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Book Review. - Literatur

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

ON BEING THE CHURCH IN THE WORLD. By John A. T. Robinson. Philadelphia: Westminster Press, 1960. 160 pages. Cloth. \$3.50.

This series of papers by the Bishop of Woolwich, formerly dean of Clare College at Cambridge, has a number of contributions to the understanding of the church and to the technique of its preaching which are of lasting value. Massive competence in skills of Biblical interpretation combines with shrewd and patient insights into practical affairs within the church. Robinson argues for understanding a world that will be renewed, rather than scrapped, at the end of this age. A recurrent theme in the papers is the significance and the place of Holy Communion in the life of the church—intercommunion in denominations, communion in the house, communion and episcopacy. In many of his concerns for the concept of the after-life and the Second Coming, the author is primarily anxious that the relation with Christ in the present time be close. Some of the applications of Biblical material seem unexpected and strange; but the book is a good exercise in applying the affirmations of Scripture to the life of the church now.

RICHARD R. CAEMMERER

MITRE AND SCEPTRE: TRANSATLANTIC FAITHS, IDEAS, PERSONALITIES, AND POLITICS, 1689—1775. By Carl Bridenbaugh. New York: Oxford University Press, 1962. xiv and 354 pages. Cloth. \$7.50.

"No understanding of the eighteenth century is possible if we unconsciously omit, or consciously jam out, the religious theme just because our own milieu is secular," is the supposition with which Bridenbaugh begins.

With painstaking research, careful reconstruction, and a pleasing style he recreates the ideas on church and state in their relation to ecclesiastical and religious events in this country in the 18th century. The Society for the Propagation of the Gospel, the Archbishops of Canterbury, the Episcopalians in this country who wanted a bishop, the Dissenting Deputies in England, the Dissenters in this country, the anticlerical elements in the Middle Colonies, and the propagandists on both sides were deeply involved in this struggle. The question was not simply the question of appointing a bishop, or perhaps three, on this side of the Atlantic. It was a question of a state church, which the colonists in the period between 1689 and 1775 agreed that they did not want. Religion became one of the factors which brought about the American Revolution. "Bishops and Stamps, 1764—1766" is the arresting title of one of the chapters which clearly show the connection between the Revolution and Religion.

Charles Chauncy, Thomas Bradley, Samuel Johnson, Jonathan Mayhew, William Smith, Thomas Secker (Archbishop of Canterbury), Ezra Stiles, Samuel Auchmuty, and particularly William Livingstone are some of the personalities involved in this conflict of ideas. Their writings are uncovered from neglected manuscripts, newspapers, and reports. The legend of the founding fathers grows, nationalism emerges, patriotism demands pluralism. Slowly the resistance increases and the antagonists are etched in bolder relief. John Adams sees the revolution which leads to the Revolution and the Declaration of Independence. "The issue of mitre and sceptre had been a *constant*, to use a mathematical term, in Anglo-American relations

ever since 1630." The dominance which the Anglican missionaries wished to exercise brought on organized dissent, which knew how to use the power of the press. Out of the conflict comes the conviction that in America there should be no union of church and state. Bridenbaugh, past president of the American Historical Association, does not ask the question of church-state relations in 1963. His authoritative study of America two to three centuries ago leaves no doubt of the preciousness of that era's heritage.

CARL S. MEYER

WE DISSENT. Edited by Hoke Norris. New York: St. Martin's Press, 1962. xii and 211 pages. Cloth. \$4.95.

All the writers presented in this book are Southern-born, Southern-raised, white Protestants, dissenting from some of the methods being used in bringing integration to the South. Their burden is that the cures applied to complex problems of society, government, and the human soul are always long and hard. This volume is an invitation to conduct a searching and honest appraisal of the situation and to regard with firm suspicion anyone who comes up with a single, easy answer.

MARTIN H. SCHARLEMANN

THE SCROLL OF THE WAR OF THE SONS OF LIGHT AGAINST THE SONS OF DARKNESS. By Yigael Yadin. New York: Oxford University Press, 1962. xx and 387 pages. Cloth. \$10.00.

The standard authority on this important scroll from Cave One is Yadin's Hebrew commentary of 1957. The present book is a translation of that edition by Batya and Chaim Rabin. Here the author discusses the terminology and contents of the scroll in relation to weapons, army formations, mobilization and tactics, as well as to the theology of the Dead Sea Scrolls. It is interesting to reflect on Ephesians 6, with its description of the Christian soldier, in the light of the weapons described by the Qumran author.

The difference between the two reveals the divergence between a revelation of grace and a religion of ritual and regulation.

MARTIN H. SCHARLEMANN

REASON AND FAITH IN MODERN SOCIETY. By Eduard Heimann. Middletown, Conn.: Wesleyan University Press, 1961. x and 340 pages. Cloth. \$6.50.

The author describes both extreme capitalism and Marxist Communism as distorted outgrowths of the rational idealism of the Enlightenment. These two dynamic forces, he holds, cannot coexist indefinitely without a head-on collision. The way out is to be found neither in universal capitalism nor in universal Communism but in a third force, of which the Common Market is one manifestation.

MARTIN H. SCHARLEMANN

THE SOUTH AND CHRISTIAN ETHICS.

By James Sellers. New York: Association Press, 1962. 190 pages. Cloth. \$3.75.

Sellers is associate professor of Christian Ethics and Theology at the Vanderbilt University Divinity School. Here he discusses the next frontier: life after integration, when the church's concern will need to be less with justice and more with fellowship. Here, to quote the author, "it will have to face the enemy without the protective convoy of the courts and other dreadnaughts that have borne so much of the brunt of the struggle so far." (P. 175)

MARTIN H. SCHARLEMANN

WAS HEISST SCHRIFTGEMÄSS? By Hermann Diem. Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1958. 75 pages. Paper. DM 7.50.

