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## Book Review. - Literatur

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**THE MYSTERY OF THE CHURCH.** By Yves Congar, trans. by A. V. Littledale. Baltimore: Helicon Press, 1960. xii and 186 pages. Cloth. \$4.75.

This book represents six rather disconnected studies on the doctrine of the church by a leading French Roman Catholic. The second article, on the unity of the Church, is by far the most provocative. The writer begins with the Old Testament idea of the unity of Israel and with Paul's dependence on this idea. His conclusions are (1) that the city of God is wholly in a single individual and yet is also a people, a multitude; and (2) that the city of God is already present and yet is to be consummated in the future. The present reality of the church consists in that we are already in Christ and share the fruits of His going to the Father, that is, His passion-resurrection-ascension. Christ has already made us new creatures. Thus the church is to be identified as the total of those who are united with Christ, who are His body. Congar's study is throughout quite strictly exegetical and does not run counter to the Biblical position—at most, there may be some equivocation in his use of Biblical terminology—until he touches the matter of hierarchy; at this point, if he is to talk about the subject at all, he must go beyond the Scriptures.

All the studies reveal the author's familiarity with what various non-Roman Catholic denominations are saying about the Church and his feeling that the doctrine of the Church is now "an insurmountable barrier" between Roman Catholics and other Christians. His suggestion for better under-

standing is that to learn of the Church's reality, non-Roman Catholics go, not to texts from Scripture (for these texts are part of the church's essence), but to the church itself (for ultimately the [Roman Catholic] church can be fully understood only by those who are within it). From this it seems clear that Rome's platform for rapprochement with other Christians has not progressed in four hundred years.

ROBERT D. PREUS

**KIERKEGAARD'S DIALECTIC OF EXISTENCE.** By Hermann Diem; trans. by Harold Knight. Edinburgh: Oliver and Boyd, 1959. viii and 218 pages. Cloth. 21/—.

To discover Kierkegaard's dialectic of existence Diem traces Kierkegaard's criticism of Hegel's dialectics, namely, that Hegel's primary error was the confusion of the real with the reality of ideas and thus the denial of all distinctions. He then discusses Kierkegaard's starting point as the existential thinker in all his self-contradictions, as opposed to Hegel's starting point, which was reality in general. Kierkegaard's categories, particularly those of *κίνησις* and the idea of truth, are next for consideration. In all his writings, Diem concludes, Kierkegaard moves within the sphere of dualistic dialectic. He never confronts the reader with a thesis head on, but only obliquely through dialog. Then he urges the reader to live and to decide in his own right. Treating such themes as paradox, the *sacrificium intellectus*, subjective truth, and others in Kierkegaard, Diem helps the reader to learn what Kierkegaard's style, concern, and approach are, and from this better to understand existentialists today. His

purpose seems to be to provide a prolegomenon to Kierkegaard.

But Diem offers more than mere prolegomena; he goes on to discuss the nature of Kierkegaard's attack on Christendom, his conception of a witness for the truth, and his struggle with the problem of becoming contemporaneous with Christ, a problem which he felt Luther never solved. These concerns strike the very heart of Kierkegaard's theology.

A few minor criticisms must be voiced. Diem's style is as difficult as Kierkegaard's, possibly more so, and this limits the value of the book as an introduction. The translator cites all Kierkegaard's titles in German. The footnotes would have been more helpful if they referred to the English translations of Kierkegaard's works, since the German and Danish are inaccessible to most English-speaking readers.

ROBERT D. PREUS

**THE NEW ENGLISH NEW TESTAMENT: AN INTRODUCTION.** By C. S. Mann. London: The Faith Press, 1961. 203 pages. Cloth. 10/6.

Equal parts of Biblical theology and positive appreciation of *The New English Bible* are here blended for laymen, although also pastors will appreciate the refreshing tour through most of the books of the New Testament. The author is evidently concerned that the Bible "communicate" to modern man, but now and then he encourages obscurity in liturgical expression. It is evident that he has not informed himself on the content of Lutheran orders of service, or he would not have underestimated their Scriptural content as p. 47 suggests. Neither are we happy about the tacit approval of Tyndale's execution. In our judgment his criticism of Dewey M. Beegle, *God's Word into English* (New York: Harper & Brothers, 1960), is petulantly refined. Again it is not true to say that there has been no "epoch-making discovery in the realm of New Testament studies" com-

parable to the Dead Sea scrolls (p. 27); the Coptic texts and, above all, the extensive Bodmer papyri are not negligible. Finally, the complete Revised Standard Version became available in 1952, not 1955 as the reader might infer from p. 26.

FREDERICK W. DANKER

**GESCHICHTE DES LANDES HESSEN.** By Karl E. Demandt. Kassel and Basel: Bärenreiter-Verlag, 1959. 529 pages. Cloth. DM 21.50.

The author calls this history of Hesse only a *Versuch*. Nevertheless, it is an extensive piece of research into the past of a significant German territory. Beginning with the struggles between the Romans and the Chatti, Demandt takes the history through to the twentieth century. There is much in this story that is of significance for the church historian, especially during the period of the Middle Ages and the Reformation era. Philip of Hesse, of course, was the dominant figure there in the sixteenth century. The author deals with the political subdivisions Mündenbruch-Falkenstein, Limburg, Runkel, Frankfurt, Waldeck, Nassau, to name only some of them. Here is recapitulated much of the story of Germany during twenty-one centuries. The actors are not always the great figures in German history, though for their time and place they were important. More important were the movements within the territory, as well as the larger movements of the times. For his *Versuch* the author has made all students of German history indebted to him.

CARL S. MEYER

**LEXIKON ZUR BIBEL.** Edited by Fritz Rienecker. Wuppertal: R. Brockhaus Verlag, 1960. 1,734 pages. Cloth. DM 82.00.

In addition to the usual treatment of place names, persons, and technical terms, the editors of this Bible dictionary offer an occasional discussion of subjects not explicitly referred to in the Bible, such as the Septuagint and the Masora. Theological concepts receive

generous treatment but lack the exciting depth of a work like J. J. von Allmen's *A Companion to the Bible*. The Lord's Prayer is succinctly explained, but no special reference is made to the Nunc Dimittis or the Magnificat. Isagogical questions are generally oversimplified in the direction of patristic conclusions. In most cases alternative critical views are discussed, but the problems associated with Daniel receive no mention. 2 Peter is said to antedate Jude because the false teachers predicted in 2 Peter appear in Jude. But it should be observed that the false teachers are already present in 2 Peter 2:17 ff. and that Jude 17 f. may well refer to a prophetic statement that is picked up in 1 Tim. 4:1. (Besides, it may be noted that Jude uses the plural, "apostles.")

