

6-1-1963

## Book Review. - Literatur

Robert D. Preus

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### Recommended Citation

Preus, Robert D. (1963) "Book Review. - Literatur," *Concordia Theological Monthly*: Vol. 34, Article 38.  
Available at: <https://scholar.csl.edu/ctm/vol34/iss1/38>

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## BOOK REVIEW

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

**THE TRUE VISIBLE CHURCH.** By C. F. W. Walther, trans. J. T. Mueller. St. Louis: Concordia Publishing House, 1961. 137 pages. Cloth. \$3.00.

The year 1961, which marked the sesquicentennial of Walther's birth, revived much interest in Walther as a theologian who also has much to say to us today. Among the most notable contributions of Walther to his own synod and to the Lutheran Church on this continent were his writings on the subject of church and ministry. In stating once again what the church is and how it can function in a country where church and state are separated Walther helped his and other synods to organize and carry out their work on a sound and Scriptural basis. Walther wrote three books on the subject of church and ministry: *The Voice of Our Church on the Question of Church and Ministry* (1852); *The Correct Form of a Local Congregation Independent of the State* (1863); and *The Evangelical Lutheran Church, the True Visible Church of God Upon Earth* (1866). Mueller offers us an excellent translation of the last of these works and will shortly bring out the other two volumes in translation.

In the present volume we see Walther as the "citation theologian" he was proud to be. The book consists of theses supported by Scripture proofs and the witness of the Lutheran Confessions and the great theologians of the Lutheran Church. Walther's choice of quotations illustrates his vast reading and acquaintance with all the older Lutherans and serves as a fine introduction to these great theologians of the past. His Scripture proof reveals his childlike confi-

dence in the force of *nuda Scriptura* to convince and prove. A reader will gain an increased appreciation of what the church is, what its marks are, and what true Lutheranism is when he reads this old classic. This reviewer warmly urges the readers of *CONCORDIA THEOLOGICAL MONTHLY* to get reacquainted with Walther. They will be rewarded.

ROBERT D. PREUS

**THE CROSS OF CHRIST.** By William A. Buege. St. Louis: Concordia Publishing House, 1962. 122 pages. Paper. \$1.50.

For every strength in preaching there is a corresponding pitfall: Biblical but irrelevant; fresh and imaginative but devoid of Gospel; brilliant diagnosis but little solution; dogmatically sound but pedestrian in style. The combinations are almost endless. On rare occasions, however, God raises up a preacher of great stature—one who does not depend on gimmicks or the creation of moods. People come to hear and return to worship. His words have the ring of authenticity and integrity. One of the surest tests of greatness is honesty and truth. This volume of sermons passes the test. Buege has been a pastor who has continued to grow theologically while in the chaplaincy and parish ministry. He has also served the people. From this double background these sermons were fashioned. So many pastors approach the Lenten cycle with fatigue and a falling heart. How to speak the words again? Permit this man to speak his sermons to you. When you have listened to his series on "The Cross of Christ," "The Seven Last Words," and "Christ's Resurrection," you will be filled with the urgency to bear wit-



ness to others. Few Lutheran preachers are proclaiming the Gospel to this generation with such clarity and conviction.

DAVID S. SCHULLER

*IN TIME . . . FOR ETERNITY: A SERIES OF SERMONS ON THE EISENACH EPISTLE LESSONS.* By George W. Hoyer and Justus P. Kretzmann. St. Louis: Concordia Publishing House, 1963. xii and 353 pages. Cloth. \$5.95.

In their preface the authors remind us that "sermons are made to be heard." Every preacher knows the disappointment of seeing a sermon in cold type, lamenting its inability to convey that moment in worship when it was spoken. A large number of men content themselves, it seems, with printing sermons which are more literary than oral productions. This series of 68 sermons is an exception. Each sermon was preached in a large suburban Lutheran church. The fact that these sermons were taken from transcriptions is immediately recognized, for they convey a spoken quality.

In view of the large amount of mediocre material currently being printed as "homiletical and devotional aids," one asks candidly whether these sermons should have been printed. The answer is: "Definitely!" There are a couple of pedestrian sermons in the lot—a few where the point is not clear and the material rambles. The overwhelming majority, however, are outstanding examples of parish preaching at its finest. The major mark of this series is that this is Lutheran *parish* preaching. The sermons are not addressed to the society at large; they are not uniquely evangelistic; they are not exegetical lectures. They adhere to the discipline of pericopic preaching. The preachers obviously love the cycles of the church year and desire their worshipers to live their lives within their frame. The sermons are strongly sacramental. The hearer's baptism and his reception of Holy Communion are realities that

breathe through the pages. Other preachers will be stimulated by the authors' fresh use of extended illustrations. These men scorn the use of stock illustrations or the deft use of current happenings to show God's ways with men. Most pastors will appreciate the inclusion of some of the "briefings" which were used prior to the service to interpret the main theme of the day; these are far more refined and imaginative than those delivered by most of us.

DAVID S. SCHULLER

*CHYTRAEUS ON SACRIFICE: A REFORMATION TREATISE IN BIBLICAL THEOLOGY.* By John Warwick Montgomery. St. Louis: Concordia Publishing House, 1962. 151 pages. Paper. \$2.75.

Montgomery deserves to be thanked for introducing Lutherans to a great Lutheran theologian who has been all but forgotten during the last centuries. David Chytraeus studied under both Luther and Melancthon, spent most of his activity as a professor at Rostock, took an active part in the theological discussions of his day, and was one of the authors of the Formula of Concord. He was a prolific writer, one of the finest exegetes of his day, an excellent organizer and administrator, and an orthodox, evangelical, scholarly, and pious man. Although his merits were recognized in his day, Chytraeus has not through the centuries enjoyed such popularity as a Chemnitz or a Gerhard or a Quenstedt, perhaps, as Montgomery suggests, because he never wrote a dogmatics.

In the present volume Montgomery has translated for the first time Chytraeus' treatise *On Sacrifice*. The work is not to be read as an interesting but archaic curiosity; it remains also today a useful and edifying treatment on a subject of fundamental importance. Chytraeus considers the following subjects: the idea of sacrifice, Old Testament sacrifice (a rather long section), the priesthood and sacrifice of Christ, the priest-



hood of all believers, Christian thankofferings, and the sacrifice of the Mass. The presentation contains a minimum of scholastic jargon and a maximum of Biblical data and information concerning the subject, and it represents one of the finest concept studies of the 16th century.

Montgomery provides more than a mere translation. He submits a splendid introduction to the life and work of Chytraeus. His footnotes are, if anything, too much of a good thing: every possible question which the reader might ask as he reads Chytraeus' work is answered by the translator in copious footnotes. The excellent editing throughout is a real credit to Concordia Publishing House.

We warmly recommend this volume as a valuable contribution on an important doctrine and as a useful introduction to a great Lutheran theologian.

ROBERT D. PREUS

**HEINRICH SCHÜTZ: HIS LIFE AND WORK.** By Hans Joachim Moser; trans. from the second German edition by Carl F. Pfatteicher. St. Louis: Concordia Publishing House, 1959. xxvi and 740 pages, plus xvi plates. Cloth. \$15.00.