The burden of this volume is that the interpretation of any Scripture passage must be undertaken in the light of the description of God's *endokia* which the Scriptures themselves provide. This means that the central principle of interpretation is righteousness *propter Christum sola fide*. A strong Lutheran breeze blows through this very com-

compact volume. Its analysis of the various Tridentine formulations makes for helpful reading during this period of the Second Vatican Council.

MARTIN H. SCHARLEMANN

SALVATION HISTORY. By Eric C. Rust. Richmond, Va.: John Knox Press, 1963. 312 pages and indices. Cloth. \$6.00.

Rust, an Englishman by birth, is presently professor of Christian philosophy at Southern Baptist Theological Seminary, Louisville, Ky. The influence of T. W. Manson and H. Wheeler Robinson, under whom he studied, is very pronounced. The value of such a volume as this consists in its ability to gather up into one volume the theological position of the individuals who write the books currently in use among Biblical scholars; for the subject matter of the book is broad enough to include almost all of them.

The theme of this book and its spirit are revealed in sentences like the following (p. 28): "The Word of God is thus a description of the divine self-disclosure in and through history, which at the same time re-creates history. . . . The divine meaning of history is both disclosed and made effective in history through the special stream of events in which God has chosen to visit and redeem his people. Salvation history is redemptive and re-creative."

If someone were to ask this reviewer for a single volume that would present in a thorough and comprehensive form a survey of present-day discussions in the field of Biblical theology, this is the one he would recommend. He can think of no better orientation into the whole subject of revelation and history.

MARTIN H. SCHARLEMANN

ROMAN HELLENISM AND THE NEW TESTAMENT. By Frederick C. Grant. New York: Charles Scribner's Sons, 1962. xii and 216 pages. Cloth. \$3.95.

Grant, emeritus professor of Biblical

Theology at Union Seminary in New York, sets out to demonstrate the value of a knowledge of Roman Hellenism for one who reads the New Testament. He first describes the Hellenistic heritage in religion, education, and philosophy. His discussion here is sober and valuable, though at times a bit repetitious. He firmly lays to rest the concept of a "mystery theology," the specter that frightens so many away from a positive evaluation of the Graeco-Roman background. He also demonstrates the relation of this world to New Testament ethics. There could, for example, be no interest in governmental reform in the New Testament for very practical reasons.

Grant then sketches the impression that the Greek Old Testament would make on a sensitive pagan mind, showing how the Septuagint served as part of the *praeparatio evangelii*. He then concludes that "the New Testament student ought to know Greek literature — all of it — and he should 'steep his mind' in it, year in, year out" (p. 116). Grant refers to ideas as well as grammar.

After an interesting, but somewhat unnecessary digression on the relation of systematic and Biblical theology, Grant applies his survey to the early church. He shows that Paul was essentially a Jew throughout his ministry, but of a stripe of the Western Diaspora, tinged with Hellenism through use of the Greek language. Grant traces the subsequent effect of this tinge of Hellenism in the emergence of Christian doctrine in the early church. He does not decry this tincture of Hellenism. Who can, unless he is ready to reject the use which the systematician has always made of logic and its modes of thought?

Grant is not like Reitzenstein or Bultmann; he neither sees Greek influences where they do not exist nor does he regard Hellenism as a perverting force in the small influence it had. He does remind us that

the New Testament was written in Greek, not in a Semitic tongue, to Greek-speaking men. To understand this book one must know the Greek world. Grant's book is fitted out with a useful chronological table, excellent bibliographies, and adequate indexes. It is a sober reminder that one can use the world of Hellenism without becoming a Bultmann.

EDGAR KRENTZ

QUESTION 7. By Robert E. A. Lee. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. 133 pages. Cloth. \$2.95.

Question 7 is the moving story of an East German pastor and his pianist-son, tense under the religious and political stresses of Red-regimented life.

Without melodramatic fanfare, this novel-version of the movie tells the tale simply and directly. Even if one has not seen the film, he is gripped by the true-to-life reality of this story. The many pictures included in the volume are happy aids to the imagination of the reader.

DONALD L. DEFFNER

PHILIPPIANS. By William Hendriksen. Grand Rapids, Mich.: Baker Book House, 1962. 218 pages. Cloth. \$5.95.

This commentary is part of a series known as *New Testament Commentary*. The present volume was done by one of the leading pastors of the Christian Reformed Church, who, by the careful scholarship manifested in a commentary like this, reveals the results of having for ten years been professor of New Testament at Calvin Seminary. One of the features that preachers find useful in these commentaries is the syntheses of the various units of the text, presented in the form of summaries.

MARTIN H. SCHARLEMANN

THE PROPHET OF THE DEAD SEA SCROLLS. By Upton Clary Ewing. New York: Philosophical Library, 1963. xviii and 148 pages. Cloth. \$3.75.

The author here sets out to explore and

to expose the pre-Christian origins of New Testament writings and the little-known doctrines and practices of primitive Christianity. That is his claim. He proposes to show proof why and how the Nazarenes, the Ebionites, the Palestinian Christians, and the "sect of the scrolls" are one and the same people. This takes a lot of doing! But possibly when you are a life member of the Anti-Vivisection Investigation League, an associate member of the National Sculpture Society and of the Florida Philosophical Association, and a Counselor of the Albert Schweitzer Educational Foundation, the difficulties decrease! Ewing is all of these.

MARTIN H. SCHARLEMANN

THE MYTH OF METAPHOR. Colin Murray Turbayne. New Haven: Yale University Press, 1962. x and 224 pages. Cloth. \$6.00.

Turbayne is associate professor of philosophy at the University of Rochester. He here presents a comprehensive discussion of metaphor, analyzing the difference between using a metaphor as an expedient description and mistaking it for literal truth. From this basis he criticizes the mechanistic world view of Descartes and Newton, believing that these two were unconscious victims of their own metaphorical approach to the world as a great machine. The author is much in debt to the works of Berkeley.