Archaeological details, in contrast, receive more knowledgeable treatment. Woolley's investigations at Ur are presented with some caution (s. v. "Sintflut"), and the arguments for dating the Exodus in the time of Ramses II are given serious hearing (s. v. "Auszug").

FREDERICK W. DANKER

*AFRICAN GENESIS*. By Robert Ardrey. Forge Village, Mass.: Murray Printing Company, 1961. 380 pages. Cloth. Price not given.

When a playwright like Ardrey turns to reporting archaeological excavations, one is tempted to quote a proverb which says, "Shoemaker, stick to your last." In this case the proverb is applicable. The excavations discussed are genuine enough, but Ardrey's interpretations and conclusions are fantastic, improbable, unscientific, and unwarranted. The two archaeologists involved, separated by 2,000 miles and working independently, are Louis S. B. Leakey of Kenya, curator of the Coryndon Museum in Nairobi, and Raymond Dart, an Australian on the staff of the Johannesburg University of Witwatersrand. The former worked the Olduvai Gorge in Tanganyika and the latter the Makapan

caves northeast of Johannesburg. In 1924 Dart found the skull of an infant ape. From it he projected a creature halfway between ape and man, full-grown, erect in carriage, bipedal, with a brain the size of a gorilla's, carnivorous, and a hunter. *Australopithecus africanus* "in the view of the discoverer pointed to Africa as the scene of the human emergence" (p. 23). At the Pan-African Congress in Prehistory in 1955 Dart presented his findings. They were rejected. The chairman of the reporting committee was Leakey. In 1959 the latter's wife Mary discovered 400 fragments of an apelike skull in the Olduvai Gorge; the Leakeys promptly called the creature *Zinjanthropus*. Its age was estimated at 1,750,000 years. The Dart theory included the contention that this apeman used antelope leg bones as weapons. This had been thrown out by the Pan-African Congress on Prehistory on the supposition that more probably hyenas had collected the leg bones of antelopes. To a careful scholar this might have served as a counsel of caution concerning the Leakey find. But not to Robert Ardrey, who is quite willing to draw big-scale conclusions at the drop of a statistic. The book is well written and presents an interesting mixture of fact and fancy, but it is still science fiction rather than authoritative archaeological reporting.

WILLIAM A. POEHLER

*HADRIAN*. By Stewart Perowne. New York: W. W. Norton & Co., 1961. 192 pages. Cloth. \$5.00.

Perowne has done it again! Here is a popular biography of Hadrian that is both readable and free of gross errors. Some small mistakes do creep in, like the oversight that Peisistratos, not Antiochus Epiphanes determined the size of the Temple of Zeus Olympios in Athens (p. 102 f.). The thirty plates are superb and really illustrate the text. Hadrian crushed once and for all Jewish national hopes in the Roman world. Other policies of his eventually aided the church.

This is prime reading for any person over sixteen years of age. If your church library cannot afford it, talk to your public library.

EDGAR KRENTZ

*THE LAW.* Edited by Benjamin Mazar. *Views of the Biblical World*, I. Chicago and New York: Jordan Publications, 1959. 303 pages. Cloth. Price not given.

What pictorial magazines attempt to do in documenting contemporary events, this volume does for the Pentateuch. There is always a hazard when pictures dominate the text, but the wedding of beauty and intellect in this book affords convincing demonstration that the social, economic, and political picture portrayed in the Pentateuch in the main captures the outlines of the patriarchal period and subsequent centuries as preserved in archaeological records. Exquisite color photographs of modern scenes and persons as well as of archaeological discoveries serve as eloquent commentary on selected passages out of the first five books of the Bible.

The reader, of course, will be aware that not all parallels accurately interpret the item paralleled. In some cases the editors add a caution, as for example in respect to manna, that the Bible "lays stress on the miraculous nature of the occurrence" (p. 149). This is a sumptuous publication that will edify where many pages of commentary can only leave a blurred impression.

FREDERICK W. DANKER

*A FAITH FOR THIS ONE WORLD?* By J. E. Lesslie Newbigin. New York: Harper and Brothers, 1961. 126 pages plus index. Cloth. \$2.75.

Bishop Newbigin delivered these lectures in 1958 at Harvard University under the Noble Foundation. He speaks simultaneously as a veteran on the mission front and as a churchman personally involved in the ecumenical movement. His modesty regarding the scope and expression of the lectures should not, therefore, mislead the reader con-

cerning their importance. They deal with the question urged by non-Christians and too frequently evaded by Christians: To what extent is Christianity to be viewed as God's exclusive self-revelation to mankind, and to what extent are Christians to desire their faith to be the faith of all men in the world? The utter clarity with which Bishop Newbigin attacks the syncretism of contemporary Hinduism, of historian Toynbee, and believe it or not, of Harvard pundit Hocking is heartening. In addition, the lectures are sprinkled with many insights and comments concerning the church, its mission, and evangelism, that makes them memorable indeed.

RICHARD R. CAEMMERER

*THE ENGLISH BIBLE IN AMERICA: A BIBLIOGRAPHY OF EDITIONS OF THE BIBLE AND THE NEW TESTAMENT PUBLISHED IN AMERICA 1777 to 1957.* Edited by Margaret T. Hills. New York: American Bible Society and the New York Public Library, 1961. xxxv and 477 pages. Cloth. \$13.50.

American bibliographers finally have a Bible bibliography worthy of standing beside Darlow and Moule's *magnum opus* produced in England some fifty years ago. Margaret Hills's work will probably need supplementing as omissions are called to her attention. It is unlikely that it will ever need complete redoing. Over 2,500 editions of the English Bible or parts of it are listed. Important editions have historical information provided in addition to the purely bibliographical entry. References are given to earlier bibliographies, while existing copies are located. Complete indexes of provenance, publishers, printers, editors, edition titles, and commentators round out this magnificent work.