Concordia Publishing House herewith makes available the English translation of a famous book on one of the great composers of Christendom which may well be placed at the side of the great works on J. S. Bach written by Philipp Spitta and Albert Schweitzer. The composer whose life and work are discussed in great detail in the present volume is today regarded as Bach's foremost predecessor among the Lutheran composers of Germany. One cannot pit Heinrich Schütz against J. S. Bach if only because the two followed different trends. One lived at the very beginning of the German baroque era, the other at its very end. One may compare the two and, in view of the fact that he wrote also much

superb instrumental music, insist that J. S. Bach is the greater from the standpoint of quantity and diversity. What is more, one hears so much music by J. S. Bach and so much less by Heinrich Schütz that our ears are better attuned to the music of the former. As a result the music of J. S. Bach enjoys an almost universal popularity which Heinrich Schütz does not enjoy; hence Bach overshadows his predecessor, who helped to pave the way for him a hundred years before Leipzig's most famous cantor appeared on the scene. Nevertheless, both reflect a profound musical spirit, both are expert craftsmen, and both expound the Word of God clearly and excellently. The question of musical style recedes into the background as one gives greater prominence to the Word of God. Both Schütz and Bach were content to write music which brought the message of salvation to people, and both put their full measure of talent at the disposal of the Word of God. That in some respects one advanced farther than the other is not for lack of talent and innate ability but rather because of time and circumstance.

Hans Joachim Moser lives in Berlin, in the area known as Charlottenburg, and teaches at the Akademie für Kirchen- und Schulmusik. While the original German edition of this book is only one of many books he has written, it is perhaps the one which has contributed more to his fame as a musicologist and writer than any other. In his volume on Schütz he leaves no stone unturned, and while other noteworthy books on Schütz have been written since his book first appeared and have even corrected mistakes he made, Moser's Schütz biography is still the most famous in its field. We today know that what Moser said regarding Lutheran orthodoxy and its proponents is wrong; like others before and after him, he gravely misjudged Lutheran orthodoxy and its theologians. We must overlook this in Moser's work on Schütz, just as one must



overlook mistakes made by Spitta in his work on J. S. Bach. The works of both are of enduring worth and monumental. They are in fact more monumental than Albert Schweitzer's book on Bach.

Moser's language tends to be stuffy and pompous in the original; at times he is also ambiguous. These defects are absent from the English translation prepared by Carl Pfatteicher, who died in 1957, two years before its publication. Ninety years have elapsed since Spitta made available his great work on J. S. Bach. Its English translation may be found in all reputable libraries in English-speaking countries. We are reasonably certain that Pfatteicher's English translation of Moser's book on Schütz will be called for a hundred years from now, especially since the fame of Heinrich Schütz is growing and will continue to grow for years to come.

WALTER E. BUSZIN

**THE RELIGIOUS FACTOR: A SOCIOLOGIST'S INQUIRY.** By Gerhard Lenski. New York: Doubleday and Co., 1961; 381 pages; cloth; \$5.95. Revised edition, 1963; paper; 414 pages; \$1.45.

A half century ago Max Weber propounded the thesis that each major religion fashions a unique outlook upon the world which strongly influences the development of its surrounding culture. During the last quarter-century, sociologists have tended to regard religion as a less vital differentiating factor in American life than social class—one's education, race, occupation, and income.

Lenski's volume explodes upon the scene to challenge many of our society's conscious and unconscious impressions concerning the role and influence of religion. The most startling conclusion he draws is that religion is a factor comparable to social class in its influence on individuals and ultimately on the broader society. Lenski divides his sample into four categories: Jews, white Roman Catholics, white "Protestants," and

Negro "Protestants." Contrary to many earlier predictions, he finds that "traditional religious groups continue to be viable and vigorous organizations" (p. 50). He examines both the associational and communal aspects of organized religion. He then extends his study to test the influence of religion on economics, politics, family life, and education. One chapter is devoted to a study of the clergy representing the respective groupings. This reviewer finds that to quote individual findings out of context is to perform a disservice to the author. Suffice it to say, however, that he finds striking differences in each of the major categories examined which vary in the four religious groupings. Lenski's study is based on the Detroit Area Study for 1957—58, for which he served as "principal investigator." This long-term research project is conducted by the sociology department of the University of Michigan, where Lenski is an associate professor.

In the paperback edition Lenski has "endeavored to revise a number of specific areas in an attempt to clarify [his] point of view." He has also added a number of footnote references to relevant studies that have appeared since publication of the original edition. In his preface to the revised edition he takes issue with those unnamed critics who criticize him for failing to take account of differences in the various Roman Catholic ethnic groups, for failing to take account of denominational differences within the "Protestant" group, and for failing to say much about the influence of religion on everyday life.

DAVID S. SCHULLER

**ARCHAEOLOGY AND THE NEW TESTAMENT.** By Merrill F. Unger. Grand Rapids, Mich.: Zondervan Publishing House, 1962. 350 pages. Cloth. \$4.95.

Unger's book is limited to the period between the testaments and the New Testament period. It is an eminently usable tool. The



author sets for himself a frankly apologetic purpose, that of defending a conservative view of the New Testament through archaeological evidence. In spite of this approach there are no glaring examples of the misuse of archaeology. Unger handles the Dead Sea scrolls and their possible relationship to the ministry of John the Baptist and Jesus fairly. He concludes that the Fourth Gospel should now be dated reliably prior to A.D. 90 and that therefore the Johannine authorship can be maintained. He also concludes that the Dead Sea scrolls make it very evident that 2 Peter was written before A.D. 70 to show that the Messiah and the King figures of the Qumran theology were really combined in the person of Jesus of Nazareth.

Unger prefers line drawings of coins and other remains to photographs, and in some cases these are more helpful. Four- and five-line sentences are not unusual in the book. Typographical errors are disturbing, especially in the bibliography.

HERBERT T. MAYER

*THE BIBLE AND ARCHAEOLOGY.* By J. A. Thompson. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. xxiv and 468 pages. Cloth. \$5.95.

This combination of three earlier works by Thompson, *Archaeology and the Old Testament* (1957), *Archaeology and the Pre-Christian Centuries* (1958), and *Archaeology and the New Testament* (1960), is a real gem. The printing and illustrations are superb; the price is surprisingly reasonable. The bibliography is divided by chapters; it is up to date and quite complete. As a general rule Thompson sticks to his archaeologist's last and overcomes the temptation to rush pell-mell into theological problems of an isagogical nature. Thus, for example, while he refuses to commit himself on the dating of Daniel, he believes that archaeological evidence does not rule out the earlier, tradi-

tional date. The historical introductions are brief but balanced. This work rates A-1 from cover to cover.

HERBERT T. MAYER

*ANTSIRABÉ: A RECORD OF THE SECOND ALL-AFRICA LUTHERAN CONFERENCE.* Edit. Department of World Missions, Lutheran World Federation. Philadelphia: Muhlenberg Press, 1961. iv and 188 pages. Paper. \$3.00.

Lutherans gratefully recall that the first All-Africa Conference conducted by any church group was assembled at Marangu under the auspices of the Lutheran World Federation in 1955. This in turn inspired the first All-Africa Church Conference in the wake of the Ghana meeting of the International Missionary Council at Ibadan, Nigeria, in January 1958. At the request of Marangu a second All-Africa Conference for Lutherans met in September 1960, this time at Antsirabé, Madagascar.

Those who could not attend this meeting—and it is to be regretted that some were not able to accept the invitation to come—will find this record prepared by Arne Sovik and his able staff of the Department of World Missions of the Lutheran World Federation a very acceptable second-best.

Politics is a fever and a fire in Africa today, and willy-nilly it reached into nearly every discussion. Europeans are suspect. Wisely, therefore, the planners drew in an Asian, Daisuke Kitagawa, to prepare the background paper on "The Christian and Politics." Complementing Kitagawa's essay, Christian Baeta, the last chairman of the International Missionary Council, presents an evaluation of the missionary contribution which is well balanced between defense and criticism.

