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Book Review. - Literatur

David S. Schuller

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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.

MENTAL HEALTH AND SEGREGATION. Edited by Martin M. Grossack. New York: Springer Publishing Company, 1963. 256 pages. Paper. \$4.00.

This book is one of the most devastating judgments upon the effects of segregation that has ever been published. A collection of 23 articles and papers by social and medical scientists, the book provides vital information for understanding and participating in the revolutionary movement which is at last emancipating Negroes from the psychic stresses and strains imposed by a system of segregation.

"Mental health"—defined as "the extent to which individuals can deal satisfactorily with the conditions of existence, their feelings of self-love and their ability to relate to others"—is examined through statistical studies of frequency rate for various types of mental illness, case studies of emotional problems, data on crime and delinquency rates, and rich source material on various psychological variables. The articles fall into five large categories: Segregation and Negro Morale, Negro Children, Adolescence and Adulthood, Emotional Health of Negroes, and Psychotherapy with Negroes.

Most of these studies reflect the effects of segregation during the past two decades, when the myth of innate Negro inferiority still held sway. In addition to other adjustment problems, the Negro faces life with the additional frustrations and anxieties of being a person marked as a member of an inferior minority group. While each must learn to adjust in his own way, no one can escape the system. Negro children are revealed to have interiorized white ego-ideals and thus often

have strong negative feelings about themselves. These same children receive little guidance from their parents in dealing with whites or in recognizing and dealing with feelings of inferiority and resentment. Perhaps the most shocking blow of all is to realize that even in psychotherapy the Negro cannot escape his racial and cultural position. Problems with white therapists, the use of race problems as an ego defense, problems of rapport, and the very goals of therapy are all special problems for the Negro patient.

As Grossack indicates in his notes on research needed in the future, the psychological problems of Negro life continue. Not too long ago the Governor of Alabama sponsored a study to prove that Negro people are innately inferior. At the same time, however, since 1954, a "new Negro" has appeared in American life. The old mask of submissive fawning is gone; he is beginning to stand as a man striving for the rights of his children to live psychologically full and productive lives.

All churchmen should know this book—not just those interested in "race relations."

DAVID S. SCHULLER

PRINCIPLES AND PRACTICES OF PASTORAL CARE. By Russell L. Dicks. Englewood Cliffs, N.J.: Prentice-Hall, 1963. 141 pages. Cloth. \$2.95.

MINISTERING TO THE PHYSICALLY SICK. By Carl J. Scherzer. Englewood Cliffs, N. J.: Prentice-Hall, 1963. 142 pages. Cloth. \$2.95.

These are the first two volumes in a large-scale venture which will eventually produce studies on practically every aspect of pastoral

care and counseling. Other titles soon to be published are to cover marital problems, alcoholism, theology and counseling, premarital counseling, problems of the childless couple, of the deeply troubled, and of the dying, and group counseling. Still others are in preparation.

This undertaking will probably be welcomed by pastoral counselors, who find it difficult to get material on many of these subjects, especially material that is both concise and relevant to the pastor's interests.

The authors of these first two books are well-known specialists in their fields, as are the authors listed for the volumes to be printed soon. Therefore one can feel confident that he is getting a viewpoint that has met the test of considerable experience in the field. Another value of this series is that it is a convenient way for the pastor to build a pastoral care library systematically.

The first two volumes are short and to the point. Each can be read in one sitting, a benefit to a pastor who is confronted with a specific situation and wants ready help.

Both books read easily and contain much case material that brings the basic principles to life. It is obvious that the authors are speaking from deep personal conviction. The first book is a general introduction. It defines basic approaches and sets down general applications. The second deals more narrowly with visiting the sick.

A series like this one is bound to contain repetition. After all, the basic approaches in practically all counseling are about the same. On the other hand, each author will come at the same point from a different angle, and the repetition of an idea may well have a strong, positive, cumulative effect.

The first volume suffers from presenting much the same point of view that has appeared in numerous other such books. The second suffers from being somewhat superficial and at times making a point of the obvious. But clergymen often seem to miss

the obvious in counseling and making sick calls, and perhaps these things need to be said again. The theology in both volumes seems thin, and in some cases the pastor's approach could have been much stronger theologically.

It is difficult to know how to recommend this series, especially these first volumes. For the pastor who is particularly trained or who already has something of a library in this area, these books would probably add nothing new. For the pastor whose library is limited or who feels the need of basic orientation and help in pastoral care and counseling, these books—and probably the whole series—could be of substantial help.

KENNETH H. BREIMEIER

THE EARLIEST RECORDS OF JESUS. By Francis Wright Beare. New York: Abingdon Press, 1962. 254 pages. Cloth. \$6.50.

Beare's book is to provide students with a section by section companion to the Greek harmony of the Synoptic Gospels first compiled by Albert Huck and later revised by Hans Lietzmann. This harmony is in use at almost every seminary in the country. Beare's purpose is to lead students into an "understanding of the nature of the materials with which he has to deal, and of the motives and methods of the Evangelists" (p. 11). This is certainly a praiseworthy goal. To this reviewer's knowledge, this book has no predecessor in format or intention.

Beare states his presuppositions in a ten-page introduction. For him all the Gospels are anonymous. The material in them has been shaped by the oral transmission that preceded the writing of the first Gospel, St. Mark, about A. D. 70. Matthew, written about A. D. 100, and Luke, dating in its present form from the second century (possibly even as late as A. D. 150), both show a later form of the Markan tradition and present non-Markan material. All three Gospels have thus, according to Beare, been

influenced by oral transmission, selection, the theological needs of the church of the writers' day, the misunderstanding of fallible human minds, and the guiding work of the Holy Spirit of God. Historical exegesis, working with the tools of form criticism, sets about the task of identifying the influence of these factors and the authentic basis of each narrative or saying.

How then should a reviewer assess the value of Beare's work? A number of comments are necessary. (1) Beare's method has the value of drawing the student's attention to those elements in the text of the Synoptics that an interpreter must recognize as unique to a particular Gospel. The author also points to the significant variations in detail in the account of the same story given in two or more Gospels, for example, in the healing of the Syro-Phoenician woman's daughter in Matthew 15 and Mark 7. (2) Some judgments are unnecessarily sceptical. For example, Beare quite summarily dismisses the idea that Jesus can have used allegory (for example, in the parables of the sower and the ten virgins). Whole narratives or sections of narratives are branded as legend, myth, or the creation of the church. Often he does not even give reasons beyond vague generalizations. (3) On the other side, he himself finds Bultmann too negative at times. While Beare's attitude toward some miracles is negative, he does not rule out miracle *ex hypothesi*.

