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Book Review. - Literatur

Walter R. Roehrs

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.

A MAP TO BURIED TREASURE

Some people devote much time and energy in search of buried treasure. They may have vague or incomplete information regarding the location of some deposit of old wealth. If only they knew exactly where to dig or where to dive into the sea!

Often literary nuggets of gold and sparkling gems of information also lie buried in periodicals and magazines. Theological articles of the past have not escaped a similar fate of submersion into oblivion.

Some of the readers of the CONCORDIA THEOLOGICAL MONTHLY may have a faint recollection of an excellent treatise on a given topic or Bible verse that appeared within the 30-odd years since the first issue of this journal. Others may be totally unaware that a reliable answer to a question of theology or a very useful treatise on a passage of Scripture can be dug up from a volume of the CTM standing on their shelf or available from a library such as that of Concordia Seminary at St. Louis.

A map to buried treasure, enabling everyone to find out where to dig for much hidden gold, is now available in the recent publication by Concordia Publishing House:

*Index to Concordia Theological Monthly
Volumes I—XXX
(1930—1959)*

The first 112 pages contain a subject index with entries from "Abelard" to "Zucker." An author index follows (pages 113 to 138). Pages 139—154 contain a list of Scripture passages from Genesis 1:1 to Revelation 22:21. In the homiletical index (pages 155 to 164) the various pericopal systems are listed as well as the sermonic treatment of

texts of the Sundays and festivals of the entire church year. A final section (pages 165 to 169) directs the reader to Hebrew and Greek words, arranged in alphabetic order, that occurred in various articles.

This index, specifically the subject index, was constructed according to the principles used in *Subject Headings Used in the Dictionary Catalogs of the Library of Congress* (sixth edition), with modifications and adaptations resulting from the exclusively theological nature of the material.

The six indexes cover all the contents of the CTM except the "Book Review" column, which would have required a very extensive index of its own. But a book review appearing as a regular article is given the same detailed index treatment as are other articles.

The index was planned by Herbert P. Dorn, who at the time was research librarian at Concordia Seminary, St. Louis. Under his direction Theodore E. Allwardt began the indexing while he was a graduate student at the seminary and finished it during the first months of his parish ministry. He and Concordia Publishing House gratefully acknowledge the assistance and guidance given by Edgar M. Krentz, librarian, and Lucille Hager, catalog librarian at the seminary.

The work of editing some 25,000 index cards, supplying the necessary cross references, and designing the layout of the text was done by Erich B. Allwardt of the CPH editorial department; he also did the final proofreading and checking.

All of this valuable material is offered at the price of \$2.00 for subscribers and \$3.00 for others.

A sample of the subject index is reproduced on the next page.

WALTER R. ROEHRS

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THE OXFORD CONCISE CONCORDANCE TO THE REVISED STANDARD VERSION OF THE HOLY BIBLE. Compiled by Bruce M. and Isobel M. Metzger. New York: Oxford University Press, 1962. 158 pages. Cloth. \$2.00.

Concise concordances are a necessity for the average Bible reader who would find a work like Nelson's *Complete Concordance* expensive and forbidding. But the compiler of such a concordance finds himself in the predicament of the politician who makes nine enemies and gains one friend when he doles the patronage. A sampling of entries confirms our expectation of a judicious selection. Thus under "Mount of Olives" the reference to Zech. 14:4 gives the reader sufficient background for interpreting the theological significance of the New Testament entries. For the layman this type of reference to a well-known locality is more helpful than Nelson's *Complete Concordance*, which buries the Mount of Olives under "Olives" and "Mount." A fair picture of the range in associations made by a Jew in connection with the word "redeem" is given under that word. On the other hand, in view of the limited scope of this concordance, we wonder why references are on occasion made to passages found only in the margin of RSV (e. g., John 8:3 "adultery").