Those who sometimes assume that any meeting of various kinds of Lutherans is going to deemphasize doctrine are deflated by the reaffirmation of the Book of Concord



as the best doctrinal foundation for the Lutheran Church. Another resolution calls the attention of participants in negotiations for wider church union "to the necessity of considering and formulating what the Lutheran Churches of Africa deem to be an essential doctrinal basis for church union." (P. 78)

Actually the conference ranged across the whole gamut of environment, faith, church, specialized tasks and functions, and country-by-country reports. No doubt, as Sovik implies, its reach at times exceeded its grasp. But the record contains rich nuggets for the discerning. Those who desire to learn more of Africa and its Lutheran churches will gratefully receive an invitation to the Third All-Africa Conference, which Haile Selassie I has invited to meet in Ethiopia in 1965.

WILLIAM J. DANKER

*THE LORD'S SUPPER.* By Theodore G. Tappert. Philadelphia: Muhlenberg Press, c. 1961. ix and 62 pages. Cloth. \$1.00.

Obviously a booklet of 62 pages cannot say everything about the Lord's Supper that could or should be said, but it can impart a great deal of useful and interesting information, as this one does. Tappert's Lutheran orientation appears in his reference to Luther's statement that the Lord's Supper is a brief summary of the Gospel. It appears again when he says: "Just as the oral witness not only declares something but also effects what it declares, so the action in the Sacrament not only symbolizes something but also effects what it symbolizes." (P. 61)

"The third major interpretation of the Lord's Supper," the author says after describing the sacrificial and memorial interpretation, "has been in terms of what God does and gives rather than in terms of what man does either by way of offering a sacrifice or by way of celebrating a memorial." Here he rejects the doctrine of transubstantiation as well as the symbolical interpretation of

the words of institution. At this point Luther's answer to the question "What is the Sacrament of the Altar?" could be quoted in order to point up more clearly the difference between the Lutheran and the Reformed definition of this sacrament. Luther says: "Instituted by Christ Himself, it is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink." If this is what the author intended to say on page 12, he is correct.

LEWIS W. SPITZ

*THE GOSPELS RECONSIDERED: A SELECTION OF PAPERS READ AT THE INTERNATIONAL CONGRESS ON THE FOUR GOSPELS IN 1957.* New York: The Humanities Press, 1961. 222 pages. Cloth. \$5.50.

Strong reaction against much German scholarship on the Four Gospels, especially of the Dibelius-Bultmann stripe, finds expression in these papers read at the International Congress on the Four Gospels held at Oxford in 1957. By far the largest proportion of space is spent on the Fourth Gospel (a term which James Montgomery, according to J. A. T. Robinson's essay in this volume on "The New Look on the Fourth Gospel," described as "a scholastic affectation" of the same order as a description of Deuteronomy as the Fifth Book of Pseudo-Moses). It is the consensus of these essayists that Palestinian culture and problems relating especially to the communication of the Gospel among readers oriented in Jewish thought form the background against which the Fourth Gospel must be understood. The historicity of John's work and the substantial correspondence of details in Jesus' life with the content of apostolic preaching and literary presentation are strongly affirmed, especially in articles by Robinson and Harald A. Riesenfeld.

FREDERICK W. DANKER



*A GREEK GRAMMAR OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE.* By F. Blass and A. Debrunner, trans. and ed. Robert W. Funk. Chicago: The University of Chicago Press, 1961. xxxviii and 325 pages. Cloth. \$10.00.

This grammar needs no commendation to students of the Greek Bible. Both the recommendation of others and the actual use of the work, especially of the German original, have convinced almost everyone that Blass-Debrunner is the best grammar of the Greek New Testament available. The work has gone through 10 successive German editions. H. St. John Thackeray translated the first German edition into English; the second and last English edition dates back to 1905. Advances in New Testament studies since then have made a new English Blass the greatest desideratum in New Testament studies since the publication of the Bauer-Arndt-Gingrich *Lexicon*. A reviewer needs only to ask whether the English version as presented adequately reproduces the German text.

In this case the answer is an emphatic yes. Wherever I looked in a spot check of the English text against the German original, the translation was both precise and clear. The decision to use the page size of Bauer-Arndt-Gingrich and to place two columns of text on each page make for clarity and ease of use. The pleasing Greek font of the Cambridge University Press and the careful composition and proofreading by the printers make the book a physical delight to the reader.

But even greater blessings are to be found. In effect this English translation supersedes even the 10th German edition. Funk had at his disposal Debrunner's notes for a projected 11th edition, which he did not live to see through the press. Many of these have been incorporated into the text. In addition the translator added bibliographical refer-

ences to standard English works, such as H. W. Smyth's *Greek Grammar* and Goodwin-Gulick. References to Eduard Schwyzer's massive *Griechische Grammatik*, the model diachronic Greek grammar, have replaced those to Brugmann-Thumb, its worthwhile but more modest predecessor. In addition more frequent reference to the Greek of the Septuagint helps to fill in the lack of a good comprehensive treatment of the Greek of the Old Testament. Finally, the indexes have been completely revised and extended. No indication is given as to the extent of the additions.

"Yet one thing I have against thee." While Funk has made notable contributions to the work, it is still essentially the child of Blass and Debrunner. It seems quite cavalier therefore that the publisher has dropped their names from the spine of the binding. One also wishes that the price might approach more closely to the approximate \$4.00 cost of the original German.

In spite of these minimal strictures, every student of the Greek Bible will want this volume on his desk, next to his Greek concordance and Bauer-Arndt-Gingrich for constant ready reference. Having these three and using them, that student will imbibe deeply "the sincere milk of the Word and grow thereby."

EDGAR KRENTZ

*RELIGION: A PSYCHOLOGICAL INTERPRETATION.* By Orlo Strunk, Jr. New York: Abingdon Press, c. 1962. 128 pages. Cloth. \$2.50.

In this small volume Strunk suggests that the new general interest in phenomenological psychology would be useful to the study of the psychology of religion, until now hidebound by the typical behavioristic approach. Religious experiences are so complex, he says, that new methods must be used, of which the perceptual-phenomenological approach seems most promising.

KENNETH H. BREIMBIER



**A HISTORY OF ANTIOCH IN SYRIA.**

By Glanville Downey. Princeton: Princeton University Press, 1961. xvii and 752 pages. Cloth. \$15.00.

Antioch plays an important role in early Christianity as far back as the Acts of the Apostles. Downey sets the important figures from Antioch in the history of Christianity into their more general historical context. It is not his primary purpose to do this, although there is a chapter of 45 pages on Christianity in Antioch. For the reader primarily interested in the history of Christianity the book is on the whole a helpful tool. Great figures of that church, Ignatius, Theophilus the Apologist, and Chrysostom, along with pagans who influenced the church there like Julian the Apostate, Libanius the rhetorician, and Ammianus Marcellinus the historian, are treated adequately.

Downey's massive treatment of a history that spans a thousand years, from the successors of Alexander the Great in Syria to the time of the Muslim conquest, combines in excellent fashion the findings from archeological materials (such as coins, epigraphy, and remains of buildings) with the literature from the period. Downey's work has grown out of his many shorter studies on the subject, his participation in archaeological excavations at Antioch, and over 30 years of interest and study.