It perhaps lies in the very nature of the book that the reader never obtains a clear view of the structure or distinctive theological concerns of any one Gospel. Yet this would seem to be of decisive importance for the understanding of any variation in the accounts of the same narrative in different Gospels. To take the story of the Syro-Phoenician woman as an example (Matt. 15 and Mark 7), the unique features of the Matthaean account (the name "Canaanite," the dialog between Christ and the disciples,

the emphasis on the woman's faith, the use of "Son of David," the variation in geography from Mark) must be understood in the light of Matt. 10:5, 6, which restricts the proclamation of the kingdom to Galilee, and of the Servant Song of Isaiah 42. The disciples' request betrays a misunderstanding of Christ's mission. The narrative in Matthew thus serves to clarify the basis for the inclusion of Gentiles in the true Israel—an unwavering faith in the face of obstacles (compare John's words in Matt. 3:7-10). In Matthew the account looks forward to Matt. 28:18 ff. Of all this there is scarcely a word in Beare. But even if one is a form critic, how can one understand the meaning of a passage without such reference to Matthew's concern for a definition of Israel in the new age? A similar objection might be raised against the scarcity of references to the Old Testament and to Judaica. Too frequently form criticism seems to come out as personal feelings without substance.

Nonetheless, the book forces the student into the text. In accepting or rejecting the positions taken in the book, the student will learn a great deal about the proper interpretation of the text of Scripture and about the necessity of engaging every commentator and scholar that he reads in a dialog rather than simply reading without an ongoing critique. Better theologians should result.

Beare, an Anglican, is professor of New Testament studies, Trinity College, Toronto.

EDGAR KRENTZ

IN THE BEGINNING: A JOURNEY THROUGH GENESIS. By Jack Finegan.

New York: Harper & Brothers, c. 1962. 159 pages. Cloth. \$3.50.

A Journey through Genesis is the subtitle of this popular work. As the reader travels with Finegan, he is introduced to the concepts of creation out of nothing, the "event" character of the Fall, the mortality of Adam, the unity of mankind, the substantial historicity of the patriarchal stories and terms

such as "myth" and "legend." Time is taken to explore much of the landscape of the ancient Near Eastern world and to explain relevant archaeological evidence. There are frequent detours, however, as the writer discusses the sanctity of life in connection with the Cain story or American race relations on the basis of Genesis 10. One chapter presents the alternative of following the example of Noah's drunkenness or of taking the Nazirite vow of abstinence. The story of Adam's exhumed corpse in Noah's ark is but one of the many tourist attractions. For the layman, at least, the journey should be interesting.

NORMAN C. HABEL

SHORTER ATLAS OF THE CLASSICAL WORLD. By H. H. Scullard and A. A. M. van der Heyden. New York: Thomas Nelson & Sons, 1962. 239 pages and 14 maps. Cloth. \$3.95.

This atlas is a delightful pictorial and textual introduction to the history of ancient Greece and Rome. It is intended for both the interested general reader and the student. Over two hundred photographs illustrate the text. Most are clear and excellent (though the little bronze jockey, No. 117, looks far better in actuality than the picture suggests). The text is generally interesting and free of error (the caption to figure 67 is wrong). If you like antiquity and art books, this is a steal at the price.

EDGAR KRENTZ

PILGRIMAGE TO HUMANITY. By Albert Schweitzer. New York: Philosophical Library, 1961. 107 pages. Cloth. \$3.75.

Wide knowledge of Schweitzer's works and infinite pains have gone into choosing a shining sentence here and a brilliant paragraph there to make a remarkable mosaic of Schweitzer's thought and life, with special accent on his well-known reverence for life and affirmation of creation. In spite of his own extremes in this area, all who profess the Judaeo-Christian heritage must be care-

ful how and where they disown these emphases, while being equally cautious in what they accept from a Schweitzerian theology that often descends to mere humanism.

WILLIAM J. DANKER

GESAMMELTE SCHRIFTEN. By Dietrich Bonhoeffer. Edited by Eberhard Bethge. Volume II. München: Chr. Kaiser Verlag, 1959. 667 pages. Paper. DM 23.20.

This is the second in a projected four-volume edition of writings by and pertaining to Bonhoeffer, who was executed under Hitler, April 9, 1945. It contains resolutions, essays, circular letters and correspondence, for the years 1933—43.

The volume begins with essays in which the author seeks to determine why "the political, philosophical, and religious thought of the young generation mirrors itself in the image of *Führer*" (p. 20) and asks the pointed question: "To what extent is leading and being led healthy and genuine, and at what point does it become sick and unlimited?" (p. 21)

He shows how the loss of individualism, of liberalism and of personality made Germans seek relief from nihilism in the authority of the *Führer* concept. The book contains source material on Bonhoeffer's participation in the Jewish question, the struggle between church and state on the university campus, the inroads by National Socialists into the teaching and the government of the church, the effect of the Aryan myths and laws on church life, the *Braune Synode*, the *Betheler* confession, Bonhoeffer's stay in England and visit to America, the Barmen theses, the Confessing Church (which occasioned studies on church fellowship by Bonhoeffer and involved him in debate with such theologians as Gollwitzer, Künneth, and Sasse), the persecution of pastors and church members under Hitler, Bonhoeffer's imprisonment at Tegel, and the *Bruderhaus* at Finkenwalde. The corre-

spondence with Karl Barth shows the influence of the Swiss theologian on Bonhoeffer. Others among his correspondents are Paul L. Lehmann, John Baillie, and Reinhold Niebuhr. In spite of his tense activity he still wrote frequently to his parents. This volume takes its place among the sources for the study of the church in Germany under National Socialism. It also contains valuable insights into theological and sociological questions. ERWIN L. LUEKER

WELTKIRCHEN LEXIKON: HANDBUCH DER OEKUMENE. Edited by Franklin H. Littell and Hans Hermann Walz. Stuttgart: Kreuz-Verlag, 1960. 1792 columns; plus 48 full-page plates. Cloth. DM 58.00.

This lexicon fills a unique place in the world of theological reference books. Its purpose is to give in outline the necessary information about history, personages, customs, institutions, societies, denominations, and ecumenical groups for the understanding of the work of the church throughout the world. Written under the aegis of the *Deutsch-Evangelischer Kirchentag*, it has an evangelical bias. All of the over 1,200 articles are signed. Contributions of 425 scholars from around the Christian world have been moulded into a uniform approach of style, without blunting the freshness of personality.

This is not an exhaustive general dictionary of theology or church history. Bugenhagen, for example, has an article devoted to him, but Brentz is not even mentioned. One of the strengths of this work is that it contains authoritative information on the present state of Christianity in almost every country of the world. People currently engaged in ecumenical work are identified. The plates really illustrate the history and present state of the church. The bibliographies given with almost every article are good.

The Lutheran Church—Missouri Synod

has no main entry, but is mentioned seven times. As outsiders see us, we are strongly confessional in matters of church fellowship, advanced in our use of radio and TV, closely related to the Lutheran free churches of Europe, and influenced by the Lutheran World Federation, even though we are not involved seriously in any union endeavors.

This work will not duplicate other material in your library. If you have the \$15 it takes, you might well consider its purchase. An English language edition would be a must for any well-informed pastor.

EDGAR KRENTZ

REFORMATION STUDIES: ESSAYS IN HONOR OF ROLAND H. BAINTON. Edited by Franklin H. Littell. Richmond, Va.: John Knox Press, c. 1962. 285 pages. Cloth. \$5.50.

Roland H. Bainton, as Georgia Harkness writes in her biographical appreciation of him, is indeed "a lovable, scholarly, deeply Christian character." His former students have honored him and themselves in this *Festschrift* for him.