MARTIN H. SCHARLEMANN

THE LETTER TO THE ROMANS (DER RÖMERBRIEF, AUSGELEGT FÜR DIE GEMEINDE). By Walter Luethi. Translated by Kurt Schoenenberger. Richmond, Va.: John Knox Press, 1961. xi and 221 pages. Cloth. \$4.00.

This commentary was prepared for laymen interested in developing a better acquaintance with Paul's greatest work. It was written on the conviction that "Paul had not the slightest intention of writing a lecture for scholars."

The author points out that the great majority of the very first readers were common people. What makes Romans difficult is its content, since grace is unacceptable to Jew and Gentile alike. This commentary has three significant virtues: it is very lucid, it is strongly Lutheran (Pauline) in its emphases, it abounds in apt illustration and relevant application. MARTIN H. SCHARLEMANN

ISRAEL UND DIE KIRCHE. Zurich: EVZ-Verlag, 1961. 93 pages. Paper. Sw. Fr. 5.60.

Many churches have, within recent years, made a study of the church's relationship to Jews. The World Council itself has issued various study guides and booklets on this issue. The present volume, a study prepared for the General Synod of the Dutch Reformed Church of the Netherlands by its Council on Relations between Church and Israel, is a further contribution to the discussion of this vital matter, which became an acute problem for the Dutch during the Hitler persecutions. Its content provides further evidence for the growing awareness that the Jewish Christian of today is a token of a more general conversion of Jews that may still come. MARTIN H. SCHARLEMANN

DER GEGENWÄRTIGE STAND DER FRAGE NACH DEM HISTORISCHEN JESUS. By Paul Althaus. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1960. 19 pages. Paper. DM 2.50.

This pamphlet contains a presentation by Althaus to the Bavarian Academy of Sciences on May 6, 1960. In it the author summarizes the interests and concerns of the "new quest" for the historical Jesus, observing that there is a general consensus among scholars of today that the patterns and content of first-century thought constitute part of the answer to the question of the historical content of the Gospels. Althaus points out that no amount of historical information as

such creates faith. This only the Holy Spirit can do by the proclamation of Jesus as the Christ. MARTIN H. SCHARLEMANN

I & II PETER AND JUDE. By C. E. B. Cranfield. New York: The Macmillan Co. (London: SCM Press), 1960. 192 pages. Cloth. Price not given.

This is a single volume in the Torch Commentaries series, whose aim is "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." When Cranfield's original commentary on First Peter appeared some ten years ago, it was enthusiastically received. The present volume contains both a revision of that commentary and an extension of Cranfield's work to Second Peter and Jude. These commentaries are particularly useful for Bible classes.

MARTIN H. SCHARLEMANN

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN. Vol. XI: *LITTLE-MORE TO ROME, OCTOBER 1845 TO DECEMBER 1846.* Edited by Charles Stephen Dessain. New York: Thomas Nelson and Sons, 1961. xxviii and 363 pages. Cloth. \$15.00.

This volume is the first to appear in a long and impressive series to be devoted to reproducing Cardinal Newman's diaries and copious correspondence. It covers the period immediately following Newman's conversion to Rome. The first ten volumes will cover Newman's Anglican and Tractarian periods. Newman's letters are far more enlightening and important than the brief entries in his diaries. In some cases where context is necessary letters to Newman are also included. Notes are also supplied in the case of every person mentioned in the letters. The volume is a magnificent production, a thing of beauty and of editorial scholarship, a great tribute to Newman.

When one examines the content of the letters he is somewhat surprised. They offer quite little as to what actually took place in reference to Newman's conversion. There is less polemical and doctrinal discussion than we would expect under these tense circumstances. And there is little revelation of the inner movements of Newman's soul, except that he feels at peace after taking his momentous step. Newman's prime interest in many of the letters seems already to make it possible for others to follow him into the Roman fold. Most of the letters pertain to the personal, everyday matters which concern Newman's many correspondents. They reveal his great interest in all kinds of people and his efforts to help them — according to his lights — where he could.

ROBERT D. PREUS

THE FOUNTAIN OF LIFE (FONS VITAE).

By Solomon ibn Gabirol. Abridged and translated by Harry E. Wedeck. New York: Philosophical Library, c. 1962. viii and 133 pages. Cloth. \$4.75.

In the Middle Ages, Solomon ibn Gabirol (1021?—1058) was variously known (among other names) as Avencebrol, Avicembron, and, most frequently, Avicembron. In his most important work, *Fons vitae*, written in Arabic but known only in a Latin version that probably came from the pens of John of Spain and Dominic Gundisalvi, Solomon does not explicitly identify himself as a Jew, and there are some passages in which he speaks of the active Word (*Verbum agens*) of God in such a way that many of his medieval readers regarded him as a Christian. *Fons vitae*, which hides its Jewish spirit under a Neoplatonic mantle, exerted its strongest power over the Franciscan philosophers of the 13th century. On the methodological side it is characterized by a feature that was to become common in scholasticism, the heaping up of dialectical proofs to establish a single point. The Latin text of the

five-book dialog was published from the manuscripts by Clement Bäumker at Münster between 1892 and 1895; Wedeck's abridgement of Volume III here presented is the first English version of any part of the work. Theodore E. James of Manhattan College provides a good six-page introduction.

ARTHUR CARL PIEPKORN

THE EPISTLE TO THE ROMANS. By J. H. W. Rhys. New York: Macmillan, 1961. vi and 250 pages. Cloth. \$3.50.