A bibliography, of course, is not a history of the Bible. But without the bibliography the history of the Bible in America cannot be written. One wishes that the original price of these Bibles, where known, would also have been included. It is to be hoped that

the listing of non-English Bibles will be as accurately compiled in short order. The printing of the first Sauer Bible (in German) antedates the first English Bible by thirty-four years. An eleven-page introduction does give some historical notes. No illustrations or title pages are photographically reproduced.

The immense industry, the accurate information, the diligence, and the patience that went into the making of this work can be appreciated only by one who has tried to compile a similar bibliography in another area. Scholars who work in the history of American printing or industry as well as theologians will appreciate this work. It is a distinguished ornament to American scholarship, the Bible Society which produced it, and the New York Public Library which printed it.

EDGAR KRENTZ

**THEIR BROTHERS' KEEPERS: MORAL STEWARDSHIP IN THE UNITED STATES, 1800—1865.** By Clifford S. Griffin. New Brunswick, N.J.: Rutgers University Press, 1960. xv and 332 pages. Cloth. \$6.00.

New England theology, with its emphasis on disinterested benevolence, humanitarianism, and a Calvinistic view of stewardship, combined to make the concept of trusteeship one of the pervading thrusts of Protestantism in the period from Jefferson to Lincoln. "The trustees of the Lord," as Griffin calls them, organized eight national societies by 1833 "to make men good." The Bible Society, the Tract Society, the Sunday School Union, the Education Society, the Home Missionary Society, the Temperance Society, the Peace Society, and the American Antislavery Society were controlled largely by Presbyterian and Congregationalist lay and clerical leaders. They mixed into politics, pushing their causes by petitions, lobbies, ballots, and pressures on the national, state, and local levels. In the intricate interrelationships of the abolition,

Free Soil, temperance, and other movements they had their successes and failures. They left their stamp on the religious and social scene. In his clear presentation Griffin shows how they operated. His treatment is amply documented with notes (which would serve better as footnotes) and an enlightening bibliographical essay. The word "Lutheran" does not appear in the book; German immigrants are identified as "Roman Catholic" and "Protestant." Lutheran religious leaders will learn from Griffin that do-goodism has a long history.

CARL S. MEYER

**THE CREEDS AND PLATFORMS OF CONGREGATIONALISM.** By Williston Walker. Boston: The Pilgrim Press, c. 1960. xviii and 604 pages. Paper. \$2.45.

Out of print since 1925, Walker's important work of 1893 — which includes all the doctrinal statements of Congregationalism from Robert Browne's *Booke Which Sheweth the Life and Manners of All True Christians* of 1582 to the "Commission" Creed of 1883, with perspicacious historical introductions — receives new currency in this unaltered reprint. In his introduction to the new edition Douglas Horton (1) gently questions that Browne's churches, the London-Amsterdam congregation and the Leyden-Plymouth church (the subjects of the first four chapters of Walker's work) are really in the genetic history of American Congregationalism and (2) calls on some contemporary historian to produce two companion volumes, one containing the documents back to the Middle Ages that prepare the way for Congregationalism and the other containing the creeds and platforms of Congregationalism since 1893, from 1913 through the constitution of the merger with the Christian Churches in 1931 and the Kansas City Statement of Faith down to the absorption of the Congregationalist-Christian fellowship in the United Church of Christ.

Pending the publication of these desiderata, students of church history and of comparative theology will be grateful that Walker at least is available again.

ARTHUR CARL PIEPKORN

*THE OLD AND THE NEW IN THE CHURCH.* Edited by Keith Bridston. Minneapolis: Augsburg Publishing House, c. 1961. 96 pages. Paper. \$1.25.

Lutherans' concern for doctrine, in spite of their ultimate unconcern for polity, gives Faith and Order publications a high interest rating among ecumenical documents. This pair of *interim* reports, one by the Theological Commission on Tradition and Traditions, the other by the Study Commission on Institutionalism, both outgrowths of the Lund Conference of 1952, gains added interest for Lutherans from the fact that two of the three papers that constitute the bulk of the first report are by coreligionists, "Tradition as an Issue in Contemporary Theology" by Kristen Ejner Skydsgaard and "Overcoming History by History" by Jaroslav Jan Pelikan, Jr. This commission was established as a step toward "an overcoming of our traditional denominationally-oriented church histories" (p. 17). Skydsgaard's paper proceeds by distinguishing capitalized Tradition (a living history that includes the history of Israel, centers in Christ, and continues in the church) from lower-case "t" traditions. Pelikan defends three theses: (1) Theological history makes the Reformation's rejection of tradition obsolete; (2) theological historiography makes the Reformation's depreciation of tradition untenable; (3) theological historicism makes the Reformation's affirmation of tradition impossible. In "Traditions in Transit" Albert C. Outler pleads for an ecumenically-minded historiography that will find the vestiges of continuity between divided Christians. The second document is a progress report of a commission established to make a study of

institutionalism as it affects all churches, to include specifically denominational self-criticism of existing structures, the mutual relations of churches in the ecumenical conversation, and the pattern of church relations finding expression in the World Council of Churches. Of considerable interest are the tentative "sociological conclusions" and the "institutional factors relating to the successive phases of the church union processes."

ARTHUR CARL PIEPKORN

*EUCCHARISTIE IN DER GLAUBENSLEHRE.* Edited by Rhaban Haacke. Cologne: Verlag J. P. Bachem. 143 pages. Paper. DM 3.80.

This symposium was occasioned by the International Eucharistic Congress at Munich in 1960. The first three papers, Johann Auer's on the theme of the Congress "Pro mundi vita" and Theodor Schnitzler's "Eucharistischer Kongress und geistliches Leben" and "Busse und Eucharistiefeyer," were written as preparatory essays for the Congress and are here reprinted from the periodicals in which they first appeared. Franz Thijsen discusses the theme "Was schuldet der Kongress den nichtkatholischen Christen?" Lutherans who are overly sanguine about a rapprochement with the Latin church may well ponder the fact that with the best of will on his part Thijsen must say that "[Roman] Catholics are persuaded that the Holy Communion [of the churches of the Reformation] is not a genuine sacrament" (p. 81). An essay by the editor, "Eucharistie in der Heilsgeschichte," relates the Holy Eucharist to the Old Testament types to which Eucharistic theology traditionally turns — the offerings of Abel, Abraham and Melchizedek, Jacob's altar at Bethel, the Paschal Lamb, and the manna of the desert. An insightful essay by Wilhelm Kahles, "Die heilige Eucharistie als geschichtsgestaltendes Mysterium," completes the brochure. This little collection illustrates very well the sig-

nificant shifts in emphasis that are taking place in European Roman Catholic Eucharistic theology.