The 16 essays, besides Harkness' biographical appraisal, cannot be enumerated or analyzed in this review. In their totality they are a significant contribution to Reformation historiography and ought to document further the fact that Reformation scholarship has made great strides in this country. Bainton has contributed notably to this advance by his biography of Luther, his monographs, articles, and his seminars at Yale Divinity School. Bainton is one of the American editors of the *Archiv für Reformationsgeschichte* and a member of the board of directors of the Foundation for Reformation Research.

Among the studies here presented there is a wide range of interests as seen by "Luther's Frontier in Hungary" by William Toth and John W. Brush's "Lefèvre d'Étaples: Three Phases of His Life and Work." There

are detailed studies, like those by C. Warren Howland ("Medieval Consolation and the Young Luther's Despair") and John von Rohr ("*Anfechtung* in Luther's Biblical Exegesis"). There are five essays on Luther and two on Calvin; five essays deal with other men and movements; four essays deal with the left wing of the Reformation. Littell's essay, "New Light on Butzer's Significance," must be singled out for its unique contribution.

Friends of Bainton and students of the Reformation period will rejoice in this collection of Reformation studies.

CARL S. MEYER

ISRAEL'S PROPHETIC HERITAGE: ESSAYS IN HONOR OF JAMES MUILENBURG. Edited by Bernhard Anderson and Walter Harrelson. New York: Harpers, 1962. 242 pages. Cloth. \$5.00.

Muilenburg is one of the most formidable Biblical scholars to have graced the lecture halls of Union Theological Seminary and well deserves the honor of this valuable *Festschrift*. As one of his former students, the present reviewer can testify to his mentor's buoyant enthusiasm in the classroom and his precision of scholarship in research. The range of illustrious names which appear as contributors to this volume underscores the high esteem with which he is held in the world of Biblical scholarship.

The first article, contributed by Walter Eichrodt, demonstrates that on theological and linguistic grounds *bereshit* in Gen. 1:1 must be taken in an absolute rather than a relative sense. In a second contribution Norman Porteous asks how the historical and legal traditions of the amphictyony were preserved among the preexilic prophets. Martin Noth proposes the theory that the polemical narrative of Judges 17 and 18 stems from the circle of the royal sanctuary of Dan established by Jeroboam I. Samuel Terrien treats those literary expressions in Amos which suggest that the prophet was

acquainted with the wisdom literature of that day. Th. Vriezen's article is a valuable summary of the theological emphases of Is. 1—39.

In a study of Ezek. 28:12-19 Herbert May maintains that Ezekiel's allegory seems to have been based on a story of a royal first man, an "Adam" who was a king, and that this story differed from that of Genesis 3. Bernhard Anderson surveys the exodus typology in Isaiah II. Among the other articles the form critical study of Deuteronomy 32, entitled "The Lawsuit of God," by G. Ernest Wright, is perhaps the most significant. He rejects the recent efforts of Walter Eichrodt and others to date this poem in the 11th century B. C. and insists that the literary form of the *rib* illustrated here, belongs to the covenant stream of tradition and should be dated no earlier than the ninth century B. C.

NORMAN C. HABEL

SPECULATION AND REVELATION IN MODERN PHILOSOPHY. By Richard Kroner. Philadelphia: The Westminster Press, 1961. 316 pages. Cloth. \$6.50.

Kroner traces the development of speculation and ideas concerning revelation among philosophers since the Renaissance. His book is as informative as it is readable and interesting. His studies are topical rather than strictly chronological, but this arrangement in no way detracts from the book as a historical survey. Actually Kroner here offers us a history of modern philosophy from the Christian viewpoint, but always considered in the light of each philosopher's approach to religion and of the impact of his thought on religion. In carrying out this aim the author not merely describes; he debates and criticizes. His analysis of the weakness, shallowness, and inconsistency of the arguments of empiricists like Locke, Hume, and Berkeley is particularly outspoken and useful, but he is much more sympathetic toward thinkers like Kant, Fichte, and Schelling than this reviewer could appreciate. Neverthe-

less, the discussion of Schelling's transcendental idealism is illuminating.

Many of Kroner's conclusions struck this reviewer as being novel and sometimes well taken. For instance, he tells us that the Christian doctrine of man was indirectly responsible for the rise of science which ironically helped bring about man's self-degradation. Again he asserts that Montaigne, who in his doctrine of change anticipated both Bergson and Whitehead, influenced more than anyone else our modern century in its view concerning the autonomy of thought.

The best chapters in the book are perhaps those on Boehme and Schelling. These chapters will be of distinct value to anyone studying Tillich. ROBERT D. PREUS

CATHOLICS AND THE AMERICAN REVOLUTION: A STUDY IN RELIGIOUS CLIMATE. By Charles H. Metzger. Chicago: Loyola University Press, 1962. xii and 306 pages. Cloth. \$5.00.

Roman Catholics did not generally play an exciting role in the conflict that brought about the separation of the American colonists from the mother country. There were only few of them and most of them were lowly; besides that, most of the settlers and their descendants were Protestants and proud of their anti-Romanism. The Quebec Act of 1774 unleashed a tempest against the Roman Catholics. The fact that Pennsylvania and Maryland, two key colonies, contained most of the Roman Catholics, although here too they were uninfluential, made it necessary, nevertheless, to modify the propaganda directed against them when the conflict with England came into being. What proportion of Irish people in the colonies on the eve of the Revolution were Roman Catholics is difficult to gauge; there were many Irish Presbyterians.

Yet the support of the American cause among the Roman Catholics was warm and loyal, especially among the Marylanders.

Alexander Graydon in his *Memoirs* praised their patriotism. Contrary to George Bancroft the Jesuits did not in any way try to rouse opposition to the American cause. The Carrolls of Maryland and the Moylans of Pennsylvania are outstanding examples of support of the patriotic cause. Yes, there were Roman Catholic Tories; Metzger devotes one chapter to them. The German Roman Catholics in Pennsylvania who were indifferent or who favored the British likewise cannot be overlooked. As a whole, however, the Roman Catholics "responded promptly and most generously to the call for defenders of America, and played their due part in making independence a reality" (p. 279). Such is Metzger's conclusion, arrived at in a sober, scholarly study, which ought to be authoritative to anyone who wants a carefully annotated answer to the problem of the role of Roman Catholics in the American Revolution.

CARL S. MEYER

THE MEDIEVAL WORLD: EUROPE 1100 TO 1350. By Friedrich Heer. Translated by Janet Sondheimer. Cleveland: The World Publishing Company, c. 1962. xiii and 365 pages. Cloth. \$7.50.

This is the first work by a comparatively young Austrian scholar to be translated into English. His intellectual history of Europe and his editing work on Meister Eckhardt helped to qualify him for writing this work on a significant segment of the Middle Ages, with special reference to the intellectual and the imaginative life. The 12th century is the era of intellectual tensions between reviving Greek philosophy and the faith and of relative tolerance; the 13th produced Aquinas; the early 14th in a sense marked the end of tolerance and saw an intellectual and a religious rigidification. The political situation reflected the intellectual and religious ferment; national divisions were drawn and frontiers firmly determined. Heer tells his readers how all this came about.