Rhys is professor of New Testament at the University of the South. To write a commentary on Romans is always an act of daring, if for no other reason than that so many have undertaken this task before. But as in the case of Luke the Evangelist, the work of others prompted Rhys to do his own. What he has written is an extremely competent work, whose strength is to be found in its conciseness, its awareness of present-day problems, and the addition of a helpful theological glossary at the end of the work. Twelve appendices serve to clarify some of the major themes and concepts of the apostle. The one on Torah (No. 8) is exceptionally useful.

MARTIN H. SCHARLEMANN

CHURCH AND STATE IN THE NEW TESTAMENT. By J. Marcellus Kik. Philadelphia: Presbyterian and Reformed Publishing Co., 1962. 46 pages. Paper. 75 cents.

This volume is one in a series of Biblical and theological studies. The author depicts two aspects of Christ's lordship; namely, over the nations, by virtue of His divine might as the second Person of the Trinity, and over the church, because He has purchased her with His blood. The booklet invites the church to be the church, observing: "One can truly say in proportion to her engrossment with social, economic, and political matters, the influence of the church has waned." (P. 45)

MARTIN H. SCHARLEMANN

THE GOSPEL IN THE OLD TESTAMENT.

By Don Brandeis. Grand Rapids, Mich.: Baker Book House, 1960. 188 pages. Cloth. \$3.95.

This volume contains chapters on ancient history, the power of prayer, the character of Satan, and angels — items that seem to go beyond the title itself. The author seems much too anxious to prove from secular accounts that the Scriptures are accurate. The Scriptures need no such outside support to validate their truthfulness. Brandeis is the accredited evangelist-at-large of the First Baptist Church of Tallahassee, Florida, and president of the Don Brandeis Evangelistic Association. MARTIN H. SCHARLEMANN

GOD'S LIVING WORD. By Alexander Jones. New York: Sheed and Ward, 1961. ix and 214 pages. Cloth. \$3.95.

This volume is designed to serve as an introduction to the Semitic mind and thus an introduction to the Bible itself. "Without the New Testament," says the writer, "the Old is a chain of melodies of great beauty — of melodious hints leaving us with a sense of loss, of lovely sounds cut off in their childhood. But without the Old Testament the New bursts upon the ear most brutally, the ear not yet being attuned to the key or the mode" (p. 7). The author traces one of these modes, the Word of God, through both Testaments in a masterful way.

MARTIN H. SCHARLEMANN

BOOK NOTES

COMPARATIVE SYMBOLICS

I. *General Works*

Und ihr Netz zerriss: Die Grosskirchen in Selbstdarstellung. Edited by Helmut Lamparter. Stuttgart: Quell-Verlag der Evangelischen Gesellschaft, c. 1957. 454 pages. Cloth. Price not given. Although this work is oriented toward its German readership, its virtues recommend it to American readers as well. It is designed to complement Kurt Hutten's study *Seber—Grübler—Enthusiasten* and Ulrich Kunz' *Viele Glieder—Ein Leib* on the free churches, and with these to form a three-volume library of comparative theology. The contributors are all well known for their ecumenical concern: Laurentius Klein of the Benedictine Abbey of St. Matthias in Trier writes on Roman Catholicism, Leo Zander of Boulogne on Eastern Orthodoxy, Stephen Neill on Anglicanism, Ernst Kinder of Münster on the Lutheran church, his colleague Paul Jacobs on the Reformed church, Joachim Beckmann of Düsseldorf on the Evangelical United church bodies, and Heinz Brunotte of Hannover-Herrenhausen on the Evangelical Church in Germany (EKID). American readers interested in the religious structures of Germany will find this

work of very great value in achieving an informed judgment.

History of Christianity 1650—1950: Secularization of the West. By James Hastings Nichols. New York: Ronald Press Company, c. 1956. vi and 493 pages. Cloth. Price not given. Comparative symbolics is a systematic rather than a historical subdiscipline of theology, but comparative symbolics, like all systematic disciplines, presupposes a solid knowledge of modern church history. The present work, a textbook by a first-rate teacher, provides the kind of historical background that comparative symbolics requires. Nichols is a distinguished Presbyterian church historian "who believes in the church ecumenical." The book itself grew out of a course which he taught jointly with Sidney Mead at the University of Chicago Divinity School. The reader who approaches it with a good historical atlas and a reasonable awareness of the political and cultural history of the modern period will find it exciting. The scope is broad, the structure logical, the presentation clear and crisp, the language vivid and direct. The conciseness that the treatment demands sometimes leads to a kind of magisterial dogmatism that a more exten-

sive discussion could have avoided; similarly, Nichols' occasional aversions (against Lutheran orthodoxy, for instance) and the unconscious distortions that result must be taken in stride. There are rare missteps. An example is the statement that "for devotional reading [Spener] could draw on good Lutheran mystics, especially Arndt's *True Christianity* (1606), long a classic in Europe and America, Arndt's pupil Gerhardt, and Grossgebauer's *Wächterstimme*" (p. 83). If John Gerhardt is meant the name is wrong; if Paul Gerhardt is meant the fact of his having been "Arndt's pupil" is wrong. But any defects do not prevent this from being one of the most useful available manuals of the history of the church during the last three centuries.