Not all names mentioned in the Bible are significant enough to merit mention in a concise concordance, but why is Lydia (Acts 16) preferred to Anna (Luke 2)? Why Jairus, but not Tertius, who "wrote" Romans? Vultures are mentioned with greater frequency in the Bible than owls, but the concise concordance ignores them while making four references to owls. Finally, leopards would seem to merit recognition next to lions.

A comparison of this concordance with Nelson's *Complete Concordance* and Nelson's *Concise Concordance* as to the mode of extracting recognizable thought units in which the specific word is cited reveals that

Univac runs a poor second to human intelligence. Thus the Metzgers cite under "peace," "The Lord . . . give you *p.*" Compare this with Nelson's "countenance upon you, and give you *p.*" The method of classifying proper names is also an example that might well be emulated in future concordance work on the Revised Standard Version. We recommend this concordance to all users of the RSV.

FREDERICK W. DANKER

PREACHING FOR THE TETHERED MAN. By Theodore Heimarck. Minneapolis: Augsburg Publishing House, 1962. 221 pages. Cloth. \$3.75.

The first portion of this book presents three lectures, originally titled "The Preacher and the Man at the End of His Tether," delivered at a Luther Theological Seminary convocation. The second section covers 12 sermons: 3 for Advent, 2 for Epiphany, 1 each for Lent, Passion Sunday, Palm Sunday, and Ascension, and 3 for Trinity. Lectures and sermons alike display both a wide reading and a sensitiveness to art and culture. Not every preacher is willing so explicitly to set forth his objectives in preaching, and then have his reader sample his effort to reach them.

RICHARD R. CAEMMERER

REMBRANDT AND SPINOZA. By Leo Balet. New York: Philosophical Library, 1962. 211 pages, plus bibliographies and notes. Cloth. \$4.50.

The author, onetime art curator and professor of art history in Bremen, purposes in this work to demonstrate the method of French "totalist" art history in contrast to German specialism. He traces the decline of the influence of religion on culture paralleled by the rise of individualism; in Western Europe this trend climaxed in absolutism portrayed in "court art," literature, and music. His characterization of the Dutch mercantile aristocracy of the 17th century is

pessimistic (e.g., the mercantilistic purpose of East India missions). He regards the science and philosophy of the period as chiefly practical. He analyzes Spinoza as a basically atheistic, antiabsolutistic materialist; he sees Rembrandt, in partial contrast, as intuitive rather than intellectual, realistically depicting human life "of the present moment in its fullness." The art of Rembrandt comes out well in the analysis, but his character emerges clouded. The casual reader will be baffled by poor editing and translation (e.g., *cuius regio illius religio*: "The ruler of the state is also the ruler of the church," p. 11). This work is of more value to the specialist in art than to the philosopher or historian.

RICHARD R. CAEMMERER

RELIGION AND ECONOMIC ACTION.

By Kurt Samuelsson. Translated from the Swedish by E. Geoffrey French; edited by D. C. Coleman. New York: Basic Books, 1961. xi and 156 pages. Cloth. \$3.75.

The belief that Puritanism wielded some sort of influence on capitalism is strong. Richard Tawney's *Religion and the Rise of Capitalism* (1926) found that the spirit of capitalism, as old as history, received a new sanction in the Calvinistic concept of the calling. His was not the first or the most extreme statement of this proposition. William Ashley had pointed to it earlier (1888 to 1893). Independently Max Weber (1905) had postulated that Protestantism created the preconditions for the "spirit of capitalism." Other men adopted or adapted this theory. The ensuing controversy has brought forth works of various worth. Samuelsson's study ranks as one of the best. He states the problem and gives the history of the controversy. He examines the evidence carefully and point by point shows the weakness of Weber's views. He concludes: "Whether we start from the doctrine of Puritanism and 'capitalism' or from the actual concept of a cor-

relation between religion and economic action, we can find no support for Weber's theories. Almost all the evidence contradicts them." (P. 155)

CARL S. MEYER

LE MORTE DARTHUR: THE BOOK OF KING ARTHUR AND HIS KNIGHTS OF THE ROUND TABLE. By Thomas Malory. Edited by A. W. Pollard. New Hyde Park, N.Y.: University Books, c. 1961. xxxix and 530 pages. Cloth. \$15.00.