He discusses clearly and convincingly the emergence of the aristocracy and the peasantry, church-state relations ("The emerging nation-states of the later Middle Ages kept their churches and bishops on a tight rein; these churches were the prototypes of the Erastian and national churches of the Reformation and counter-reformation"), the status of Jews and women, courtly love and literature, and the so-called vernacular writings of the period. This reviewer noted no reference to the Goliards, though Rainald of Dassel, patron of the archpoet, is referred to a number of times.

One hundred rare illustrations greatly enhance the value of the work. The translation is unusually smooth. There is a bibliography for each chapter and a reliable index. (In the bibliography for chapter 5 "Fairbrother" should be "Fairweather.")

PHILIP J. SCHROEDER

THE TURIN FRAGMENTS OF TYCONIUS' COMMENTARY ON REVELATION. By Francesco Lo Bue. New York: Cambridge University Press, 1963. xv and 199 pages. Cloth. \$11.00.

The Donatist Tyconius Afer is known to most students because of his relationship to St. Augustine's *On Christian Doctrine*, since Tyconius is the author of one of the first Christian studies on the interpretation of the Bible. (The *Book of Rules* is available in F. C. Burkitt's edition published in the 1894 volume of the *Texts and Studies* series, of which the present volume is also a part.) The attempts to authenticate the text of Tyconius' *Commentary on Revelation* have been numerous. The effort of Lo Bue, a Waldensian who has taught classical and Christian literature in the Liceo of Torre Pellice, Italy, is based on the Turin fragments (a Latin commentary on chapters 2:18 to 4:1 and 7:16—12:6 of the Apocalypse) preserved in the monastery at Bobbio.

The volume contains a description of the

codex with photographs, the paleography of the text, a study of the relationship of the Turin manuscript to the original text of Tyconius, suggestions about the Biblical text used by Tyconius, comparisons with other commentaries of the period by Jerome, Primasius, Beatus, and Bede that undoubtedly relied in great part on this work, the Latin text, extensive textual comparisons and revisions, and notes on the text. Lo Bue believes that because of the popularity of this Donatist commentary among Catholic Christians it was revised in various ways, one of which is the form preserved at Bobbio.

WALTER W. OETTING †

TREATY OF THE GREAT KING: THE COVENANT STRUCTURE OF DEUTERONOMY. By Meredith G. Kline. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1963. 149 pages. Cloth. \$3.50.

The influence of the research of Korosec and Mendenhall into the relation between the Hittite suzerainty treaties and the Biblical covenants is reflected in numerous recent publications, of which Kline's is one illustration. It has been the contention of this reviewer that the so-called Decalog (Ex. 20: 2-17) is an epitome of the Mosaic covenant rather than a mere catalog of statutes and that the structure of Deuteronomy reflects in general the pattern of the ancient Near Eastern suzerainty treaties. Part I of the present volume investigates both of these assertions in the light of the most recent documents available. The designation Decalog is therefore to be employed only as *pars pro toto* (cf. Deut. 9:9). The author contends that the two tables can be understood as duplicate copies of the covenant treaty on both sides of one tablet, as was customary in the ancient world. The writer employs the evidence for the suzerainty treaty structure of Deuteronomy as proof also for the Mosaic authorship of the book and points to Esarhaddon's Nim-

rud treaty as documentation for its testamentary character. Part II of the work offers a brief running commentary on the contents of Deuteronomy from the perspective of covenant treaty forms. While the author is sometimes rather hasty in disposing of the accepted opinions of critical scholars, he has made an exciting and valuable contribution to the understanding of the form and theology of the Deuteronomistic covenant.

NORMAN C. HABEL

THE RELIGIOUS PRESS IN AMERICA.

By Martin E. Marty, John G. Deedy, Jr., David W. Silverman, and Robert Leachman. New York: Holt, Rinehart and Winston, 1963. vii and 184 pages. Cloth. \$4.00.

This analysis is overdue. With the total circulation of the "religious press" in America estimated at some 50,000,000, it is time that publishers, editors, and subscribing churchmen take a critical look at the current output and the future possibilities of the religious press.

Marty has written the analysis of the limitations and possibilities of the Protestant press. In spite of overly long illustrations from individual issues of given magazines, this is probably the most perceptive of the essays. His initial concern is with the paradox of the sheer size of the Protestant press (some 1,500 periodicals) and its "invisible" quality—with less than a half dozen exceptions, it is virtually unknown to the general reading public. He credits these periodicals with building denominational loyalty and morale and ministering to subgroups. They are produced by men of high professional competence. But they fail to present in perspective major world news and the happenings of the church on a broader ecumenical front. "The Protestant press is at its best when it works to understand the secular culture, the ecumenical church, the need for dialogue; when it is aware of its

occasional secular readers" (p.26). Marty's conclusions suggest the consolidation of periodicals, increased venture into the independent press, redirection of energies from exclusively denominational goals, and a new concern among religious periodicals with content and purpose and not simply techniques.

Deedy, editor of the *Pittsburgh Catholic*, does a creditable job in surveying the early history of Roman Catholic journalism which has shaped its current policies. Viewing the earlier periods of immigration and the post-immigration era, he sees the modern press responding to the political, spiritual, and intellectual urgencies that followed World War II. As an insider he is able to single out the few more significant contributions among the weekly papers and broach the tension between the authority of the local ordinary and the editor of a Roman Catholic periodical desiring more editorial independence. He then discusses a potential solution to the problem of what stance a religious periodical should take over against the multitude of specific questions of how the Gospel should penetrate the world.

Silverman describes the Jewish press as a "quadrilingual phenomenon." He is a conservative rabbi who has served as managing editor of the *United Synagogue Review*. His approach also is primarily chronological in detailing the struggles of the Yiddish press in our country. In the latter half of his article he examines the English-Jewish press. Fruitful discussion also has begun among Jewish editors in their search to define the role of this subculture in the midst of pluralistic America.

In several succinct pages Leachman summarizes his impressions of the role of the religious press in a pluralistic society. He speaks to the concern that "the best religious periodicals still fail to connect their doctrines with much of contemporary life" (p.180). The call for a clear "religious note in the

public dialogue" is a significant note that rings through each analysis.

DAVID S. SCHULLER

THE PRESBYTERIAN MINISTRY IN AMERICAN CULTURE: A STUDY IN CHANGING CONCEPTS, 1700—1900.
By Elwyn Allen Smith. Philadelphia: Westminster Press, 1962. 269 pages. Cloth. \$4.00.

A persistent problem of our time is "the need to grasp more clearly the inner spiritual meaning of what churches and ministers do." This need has impelled Pittsburgh Theological Seminary's professor of church history to investigate for the Presbyterian Historical Society how the Presbyterians have understood and performed their churchly duty of ministry in the relationship of the church and the ministry to culture. Beginning with 1706, when the first continuing presbytery in North America was founded in Philadelphia, Smith looks at the ministry during the Great Awakening, the theological education in manse, academy, and college, the organization of the first theological faculty at Princeton in 1811 under Archibald Alexander, the ministry during the period of schism, and its progress into the era of the social gospel. Smith's work is not a mere investigation of theological education. Significantly, however, he finds that theological departments of colleges must be "made responsible for their own progress in order to achieve major strength" (p. 209). He raises, but he does not solve, the problem of the relative responsibility of clergymen to church and culture and the problem of the church itself as a minister to culture. Seminary leadership and "the quality and orthodoxy of its clergy" in Presbyterianism have a high correlation. Since the question of church and ministry looms so large in the life of the church, Smith's contribution has worth not only for stimulating the thinking of individual pastors, but for a better understanding of Presby-

terianism's contribution to the question of ministerial training and its partial solution of the relation of ministry to culture.