II. Eastern Orthodoxy

Wort und Mysterium: Der Briefwechsel über Glauben und Kirche 1573 bis 1581 zwischen den Tübinger Theologen und dem Patriarch von Konstantinopel. Edited by Gerhard Stratenwerth. Witten (Ruhr): Luther Verlag, 1958. 300 pages, plus five plates. Cloth. DM 26.00. This volume, published under the auspices of the *Aussenamt* of the Evangelical Church in Germany, is Vol. II of *Dokumente der Orthodoxen Kirchen zur Ökumenischen Frage*. A not inconsiderable literature has built up over nearly four centuries around the correspondence between the Lutheran theological faculty at the University of Tübingen—specifically Martin Crusius and James Andrae, the latter one of the major coauthors of the Formula of Concord—and his All-Holiness Jeremiah II, the Patriarch of Constantinople, between 1573 and 1581. The documents in question were published by the Tübingen theologians in 1583 after Roman Catholic polemicists were exploiting carefully edited versions of the materials. The present volume offers a German translation of the 15 documents of this correspondence (with some abbreviation), supplemented with six appendices. This epistolary interlude is of more than passing interest both because of its ecumenical significance and because of the light it sheds on the way in which responsible Lutheran leaders of the 16th cen-

tury understood their symbols in another antithesis than that represented by medieval scholasticism and papalism. The latter aspect is particularly instructive for the 20th-century Lutheran theologian in America. An English translation of this correspondence would be useful both for this reason and also in view of the increasing number of contacts between Lutheran and Eastern Orthodox theologians in the English-speaking world.

Das Herzensgebet: Mystik und Yoga der Ostkirche. By André Bloom. München-Planegg: Otto-Wilhelm-Barth-Verlag, 1955. 167 pages. Cloth. Price not given. This is a frank recommendation to Western Christians of the "heart-prayer" ("Lord Jesus Christ, Son of God, have mercy on me/us") of Eastern Orthodox Hesychasm, along with the traditional physical disciplines of this Christian form of yoga. Bloom, a modern Orthodox theologian, discusses contemplation and asceticism in the Hesychast tradition in an introductory paper translated from the French. The bulk of the book consists of Rose Birchler's slightly abbreviated and accommodated translation of the Latin version of the "Century" of chapters on the method and rule of achieving the mystic rest (*hēsychía*) by two monks of Athos, Kallistos (briefly patriarch of Constantinople in 1397) and Ignatios Xanthopoulos. A paper on the contemporary practice of the "heart-prayer" by Gebhard Frei serves as an epilog.

Russisches Mönchtum: Entstehung, Entwicklung und Wesen 988—1917. By Igor Smolitsch. Würzburg: Augustinus-Verlag, 1953. 556 pages. Paper. DM 36.00. This careful and detailed study—Volumes 10 and 11 of the new series of *Das östliche Christentum*—the result of half a generation of patient research. The first four chapters reproduce with minor changes the author's earlier *Das altrussische Mönchtum*. Although Smolitsch made extensive use of original manuscripts, his sources are for the most part printed documents, dutifully recorded in an impressive 35-page bibliography. The period from the 11th to the 15th century he sees as the era of beginnings and growth, the 16th and 17th as the centuries of crisis and increasing worldliness, the era

from Peter the Great to the Revolution as a period in which monasticism came to terms with the modern world. With skill and insight Smolitsch depicts the role of the monk in civilizing medieval Russia, the contest between the czar and the monks in the era of the Reformation, the monks as colonizers of the expanding Russian empire, the internal organization and administration of the monasteries, the ascetic practices, missionary and literary labors, and polemical activities of the monks, the relation between the monks and the Raskolniks, and the influence of the *startzi* (spiritual directors), notably in the 18th and 19th centuries. Almost every figure in Russian monasticism worth remembering appears on these pages. Both the historian and the systematician will profit from Smolitsch's great work.

III. Millennial Bodies

Another Look at Seventh-day Adventism. By Norman F. Douty. Grand Rapids: Baker Book House, 1962. 224 pages. Cloth. \$3.50. Conservative Protestants are of two minds about Seventh-day Adventism. There are those who decry a perceptible shift within Seventh-day Adventism in the direction of a somewhat unconventional and uncooperative Fundamentalism that permits them to regard Seventh-day Adventism as Christian; others are equally sure that no substantive changes have taken place and that it cannot be classified as "a Scriptural body." The author of the extensively documented and footnoted present work — formerly president of what is now the Grand Rapids (Mich.) Baptist Theological Seminary and Bible College and currently the pastor of The Berean Church of Lansing, Mich. — inclines to the latter view. He allows that some Seventh-day Adventists "truly acknowledge Christ as Lord and Savior" and that Seventh-day Adventism is not as bad as Jehovah's witnesses and Christian Science. Nevertheless, from his own neo-Calvinist position he is assuredly convinced that Seventh-day Adventism is the product of Satanic deception and that it "severed itself from the great body of the Spirit's teaching in the church during the preceding eighteen centuries" (p. 186), ex-

PLICITLY, for example, in its doctrines of man, of death, of eternal punishment, of Christ's peccability, and of the Sabbath, and implicitly, for instance, in its doctrine of Christ's incarnation and of the inadequacy of His sacrifice for the salvation of the redeemed. An interesting 15-page supplement relates Irvingism and Seventh-day Adventism to each other.

Armageddon Around the Corner: A Report on Jehovah's Witnesses. By William J. Whalen. New York: The John Day Company, c. 1962. 249 pages, plus 8 pages of plates. Cloth. \$4.75. Not the least interesting fact about this book is that it has been written by the same Roman Catholic author who gave us *Separated Brethren*. Designed to be "neither a whitewash nor an attack" on the body it describes, *Armageddon Around the Corner* dispassionately and without animus but not without humor tells the story of "Pastor" Russell (including the "doctoring" of his prophecies after they failed of fulfillment in 1914, his preoccupation with the Great Pyramid, his matrimonial problems, the "Miracle Wheat" and cancer cure scandals, and his court-disclosed ignorance of even the Greek alphabet), "Judge" Rutherford and his difficulties with the government, and the reorganization of the movement under present President Nathan Knorr. Whalen sketches the theology and worship of Jehovah's witnesses; describes their "Vatican" in Brooklyn, their international conventions all over the country (plus one in Canada and two in London), and their propagandistic activity all over the world; summarizes their attitudes toward church and state; outlines their achievements in attaining civil rights through the courts; analyzes the typical convert to Jehovah's witnesses; lists the bodies that have split from the parent group; and indulges in a bit of prognostication about the movement's future. Of the secondary sources about Jehovah's witnesses editor-professor Whalen's is one of the very best.