Any criticism seems paltry compared with the accomplishment published here. Since Downey's approach is chronological, he does not, especially in the earlier chapters, always indicate adequately the importance of the material he presents. Again, some of his conclusions concerning the strife between Jew and Gentile appear dubious, especially the influence of this conflict on the Gentile mission of the church in Antioch. On what basis can it be said that the Jewish "influence was broken when Jerusalem was destroyed"? Some of his generalizations about relation-

ships, such as those between Paul of Samosata and the Antiochean tradition, between Paul and Lucian, and between Lucian and Arius, seem too arbitrary. The statement "There appears to have been no real persecution under Septimius Severus" seems to assume a type of persecution in the second century that is certainly more indicative of the third.

All of this does not obviate the fact that this book is a tremendous accomplishment. Eighteen excursuses, translation of two orations from Libanius, 21 plates, and 38 pages of bibliography at the end of the book illustrate this.

Certainly this type of study is helpful. It portrays the great complexity below the seeming unity of imperial history even in one city alone. To specialize in one single area of this empire, just like working with one book of the Bible or one church father apart from the rest, can perhaps lead to distortion, but it will more likely give insights not otherwise obtainable.

WALTER W. OETTING

**THE DYNAMICS OF CHURCH GROWTH.** By J. Waskom Pickett. Nashville: Abingdon Press, 1963. 124 pages. Cloth. \$2.50.

Years before Donald McGavran was writing about the winning of people in their natural social groupings, Pickett was making the pioneer appraisals of this kind of church growth in such early reports as *Christian Mass Movements in India*.

The lectures gathered in this highly readable volume were delivered at McGavran's Institute of Church Growth in Eugene, Oreg. They reflect a man ready to trust the Holy Spirit as He leads His church to find new structures and patterns for carrying out its basic Biblical assignments. Heartening is his rejection of the threadbare shibboleth that deeds not creeds are needed. He insists that the Word, the truth of God, must be preached. It provides the spiritual strength



for the church's tasks. Encouraging in a day when prophets of doom abound also in the Christian world mission is his largehearted optimism.  
WILLIAM J. DANKER

**HECTOR SIMUL JUSTUS LEARNS THE TRUTH ABOUT HIMSELF.** By Paul E. Schuessler. Obtainable from author: 1935 St. Clair Ave., St. Paul 5, Minn. 24 pages. Paper. 25 cents.

The author is a parish pastor greatly concerned about getting the Message across to his people. As one device for this he has been using his gifts as a cartoonist. His work has appeared in various religious journals. In this little booklet Hector (you

and I) "learns the truth about himself" in the light of the Biblical teaching of justification by faith and sees himself as "both sinner and yet justified." Here are both Law and Gospel in 20 cartoons plus brief explanations. Undignified? Well, didn't Christ use a verbal cartoon when He depicted a man with a big beam in his eye looking for a fleck in his brother's eye? And may not cartoons be subsumed under the Pauline instruction to the Christian teacher to "use every method of teaching" (2 Tim. 4:2)? This little booklet may well be used as an aid in catechetical and other instruction on the central teaching of the Gospel. *Vivat Hector!*  
VICTOR BARTLING

### COMPARATIVE SYMBOLICS BOOKNOTES

#### I. GENERAL WORKS

*The Gospel and the Churches: A Comparison of Catholicism, Orthodoxy, and Protestantism (Das Evangelium und die Kirchen: Ein Lehrbuch der Symbolik).* By Wilhelm Niesel, translated from the second (1960) German edition by David Lewis. Philadelphia: The Westminster Press, c. 1962. xvi and 384 pages. Cloth. \$6.95. The scholarly German original is a standard Reformed textbook in comparative symbolics, and the title under which this excellent translation is being published in England, *Reformed Theology*, is well chosen. Niesel, a noted Calvin scholar and the moderator of the Council of Reformed Churches of Germany, takes his stand on the Barmen Theological Declaration of 1934 and evaluates the various denominations which he discusses by this statement. He deals first with the Roman Catholic Church, because "the Roman Church stands furthest away from us" (p. 23). His 102-page discussion of this body, scrupulously correct and with all the quotations meticulously documented, is strongly critical; he asserts, "All we can learn from Rome is how not to be the Church" (p. 121).

Orthodoxy, chiefly because of its participation in the ecumenical movement, comes off somewhat better. The section on "The Gospel and the Churches of the Reformation" begins by contrasting Reformed and Lutheran doctrine, naturally to the latter's disadvantage where Niesel sees a difference. In the first three chapters—on union with Christ, justification and sanctification, and faith and repentance—the Reformed position is stated first. In the next eight chapters—on Gospel and Law [!], Holy Scripture, predestination (which claims Luther for the Calvinist view and describes the Formula of Concord as a declension from Luther's position), the church, the sacraments in general, Baptism and the Lord's Supper, Christology, and the sovereignty of God—Luther's and/or the Lutheran view comes first in each case. In this reviewer's opinion this method of presentation is based upon an indefensible assumption of fundamental agreement. The Anglican Communion Niesel regards as a church of the Reformation; its sacramental doctrine he sees as Reformed, its stress upon episcopacy regrettable. Briefer chapters are devoted to Congregationalism, the Baptists, Methodism,



and the Society of Friends. The *Unitas Fratrum*, the Mennonites, the denominations of American origin, and the sects receive no formal treatment. Appendices contain the Düsseldorf Theses of 1933 and the Barmen Declaration. The original bibliography of four pages (naturally oriented toward the German scene for and within which Niesel wrote) has been supplemented by the translator with a useful 13-page bibliography of works in English (a few volumes of sources are in other languages); unhappily the latter is not wholly free of inaccuracies.

*Seher — Grübler — Enthusiasten: Sekten und religiöse Sondergemeinschaften der Gegenwart.* By Kurt Hutten. 7th edition. Stuttgart: Quell-Verlag der Evangelischen Gesellschaft, 1961. 750 pages, plus 16 pages of plates. Cloth. DM 27.80. The first edition of this invaluable work of reference came out in 1950. The fifth edition of 1958 was the second complete reworking that the text received; the sixth and present seventh editions represent a limited revision (only 15 pages exhibit changes in the 7th edition) to bring the text matter up to date. The stress is on information rather than on critical evaluation. Many of the sects described are peculiar to Europe; some others are of American origin or have American adherents—the Catholic Apostolic Church, the Seventh-day Adventists, Jehovah's witnesses, the Dawn Bible Students Association, Christian Science, Unity School of Christianity, the International New Thought Alliance, Baha'i, the Mazdaznan movement, the New Church, the Church of God (Anderson, Ind.), Churches of Christ, a number of Pentecostal and faith-healing groups, the Church of Jesus Christ of Latter-day Saints, the New Apostolic Church, and Father Divine's Peace Mission. All—at least as far as their European aspects are concerned—receive additional illumination through Hutten's careful inquiries. His mastery of

bibliography is commendable; his approach is basically but not uncritically sympathetic.

*The Story of America's Religions.* By Hartzell Spence. New York: Holt, Rinehart and Winston, 1960. xii and 258 pages. Cloth, \$4.00; paper, \$1.50. Between 1957 and 1960 *Look* magazine published an award-winning series of fourteen articles on the past history and present status of as many denominations (Methodists, Baptists, Lutherans, Presbyterians, Congregationalists, Roman Catholics, Eastern Orthodox, Episcopalians, Jews, Seventh-day Adventists, Disciples, Mormons, Christian Scientists, and Quakers) by indefatigable journalist Spence. These essays have been collected—minus, alas, the excellent pictures of the magazine version—in a single volume. Popular, positive, critical almost entirely by sly inference alone, intentionally impartial, and appreciative of distinctive differences and contributions, the book is a good introduction to the American denominational panorama as seen through one man's sympathetic eyes. Noteworthy is Spence's assertion in his foreword: "The history of religions in America tends to support a thesis that as rapidly as groups merge, new divisions develop."