Just under 500 years ago Sir Thomas, with the aid of "certain French books" then 3 centuries old, composed the 8-volume "book of King Arthur and his Knights of the Round Table," to which the first publisher, England's famed Caxton, gave the title *Le Morte Darthur* (it really describes only the 8th romance). The present beautifully mounted volume reproduces by photolithography the 1920 Medici Society edition. The interest of Malory's meandering saga lies not only in the fact that it is an intriguingly told series of sometimes dismaying stories, or in the fact that it is a revealing mirror of medieval morals, but also in the fact that it is an important witness to an only slightly underground religion that rivaled the official Christianity of the period.

ARTHUR CARL PIEPKORN

THE MINISTRY OF THE LAITY. By Francis O. Ayres. Philadelphia: Westminster Press. 1962. 136 pages and references. \$2.50.

The author is director of the Parishfield Community at Brighton, Mich., a conference center devoted to building the "Christian style of life" in lay action. The book develops the "theology of the laity" already familiar to many a reader in Hendrik Kraemer, Suzanne de Dietrich, or Georgia Harkness; however, much of the Biblical documentation is fresh. Unique in this volume is the portrayal of "the Christian style of

life," a phrase borrowed from Jacques Ellul and oriented by Ayres to Phil. 1:27. Components are set out in chapters on affirmation, awareness, responsibility, sharing Christ's sufferings, and secret discipline. The author frets at lay activity which is merely supportive of pastoral routines or activity within the church and aims at Christian participation in life as a whole. This book should be useful for the thoughtful individual or for study groups in quest of richer values as Christian people.

RICHARD R. CAEMMERER

THE DEATH OF GOD. By Gabriel Vahanian. New York: George Braziller, 1961. 231 pages, notes and bibliography. Cloth. \$5.00.

Professor Paul Ramsay writes the foreword to this moving book by a young theologian and philosopher now at the University of Syracuse. His thesis is that our age, since Nietzsche, is a post-Christian rather than an anti-Christian one, that its religiosity is spurious, and that Christianity must found a totally new culture to be itself. While some of his premises seem Barthian in their negations of man's knowledge of God, Vahanian's sympathies seem to tend toward the positions of Bultmann. Attractive as this survey of contemporary anthropology is, it seems to this reviewer to be an overstatement that Christian faith is more absurd to today's existentialist than it was, say, to Celsus, or the Italian renaissance *bravo*, or to the mind of Voltaire, or to the German agnostic of the late 19th century.

RICHARD R. CAEMMERER

THE AUDACITY OF PREACHING. By Gene E. Bartlett. New York: Harper and Brothers, 1962. 152 pages, notes and indexes. Cloth. \$3.00.

Current literature on preaching frequently approaches one of two extremes: the theological optimism that anything the preacher says, provided he speaks of Jesus Christ, is

"Word" and "Gospel"; and the professional pessimism that the pastorate is too cluttered and secular to be a vehicle of the Spirit at all. Bartlett was pastor of the large First Baptist Church of Los Angeles when he accepted the invitation to deliver the Lyman Beecher Lectures at Yale Divinity School in 1961. He later became president of Colgate-Rochester Divinity School. Meantime he had shared in seminars arranged by the American Association of Theological Schools with professors of preaching. This book is a fusion of practical experience and the desire to help the professional preacher. He puts stress on the theological implications of preaching within the framework of his particular convictions; and then he gives remarkably wholesome, good-humored counsel for keeping the pastoral accent high on preaching. He recognizes Joseph Sittler's complaint of the "maceration of the minister," but goes on to define how the pastoral dimension can be preserved in the things that pastors do, and he suggests modes of renewal. This is a good book indeed. RICHARD R. CAEMMERER

EPISCOPI VAGANTES AND THE ANGLICAN CHURCH. By Henry R. T. Brandreth. Second edition. Greenwich, Conn.: Seabury Press (London: SPCK), 1961. xviii and 140 pages. Cloth. \$4.50.