The Theology of the Jehovah's Witnesses. By George D. McKinney, Jr. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 130 pages. Cloth. \$2.50. An M. A. of the

Oberlin Graduate School of Theology, where he was a student of Walter Marshall Horton, McKinney discusses the major *loci* of Jehovah's witnesses theology from the standpoint of an ordained minister of the Church of God in Christ. The manuscript was apparently completed in 1955.

IV. *Christian Science*

The Christian Science Way of Life. By DeWitt John. Englewood Cliffs, N. J.: Prentice-Hall, c. 1962. viii and 146 pages. Cloth. \$3.95. John is assistant manager of the Committee on Publication of the Boston Mother Church of Christ, Scientist, a lifelong Christian Scientist, and a Christian Science practitioner. This book is an apologetics in which he anticipates the questions of inquirers about Christian Science. Seven chapters discuss the kinds of people who make up the membership of the Church of Christ, Scientist; Christian Science as a religion and as a church; its attitude toward Holy Scripture; its title to the designation "science"; Mrs. Eddy's "great discovery" of Christian Science; and its relevance to the "space age." The description, though naturally biased in favor of the movement, is coherent; the reader interested in the manner in which the beliefs, the practices, and the way of life of Christian Science are seen from within its administrative echelon will find it instructive. At the end Erwin D. Canham, editor of the *Christian Science Monitor*, tells what his religion means to him in a 40-page biographical memoir.

Christian Science Today: Power, Policy, Practice. By Charles Samuel Braden. Dallas, Tex.: Southern Methodist University Press, c. 1958. xvi and 432 pages. Cloth. \$5.95. Braden has written a mature, studiously objective, and highly useful study designed "to see what has happened and is happening in Christian Science since Mrs. Eddy's time, with reference both to its organization and its teaching, or thought, and its practice." Braden concentrates on the struggle for power within the Christian Scientist organization following the foundress' death; the rigid centralized control of the local teachers

and branches; the circumstances surrounding the preparation and publication of the biographies of Mrs. Eddy by Hugh Anketell Studdert-Kennedy and Adam H. Dickey and of Arthur Corey's *Class Instruction*; developments in Christian Science thought and practice since 1910; the growing veneration of Mrs. Eddy in Christian Science circles after her death; and the fate of dissenters. The 16-page bibliography is one of the best catalogs of materials on Christian Science currently to be had.

V. *Judaism*

Jewish Concepts and Reflections. By Samuel Umen. New York: Philosophical Library, c. 1962. vii and 190 pages. Cloth. \$3.75. Umen is rabbi of the Reform Jewish Temple Adath Jeshurun, Manchester, N. H., and a disciple of Samuel Sandmel of Hebrew Union College. His book evolved out of discussions which Umen had with college students and with members of his congregation; they survey the beliefs of contemporary American Judaism through Reform Jewish eyes.

The Case for Religious Naturalism: A Philosophy for the Modern Jew. By Jack J. Cohen. New York: The Reconstructionist Press, c. 1958. xx and 296 pages. Cloth. \$3.75. The naturalist thrust of the Jewish Reconstructionist movement associated with the name of Mordecai Kaplan is here underlined by rabbi-journalist Cohen. On the basis of personal observations of Jewish religion in both the United States and in Israel he urges his American coreligionists to solve their religious problems through a naturalistic reconstruction of their faith. Kaplan himself indorses the work as "a magnificent analysis and critique of misconceptions about religion and an inspiring presentation of the case for intelligent religion."

Hasidism and Modern Man. By Martin Buber; edited and translated by Maurice Friedman. New York: Horizon Press, c. 1958. 256 pages. Cloth. \$4.00. "Hasidism, as Buber portrays it," says Friedman in his editorial introduction, "is a mysticism which hallows community and everyday life rather

than withdraws from it, 'for man cannot love God in truth without loving the world'" (p. 10). In line with his personalism, Buber, who is in a sense the contemporary rediscoverer of Hasidism for modern Jews, regards the life of the Hasidic rabbis as the core of Hasidism and the philosophical texts as a kind of commentary. Buber wrote the more than 30 essays in this volume over a period of almost fifty years. Friedman gathers them into six 'books' which, if taken in chronological order, illustrate the development of Buber's own attitude toward Hasidism. The order in the volume is topical, however, rather than chronological: The book that gives the volume its title and the most recent (1957); "My Way to Hasidism" (1918); "The Life of the Hasidim," the oldest (1908); "The Way of Man According to the Teachings of Hasidism" (1948); a series of six commentaries on six different Hasidic tales; "The Baal-Shem-Tov's" — that is, the founder of Hasidism, Rabbi Israel-ben-Eliezer (1700 to 1760) — "Instruction in Intercourse with God" (1928); and "Love of God and Love of Neighbor" (1943). Friedman, Buber's biographer (1955), worked out the contents and order of this volume with Buber's approval. It is thus an authoritative introduction both to an influential Jewish philosopher-theologian and to a seminal movement in 20th-century international Jewish thought.