ARTHUR CARL PIEPKORN

*CONVERSION: THE OLD AND THE NEW IN RELIGION FROM ALEXANDER THE GREAT TO AUGUSTINE OF HIPPO.* By A. D. Nock. New York: Oxford University Press, 1961. xii and 309 pages. Paper. \$1.85.

This paperback is a reprint of Nock's study of the nature of religious allegiance, first published in 1933. Even though it remains unaltered it is still one of the best studies of early Christianity and contemporary religions in print. The text is unencumbered with the jargon of scholarship (though the notes at the rear demonstrate the solid base on which the text rests).

This is comparative religion at its best. Nock shows how Christians demanded a conversion different from the ones that either the religions or philosophies of contemporary Roman culture required. The points of contact for Christianity are shown. The chapter on conversion to philosophy is, to this reviewer's mind, the best in the book. It shows how Justin could (and did) keep his philosopher's robe and beard even after conversion to Christianity. In a field filled with many good books, this is one of the best.

EDGAR KRENTZ

*CONTRIBUTIONS TO THE STATISTICAL STUDY OF THE CODEX SINAITICUS.* By Christian Tindall. Edinburgh and London: Oliver and Boyd, 1961. vi and 45 pages. Cloth. 21/-.

When Tindall died in 1951, his son-in-law, T. B. Smith, was entrusted with the task of editing a mass of typescript containing researches on the Codex Sinaiticus which Tindall had undertaken after his years in the Indian Civil Service. Tindall made detailed statistical studies of the number of letters in each column of Tischendorf's Codex and

reached the conclusion that areas of high density of letters in the codex suggest interpolations made from papyrus slips handed to the copyist.

Twenty passages from the Synoptists are briefly considered in illustration of the author's thesis, but as the author of Appendix III observes, a comparative study of other manuscripts, including the Bodmer Papyri, will be necessary to verify the hypothesis. Without further explanation, the charts on pages 36 and 37 are not too helpful.

Some of the statements made in the book come as a surprise. In view of the detailed evidence cited in Bauer and Arndt-Gingrich  $\gamma\acute{\epsilon}\theta$  as a terminating particle should not be considered "ungrammatical" (p.9). The suggestion that the "lost" ending of Mark is to be sought in John 21:1-14 fails to take account of the stylistic disparity between this pericope and Mark's gospel.

FREDERICK W. DANKER

*CHURCH DOGMATICS.* Vol. III, Part 2. By Karl Barth; translated by Harold Knight, G. W. Bromiley, J. K. S. Reid, and R. H. Fuller. Edinburgh: T. and T. Clark, 1960. xiii and 661 pages. Cloth. 50/-.

In this volume Barth continues his study of the doctrine of creation, centering his discussion in such anthropological themes as man in relation to his fellowman, man and woman, marriage, the inner structure of man's creatureliness (body and soul), man in the cosmos, and "real" man (that is, man in Jesus Christ). As always, the discussions are accompanied by many valuable exegetical and historical excursuses which to this reviewer are the most rewarding and useful portions of the book.

Beginning with the topic "Man in the Cosmos," Barth argues at length that the Bible offers no dogmatic world-view. Rather in Scripture there are merely reflections and fragments of many dissimilar world-views



and cosmologies. Such a conclusion is perhaps easier for one who denies all natural theology. But if the Bible formulates dogmatic statements concerning creation, teleology (*creatio continuata*), providence, and so on, as Barth confesses, it certainly offers at least fundamental elements of a world-view, if not a whole world-view. It would appear that Barth, like many of his followers, has solved the problems between faith and science by saying that they do not exist and then asserting that faith ignores them.

Barth's long discussion of man is in many respects both provocative and novel. His polemics against all kinds of speculative—and this means egocentric and therefore self-confident—anthropologies are devastating. He is also very hard on so-called scientific anthropologies when they become dogmatic and create world-views. To Barth man is an object of theological knowledge. As Jesus Christ was in the world, He is the source of our knowledge of man as created by God. Therefore Barth founds anthropology upon Christology. He insists that no definition of human nature can meet our present need if it is merely a description of the immediately accessible and knowable characteristics which man thinks he can regard as those of his fellows and of human nature in general. Such procedure always results in a vicious circle. For the point at issue is who is the man who wants to know himself and who thinks he can? Here is a radical theological approach which utterly breaks with both existentialism and the evolutionary theories of Huxley, Teilhard de Chardin, and others. But it is certainly the sound approach for the Christian. Nevertheless, Barth's procedure in establishing anthropology upon Christology has some perilous aspects, on which we must comment briefly. To Barth Jesus is the *Urmensch*, as it were. His position is that to be a man is to dwell with Christ, who is our true and absolute counterpart and the basic determination of our

being. Therefore godlessness is not a possibility, but an ontological impossibility for man; man cannot be without God. What about sin? Certainly sin is committed and it exists. Sin, however, is not an ontological possibility, but an ontological impossibility for man. If this bit of dialectics can be understood at all, it appears to make too little of man as sinner. The incarnation means that Christ took on a human nature; he came in the likeness of sinful flesh, human nature corrupted by sin. Barth's supralapsarianism—we speak of this for want of a better term—becomes more apparent when he goes on to say that we exist in Christ who is the Savior of all creation, even before all things. Man *in concreto* has been elected with the man Jesus Christ and therefore shares Christ's victory; and so to him sin is ontologically impossible. Thus, to be a man is to be in the particular sphere of the created world in which the Word of God is spoken and sounded; man is the creaturely being which is addressed by God. Man is as he knows God. The freedom of man is never free to repudiate God. Man as sinner to Barth is not real man; he is only man *in abstracto*.