## II. EASTERN ORTHODOXY

*The Orthodox Church: Its Past and Its Role in the World Today (L'Église orthodoxe: hier et aujourd'hui).* By John Meyendorff; translated by John Chapin. New York: Pantheon Books, c. 1962. xii and 244 pages. Cloth. \$4.50. Of Russian parentage, the French-born author is professor of church history and patristics at St. Vladimir's Seminary, New York. His mildly polemic book succinctly reviews the story of Eastern Christianity from apostolic times to the present, provides a 50-page overview of the various Eastern Orthodox bodies today, and in the last two chapters relates Eastern Orthodox faith, spirituality and ecclesiology to those



of other Christian denominations, notably in connection with the Ecumenical Movement (which Meyendorff views with considerable reserve). Excellent as Meyendorff's presentation is when he writes as a spokesman for Eastern Orthodoxy, he oversimplifies the situation in other communions. Thus for him Western Christianity consists of Roman Catholicism and an unrealistically homogeneous "Protestantism." Non-Eastern Orthodox Christians, however, will read his work for the light it sheds on Meyendorff's denomination, not on their own.

*Orthodox Encounter: The Christian East and the Ecumenical Movement.* By Nicholas Zernov. London: James Clarke and Co., c. 1961. xiii and 200 pages. Paper. 10/6. *Orthodox Encounter* is the product of 40 years of contact between Zernov, Spalding Lecturer in Eastern Orthodox Culture at Oxford and a disciple of Sergei Bulgakov in the conviction that "the Eucharist is the source of Christian unity (p. xii), and Western, primarily Anglican, Christians. In it Zernov (1) compares and contrasts Eastern and Western approaches to Christianity and (2) discusses ways and means of achieving an end that he sees as both necessary and urgent, the reconciliation of the East and the West. When he sets forth his Russian Orthodox view of the divided church and of the breach between Rome and Constantinople; or when he describes Eastern Orthodoxy's organization, missionary work, sacramental life, doctrine, and attitude toward the church and the relation of Eastern Orthodoxy to the Ecumenical Movement and to Anglicanism; or again when he discusses the Orthodox understanding of the way to reconciliation, he speaks from personal experience and makes valuable contributions to the reader's knowledge. When he speaks in areas where his experience is more limited, however, he may deliver himself of opinions like this: "In some respect the [North American] Lutherans resemble the Baptists. They

have a richer devotional life than most other American Protestants and have an elaborate doctrinal system; but their teaching adheres too rigidly to the ideas of their founder, Martin Luther, to meet the more complex problems of modern times" (p. 160). Interesting appendices set forth the Orthodox attitude on the limits of the church and intercommunion and toward Anglican orders; describe the Fellowship of St. Alban and St. Sergius, and comment on training centers for ecumenical work.

*Eastern Christendom: A Study of the Origin and Development of the Eastern Orthodox Church.* By Nicholas Zernov. New York: G. P. Putnam's Sons, 1961. 326 pages, plus 48 pages of plates. Cloth. \$7.50. The genetic approach justifies the inclusion of this work in the Putnam (in England, Wiedenfeld and Nicolson) *History of Religion* series, but this is more than a mere history. Zernov takes in the entire Orthodox scene in this book. The first nine chapters—about two thirds of the book—cover the ground from the split between the church and Israel in the first century to the time of testing and trial in the 20th. The last four depict Orthodoxy's faith and doctrine, her worship and sacraments, the church in the life of the individual Orthodox Christian, and the sacred art of the Christian East. His conclusion is guardedly optimistic; long separated, the Christian East and the Christian West are together capable of solving the problems of contemporary mankind. "No balanced system of Christian doctrine, no effective action, is possible without the reintegration of Christendom. Christianity is a universal religion, and no single branch of the Christian community, however powerful, can present its message convincingly in isolation from the rest. Sectarianism is the greatest enemy of Christian progress and its cure is reconciliation between the Christian East and West. Their separation was the major catastrophe in Christian history, their



reunion is likely to be one of its greatest triumphs" (p.300). The illustrations are admirable; two maps and excellent bibliographical notes, plus a good though not infallible index, add to the usability of the book. Although Zernov himself is Russian-born and Russian-educated, he is studiously impartial in his description of non-Russian Orthodoxy and of the separated "schismatic" Eastern communions. This is one of the best general books on Eastern Orthodoxy in English.

*The Greek Orthodox Catholic Church.* By Demetrios J. Constantelos. South Amboy, N. J.: South Amboy Publishing Co., c. 1962. 32 pages. Paper. Price not given. Recommended as "excellent" by Greek Orthodox Archbishop Iakovos, this popular exposition of Eastern Orthodoxy is a reprint of an article which appeared in the June 1961 issue of the *Christian Herald*. Constantelos is on the faculty of Rutgers University.

### III. ROMAN CATHOLICISM

*American Catholicism and the Intellectual Ideal.* Edited by Frank L. Christ and Gerard E. Sherry. New York: Appleton-Century-Crofts, c. 1961. xxv and 318 pages. Paper. \$2.35. The awareness of the American Roman Catholic intellectual of what has come to be called his plight was greatly heightened by John Tracy Ellis' provocative address "American Catholicism and the Intellectual Life" before the 1955 meeting of the Catholic Commission on Intellectual and Cultural Affairs at St. Louis. Among other effects, it stimulated this volume, in which the editors have assembled some 150 statements of Roman Catholic theologians, prelates, popes, and specialists lay and clerical—and even an occasional non-Roman Catholic commentator—with a view to providing "materials for an exploration of the historical and contemporary dimensions of the American [Roman] Catholic intellectual ideal." Bishop John Wright of Pittsburgh

describes their work as an effort "to present the image of the Church which will be attractive to thoughtful outsiders and a source of proper edification to those within the household of the Faith, particularly those who, enamored of the Word of God, rejoice that the authentic spirit of His Church delights in the words of human as well as divine wisdom. The compilers are obviously eager to dispel any lingering notions, within or outside the fold, that the flock of Christ are expected to resemble sheep by any attitude of apathy toward intellectual activity or unchristian indifference to ideas." Roman Catholics are not the only ones whose performance sometimes suffers from an occlusion of their ideal. There are quite enough common assumptions between Roman Catholics and Lutherans to make all of these pages interesting and most of them uncomfortably stimulating for modern heirs of the movement that began in a university and that subsequently has sometimes been more than just a little embarrassed by its cradle.

*Modern Catholic Thinkers: An Anthology.* Edited by A. Robert Caponigri. London: Burns and Oates, c. 1960. xvi and 636 pages. Cloth. 63/-. For anyone who still believes that the Roman Catholic Church is a theologically monolithic structure in which each theological voice is but an echo of another, *Modern Catholic Thinkers*, dedicated (a fact not without its own significance) to President Theodore M. Hesburgh of the University of Notre Dame, will be a thoroughly disillusionizing experience. Here is a dazzling array of 20th-century Roman Catholic thinkers of the first order—individuals like Hans Urs von Balthasar, Martin D'Arcy, Louis Lavelle, Gabriel Marcel, Karl Rahner, Pierre Teilhard de Chardin, Emmanuel Mounier, Henri de Lubac, Philip Hughes, Yves Congar, Joseph Jungmann, Luigi Sturzo, Jacques and Raissa Maritain, John Courtney Murray, Jean Daniélou, Romano Guardini, Christopher Dawson, Étienne Gil-



son, Josef Pieper, Sigrid Undset, and Louis Bouyer discuss God, man, the church, the political order, history, religion and culture, and witness. All but three of the 38 essays have been previously published, most of them in the 1950s. Foreign language essays have been translated, and some of the articles have received editorial attention prior to re-printing. These chapters are not designed to be read for relaxation. They exhibit the Roman Catholic thinker laboring seriously in the tension between *sentire cum ecclesia* and the ideal of free intellectual activity on issues of universal Christian significance.