The Living Talmud: The Wisdom of the

Fathers and Its Classical Commentaries. Selected and translated by Judah Goldin. Chicago: the University of Chicago Press, 1957. 244 pages. Cloth. \$4.00. The haggadic tract *Pirke Avoth* (The Chapters of the Fathers), one of the most important in the Talmud, stands in the tradition of Proverbs and Ecclesiasticus. Produced by the Synagogue Fathers during six hundred years from the period of the Great Assembly through the third century after Christ, "these maxims are a record of the Fathers' preoccupations, their emphases and values, and their epigrammatic formulation of reflections on what constitutes God-fearing, civilized conduct and thought" (p. 10). Although *Avoth* is methodologically unique among the 63 Talmudic treatises in that there is no *balakab* in it, it serves as a good introduction to the thought world of the Torah. Goldin, dean of the Seminary College of the Jewish Theological Seminary in America, furnishes an excellent English version of *Avoth*, accompanied by translations (the first into English) of selections from the classical commentaries of the *Rishonim*, commentators on the Talmud from the 11th to the 16th century. The work is prefaced by a valuable 26-page essay "On the Talmud" that will prove helpful both to the individual who approaches the Talmud for the first time and to the more experienced scholar.

ARTHUR CARL PIEPKORN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

The Meaning and End of Religion. By Wilfred Cantwell Smith. New York: The Macmillan Company, 1963. 340 pages. Cloth. \$7.00.

The Trail of the Huguenots in Europe, the United States, South Africa and Canada. By G. Elmore Reaman. Toronto: Thomas Allen, c. 1963. 318 pages. Cloth. \$6.50.

Catholic Evangelicalism (Hochkirchlicher Pietismus). By Dieter Voll; translated by Veronica Ruffer. London: The Faith Press, 1963. 150 pages. Boards. 15/—.

Faith and a Good Conscience: Papers Read at the Puritan and Reformed Studies Conference, 18th and 19th December, 1962. London: Evangelical Magazine, 1963. 80 pages. Paper. 3/6.

Theologie und Politik. By Erwin Wilkens. Berlin: Lutherisches Verlagshaus, 1962. 52 pages. Paper. DM 3.40.

Zochariah. By Merrill F. Unger. Grand Rapids, Mich.: Zondervan Publishing House, 1963. 275 pages. Cloth. \$6.95.

Saint Anselm and His Biographer. By F.

- W. Southern. New York: Cambridge University Press, 1963. xvi and 389 pages. Cloth. \$9.50.
- John Wesley: A Theological Biography.* Vol. I: *From 17th June 1703 Until 24th May 1738.* By Martin Schmidt; translated from the German by Norman P. Goldhawk. New York: Abingdon Press, c. 1962. 320 pages. Cloth. \$6.50.
- Church Growth in the High Andes.* By Keith E. Hamilton. Lucknow, U. P., India: Lucknow Publishing House, 1962. viii and 146 pages. Paper. \$1.75.
- Roman Society and Roman Law in the New Testament.* By A. N. Sherwin-White. New York: Oxford University Press, 1963. 204 pages. Cloth. \$4.00.
- The Holy Spirit.* By Wick Broomall. Grand Rapids, Mich.: Baker Book House, 1963. 211 pages. Boards. \$2.95.
- Das Bild der Kirche.* By Anton Mayer. Regensburg: Verlag Friedrich Pustet, c. 1962. 133 pages. Cloth. DM 13.80.
- Die mythische Bedeutung des Meeres in Ägypten, Ugarit und Israel.* By Otto Kaiser. Berlin: Walter de Gruyter, 1962. viii and 196 pages. Paper. DM 30.00.
- Dämonen und Monstren.* By Herbert Schade. Regensburg: Verlag Friedrich Pustet, c. 1962. 152 pages. Cloth. DM 13.80.
- Vox Angelica.* Vol. II. Edited by Ralph P. Martin. Chicago: Alec R. Allenson (London: The Epworth Press), 1963. 80 pages. Paper. \$1.50.
- The Sociology of Religion (Wirtschaft und Gesellschaft).* By Max Weber; translated by Ephraim Fischoff. Boston: The Beacon Press, c. 1963. lxxvii and 304 pages. Cloth. \$6.50.
- Salvation.* By Ernest F. Kevan. Grand Rapids, Mich.: Baker Book House, 1963. 130 pages. Boards. \$2.50.
- God in My Unbelief.* By J. W. Stevenson. New York: Harper & Row, 1963. 159 pages. Cloth. \$2.75.
- Plato Dictionary.* Edited by Morris Stockhammer. New York: Philosophical Library, c. 1963. xv and 287 pages. Cloth. \$7.50.
- The Philosophy of Aristotle.* Translated by A. E. Wardman and J. L. Creed. New York: New American Library, 1963. x and 432 pages. Paper. 95 cents.
- Easy Plays for Boys and Girls.* By Helen Louise Miller. Boston: Plays, c. 1963. vi and 329 pages. Cloth. \$4.00.
- How to Prepare for College Board Achievement Tests: Physics.* By Herman Gewirtz. Great Neck, N. Y.: Barron's Educational Series, c. 1963. 147 pages. Paper. \$2.25.
- Unsere Zukunft: Aspekte der Zukunftsvorstellung in der heutigen Theologie.* By Ulrich Hedinger. Zurich: EVZ Verlag, c. 1963. 52 pages. Paper. DM 4.90.
- Die Hexaplarische Rezension des 1. Samuelbuches der Septuaginta.* By Bo Johnson. Lund: CWK Gleerup, 1963. 161 pages. Paper. 24 Swedish kroner.
- Your Neighbor's Place: A Defense of the Lutheran Division of the Decalog and an Exposition of the Seventh, Ninth, and Tenth Commandments.* By Nils C. Oesleby. Eau Claire, Wis.: Nils C. Oesleby, 1963. 77 mimeographed pages. Plastic ring binder. \$3.95.
- Alpha: The Myths of Creation.* By Charles H. Long. New York: George Braziller, 1963. ix and 264 pages. Cloth. \$6.00.
- The New Bible Survey: An Introduction to the Reading and Study of the Bible.* By J. Lawrence Eason. Grand Rapids, Mich.: Zondervan Publishing House, 1963. 544 pages. Cloth. \$6.95.
- The Birth of the Middle Ages.* By H. St. L. B. Moss. New York: Oxford University Press, 1963. xvi and 291 pages. Paper. \$1.85.
- A History of Religion on Postage Stamps.* By F. Harvey Morse. Vol. II. Milwaukee: American Topical Association (3300 North 50th Street), c. 1963. 136 pages. Paper. \$4.00.
- Contemporary Religions in Japan: A Quarterly Journal.* Vol. III, No. 4: December 1962. Edited by William P. Woodard, Yoshiro Tamura, and Noriyoshi Tamaru. Tokyo, Japan: International Institute for the Study

of Religions, c. 1962. ii and 98 pages. Paper. \$3.50 per year.