The first edition of this valuable guide to one of the labyrinthine jungles that flourish on the margin of organized Christendom came out in 1947. Since that time the number of *episcopi vagantes*, that is, persons claiming technically legitimate episcopal orders but not recognized by the historic episcopal churches, has increased sufficiently, alas, to make this second edition "in many respects a new book." *Episcopi vagantes* are a concern not only of Anglicans but also of Lutherans. Gustavus Adolphus Glinz and the University of Marburg's distinguished Friedrich Heiler (as head of the *Communio Evangelica Catholica Eucharistica*) allowed themselves to be

consecrated bishops in 1930 by Pierre Gaston Vigué (whose episcopal orders descend from Joseph René Vilatte via Paolo Miraglia Gulorti, Julius Hussay, and Louis François Giraud); Heiler reportedly ordained a number of clergymen who continue to work as pastors of Lutheran parishes. The notorious inmate of the Joliet and Menard penitentiaries, Denver Scott Swain (whose episcopal orders also derived from Vilatte via Frederick Ebenezer John Lloyd and Francis Kanski) for some time operated a paper organization known as the American Episcopal Church which he took into and out of Carl McIntire's American Council of Christian Churches and to the name of which he at one stage added the parenthetic designation "Lutheran." Frederick Littler Pyman (whose episcopal orders derive from the Old Catholic Archbishop of Utrecht, Gerard Gul, via Arnold Harris Mathew, the Prince de Landas Berghes et de Rache, and Carmel Henry Carfora) a number of years back headed a small body with headquarters in Santa Monica, Calif., which accepted, among other doctrinal standards, the Augsburg Confession and the Leipzig Interim of 1548. An unfrocked Reformed Irish Presbyterian minister by the name of James Fitzgerald Crawford (sentenced in 1956 to 18 months' imprisonment for theft and false pretenses) after World War II announced himself as "Lutheran Bishop of Anglia" in the "Lutheran Episcopal Church of England," and appeared to have been recognized by Charles Leslie Saul (whose episcopal orders derive from Julius Ferrete via Richard Williams Morgan, Charles Isaac Stevens, Leon Chechemian, James Martin, and Benjamin Charles Harris). The approach of the *episcopus vagans* to Lutheran clergymen or leaders is to profess sympathy with the "solid doctrinal position" of the Lutheran Church, to promise "incontestably valid and apostolic" priestly ordination or episcopal consecration, or to offer a cut-rate (or even an honorary) doctorate from a diploma-mill

type of "college" or "seminary" which he operates on the side. Brandreth's book is a useful thing to have around when such approaches are made.

ARTHUR CARL PIEPKORN

THE MASTERY OF SEX. By Leslie D. Weatherhead. New York: Abingdon Press, 1959. 192 pages. Paper. \$1.00.

This Apex paperback reproduces material first published by the SCM Press in 1931 and reprinted 16 times by 1954. The reference and resource materials are largely from English writings and somewhat dated. The discussion of the subject in comparable offerings today has moved beyond what Weatherhead originally developed, although the greater part of the reprint material is still valid. It should also be noted that the theological and psychological concepts employed in the treatment of sex and marriage have changed to a degree both in language and in form in the last 30 years. Similarly, some of the illustrations and expressions may be strange to American readers. A revision of this book would have been more acceptable to serious students. For the general reader, however, this is a comprehensive and generally valid discussion.

HARRY G. COINER

PAUL TILlich AND THE CHRISTIAN MESSAGE. By George H. Tavard. New York: Charles Scribner's Sons, 1961. viii and 176 pages. Cloth. \$3.95.