CARL S. MEYER

THE NEW CREATION AS METROPOLIS.
By Gibson Winter. New York: The Macmillan Company, 1963. 152 pages. Cloth. \$3.95.

This volume proposes to give a theological basis to Winter's widely acclaimed *The Suburban Captivity of the Churches*. A comparison of the two volumes indicates to this reviewer that Winter is a better sociologist than theologian.

In the opening chapter of *The New Creation*, Winter insists that the church has abandoned the new form of society known as metropolis and has concentrated on the peripheral residential communities.

Winter attempts to distinguish between "secularization" and "secularism." Secularization is the transfer of administration from the spiritual kingdom to the temporal and thus frees man for responsibility before God. Secularism is the hardening of any historical institution into an absolute which denies the changing historical character of the institution. In the church secularism takes the form of dogmatism, clericalism, and individualistic piety, and the freedom of man to act responsibly before God is consequently nullified. The servant church must call men to be human in their historical obligation; this is man's true end and his salvation. The author seems to have strained at a gnat (in his distinction between secularization and secularism) and swallowed a camel (in his definition of salvation).

Proclamation in a secularized world must take the form of theological reflection. This reflection recalls man to the true identity and history which God has given him in Jesus Christ. This reflection means an insight into present events and an openness to the future which both the cultic and confessional forms

of the church ignore. For Winter, theological reflection is akin to the prophetic proclamation that is to be carried out by the lay apostolate with the theological specialist serving as a resource person. The ministry of the church through the lay apostolate is open communication. This is the only way the schism between central-city and suburban enclaves will be overcome. The openness of communication brings men to the realization of their unity and interdependence. This ministry involves the reorganization of American society in the light of the new mankind. It calls for new forms of the church in lay academies and evangelical centers which will be the church in the new society. The social, occupational, and political amnesia of the suburban church will be replaced by the anamnesis of the prophetic proclamation. The church will act responsibly in public life through the apostolate of the laity and the ministry of servanthood.

Winter is so engrossed by the present neglects and distortions in Protestantism that he loses sight of the other commonwealth to which the Christian is committed. His goal of the reorganization of society in the new mankind comes close to the old social gospel stress and ignores the debilitating effect of sin in human endeavor.

ROBERT CONRAD

THE NEW BIBLE DICTIONARY. Edited by J. D. Douglas. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. 1,375 pages. Cloth. \$12.95.

This is an entirely new dictionary which takes into account archaeological research and theological scholarship. In addition to the standard entries, it contains treatments of such topics as "agriculture," "art," "archaeology," "architecture." The longer entries have extensive bibliography; cross references coordinate the dictionary. The approach generally is conservative. Genesis 1 is thus explained: "If we allow that Gen. 1 has an

artificial literary structure and is not concerned to provide a picture of chronological sequence but only to assert the fact that God made everything, we avoid these speculations" (p. 270). It defends the traditional date of Daniel, but holds that Is. 40—66 was written by disciples of Isaiah on the basis of an Isaianic core. The author of the article on millennialism strives to be impartial (p. 751). The dictionary states the mystery of the Lord's Supper in the thought of Paul as follows: "He also expounds the inner meaning of the Table as a communion (*koinonia*) with the Lord in his death and risen life, signified [!] in the bread and the wine (1 Cor. 7:16)." (P. 751)

ERWIN L. LUEKER

RAS SHAMRA AND THE BIBLE. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, 1962. 73 pages. Paper. \$1.50.

RAS SHAMRA ET L'ANCIEN TESTAMENT. By Edmond Jacob. Neuchâtel: Delachaux et Niestlé, 1960. 132 pages. Paper. No price given.

The very recent discovery of a Canaanite cuneiform inscription at Tell Ta'annek demonstrates once more the significance of the cuneiform texts discovered at Ras Shamra for an understanding of the culture and literature of the early Israelites. The two works by Pfeiffer and Jacob offer a popular introduction to the relevance of these texts for Biblical studies. Each volume provides a survey of the excavations at Ras Shamra (ancient Ugarit), the history and life of Ugarit, the content of the Ugaritic texts found at Ras Shamra, and the generally accepted points of contact between these texts and the Biblical record. Both authors emphasize that the Ugaritic literature sheds light on literary forms, difficult textual readings, cultic rites, Biblical imagery, and obscure Hebrew terms or grammatical constructions. While the work of Pfeiffer is characterized by caution

and sobriety, Jacob is ready to acknowledge that the adoption of Yahweh by the confederation of twelve tribes (Joshua 24) also involved the integration of many of the features of the cult of El, the supreme god of the Canaanite pantheon, and in particular the appropriation of El's role as creator, master of wisdom, and universal overlord by Yahweh.

NORMAN C. HABEL

MEMOIRS OF CHILDHOOD AND YOUTH. By Albert Schweitzer. Translated from the German by C. T. Campion. New York: The Macmillan Co., 1963. 124 pages. Paper. 95 cents.

The factual details of Schweitzer's earliest recollections and of some of his formal and informal educational experiences, as set down by himself, are valuable. More valuable are the reflections he interlards with them; particularly the last chapter has thoughts worth rethinking on gratitude and idealism, to mention only two topics. This octogenarian's profound observations have an appealing quality as he projects them against the experiences of his boyhood and early adulthood.

CARL S. MEYER

LUTHER AND THE BIBLE. By Willem Jan Kooiman, translated by John Schmidt. Philadelphia: Muhlenberg Press, 1961. 243 pages. Cloth. \$4.00.

This book, by the president of the Luther Research Congress, covers Luther's preparation for the translation of the Bible in terms of his indebtedness to medieval hermeneutics and to translation; the humanist factors which caused him to shake off some shackles of medieval scholasticism; Luther's methodology; theological aspects of Luther's translation; and a historical account of the various editions.

Some of the factors in Luther's methodology may be mentioned. "Through . . . personal and genuinely theological use of

this traditional hermeneutics, he attained a new insight into biblical truth; the Scriptures are the living Word of the crucified and resurrected Christ" (p. 33). "The whole of the Old and New Testaments are related to one another as scripture and exposition" (p. 33). "For Luther the Bible is no longer a mere document . . . to be believed and laws to be lived. It is for him a living book in which God here and now comes to the individual" (p. 53). "Translating has to do with reproducing the Spirit of the author. God's purpose in the Bible is to address men, here and now, with His Word of Law and Gospel" (p. 101). "The Reformer always held fast to the conviction that in a religious and theological sense one must always reckon with the differing worth of various books." (P. 115)

The book is well documented and reveals thorough study of all the aspects of Luther's Bible translation. ERWIN L. LUEKER

MEDIEVAL TIES BETWEEN ITALY AND IRELAND. By Martin P. Harney. Boston: Daughters of St. Paul, 1963. 80 pages. Cloth, \$1.50; paper, \$1.00.