*How the Catholic Church Is Governed (Wie die Kirche regiert wird).* By Heinrich Scharp; translated by Annelise Derrick. New York: Herder and Herder, c.1960. 168 pages. Cloth. \$2.95. Translated from the fourth German edition (1954), this is a good guide to the efficient ecclesiastical bureaucracy that functions within the walls of Vatican City, with chapters devoted to the college of cardinals, the papal consistories, the procedure at the death of a pope and the election of his successor, the congregations, the tribunals, the offices, the court, and the pope's daily life.

#### IV. PROTESTANTISM

*This Is Protestantism.* By Arthur W. Mielke. Westwood, N. J.: Fleming H. Revell Company, c.1961. 127 pages. Half linen. \$2.50. Mielke is an ecumenical-minded and articulate Presbyterian minister of Syracuse, N. Y., who stands approximately in the middle of his denomination's theological spectrum. This stance colors the contents of this book, whose nine chapters were originally delivered under the auspices of the Syracuse Area Council of Churches over WHEN, the local Columbia Broadcasting System outlet. (Whether one agrees wholly with Mielke or not, WHEN deserves kudos for displaying an unusual degree of courage in airing these frank and more than a little polemical pres-

entations.) Mielke discusses the relationship of "Protestantism" (with strong Westminster Confession overtones) to Judaism, Eastern Orthodoxy, and Roman Catholicism; justification through faith as the basis of salvation; the priesthood of all believers understood as the right to come directly to God; the primary authority of the Bible; the sacredness of every vocation; the church and public education; the rootage of the "certain inalienable rights" of Americans in "Protestantism"; and the dynamism of "Protestantism."

*The Social Sources of Church Unity: An Interpretation of Unitive Movements in American Protestantism.* By Robert Lee. New York: Abingdon Press, c.1960. 238 pages. Cloth. \$4.50. At least some observers of the American religious scene have long been disturbed by an ostrichlike conviction which some theologians exhibit, to the effect that both unity and disunity among Christians are matters purely of theological agreement or disagreement. Gradually the realization has spread that "more than doctrine divides the churches," to quote the title of a famed tract on nontheological factors in Christian disunity. Somewhat more belatedly—even though Sperry's famed 1937 Faith and Order paper on nontheological factors related them to the "making" as well as the "unmaking" of church union—the corollary conviction is establishing itself that more than doctrine unites the churches. In defense of the latter thesis, Lee, a knowledgeable member of the faculty of Union Seminary in New York, reapplies the insights of H. Richard Niebuhr's *The Social Sources of Denominationalism*. He holds that the reduction of class differences in the American sociocultural matrix has converted a factor which in the past contributed to disunity among American Christians into a factor which encourages unity. In Part I he describes this changing sociocultural matrix. In Part II he discusses the development of various forms



of unity in American life and their social sources; the emergence of a "common-core Protestantism," trends toward denominational mergers and reunions (with the mergers in American Lutheranism and the coming-into-being of the United Church of Christ as case histories), the conciliar movement, local community-centered churches, and the comity process. In Part III Lee evaluates the evidence against his thesis apparently represented by denominationalism, sectarianism, fundamentalism, and the Southern Baptist Convention. Lee's book is a competent study by a perceptive sociologist of religion. One may not be too impressed with the evidential character of an ex-Southern Baptist serving as the president of an Illinois congregation of The Lutheran Church — Missouri Synod; one may at times be tempted to see the *post hoc ergo* principle operating; one may wish that certain important areas — notably religious radio and television — had been more extensively explored; one may contest the weight that Lee gives or does not give to certain data. But on balance this is a good book; Lutheran theologians, administrators, planners, and pastors will do well not to ignore it.

*Theologie reformierter Bekenntnisschriften in Grundzügen.* By Paul Jacobs. Neukirchen Kreis Moers: Neukirchener Verlag, 1959. 139 pages. Paper. Cloth, DM 13.80; paper, DM 11.25. The omission of a definite article before the first word of the title is deliberate; Jacobs stresses that while it is possible to write *the* theology of the Lutheran symbols as Brunstäd and Schlink have done, this is impossible in the case of the Reformed confessions. Jacobs should know; he is not only the editor of *Reformierte Bekenntnisschriften und Kirchordnungen* (1949) but also the *ordinarius* for Reformed theology at the University of Münster. The 23 chapters of this perceptive and instructive book are distributed over three parts: On the confessions as phenomenon;

on the decisive characteristics of the Geneva Catechism, the Zurich Consensus, the Gallican Confession of the Huguenots, the Scottish Confession, the Belgic Confession, the Second Helvetic Confession, and the Heidelberg Catechism; and on the outlines of a Reformed confessional dogmatics, with articles on God, man, Christ, election, the Holy Spirit, faith, the church, the Word of God, the sacraments, church orders, Christian behavior, and the last things (the order is itself significant!). A five-page fourth part recapitulates the comparisons of the respective contents of the Lutheran symbols and the Reformed confessions that Jacobs has sprinkled through the whole work. This is a book which will interest every Lutheran who is following the progress of the current conversations in this country between Lutheran and Presbyterian-Reformed theologians. Some American Presbyterian or Reformed publisher should do us all a service by putting out an English version of this work.

#### V. ANGLICANISM

*The Thirty-Nine Articles Revised.* By C. B. Moss. London: A. R. Mowbray and Co., c. 1961. 37 pages. Paper. 2/6. The Anglican attitude toward the Thirty-Nine Articles is admirably illustrated in this brochure. On the odd-numbered right-hand pages we have the text of the articles in modernized English; on the corresponding left-hand pages we have Moss's comments and proposals for revision. Articles 13, 17, 29, and 35 he omits altogether; more or less in their place he proposes new articles on the B. V. M. (she is rightly called *theotokos*, but "we are not required to believe anything about her that is not plainly recorded in Holy Scripture"), the Anglican Communion (purely descriptive), the Roman See (anciently this see received first place because it was in the imperial capital, it has no authority over any Anglican province or diocese, and there is no evidence that Christ ever gave St. Peter



permanent primacy, supremacy, or infallibility, or that he was ever bishop of Rome, or that the bishops of Rome are his successors, and ordination (the rubric which precedes the ordinations services in the 1549 *Book of Common Prayer*). Other significant proposals include omission of the idea that Christ reconciled the Father to us (Augsburg Confession, III, 3, Latin) on the ground that it is unscriptural (Article 2); reformulation of the *Filioque* as "from the Father through the Son" (Article 5); revision of the Augustinian formulation of the doctrine of original sin to make it "more Scriptural and more acceptable to modern Christians" (Article 9); rewriting Article 10 ("Of Free Will") without reference to the story of Adam as if it were historical; an addition to the original Article 18 ("Of Obtaining Eternal Salvation Only by the Name of Christ") designed to reflect Christ's teaching and modern missionary methods; a wholly new article on the church (originally Article 19) to express Anglican ideas of order; a revision of the statement on general councils (the original Article 21); an attribution of spiritual authority to "the duly elected and consecrated bishops" in the original Article 23; a statement about "the lesser sacraments, all of which are in constant use among us" in the original Article 25; a revision of the statement on Baptism to define its necessary matter and form, its outward and inward effect, and the condition in connection with infant Baptism that the candidates' parents and guardians intend to bring them up in the faith of the church; elimination of the word "satisfaction" ("which does not occur in the New Testament") from Article 31 ("Of the One Oblation of Christ Finished upon the Cross"); and a more contemporary statement of Article 37 ("Of Church and State") and Article 38 ("Of Christian Men's Goods Which Are Not Common"), the latter stressing the fact that all that we possess is a trust from God for which we must give account.

