and 1492. Lorenzo de' Medici wished to enhance the greatness of his city and the greatness of his house. One means by which the latter might be accomplished would be through the elevation of his son to the cardinalate. Welliver gives the reports of Landredini's negotiations in Rome to secure this honor for the twelve-year-old Giovanni, who later became Pope Leo X. In a chapter headed "Florentine Theology" he tells about Palmieri, Ficino, and Pico della Mirandola. Savonarola, too, receives his due in the chapter headed "The Preacher's Challenge." The work gives interesting insights into aspects of the Renaissance, among others an indication that poetry and painting were intertwined with politics no less than ecclesiastical affairs.

CARL S. MEYER

**ENGLISH RELIGIOUS DISSENT.** By Erik Routley. New York: Cambridge University Press, 1960. viii and 214 pages. Cloth. \$3.75.

Sir George Barnes is general editor of the *English Institutions Series* to which the minister of the Augustine-Bristol Congregational Church in Edinburgh, Erik Routley, contributes this volume on *English Religious*

*Dissent*. It is an interesting, even exciting account, in which Wyclif and the Puritans and Wesley and Dissenters of today play the role of a kind of "loyal opposition." Routley says that he is sure that he is omitting some things that some of his readers will be looking for. So be it. This reviewer relished the synthesis the author achieved, even when he did not always agree with his judgments. What has Dissent to say? "Dissent in the form of grievance is now dead," the author says in answer to his own question. "But Dissent against obscurantism and spiritual tyranny is a force for which there was never so great need as there is today. For that, Dissenters have always stood" (p. 195). An English institution it is, and for his sparkling portrayal of Dissent we thank the author.

CARL S. MEYER

**THE SOCIAL PATTERN OF CHRISTIAN GROUPS IN THE FIRST CENTURY.** By E. A. Judge. London: The Tyndale Press, 1960. v and 77 pages. Paper. 5/—.

The author, senior lecturer in history in the University of Sydney, feels that the principles of social obligation held by early Christians need reexamination. The function of this monograph is "to illustrate the basic social institutions of Hellenistic communities from the New Testament documents." His suggestion that the antagonism toward Christians was at least as much popular as legal and that it was in part carried over from hostility toward the Jew is well taken, but his discussion of "unofficial associations" is less persuasive. The old theory that Christians were persecuted merely because they belonged to an illegal "unofficial association," based in part on evidence from Pliny, must be weighed against evidence assembled by Duff, as well as against epigraphic evidence which indicates that at the turn into the second century Christians held municipal offices in Asia Minor and Spain.

WALTER W. OETTING

## 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)

*Luther-Jahrbuch* 1962. Edited by Franz Lau. Hamburg: Friedrich Wittig Verlag, c. 1962. 160 pages. Cloth. DM 14.00. In addition to 18 pages of reviews of books about Luther and the Reformation and 26 pages of bibliographical data (657 items), this annual of the Luther-Gesellschaft offers nine essays: Hayo Gerdes, "Luther und Augustin über den Streit zwischen Petrus und Paulus zu Antiochien (Gal. 2, 11 ff.)"; Alfred Adam, "Die Herkunft des Lutherwortes vom menschlichen Willen als Reittier Gottes"; Lennart Pinomaa, "Luthers Weg zur Verwerfung des Heiligendienstes"; Franz Lau, "Theologie der Schöpfung gleich Theologie überhaupt? Zur Auseinandersetzung mit Löfgrens Luther-Buch" and "Bert Brecht und Luther: Ein Versuch der Interpretation des 'Guten Menschen von Sezuan'"; Oskar Johannes Mehl, "Erasmus contra Luther" and "Luthers Übersetzung der Synonyma im Neuen Testament und Psalter"; Karl Brinkel, "Eine bisher unbekannte Nachschrift von Luthers Auslegung des Matthäus-Evangeliums"; and Walter Fellmann, "Irenik und Polemik bei Hans Denck."

*Passover: Its History and Traditions*. By Theodore H. Gaster. Boston: Beacon Press, 1962. 102 pages. Paper. \$1.45. In this volume, a paperback reprint of the original 1949 edition by Henry Schumann, the author purposes "to paint a broad picture of Passover as interpreted especially in the light of ancient history and comparative religion and folklore," as his Foreword states. Disagreement with Gaster's treatment of much of the pertinent Biblical material as mere "legend" and "folklore" need not rule out grateful appreciation particularly of those chapters which give an orderly summary of traditional Jewish Passover practices.

*The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. By John Calvin; trans. by Ross Mackenzie; edited by David W. and Thomas F. Torrance. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. vi and 433 pages. Cloth.

\$6.00. In this translation, which includes John Calvin's interpretation of Romans, the strict application of the reformer's dogmatical presuppositions can, despite occasional heavy phrasing, be clearly viewed.

*A Pair of Gloves: Twelve Religious Plays*. By Esther Gabriel Sando. Philadelphia: The Christian Education Press, c. 1962. 125 pages. Paper. \$1.60.

*Saint Joseph (Teologia de San José)*. By Boniface Llamera; trans. by Sister Mary Elizabeth. St. Louis: B. Herder Book Co., c. 1962. xii and 316 pages. Cloth. \$5.50.

*Ten Years of Storm: The True Story of the Communist Regime in China*. By Chow Ching-wen. New York: Holt, Rinehart, and Winston, c. 1960. xxii and 323 pages. Cloth. \$6.00.

*Armageddon Around the Corner: A Report on Jehovah's Witnesses*. By William J. Whalen. New York: The John Day Co., c. 1962. 249 pages. Cloth. \$4.75.

*The Challenge of the Sects*. By Horton Davies. Philadelphia: The Westminster Press, c. 1961. 176 pages. Paper. \$1.45.

*Communautés Protestantes: La renaissance de la vie régulière dans le Protestantisme continental*. By François Biot. Paris: Éditions Fleurus, c. 1961. 238 pages. Paper. NF 7.75.

*Current Issues in New Testament Interpretation*. Edited by William Klassen and Graydon F. Snyder. New York: Harper & Brothers, c. 1962. xvi and 302 pages. Cloth. \$5.00.

*Ecclesia semper reformanda*. By Gyula Bárczay. Zürich: EVZ-Verlag, 1961. 196 pages. Paper. DM 13.60.

*Evidence of Satan in the Modern World (Présence de Satan dans le monde moderne)*. By Léon Cristiani; trans. by Cynthia Rowland. New York: The Macmillan Company, c. 1961. 210 pages. Cloth. \$3.95.

*Israel's Prophetic Heritage*. Edited by Bernhard W. Anderson and Walter Harrelson. New York: Harper & Brothers, c. 1962. xiv and 242 pages. Cloth. \$5.00.

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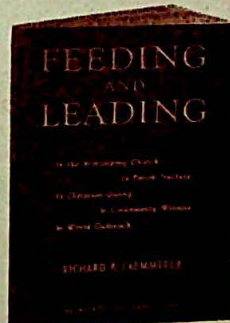
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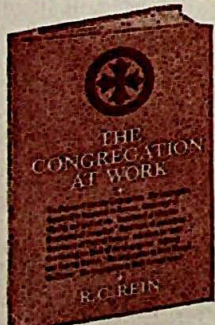


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- The Congregation Organized to Accomplish Its Purpose
- Department of Worship and Spiritual Life
- Department of Education
- Department of Evangelism
- Department of Stewardship
- Department of Practical Services
- Guidelines for Leaders
- Coordinating the Work of the Congregation
- Enlisting and Training Workers
- The Congregation at Work Through the District
- The Congregation at Work Through the Synod

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