Ten brief chapters with eleven illustrations point up bonds of religion and learning between sunny Italy and the Emerald Isle. St. Patrick and St. Columban of Bobbio are joined with men such as Thaddeus McCarthy, a 15th-century Irish bishop, St. Cathaldus of Taranto, 7th-century Irishman in Italy, and other saints and pilgrims. The story of the pilgrimage shrine at Lough Derg is also retold. CARL S. MEYER

KING AND CHURCH: THE RISE AND FALL OF THE PATRONATO REAL. By W. Eugene Shiels. Chicago: Loyola University Press, 1961. xiii and 399 pages. Cloth. \$6.00.

On 13 December 1486 Innocent VIII sent Ferdinand and Isabella a document known as the Bull of Granada, *Orthodoxae fidei propa-*

gationem. It conferred the *ius patronatus* on these monarchs, who were waging the crusades against the Moors in Granada, "the full right of patronage and presentation." Within six years came the conquest of that land and the discovery of the New World. The Portuguese precedent had established royal patronage in newly discovered territories for the rulers of that country. The bull *Inter caetera divinae* by Alexander VI, 4 May 1493, divided the newly discovered lands between Portugal and Spain. Step by step the Spanish crown began carrying out its spiritual duties in the New World. Julius II decreed the *patronato real de las Indias*. A hierarchy was established. In Mexico Juan de Zumárrage (1468—1548) became first bishop and archbishop; Shiels devotes an illuminating chapter to him. In 1546 the archbishoprics of Mexico, Lima, and Santo Domingo were erected. With that "the church in the Indies stood established in the fullest estate of patronage." The *pase regio*, the royal assent for documents to and from the papacy to the subjects of the King of Spain, and the religious orders provided tension points. In 1753 Ferdinand VI obtained patronage over the Spanish mainland from Benedict XIV. The regalism of the Spanish crown is illustrated by Shiels from the *Pragmatica* of 1767, which suppressed the Jesuit Order in Spain.

Shiels's work has 112 pages of documents in their original languages, Latin or Spanish. They are generally translated in the narrative, the first 262 pages of the book. The author accomplishes what he set out to do, "to lay out in ready form the foundation stones of the Patronato Real." He is aware of some of the dangers of the arrangement between church and state, but his admiration of the concept and of its potentials is evident. In this work Shiels has made a genuine contribution to the history of the church in the Americas.

CARL S. MEYER

J. G. HAMANN: A STUDY IN CHRISTIAN EXISTENTIALISM. By Ronald Gregor Smith. New York: Harper & Brothers, 1960. 270 pages. Cloth. \$5.00.

This work introduces English readers to selections from the writing of Hamann, who, although he lived in the Age of Reason, was not of that age, but was rather one of its most effective critics. Kierkegaard frequently mentions him and is indebted to him.

Smith introduces the reader to Hamann's thought by giving an outline of his life and a description of his conception of faith, Word, and history. The Magus of the North's approach is continually existential. Faith is "a decision which includes a relation . . . with God as the Word" (p. 45). "Man exists only in relation with God and his neighbor and with the life of nature in the midst of which he is set" (p. 48). His presupposition for truth is faith. "Our own being and the existence of all things outside us must be believed, and cannot be established in any other way" (p. 57). Hamann "was thoroughly penetrated by the Logos" (p. 64), which to him is always communication. The author shows how Hamann differed from *both* rationalism and orthodoxy by being much more expansive. History to him is an interweaving of past and future in the present.

ERWIN L. LUEKER

THE INSPIRATION OF SCRIPTURE. By Dewey M. Beegle. Philadelphia: The Westminster Press, c. 1963. 223 pages. Cloth. \$4.50.

Beegle explains: "Scripture is the product of inspiration and it is the indispensable source for coming to know God's claim upon us and his will for us" (p. 187). But his definition of the inspiration of Scripture is not that of Luther. The inspiration of the Psalms was like that of modern hymns. He says: "Some of the great hymns are practically on a par with the psalms, and one can be sure that if Isaac Watts, Charles Wesley, Augustus

Toplady, and Reginald Heber had lived in the time of David and Solomon and been *no more inspired than they were in their own day*, some of their hymns of praise to God would have found their way into the Hebrew canon" (p. 140). Regarding St. Luke he says: "When Luke felt the urge to write 'an orderly account,' was his inspiration of a *different kind* from that of the Holy Spirit's activity in the hearts and minds of God's servants down through the history of the church? Not likely." (P. 135)

Consistent with his view of Biblical inspiration, Beegle looks for errors in the autographs as well as in the apographs. Neither the one nor the other is a source of theological embarrassment to him. Again, whereas some critics of Sacred Scripture limit the possibility of errors to such matters as history and science, he is more consistent in including doctrine as well. He says: "All Biblical doctrine is not infallible, but it is sufficiently accurate as a whole to achieve the goal that God desires" (p. 174). This makes it possible for him to say on another page: "Notwithstanding all the problems associated with Scripture, the only Christ the church knows is the Christ of the New Testament, the Christ seen through the eyes of the apostles." (P. 164)

LEWIS W. SPITZ

THE COMING EXPLOSION IN LATIN AMERICA. By Gerald Clark. New York: David McKay Company, 1963. 436 pages. Cloth. \$6.75.

Journalistic readability, objective analysis, and impassioned concern characterize this Canadian newspaperman's report of the critical situation in Latin America. It should be required reading for American citizens, especially church leaders and pastors. Clark makes a chilling case for his thesis.

America's fatal support of a ruling elite that will not and apparently cannot change its heartless exploitation of the poor is setting

the stage for a denouement that appears to approach with the inevitability of a Greek tragedy.

WILLIAM J. DANKER

HISTOIRE BIBLIQUE DU PEUPLE D'ISRAEL. By André et Renée Neher. Paris: Adrien-Maisonneuve, 1962. 2 volumes. xv and 720 pages. Paper. Price not given.

In this Biblical history of Israel both the historical sequence of events and the chronological limits are set by the text of the Old Testament canon. Biblical history, the writers maintain, begins with Abraham, but must always be viewed in the light of the contemporaneous culture. Eight periods of Biblical history are distinguished: the patriarchal age, the sojourn in Egypt and the Exodus, the period of the Judges, the united kingdom, the northern kingdom until the fall of the Omrides, the Jehuïdes and the end of the kingdom of Israel, the kingdom of Judah until 586 B. C., and the exile and the return. Repeated reference is made to relevant archaeological and cultural points of contact between the ancient world and the Biblical text. 40 illustrations and 34 maps provide additional aids for an understanding of Israel's history and culture. Perhaps the most significant contribution of the work is the treatment of social, religious, cultic, and cultural aspects of the Biblical text as an integral part of a Biblical history of Israel. Special chapters on the patriarchal spirit, the Torah, men and ideas under David, and the history of Esther, for example, illustrate dimensions of historical investigation which are often missing in a strictly secular approach to the history of Israel. The absence of adequate footnotes with reference to archaeological or scholarly assertions is perhaps to be regretted, but the work as a whole provides a fine comprehensive summary of the major features of Biblical history written from a Jewish perspective.