*Anglicanism in History and Today.* By J. W. C. Wand. London: Wiedenfeld and Nicolson, c.1961. xiv and 265 pages; plus 32 pages of plates. Cloth. 42/-. Sometime archbishop of Brisbane, successively bishop first of Bath and Wells and then of London, and finally (upon retirement from the last-named see) canon-treasurer of St. Paul's in London, prolific church historian Wand was an admirable choice for author of this fifth volume to be published in the Wiedenfeld and Nicolson (in the United States, Putnam) *History of Religion* series. *Anglicanism*, however, is less a denominational church history than a genetically organized sketch of Anglicanism as a denomination and communion. Four chapters on "organization" cover the historical turning points, the Anglican churches outside Britain, the four emphases that mold Anglican faith (comprehensiveness, continuity, Biblicism, and nationalism), and the characteristics of the Anglican way of life (humanism; moralism; sober, sincere, and practical piety; the *Book of Common Prayer*). Four more sketch the development of thought (the historic parties, High Church, Broad Church, and Evangelical; modern liberalism; the heyday of Anglo-Catholicism after World War I; the rise of ecumenism). Practical considerations fill the last four chapters (institutions and societies from the S. P. C. K. to the Mothers' Union and the Church Army; the rise of religious communities during the past century; the sermon in Anglicanism; the parson in his parish). A final survey-and-prospect completes the book. Wand's at once urbane and lively text and the admirable illustrations give the non-Anglican an excellent eye on Anglicanism from within.

#### VI. BAPTISTS

*Great Themes in Theology: Study Papers Prepared for American Baptist Theological Conferences.* Edited by Lynn Leavenworth.



Chicago: The Judson Press, c.1958. 219 pages. Cloth. \$3.00. The increasing concern of Baptists with theology is reflected in these seven essays drafted by American Baptist clergymen and theological professors in connection with that denomination's 1956 regional theological conferences. The papers — on the Biblical basis of the Gospel, God and the natural order, the eternal Son and the incarnate Word, a Christian doctrine of the essential nature of man, God's overcoming of sin through the atonement and justification, church order, and Christ and man's hope — take account of traditional Baptist positions in an effort to synthesize them into a basically supradenominational and ecumenical theology that maintains elements of modern European Biblical theology in ten-

sion with persisting American Protestant liberal convictions.

*The Southern Baptist Convention 1845 to 1953.* By William Wright Barnes. Nashville, Tenn.: Broadman Press, c.1954. x and 329 pages. Cloth. \$3.75. The first relatively comprehensive book-length historical account of the Southern Baptist Convention is more a chronicle than it is a critical history, but it provides a coherent and documented picture of the convention's growth from a few hundred thousand members in 1845 to the third-largest Christian body in this country. Apart from the "Landmark controversy" about ecclesiology in the 1850s and the Gospel Mission issue near the end of the century, theological concerns are in general passed over. ARTHUR CARL PIEPKORN

## BOOK NOTES

*Hebrews to Revelation: New Testament Introduction.* By Donald Guthrie. Chicago: Inter-Varsity Press, 1962. 302 pages. Cloth. \$4.95. This introduction to Hebrews, the General Epistles, and the Apocalypse takes a knowledgeable critical approach, with frequent citation of Continental discussions.

*The Puritans: A Sourcebook of Their Writings.* Edited by Perry Miller and Thomas H. Johnson. New York: Harper and Row, 1963. lxxviii and 831 pages; two vols. Paper. \$2.75 a vol. This veritable model of a historical anthology came out — in one volume — for the first time in 1938. Samuel Eliot Morison, the prestigious Harvard historian, regards it as "the best selection ever made of Puritan literature." A stimulating 79-page general introduction on "The Puritan Way of Life" and "The Puritans as Literary Artists" is followed by extended readings covering in general the 125-year span from 1625—1750. History; the theory of the state and of society; this world and the next; manners, customs, and behavior; biography and letters; poetry;

literary theory; education; and science are illustrated in this excellent anthology. Each section has an admirable introduction of its own. For this paperback edition the editors have brought the bibliographies (83 closely printed pages) up to date.

*Dante and Philosophy (Dante et la philosophie).* By Etienne Gilson; translated by David Moore. New York: Harper and Row, 1936. xi and 338 pages. Paper. \$1.75. This brilliant introduction to a great poet of the past by a great scholar of the present first came out in English dress in 1949 under the title *Dante the Philosopher*. Except for the title, this is an unaltered reissue of the 1949 edition. "To read Dante is a joy. To write about him is a pleasure," says Gilson. To read Gilson writing about Dante is both a joy and a pleasure.

*1963 Yearbook of The American Lutheran Church.* Edited by William Larsen and Shirley A. Ledin. Minneapolis: Augsburg Publishing House, c. 1962. 368 pages. Paper. \$1.25. This annual gives an excellent picture of the body that has resulted from



the merger of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. There are the usual rosters of church and district officials and boards; clergy lists of the ten affiliated churches in China, Colombia, Formosa, Hong Kong, India, Japan, Madagascar, New Guinea, Southern Africa, and Mexico; lists of missionaries in Brazil, Camerouns, Ethiopia, Nigeria, and Tanganyika; seminary and college faculty directories; directories of church staff workers, Christian day schools (in 16 states and 1 Canadian province), kindergartens, social services, and English language Lutheran churches in Europe; a congregational directory with essential statistics and summaries; portraits of the 1962 seminary graduates; a clergy directory; and a necrology. A supplement contains parallel information about the Lutheran Free Church, which has voted for, and is now in the process of, organic union with The American Lutheran Church.

*The Struggle of the Soul.* By Lewis Joseph Sherrill. New York: The Macmillan Co., 1963. 223 pages. Paper. \$1.45. "This book," says Union Theological Seminary's Sherrill, "is an attempt to trace the religious development of the individual through the ordinary crises of common life from infancy to old age. . . . The guiding thread . . . is *the dynamic self as it encounters God at the various stages of human life.*" First published in 1951, it is here reissued as a paperback without alteration of content.

*A Short History of Religions.* By E. E. Kellett. Baltimore: Penguin Books, 1962. 605 pages. Paper. \$1.65. Kellett (1864 to 1950), an Oxford-trained poet, humorist, and historian who spent most of his life teaching in public schools (of the English kind) at Cardiff and Cambridge, published this necessarily summary volume 30 years ago. The work, reissued here without alterations, shows its age. Its scope is limited to contemporary religions, East and West, and

the religions of the classic world. Kellett's prose is lively and highly readable, and there is not a single item of documentation (even for his more irritating assertions and innuendoes) or of bibliography from start to finish. His standpoint, while in no sense objective, can be described basically as uncommitted and relatively impartial. The book's usefulness does not go beyond general orientation.

*Religious Language: An Empirical Placing of Theological Phrases.* By Ian T. Ramsey. New York: The Macmillan Co., 1963. 221 pages. Paper. \$1.45. Ramsey is professor of the philosophy of the Christian religion at Oxford. This book, first published in 1957 and reissued without alteration, embodies a series of lectures at University College, Cardiff. Ramsey endeavors to show "how the concern of contemporary philosophy with language has implications for theology." He holds that "far from being necessarily irreligious, logical empiricism provides us with a tool which can be of the greatest service to theology, making possible between philosophy and theology not only a new cooperation, but a new venture altogether."