Here is a theologian who not only comes to grips with the theology of Paul Tillich but who is not hesitant in his criticism. The chief interest of Tavard, who is a Roman Catholic, is to trace and assess Tillich's Christology, using the ecumenical creeds as a criterion. In this he does an admirable job. Tavard, however, is not always easier to read than Tillich, who is more careful to define his terminology than is his critic. Tavard bends over backward to be fair and charitable, but eventually he concludes that

Tillich's "essential Godmanhood"—by which he means that Christ in His existential situation did not, like all other men, fall from His essential being—cannot be reconciled with the classical doctrine that Christ is God. Similarly, says Tvard, the cross as "the unconditional appearing under the conditions of the conditional" cannot be reconciled with the classical doctrine of the atonement. Again, Tvard holds, Tillich's idea of faith as awareness of being itself, or as ultimate concern, cannot be reconciled even with the implicit faith of Roman theology, much less the faith of historic Protestantism. After tracing Tillich's interpreta-

tion of the resurrection, which denies the actuality of a physical resurrection and makes it mean merely that Christ is now (somehow) present in spirit, Tvard feels he has shown that Tillich is out of touch with Christianity. And he does not hesitate to call all this heresy—all of which is refreshing in our day of cautious theologians. (After all, Tillich dared to call the physical resurrection absurd and blasphemous.)

It is annoying when Tvard makes Tillich's norm of New Being depend upon the latter's alleged Lutheranism. This is a superficial relationship of which Tillich himself makes little.

ROBERT D. PREUS

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)

Before the Bible: The Common Background of Greek and Hebrew Civilizations. By Cyrus H. Gordon. New York: Harper & Row, c. 1962. 319 pages. Cloth. \$6.00.

Imparting the Word: The Bible in Christian Education. By Iris V. Cully. Philadelphia: The Westminster Press, c. 1962. 174 pages. Cloth. \$3.95.

The Protestant Liturgical Renewal: A Catholic Viewpoint. By Michael J. Taylor. Westminster, Md.: The Newman Press, c. 1963. xxii and 336 pages. Cloth. \$5.50.

Saint Francis: A Novel. By Nikos Kazantzakis; translated from the Greek by P. A. Bien. New York: Simon and Schuster, c. 1962. 379 pages. Cloth. \$5.95.

Strangers No Longer. By Peter Day. New York: Morehouse-Barlow Co., c. 1962. 174 pages. Cloth. \$3.95.

Textbuch zur deutschen systematischen Theologie und ihrer Geschichte: Vol. II: 1935—60. By Richard H. Grützner and Gerhard G. Muras. Bern: Verlag Paul Haupt, c. 1961. xxiv and 597 pages. Cloth. DM 42.00.

Theories of Learning in Christian Education. By Robert R. Boehlke. Philadelphia: The Westminster Press, c. 1962. 221 pages. Cloth. \$4.50.

Das diakonische Amt der Kirche im ökumenischen Bereich. Edited by Herbert Krimm. Stuttgart: Evangelisches Verlagswerk, c. 1960. 220 pages. Cloth. DM 22.00.

The Natural and the Supernatural Jew: An Historical and Theological Introduction. By Arthur A. Cohen. New York: Pantheon Books, c. 1962. xii and 326 pages. Cloth. \$6.00.

Outposts of Medicine. By Steven and Mary Spencer. New York: Friendship Press, c. 1963. 127 pages. Paper. \$1.25.

The Presbyterian Ministry in American Culture: A Study in Changing Concepts, 1700—1800. By Elwyn A. Smith. Philadelphia: The Westminster Press, c. 1962. 269 pages. Cloth. \$4.00.

Understanding the Lord's Prayer (Het Onze Vader). By H. Van den Bussche; translated by Charles Schaldenbrand. New York: Sheed and Ward, c. 1963. 144 pages. Cloth. \$3.00.

Was heisst schriftgemäss? By Hermann Diem. Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, c. 1958. 75 pages. Paper. DM 7.20.

Evolution as Revelation. By Jacob Kohn. New York: Philosophical Library, c. 1963. 171 pages. Cloth. \$3.75.