NORMAN C. HABEL

BOOK NOTES

The Apocalypse Today. By Thomas F. Torrance. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1959. 155 pages. Cloth. \$3.00. We recommend this publication to the parish pastor who is reluctant to undertake a sermon series on the Apocalypse. Torrance maintains that the imagery of the book is best explained in terms of the Old Testament. The cross occupies its proper place in his sermons. The basic note of the book is that God is in His heaven, despite all the violent appearances to the contrary in our world.

Lactantius: Divinae Institutiones. Edited by W. T. Radius. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1954. \$2.50. This is a gem for use by teachers who wish to introduce students to ecclesiastical Latin and for students who want to make a serious study of Christian apologetics. The selections are well chosen, the comments helpful. The vocabulary should enable even the neophyte Latin student to work with the text. The lithoprinting process is excellent and clear. The price is a publishers' miracle.

The Americanist Heresy in Roman Catholicism: 1895—1900. By Thomas T. McAvoy. Notre Dame, Ind.: The University of Notre

Dame Press, 1963. xi and 322 pages. Paper. \$1.95. The end of the 19th century shows a sharp controversy within the Roman Catholic Church. Conservatives and "Americanists" did not agree. Leo XIII condemned what he regarded as the heresy of Americanism. McAvoy's work was reviewed in the *CONCORDIA THEOLOGICAL MONTHLY*, XI (April 1960), 266. First published in 1957, its reissue signifies its importance.

The Story of the Reformation. By William Stevenson. Richmond, Va.: John Knox Press, 1963. 206 pages. Paper. \$1.95. This popular story of the Reformation first appeared in 1959, the 400th anniversary of the return of John Knox to Scotland and the resulting progress of the Scottish Reformation, and is here reprinted without change. Stevenson does not limit his account to the homeland of the Scottish reformer, which incidentally is also that of the author, but includes the whole Reformation movement, Lutheran and Anglican as well as Calvinist. The book is not intended for the professional historian but aims to stimulate the interest of the general reader in the Reformation. In this aim it has been distinctively successful. The foreword is by John Baillie.

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 Christian Understanding of Human Nature. By W. Norman Pittenger. Philadelphia: The Westminster Press, c. 1964. 190 pages. Cloth. \$3.95.

Epistles from Prison: Philippians, Ephesians, Colossians, Philemon. By Donald Guthrie. Nashville, Tenn.: Abingdon Press, 1964. 94 pages. Paper. \$1.00.

God Here and Now. By Karl Barth, translated from the German by Paul M. van Buren. New York: Harper & Row, c. 1964. xviii and 108 pages. Cloth. \$3.75.

Hume on Religion. By David Hume, edited by Richard Wollheim. New York: The World Publishing Company, 1964. 287 pages. Paper. \$1.95.

Jesus and the Wilderness Community at Qumran (Jesus und die Wüstengemeinde am Toten Meer). By Ethelbert Stauffer, translated by Hans Spalteholz. Philadelphia: Fortress Press, c. 1964. xiv and 37 pages. Paper. 75 cents.

Der Kleine Pauly: Lexikon der Antike. Fascicle 5: *Aurelius-Buchhandel.* Edited by Konrat Ziegler and Walther Sontheimer. Stuttgart: Alfred Druckenmüller Verlag, 1964. 98 pages. Paper. DM 9.00.

Meaning and Truth in Religion. By William A. Christian. Princeton, N. J.: Princeton University Press, c. 1964. ix and 273 pages. Cloth. \$6.00.

Minnesota: A History of the State. By Theodore C. Blegen. Minneapolis, Minn.:

University of Minnesota Press, c. 1963. xiv and 688 pages. Cloth. \$8.50.

The New Hermeneutic. Edited by James M. Robinson and John B. Cobb. New York: Harper & Row, c. 1964. xii and 243 pages. Cloth. \$5.00.

New Theology No. 1. Edited by Martin E. Marty and Dean G. Peerman. New York: The Macmillan Company, c. 1964. 256 pages. Paper. \$1.95.

The Notorious Dr. Babrdt. By Sten Gunnar Flygt. Nashville, Tenn.: Vanderbilt University Press, 1963. ix and 428 pages. Cloth. \$6.50.

The Origins of Sectarian Protestantism: A Study of the Anabaptist View of the Church. By Franklin Hamlin Littell. New York: The Macmillan Company, c. 1964. xi and 231 pages. Paper. \$1.45.

Pope John and the Ecumenical Council: A Diary of the Second Vatican Council, September—December 1962. By Carlo Falconi, translated from the Italian by Muriel Grindrod. New York: The World Publishing Company, c. 1964. 373 pages. Cloth. \$5.95.

Reformation Europe 1517—1559. By G. R. Elton. New York: The World Publishing Company, c. 1964. 349 pages. Paper. \$2.95.

A Religion for One World: Art and Symbols for a Universal Religion. By Kenneth L. Patton; photographs by Charles R. McCormick. Boston: Beacon Press, c. 1964. xii and 385 pages, 137 plates. Cloth. \$7.50.

The Rise of the West: A History of the Human Community. By William H. McNeill, drawings by Béla Petheö. Chicago: University of Chicago Press, c. 1963. xviii and 829 pages. Cloth. \$12.50.

Saint Ambrose: His Life and Times (S. Ambrogia e la sua età). By Angelo Paredi, translated by Joseph Costelloe. Notre Dame, Ind.: University of Notre Dame Press, c. 1964. xii and 481 pages. Cloth. \$7.95.

The Wall Between Us: A Protestant-Catholic Dialogue. By Betty King and Lorraine Juliana. Milwaukee: The Bruce Publishing Company, c. 1964. viii and 173 pages. Cloth. \$3.75.

The Teaching of Contempt: Christian Roots of Anti-Semitism (L'Enseignement du mépris). By Jules Isaac, translated by Helen Weaver. New York: Holt, Rinehart and Winston, c. 1964. xii and 153 pages. Cloth. \$4.00.

The Young Church: Acts of the Apostles. By George Eldon Ladd, edited by William Barclay and F. F. Bruce. Nashville, Tenn.: Abingdon Press, c. 1964. 96 pages. Paper. \$1.00.

First Amendment Freedoms: Selected Cases on Freedom of Religion, Speech, Press, Assembly. By Milton R. Konvitz. New York: Cornell University Press, c. 1963. xvi and 933 pages. Cloth. \$9.75.

The Gift of Communion: Luther's Controversy with Rome on Eucharistic Sacrifice (Nattverd og Messe—en studie i Luthers teologi). By Carl F. Wisløff, translated by Joseph M. Shaw. Minneapolis: Augsburg Publishing House, c. 1964. vii and 253 pages. Cloth. \$4.75.

The Making of Ministers: Essays on Clergy Training Today. Edited by Keith R. Bridston and Dwight W. Culver. Minneapolis: Augsburg Publishing House, c. 1964. xx and 275 pages. Cloth. \$5.75.

Franz Xaver: Sein Leben und Seine Zeit. Vol. II: *Asien (1541—1552)*; Part One: *Indien und Indonesien 1541—1547.* By Georg Schurhammer. Freiburg: Herder, 1963. xxx and 851 pages. Cloth. Price not given.