Barth is most informative in his long historical discussion of man as body and soul. He is opposed to the Greek dualism (which in varying degrees has been taken over by Christian theologians) and to abstract monism (materialism). He also condemns what he calls monistic spiritualism, the theory that the body is only a psychological shadow to the spiritual reality of man. His own position is quite cautiously taken. Man is both body and soul. Barth believes that the soul and body in Jesus (and in us) are mutually related to one another as are God and man in His person, an old analogy used in reverse.

For a theologian who has other things to do, it will take from a month to a year to read slowly and digest a volume like this,

but to the cautious reader who rejects much, more will be learned than from most of what comes out in the name of systematic theology today. And if he reads Barth, he may discover that he may not need to read so much of the other material.

ROBERT D. PREUS

**CONCORDANCE TO THE DISTINCTIVE GREEK TEXT OF CODEX BEZAE.**

Compiled by James D. Yoder. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1961. vi and 74 pages. Cloth. \$5.00.

Textual critics and New Testament philologists will greet this concordance to the "distinctive" text of *Codex Bezae* with warm gratitude. The word "distinctive" in the title means that the codex has been collated with the Westcott-Hort text which underlies Moulton and Geden, *Concordance to the Greek Testament* (2d ed., Edinburgh, 1899). All words in the *Codex Bezae* not present in these two works (with the exception of the definite article and certain occurrences of  $\kappa\alpha\iota$  and  $\delta\acute{\epsilon}$ ) are included in the concordance.

FREDERICK W. DANKER

**SEASONS AND SYMBOLS: A HANDBOOK ON THE CHURCH YEAR.**

By Robert P. Wetzler and Helen Peterson Huntington. Minneapolis: Augsburg Publishing House, c. 1962. 108 pages. Paper. \$1.95.

This little brochure proposes to create popular interest in the church year by linking its course with more or less traditional symbols for the various seasons and days. While apparently it speaks to and for "the Protestant church," whatever that it, its color use reflects only the Lutheran *Service Book and Hymnal* (which it boldly equates with that of the Lutheran Church), with occasional comparisons with the uses of "the Anglican Church" and of the Roman Catholic Church. The authors take no cognizance of the fact that the 1955 color rubrics of *The*

*Lutheran Liturgy* used by the Synodical Conference bodies differ significantly in their prescriptions and permissions from the use of the *Service Book and Hymnal*. The quality of the design and draftsmanship of Mrs. Huntington's illustrations ranges from poor to fair, with an occasional really good item. The text is not without factual inaccuracies. For instance, the authors make the period from Septuagesima to Ash Wednesday "three and one-half weeks long" (p. 35); actually it is two and one-half weeks. Edward Traill Horn III becomes Henry T. Horn III on p. 54. A farrago of errors turns up in a single paragraph on p. 66. In the after-Trinity season, we are told, "Lutherans and Anglicans use the historic Gospel readings one week ahead of the Roman Catholics"; actually the modern Roman Catholic rite uses the respective Gospel one week ahead of the Lutheran rite and the American Book of Common Prayer on the First and Second Sundays after Trinity (or, as the Roman rite counts them, the Second and Third Sundays after Pentecost), and beginning with the Third Sunday after Trinity the Roman rite forges two weeks ahead of the Lutheran and Protestant Episcopal rites through the Twenty-Second Sunday after Trinity. The authors say that the same Epistle is "used on the same Sunday in all three Churches"; actually the Roman rite is one Sunday ahead on the Epistles through the Twenty-Second Sunday after Trinity. Again, we are told that "the Anglicans use the collects one Sunday later than the Lutherans and Roman Catholics"; actually the Roman Catholics use the respective collects two Sundays ahead of the Book of Common Prayer and one Sunday ahead of the Lutheran rite. The introits are allegedly "used on the same Sundays in the Lutheran and Roman Catholic Churches"; actually the Roman rite uses a given introit a week before the Lutheran rite does. The date of the revised edition of Luther Dotterer Reed's *The Lutheran Liturgy* is given as 1947

(p. 107); this is the date of the original edition, which preceded the revised edition by about a dozen years.

ARTHUR CARL PIEPKORN

*BYZANTIUM*. Edited by Norman Baynes and H. St. L. B. Moss. Oxford: Clarendon Press, 1961. xxxi and 436 pages. Paper. \$2.25.

*KULTURGESCHICHTE VON BYZANZ*. By Hans-Wilhelm Haussig. Stuttgart: Alfred Kröner Verlag, 1960. xvi and 624 pages. Cloth. DM 15.00.

*THE BYZANTINE WORLD*. By J. M. Hussey. New York: Harper & Brothers, 1961. 188 pages. Paper. \$1.45.

*CONSTANTINOPLE*. By Glanville Downey. Norman, Okla.: University of Oklahoma Press, 1960. xiii and 181 pages. Cloth. \$2.75.

*DAS ZEITALTER IUSTINIANS*. By Berthold Rubin. Berlin: Walter de Gruyter und Co., 1960. xiv and 539 pages. Cloth. DM 48.00.

These five books illustrate part of the wealth of new and reprinted material available on Byzantium. Hussey's short introductory account, first published in 1957, covers political history in eighty pages, and does it with an eye on the whole panorama of Byzantine culture. The last half of the book is devoted to other phases of the East Roman tradition. We merely note his remark on the theological activity, "It is often assumed of the Orthodox Church . . . that it 'preserved' rather than developed. Far from it!"

Haussig's work is a synthesis of the historical development and decline of all phases of Byzantine culture. Stressing especially the economic base, he points out the influences both eastern and western on the makeup of the synthesis (especially the much neglected Arabic), but also the less heralded contributions of Byzantium to the culture of Western Europe. To this reviewer's knowledge Haus-

sig's is the first treatment of this sort to appear. Many areas of the story however still need to be developed. We still lack an up-to-date social and economic history of Byzantium. Much research needs to be done in the "links" that connect fifth-century Byzantine culture to that new development in the West called "medieval."

The series of essays by fifteen specialists edited by Baynes and Moss summarizes the history of Byzantium from the founding of Constantinople to 1453. These essays (first published in 1949) deal with art, religion, monasticism, and relations with Islam, the Slavs, and Russia. These are separate essays. The account is not integrated. The bibliography and 48 plates at the end of the series are still excellent.