The Bible in Current Catholic Thought. Edited by John L. McKenzie. New York: Herder and Herder, c.1962. xiv and 247 pages. Cloth. \$6.50.

The Metaphysics of William James and John Dewey: Process and Structure in Philosophy and Religion. By Thomas R. Martland, Jr. New York: Philosophical Library, c.1963. xiv and 210 pages. Cloth. \$4.75.

A Private and Public Faith. By William Stringfellow. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c.1962. 93 pages. Cloth. \$3.00.

Der Weltprotestantismus: Glaubens und Lebenswelt unserer Brüder. By W. H. van de Pol. Essen: Ludgerus-Verlag, 1960. 286 pages. Cloth. DM 18.50.

My Nameday: Come for Dessert. By Helen McLoughlin. Collegeville, Minn.: The Liturgical Press, c.1962. 320 pages. Cloth. \$2.75.

New Frontiers of Christianity. Edited by Ralph C. Raughley, Jr. New York: Association Press, c.1962. 254 pages. Cloth. \$4.50.

Portrait of Karl Barth (Portrait de Karl Barth). By Georges Casalis; translated by Robert McAfee Brown. New York: Doubleday and Company, c.1963. viii and 135 pages. Cloth. \$3.50.

Teaching Our Faith in God: Methods and Meaning of Christian Education. By L. Harold DeWolf. New York: Abingdon Press, c.1963. 192 pages. Cloth. \$3.75.

New Testament Reading Guide. No. 14: *The Book of the Apocalypse.* By William G. Heidt. Collegeville, Minn.: The Liturgical Press, c.1962. 128 pages. Paper. 30 cents.

Faith of the Psalmists (Psaltarens Frombet). By Helmer Ringgren. Philadelphia: Fortress Press, c.1963. xxii and 138 pages. Cloth. \$3.50.

The Freedom of the Christian Man: A Christian Confrontation with the Secular Gods. By Helmut Thielicke; translated from the German by John W. Doberstein. New York: Harper & Row, c.1963. 222 pages. Cloth. \$4.50.

Der gegenwärtige Stand der Frage nach dem historischen Jesus. By Paul Althaus. Munich: Verlag der Bayerischen Akademie der Wissenschaften, 1960. 19 pages. Paper. Price not given.

The Men and the Message of the Old Testament. By Peter F. Ellis. Collegeville, Minn.: The Liturgical Press, c.1963. xxiv and 559 pages and maps. Cloth. \$8.00.

The Apocrypha. Edited by Morton Enslin. New Hyde Park, N.Y.: University Books, c.1962. xviii and 238 pages. Cloth. \$15.00.

Contemporary Authors. Volume I: *The International Bio-Bibliographical Guide to Current Authors and Their Works.* Edited by James M. Ethridge. Detroit: The Gale Research Company, c.1962. 245 pages. Cloth. \$10.00 per volume.

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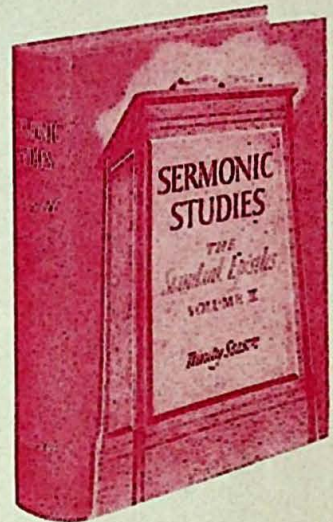
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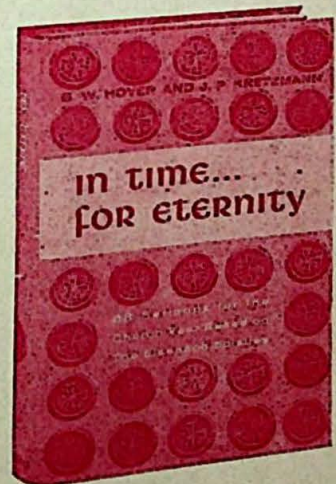


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