John Wesley. Edited by Albert C. Outler. New York: Oxford University Press, c. 1964. xvi and 516 pages. Cloth. \$7.50.

Preaching Values from the Papyri. By Herschel H. Hobbs. Grand Rapids, Mich.: Baker Book House, c. 1964. 123 pages. Cloth. \$2.95.

The Coming Type of the End of the World and the Universal Conversion of the Nations. By Cyril Marystone. Beirut, Lebanon: Cyril Marystone, 1963. viii and 370 pages. Paper. Price not given.

Temporal Pillars: Queen Anne's Bounty, the Ecclesiastical Commissioners, and the Church of England. By G. F. A. Best. New

York: Cambridge University Press, 1964. xiv and 582 pages. Cloth. \$12.50.

The Fourth Gospel (Le Quatrième Évangile). By Louis Bouyer, translated by Patrick Byrne. Westminster, Md.: The Newman Press, c. 1964. 233 pages. Cloth. \$4.50.

Ceylon: A Divided Nation. By B. H. Farmer. New York: Oxford University Press, 1963. xiii and 74 pages. Paper. \$1.75.

Tell El Amarna and the Bible. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, c. 1963. 75 pages. Paper. \$1.50.

Communion with Christ: The Meaning of Holy Communion in Your Life. By W. J. Fields. St. Louis: Concordia Publishing House, c. 1964. 111 pages. Paper. \$1.50.

Dynamics of Groups at Work. By Herbert A. Thelen. Chicago: University of Chicago Press, 1960. ix and 379 pages. Cloth. \$6.75.

The Earliest Christian Confessions. By Vernon H. Neufeld. Leiden: E. J. Brill, 1963. xiii and 166 pages. Cloth. 20 Dutch guilders.

The Future of Mankind (Die Atombombe und die Zukunft des Menschen). By Karl Jaspers, translated by E. B. Ashton. Chicago: The University of Chicago Press, c. 1961. ix and 342 pages. Cloth. \$5.95.

The Lineage of Lady Meed: The Development of Mediaeval Venality Satire. By John A. Yunck. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. xiii and 350 pages. Cloth. \$5.25.

A Manual of Intergroup Relations. By John P. Dean and Alex Rosen. Chicago: The University of Chicago Press, c. 1960. xiii and 193 pages. Cloth. \$4.50.

The Christian Church and National Ethos. By John Smylie. Washington, D.C.: The Church Peace Mission, 1963. 14 pages. Paper. 15 cents.

Untersuchungen zur israelitisch-jüdischen Chronologie. By Alfred Jepsen and Robert Hanhart. Berlin: Verlag Alfred Töpelmann, 1964. 96 pages. Paper. Price not given.

The Swedish Immigrant Community in

Transition: Essays in Honor of Dr. Conrad Bergendoff. Edited by J. Iverne Dowie and Ernest M. Espelie. Rock Island, Ill.: Augustana Historical Society, c. 1963. xii and 246 pages. Cloth. \$4.95.

The Christian Conscience and War: A Statement by Theologians and Religious Leaders. Edited by John Oliver Nelson. Washington, D.C.: The Church Peace Mission, 1963. 48 pages. Paper. 25 cents.

Directives to Lay Apostles. Selected by The Benedictine Monks of Solesmes, translated by E. O'Gorman. Boston, Mass.: The Daughters of St. Paul, c. 1963. 342 pages. Cloth. \$4.00.

History, Archaeology and Christian Humanism. By William Foxwell Albright. New York: McGraw-Hill Book Company, c. 1964. ix and 342 pages. Cloth. \$6.95.

The Latter-day Saints in the Modern Day World: An Account of Contemporary Mormonism. By William J. Whalen. New York: The John Day Company, c. 1964. 319 pages. Cloth. \$5.95.

Man in Community: A Study of St. Paul's Application of Old Testament and Early Jewish Conceptions of Human Solidarity. By Russell Philip Shedd. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1964. xiii and 209 pages. Paper. \$1.95.

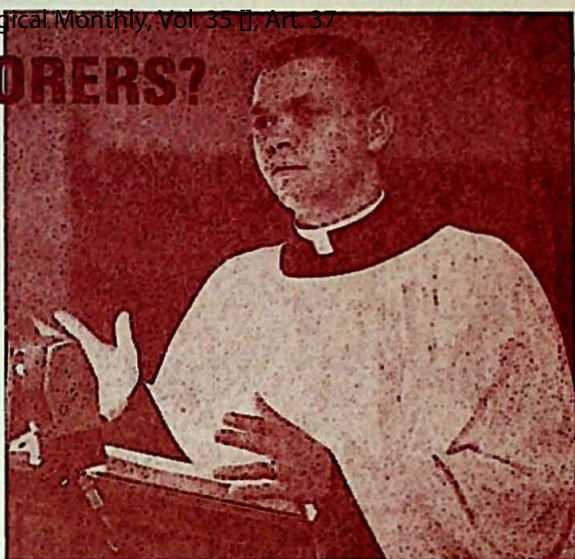
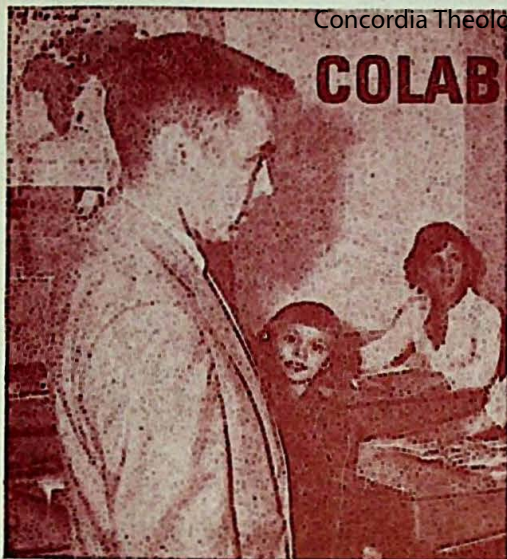
Philosophical Problems of Space and Time. By Adolf Grünbaum. New York: Alfred A. Knopf, c. 1963. xi and 448 pages. Cloth. \$7.50.

The Quest for Catholicity: A Study in Anglicanism. By George H. Tavard. New York: Herder and Herder, 1964. ix and 227 pages. Cloth. \$5.95.

The Text of the New Testament: Its Transmission, Corruption, and Restoration. By Bruce Manning Metzger. New York: Oxford University Press, c. 1964. ix and 268 pages. Cloth. \$7.00.

Your Church and Your Nation: An Appeal to American Churchmen. By Paul Peachey. Washington, D.C.: The Church Peace Mission, c. 1963. 22 pages. Paper. 15 cents.

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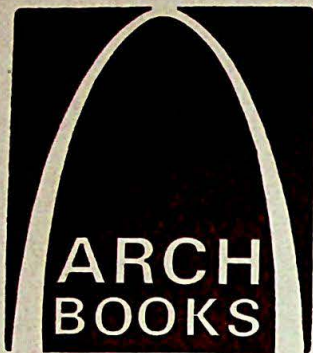
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