The last two books deal with the period of Justinian. Rubin's volume (the first of four to appear) deals with the period from Diocletian to Justinian, the nature of Procopius' historical account, the imperial philosophy-theology of kingship, and Justinian's eastern wars. The author promises to treat the western adventure later. It is interesting to see a mastermind combine the great motives that make up the Byzantine conception of kingship, the idea of "sacred rulership" and "universal mission" from Rome blending with Christianity into what we call "Caesaropapism." He portrays Procopius as representing the old senatorial view, opposed to absolutism but not to the imperium. Rubin sees intellectual history as providing the motive of the period, indeed any period, but does fully consider social and economic developments. This reviewer found his attempts to create an artistically living story rather than merely an analysis of documents provocative, but had difficulty in appreciating many of his allusions to supposedly parallel contemporary problems between East and West.

*Constantinople*, the latest in The Centers of Civilization series, by the past editor of

the *American Journal of Archaeology*, accomplishes its purpose of showing the reader "the significance of Constantinople in an epoch which is still not sufficiently familiar," that is, in the reign of Justinian.

Downey begins with a discussion of why the city was founded, describes its layout but then goes on to give a rather inclusive description of the culture called Byzantine that centered in that city. He supplies a fine analysis, albeit much too brief when compared to Rubin's, of Justinian's conception of "kingship." The book is especially interesting to our readers since half of it deals with the church and church life (especially liturgy) during Justinian's reign.

WALTER W. OETTING

**CASSELL'S NEW LATIN DICTIONARY: LATIN-ENGLISH ENGLISH-LATIN.** By D. P. Simpson. New York: Funk and Wagnalls Company, [1960]. xviii and 882 pages. Cloth. \$7.00 (thumb-indexed, \$7.75).

The original *Cassell's Latin Dictionary* came out in 1854, the Latin-English section by Charles Beard, the English-Latin section by his father, John Reilly Beard. In 1886 J. R. V. Marchant revised the Latin-English section and in 1892 Joseph Fletcher Charles reworked the English-Latin section. The present "overhaul" by the Assistant Master of Eton College, in process since 1953 and covering both sections, is a thorough one. The English is up to date; the achievements of recent classical learning have been levied upon; much of the simplicity of the 1854 edition, lost in the later 19th-century revisions, has been recovered. The English-Latin section constitutes just over a quarter of the volume. Simpson's primary concern has continued to be to reflect the vocabulary and usage of the best Latin authors of the period from 200 B. C. to 100 A. D. Since Ciceronian Latin was at least the ideal of the fathers of the era of Lutheran Orthodoxy, this prac-

tical, well-organized, and illuminating dictionary will stand the reader of the writings of this period in good stead. Actual word-by-word samplings of texts of Lutheran Orthodox theologians indicate that, except for technical philosophical and theological terms (for the meaning of which one would hardly turn to a general dictionary in the first place), the new Cassell's is wholly adequate.

ARTHUR CARL PIEPKORN

**DIVORCE, THE CHURCH, AND REMARRIAGE.** By James G. Emerson, Jr. Philadelphia: The Westminster Press, 1961. 190 pages. Cloth. \$3.95.

This book is timely and relevant. It deals with the recurrent, perplexing question: What about the remarriage of divorced people? Its emphasis is specifically upon remarriage and the church rather than divorce, and includes a detailed and helpful survey of the positions of the Episcopalian, the Lutheran, the Methodist, and the Presbyterian churches.

Since statisticians claim that nearly twenty-five percent of marriages each year are remarriages, and since a recent study in The Lutheran Church—Missouri Synod revealed a sharp rise of divorces in recent years, any study which will throw a helpful beam of light on a dark problem deserves consideration.\*

Emerson, a Presbyterian minister, argues with fervor for more involvement on the

\* The Family Life Committee of The Lutheran Church—Missouri Synod compiled the reports of 4,333 parish pastors in 1960 to discover that 13,614 couples were counseled in that year, 1,066 legal divorces were obtained, both parties members, and 965 divorces were obtained, one party a member. In 1951, 493 legal divorces were obtained, both parties members, and 559 divorces were obtained, one party a member. Total cases in 1951 were 1,052 over against 2,031 total cases in 1960. In 1951 the number of persons divorced per 1,000 communicant members was 1.2, and in 1961 the figure per 1,000 was 2.0.

part of the pastor and the church in the remarriage situation. This can be accomplished, he argues, by the participation of all three, the couple, the pastor, and the church, in what he terms "realized forgiveness." The ability not only to recognize the need for forgiveness but also the ability to accept forgiveness and the consequent release from guilt is looked upon as a basic condition for establishing a situation which makes remarriage a possibility to the church and the pastor as well as to the couple involved. Each of the three principals in the situation must experience "realized forgiveness." The church as a corporate body must face up to its involvement in a culture which has contributed to the breakdown of married life. The pastor must face the embarrassments of the initial counseling situation as he himself seeks to accept the couple. The couple themselves must come to recognize the guilt of the past and yet gain independence from it through the acknowledgment of "realized forgiveness." (This reviewer failed to find in the book any statement that "realized forgiveness" means the power of a new life in faith.)

There is one basic argument which the author makes with which this reviewer does not agree, viz., that marriages die spiritually as well as physically and therefore if remarriage is permitted upon physical death, as it is, it ought likewise to be permitted upon spiritual death.

HARRY G. COINER

*DER BRIEF DES PAULUS AN DIE GALATER.* By Hans Brandenburg. Wuppertal: R. Brockhaus Verlag, 1961. 148 pages. Cloth. DM 16.00.

This commentary in the *Wuppertaler Studienbibel* follows the tradition of Godet, Zahn, and Schlatter; hence it merits serious analysis and frequent use. The whole series is being prepared under the general editorship of Fritz Rienicker; and that name alone would recommend a volume such as this to

anyone interested in solid exegetical activity.

Brandenburg accepts the Southern Galatian theory, as Zahn and William Ramsay did. Accordingly, Galatians is here dealt with as the earliest of Paul's epistles, written even before First Thessalonians and probably from Corinth. The quality of the author's exegetical insight into Galatians can in part be determined by a glance at the treatment of *stoicheia* in 4:9. Brandenburg is somewhat noncommittal but does show an acquaintance with the work of Dibelius in the latter's treatment of Colossians.