*The Great Divorce.* By Clive Staples Lewis. New York: The Macmillan Co., 1963. 128 pages. Paper. 95 cents. First published in 1946, *The Great Divorce* is a powerful and immensely skillful fantasy that ranks with *The Screwtape Letters* and *Pilgrim's Regress*. The thesis that Lewis defends so shrewdly and so engagingly is a simple one: "If we insist on keeping Hell (or even earth) we shall not see Heaven; if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell."

*The Sources of Religious Insights.* By Josiah Royce. New York: Charles Scribner's Sons [1963]. x and 297 pages. Paper. \$1.65. Neo-Hegelian idealist Royce (1855 to 1916), William James' successor at Harvard and in his day one of America's leading



philosophers, first published *The Sources of Religious Insight*, one of his major works, in 1912.

*Our Faith (Unser Glaube: Eine christliche Unterweisung)*. By Emil Brunner; translated by John W. Rilling. New York: Charles Scribner's Sons [1963]. iv and 153 pages. Paper. \$1.25. First published in German in 1935 and in English translation in 1936, this popularly written theological interpretation of the "great, difficult, strange words of the Bible [in] the familiar language of daily life" furnishes a good survey of the thought of its distinguished author. This unaltered reissue after 27 years thus acquires special significance at a time when there is a marked resurgence of interest in Brunner in this country. Its popularity is attested by the fact that, in addition to the English version, translations into French, Magyar, Japanese, Danish, Dutch, Czech, Swedish, Italian, Spanish, Korean, Indonesian, Norwegian, Chinese, and Thai have also appeared.

*Christianity Among the Religions of the World*. By Arnold Toynbee. New York: Charles Scribner's Sons [1963]. x and 116 pages. Paper. \$1.25. In this paperback the author's 1955 Hewett Lectures are reproduced as they were originally published in 1957. Without advocating or anticipating a syncretistic coalescence of "the historic higher religions" into a single religion, Toynbee asks if, in the face of the formidable and evil opposition of communism and nationalism, "the higher religions ought not now to stand together in preaching the supremely important negative belief [that man is not the highest spiritual presence in the universe] that is common to them all," since "only humility can save mankind from destroying himself."

*The Narratives of the Passion*. By Michael Ramsey. Westminster, Md.: The Canterbury Press (London: A. R. Mowbray and Co.), 1962. Paper. 26 pages. 85 cents. This is

the first in a new series of occasional papers on aspects of Biblical, systematic, and liturgical theology published under the title *Contemporary Studies in Theology*. Seeking to help "the clergy and the laity in the study of the Passion," the Archbishop of Canterbury describes (in Adam of St. Victor's words) both the *thema generale* of all four accounts of the Passion and the *speciale styli privilegium* of each of the four with eloquence and scholarship. "We read the accounts with more profit," says the Primate of All England, "if we give thought to their distinctive characteristics and to the process by which they came to be written."

*The Christian Year: Prayer-Book Collects for Every Sunday and Holy Day of the Church's Year with Epistles and Gospels as Translated by J. B. Phillips*. Edited by H. W. Dobson. New York: The Macmillan Company, 1963. 312 pages. Paper. \$1.45. The London edition of this helpful compilation came out in 1961; this is the first American edition. It provides for each of the 92 Sundays, feasts, and fasts of the English rite, the collect for the day from the *English Book of Common Prayer*, plus the Epistle and the Gospel of that rite in Phillips' lively translation, followed by roughly a page of commentary by Dobson, the whole designed to provide a basis for meditation on the propers of the day prior to attending divine service. There are enough agreements between the *Prayer Book* and the Lutheran rite for this volume to have real, if necessarily limited, value for a Lutheran; a Lutheran edition, which would take cognizance of the variations in our rite in both days and texts, as well as of the fact that the Lutheran rite has completer sets of propers than the Protestantizing thrust of the English Reformation finally permitted the pared-down *Prayer Book* rite to retain, would have much to commend it. Dobson is editorial secretary of the Church of England Board of Education Children's Council.



## BOOKS RECEIVED

*The Pastoral Epistles in the New English Bible.* By C. K. Barrett. New York: Oxford University Press, c. 1963. x and 151 pages. Cloth. \$2.50.

*The School of Prayer: A Guide to Growth in the Practice of Prayer.* By Olive Wyon. New York: The Macmillan Co., c. 1963. 192 pages. Paper. 95 cents.

*Guilt: Where Psychology and Religion Meet.* By David Belgum. Englewood Cliffs, N. J.: Prentice-Hall, c. 1963. xii and 148 pages. Cloth. \$3.95.

*The Idea of a Secular Society and Its Significance for Christians.* By D. L. Munby. New York: Oxford University Press, c. 1963. 91 pages. Cloth. \$3.00.

*Passion.* By Karl A. Olsson. New York: Harper and Row, c. 1963. 124 pages. Cloth. \$2.75.

... *und Mohammed ist sein Prophet.* By Emanuel Kellerhals. Stuttgart: Evangelischer Missionsverlag, c. 1961. 255 pages. Cloth. DM 14.80.

*Weltmission in ökumenischer Zeit.* By Gerhard Brennecke. Stuttgart: Evangelischer Missionsverlag, c. 1961. 336 pages. Cloth. DM 15.80.

*Ancient Christian Writers.* Vol. 31: *Saint John Chrysostom, Baptismal Instructions.* Translated by Paul W. Harkins. Westminster, Md.: The Newman Press, c. 1963. vi and 375 pages. Cloth. \$4.50.

*Geschichte der Juden im Zeitalter des Talmud in den Tagen von Rom und Byzanz.* By Michael Avi-Yonah. Berlin: Walter de Gruyter, c. 1962. xvi and 290 pages. Cloth. DM 38.00.

*Gregorii Nysseni Opera.* Volume V: *In Inscriptiones Psalmorum, in Sextum Psalmum et in Ecclesiasten Homiliae.* Edited by Jacobus McDonough and Paul Alexander. Leiden: E. J. Brill, 1962. x and 454 pages. Cloth. Guilders 65.00.

*Memoirs of Childhood and Youth.* By Albert Schweitzer; translated by C. T. Campion. New York: The Macmillan Co., 1963. 124 pages. Paper. 95 cents.

*Surveying the Historical Books.* By Joseph M. Gettys. Richmond, Va.: John Knox Press, c. 1963. 163 pages. Paper. \$2.00.

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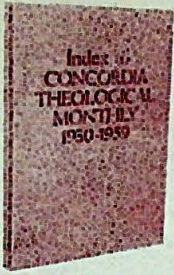
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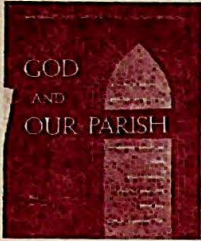
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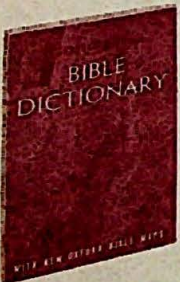
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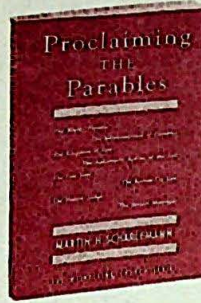
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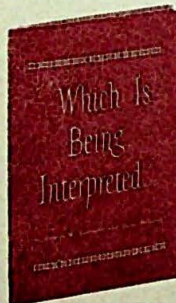
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