The Historical Road of Eastern Orthodoxy. By Alexander Schmemmann; translated from the Russian by Lydia W. Kesich. New York: Holt, Rinehart and Winston, c. 1963. viii and 343 pages. Cloth. \$6.50.

Islamic Philosophy and Theology. By W. Montgomery Watt. Edinburgh: The Edinburgh University Press, c. 1962. xxiii and 196 pages. Cloth. \$4.50.

A Faith for Complicated Lives. By Charles T. Sardeson. Philadelphia: Fortress Press, c. 1963. v and 106 pages. Paper. \$1.25.

England in the Reign of Charles II. By David Ogg. New York: Oxford University Press, 1963. xxi and 779 pages; 2 vols. Paper. \$1.85 each volume.

Hymn Writers of the Christian Church. By Mildred C. Whittemore. Boston: Whittemore Associates, 1963. 64 pages. Paper. 60 cents.

Worship and Congregation (Die Mitte der Gemeinde: Zur Frage des Gottesdienstes und des Gemeindeaufbaus). By Wilhelm Hahn translated by Geoffrey Buswell. Richmond, Va.: John Knox Press, 1963. 75 pages. Paper. \$1.75.

Letters from Vatican City: Vatican Council II (First Session), Background and Debates. By Xavier Rynne. New York: Farrar, Straus and Company, c. 1963. xiii and 289 pages. Cloth. \$3.95.

The Literary Impact of the Authorized Version. By C. S. Lewis. Philadelphia: Fortress Press, c. 1963. x and 36 pages. Paper. 75 cents.

Muslim Intellectual: A Study of Al-Ghazali. By W. Montgomery Watt. Chicago: Aldine Publishing Company, c. 1963. viii and 215 pages. Cloth. \$5.00.

Shakespeare and Christian Doctrine. By Roland Mushat Frye. Princeton, N.J.: Princeton University Press, c. 1963. ix and 314 pages. Cloth. \$6.00.

The Two Hands of God: The Myths of Polarity. By Alan W. Watts. New York: George Braziller, c. 1963. ix and 261 pages, 24 plates. Cloth. \$6.00.

The Wisdom of the Serpent: The Myths of Death, Rebirth, and Resurrection. By Joseph L. Henderson and Maud Oakes. New York: George Braziller, c. 1963. xiii and 262 pages, 32 plates. Cloth. \$6.00.

A Systematic Theology of the Christian Religion. By James Oliver Buswell. Vol. II: *Soteriology and Eschatology.* Grand Rapids, Mich.: Zondervan Publishing House, c. 1963. 600 pages. Cloth. \$6.95.

The Significance of the Bible for the Church. By Anders Nygren; translated from German by Carl C. Rasmussen. Philadelphia: Fortress Press, c. 1963. vii and 45 pages. Paper. 75 cents.

The Sermon on the Mount. By Joachim Jeremias. Philadelphia: Fortress Press, c. 1963. ix and 38 pages. Paper. 75 cents.

The Old Testament in the New. By C. H. Dodd. Philadelphia: Fortress Press, c. 1963. x and 33 pages. Paper. 75 cents.

Israel: Pocket Atlas and Handbook. Edited by Herrmann M. Z. Meyer. Jerusalem: The Universitas-Booksellers, c. 1961. 88 pages. Paper. Price not given.

Can I Trust My Bible? Chicago: The Moody Bible Institute, c. 1963. 190 pages. Cloth. \$3.50.

The Churches and Christian Unity. Edited by R. J. W. Bevan. New York: Oxford University Press, c. 1963. xvii and 263 pages. Cloth. \$4.00.

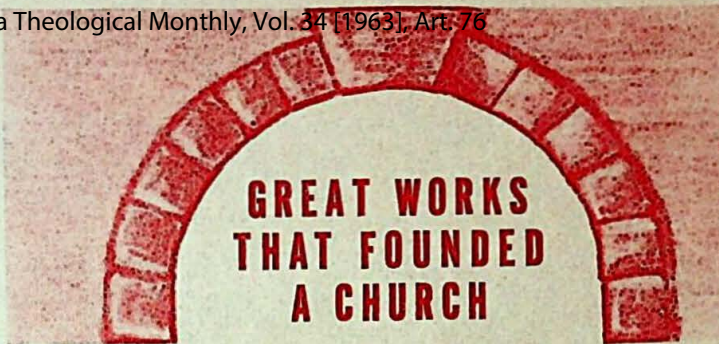
Lutheran Elementary Schools in Action. Edited by Victor C. Krause. St. Louis, Mo.: Concordia Publishing House, c. 1963. xii and 410 pages. Cloth. \$6.50.

The Pocket Aquinas. Edited by Vernon J. Bourke. New York: Washington Square Press, c. 1960. xxvi and 372 pages. Paper. 60 cents.

The Sixth Trumpeter: The Story of Jezreel and His Tower. By P. G. Rogers. New York: Oxford University Press, c. 1963. ix and 154 pages. Cloth. \$6.00.

The Warham Guild Handbook: Historical and Descriptive Notes on 'Ornaments of the Church and of the Ministers Thereof.' London: A. R. Mowbray and Company Limited, c. 1963. 142 pages. Cloth. \$3.00.

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