Luther used to refer to Galatians as "my epistle." The present work is written in the "no nonsense" spirit of one deeply committed to the basic tenet of the Reformation, justification by faith alone. For those who are able to handle the German language with some ease it offers refreshing spiritual food.

MARTIN H. SCHARLEMANN

*THE EARLIEST LIVES OF JESUS.* By Robert M. Grant. New York: Harper and Brothers, 1961. ix and 134 pages. Cloth. \$3.50.

Grant's latest essay on early Christian interpretation is specifically an analysis of the efforts of the early Christian writers through Origen to recover the structure of our Lord's life and of their reliance on classical methodology.

Literary and historical criticism are not the creation of the modern church. Although Grant sifts material that is not specifically directed to this issue, he does illustrate how the fathers justified the methods they used in getting at the outline and content of the Gospels. Marcion worked from a preconceived notion of what the Gospel is and this led him, as Tertullian says, to use a scissor when constructing the content of Jesus' life. Both Papias and Justin Martyr use the technical language of the schools of rhetoric to characterize the Gospels as a literary type

that is certainly not myth but rather "historical narratives which contain historical materials." Tatian is the first example we have of a harmony. This method takes the syllables seriously but not the context. Origen's doctrine of inspiration does not allow him to take the context so lightly.

Every interpreter must have methods. The problem of all interpreters is not to allow method to determine the meaning of documents. In New Testament studies this balance is extremely important. Grant does an excellent job of allowing the early church to instruct us on this score.

WALTER W. OETTING

*THE CHURCH, THE GIFTED AND THE RETARDED CHILD.* By Charles F. Kemp. St. Louis: The Bethany Press, 1957. 189 pages. Cloth. \$3.50.

Kemp's sympathetic discussion meets a definite need. Although there is some padding and little of special interest to the professional worker by way of new insights, the pastor who is unfamiliar with these areas will find the book useful. The section dealing with the counseling of parents, however, should have emphasized the reassurance the pastor can give to parents by reminding them of the high position the retarded child can enjoy in the family of God through Holy Baptism. Unfortunately, insufficient stress is laid on the pastor's responsibility to help the parents develop a proper perspective involving such a child in God's eternal plan. On the other hand, the author does stress that the pastor must not offer false reassurances regarding the likelihood that a retarded child will overcome its handicap. His primary message that the churches largely have failed to meet their obligation toward gifted and retarded children comes through loud and clear, and underscores the fact that in this impersonal world, Christians, too, need to express and develop the compassion shown by Jesus Christ, a compassion that is possible

only when the church deals with individuals and their specific needs as well as with organized groups.

FREDERICK W. DANKER

*TRACTATUS DE ECCLESIA.* By Jan Hus; edited by S. Harrison Thomson. Boulder, Colo.: University of Colorado Press, 1956. xxxiv and 251 pages. Cloth. \$6.00.

The *Tractatus de ecclesia* of Jan Hus has a number of claims to interest. First, it is one of the primary documents of the Bohemian reform movement of the fifteenth century. Second, after it was sent in manuscript to Bl. Martin Luther after the Leipzig Debate of 1519, we find him writing early in 1520: "Without realizing it until now, I have been both teaching and holding everything that Jan Hus did and John Staupitz taught in the same lack of realization" (*W. A., Briefe*, No. 254, 2, 42, 22—24). (At the same time Bl. Martin Luther's direct responsibility for the 2,000-copy 1520 Hagenau edition printed by Thomas Anshelmus under the title *De causa Boemica Paulus Constantius*, which Thomson asserts on page xxi and xxx, remains to be demonstrated.) Third, a comparison of this work of Hus with John Wycliffe's *De ecclesia* persuaded Johann Loserth (*Hus und Wiclif*, 1884; 2d ed., 1932) that Hus was "a simple plagiarist," a charge which found quite common acceptance among scholars and from which Thomson is concerned to exculpate his subject. Thomson's critical text, based on all the surviving manuscripts and printed editions to which he had access, is a resultant; Latin footnotes indicate variant readings and trace the sources (especially in Wycliffe's works) where Thomson was able to identify them. In view of Bl. Martin Luther's somewhat ambivalent attitude in endorsing Hus while condemning (as the Lutheran Symbols also do) Wycliffe, it is good to have this excellent text of a major work of Hus available.

ARTHUR CARL PIEPKORN

## BOOK REVIEW

639

## 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)

*Marriage Counseling Cards Kit.* St. Louis: Concordia Publishing House, 1962. Boxed. \$3.00.

*The Missionary Nature of the Church.* By Johannes Blauw. New York: McGraw-Hill Book Company, 1962. 182 pages. Cloth. \$3.95.

*Servants of God in People's China.* By Katharine Hockin. New York: Friendship Press, c. 1962. 127 pages. Paper. \$1.75.

*Twelve New Testament Studies.* By John A. T. Robinson. Naperville: Alec R. Allenson, 1962. 180 pages. Paper. Price not given.

*Biblical Words for Time.* By James Barr. Naperville: Alec R. Allenson, 1962. 174 pages. Paper. Price not given.

*The Doctrinal Conflict Between Roman Catholic and Protestant Christianity.* By Mario Colacci. Minneapolis: T. S. Denison and Company, c. 1962. 269 pages. Cloth. \$4.50.

*The Holy Bible.* Revised Standard Version. Philadelphia: A. J. Holman Company, c. 1962. xii and 191 pages, and 8 maps. Paper. Price not given.

*How to Fight Communism Today.* By Lambert Brose. St. Louis: Concordia Publishing House, c. 1962. 90 pages. Paper. \$1.00.

*Jefferson on Religion in Public Education.* By Robert M. Healey. New Haven: Yale University Press, 1962. xi and 294 pages. Cloth. \$6.50.

*Little Martin Luther.* By Ruth Hummel, illustrated by Grace Schassberger. St. Louis: Concordia Publishing House, c. 1962. 30 pages. Boards. \$1.00.

*Chytraeus on Sacrifice: A Reformation Treatise in Biblical Theology.* Translated and edited by John Warwick Montgomery. St. Louis: Concordia Publishing House, 1962. 151 pages. Paper. \$2.75.

*The United States in Bible Prophecy: Bible Prophecy Today and Our Citizenship in Heaven.* By Anton M. Christensen. New York: Exposition Press, 1962. 115 pages. Cloth. \$3.00.

*The Development of Logic.* By William Kneale and Martha Kneale. Oxford: The Clarendon Press, 1962. viii and 761 pages. Cloth. \$12.00.

*Das Heiligkeitsetz formgeschichtlich untersucht.* By Henning Graf Reventlow. Neukirchen Kreis Moers: Neukirchener Verlag, 1961. 170 pages. Paper. DM 15.00.

*Histoire du Protestantisme Français.* By Raoul Stephan. Paris: Librairie Arthème Fayard, c. 1961. 396 pages. Paper. 15 NF.

*Der Freiheitsbegriff in der kirchlichen Dogmatik Karl Barths.* By Ulrich Hedinger. Zürich: Zwingli Verlag, 1962. 256 pages. Paper. Price not given.

*Perspective.* By D. William Backus; edited by Paul R. Malte; illustrated by Richard R. Caemmerer, Jr. Medford, Oreg.: Morse Press, c. 1962. 184 pages. Paper. Price not given.

*Ordnung der Kirche: Lehr- und Handbuch des Kirchenrechts auf ökumenischer Basis.* By Erik Wolf. Frankfurt: Vittorio Klostermann. Part I: c. 1960; xviii and 339 pages; DM 25.00. Part II: c. 1961; xxx and 490 pages. Paper. DM 35.00.

*Histoire Biblique du Peuple d'Israel.* By André et Renée Neher. Paris: Adrien-Maisonneuve, 1962. Volume I: xv and 344 pages. Volume II: 366 pages. Paper. Price not given.

*The New Bible Dictionary.* Edited by J. D. Douglas and others. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. xvi and 1,375 pages; xvi plates; 17 maps. Cloth. \$12.95.

*A Chosen Vessel: Studies in the Acts of the Apostles Part 2.* By C. F. D. Moule.

New York: Association Press, 1961. 79 pages. Paper. \$1.00.

*Erasmus: Handbook of the Militant Christian (Enchiridion militis Christiani)*. Translated by John P. Dolan. Notre Dame, Ind.: Fides Publishers, c. 1962. 159 pages. Cloth. \$3.95.

*The Radical Reformation*. By George Huntston Williams. Philadelphia: The Westminster Press, c. 1962. xxxi and 924 pages. Cloth. \$15.00.

*Recent Theological Literature in Switzerland*. By Eduard Schweizer. Virginia: Union Theological Seminary, 1962. 39 pages. Paper. Price not given.

*So You're Going to Be a Teacher*. By Robert L. Filbin and Stefan Vogel. Great Neck: Barron's Educational Series, c. 1962. 141 pages. Paper. \$1.25.

*The Story of the Good News: An Explanatory Paraphrase of the Four Gospels*. By Arthur H. Voerman. New York: Exposition Press, 1962. 279 pages. Cloth. \$4.50.

*Twelve Virtues of a Good Teacher*. By Luke M. Grande. New York: Sheed and Ward, c. 1962. 160 pages. Cloth. \$3.50.

*The Career of Philosophy*. By John Herman Randall. New York: Columbia University Press, 1962. xiv and 993 pages. Cloth. \$13.95.

*Christians in Conversation*. Preface by Peter W. Bartholome. Westminster, Md.: The Newman Press, 1962. x and 112 pages. Cloth. \$3.00.

*The Christians of Korea*. By Samuel Hugh Moffett. New York: Friendship Press, 1962. 174 pages. Paper. \$1.95.

*Church and People in New Guinea*. By G. F. Vicedom. New York: Association Press, 1961. 79 pages. Paper. \$1.00.

*The Church's Confession Under Hitler*. By Arthur C. Cochrane. Philadelphia: The

Westminster Press, c. 1962. 317 pages. Cloth. \$6.50.

*The Doctrine of Man in Classical Lutheran Theology: From the Works of Martin Chemnitz and Johann Gerbard*. Translated by Mario Colacci, Lowell Satre, J. A. O. Preus, Jr., Otto Stahlke, and Bert H. Narveson; edited by Herman A. Preus and Edmund Smits. Minneapolis: Augsburg Publishing House, c. 1962. xxiv and 245 pages. Cloth. \$5.00.

*Law and Gospel*. By Wilhelm Andersen. New York: Association Books, 1961. 80 pages. Paper. \$1.00.

*Living in the Eye of a Hurricane: Sermons for Every Day*. By Byron P. Hovey. New York: Exposition Press, 1962. 56 pages. Cloth. \$2.75.

*Luthertum*. Volume 26: *Das Amt der Verkündigung und das Priestertum aller Gläubigen*. By Heinz Brunotte. Berlin: Lutherisches Verlagshaus, 1962. 39 pages. Paper. DM 3.80.

*New Life in Christ: A Study of Paul's Theology for To-Day*. By Paul D. Clasper. New York: Association Press, 1961. 79 pages. Paper. \$1.00.

*A New Look at God*. By Philip S. Chen. South Lancaster: Chemical Elements Publishing Company, c. 1962. 238 pages. Cloth. \$3.95.

*Alfred Loisy: Sa Vie—Son Oeuvre*. By Albert Hourin and Félix Sartiaux, edited by Émile Poulat. Paris: Éditions du Centre National de la Recherche Scientifique, 1960. xi and 419 pages. Cloth. 25 NF.

*The Sunday Psalter: Psalms for Sundays and Feast Days Set to the Psalm Tones and Provided with Proper Antiphons*. By Herbert Lindemann, edited and harmonized by Newman W. Powell. St. Louis: Concordia Publishing House, c. 1961. xii and 104 pages, plus 18 accompaniments. Paper. Price not given.



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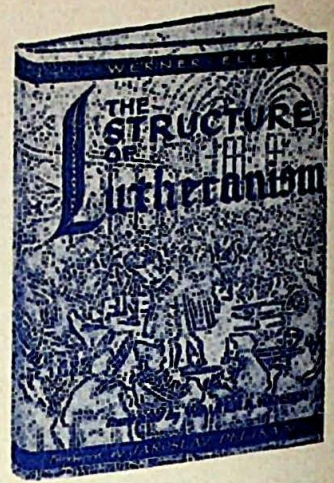
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Index

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