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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.

### BOOK NOTES

*The Finality of Faith and Christianity Among the World Religions.* By Nels F. S. Ferré. New York: Harper & Row, 1963. 115 pages. Cloth. \$2.75. The jacket blurb describes this work as "the stark search of a free mind into the heart of religion itself." For Ferré faith is a never fully charted movement in the direction of an unseen goal that is definite but neither static nor fixed. Four chapters discuss the focus, the finding, the following, and the fulfillment of faith so understood; four others attempt — unsuccessfully in this reviewer's opinion — to define the locus of Christianity among the world religions.

*The New Testament in the Language of Today.* By William F. Beck. St. Louis: Concordia Publishing House, 1964. xi and 459 pages. Paper. \$1.45. This is a paperback reissue of the "American translation," evaluated in this journal, Vol. XXV (1964), 343—346.

*Das Abendmahl in den jungen Kirchen.* By Georg F. Vicedom. Munich: Chr. Kaiser Verlag, 1960. 44 pages. Paper. DM 2.00. The distinguished Neuendettelsau missiologist shows at the hand of reports from the field that some of the so-called younger churches have a profounder experience of the reality of the Holy Communion than the more intellectualized "sending churches" do and that they can mediate insights into the Eucharistic experience of the apostolic church that may escape modern Westerners. Three chapters discuss misunderstandings of Holy Communion among native Christians, relate the pre-Christian and the Biblical understanding of the Sacrament of the Altar to one another, and consider the significance of "Eucharistic reality" for the proclamation of

the church. Although the presentation is not without its ambiguities in spots, Vicedom argues eloquently that "the community of Jesus comes into being and grows through the sacraments. One cannot talk about the church except in the context of the sacraments" (p. 33). He closes with Gustav Freytag's words: "Here in the sacrament we have forgiveness and grace palpably attested. For that reason the church of Jesus lives in the sacrament. And for that reason a church without the sacrament dies." (P. 43)

*Der Ausgang der altkirchlichen Christologie: Eine Untersuchung über Theodor von Pharan und seine Zeit als Einführung in die alte Dogmengeschichte.* By Werner Elert, posthumously edited by Wilhelm Maurer and Elisabeth Bergsträsser. Berlin: Lutherisches Verlagshaus, 1957. 361 pages, plus 2 pages of maps. Cloth. DM 22.50. Theodore of Pharan, whose surviving works were posthumously burned at the Sixth Ecumenical Council, is a name likely to be recognized only by the specialist in the history of dogma. Yet as one of the most influential theologians of the Monenergistic party he deserves the attention that Elert gives him. We owe the appearance of this work to a labor of love in which two disciples of Elert have edited and seen through the press the materials that the great Erlangen theologian had completed at the time of his death. Written with Elert's usual care and insight, *Der Ausgang der altkirchlichen Christologie* is a valuable contribution not only to the history of doctrine in the era after Chalcedon but also to the Christological debates of our own time. Among the appendices is a reprint of Elert's significant essay "Die Kirche und ihre Dogmengeschichte."



*The Future of an Illusion.* By Sigmund Freud, translated by W. D. Robson-Scott, edited by James Strachey. Garden City, N. Y.: Doubleday and Company, 1964. 105 pages. Paper. 95 cents. Freud's famous psychoanalytic interpretation of religion is here made available in paperback.

*Strange Scriptures That Perplex the Western Mind.* By Barbara M. Bowen. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. 121 pages. Cloth. \$1.75. This is an unaltered reprint of the work first published in 1940. The text and illustrations will help many Sunday school teachers to enliven their lessons.

*Readings in Psychology.* Edited by Annette Walters. Westminster, Md.: The Newman Press, 1963. 441 pages. Paper. \$2.95. Although compiled for the beginning Roman Catholic student of psychology, this book will also be useful as a sampler for pastors who are interested in getting an overview of the field of psychology. The selections are from the original writings of authorities in the field. Some of the articles deal with the tensions between psychology and theology.

*Homily on the Words: "Give Heed to Thyself," and Five Others.* By St. Basil, translated by M. Monica Wagner. Boston: Daughters of St. Paul, 1963. 86 pages. Paper. 50 cents. In addition to the title homily, this pamphlet, reprinted from the Volume 9 of *The Fathers of the Church*, includes some of St. Basil's most incisive treatises—Against Those Who Are Prone to Anger, Concerning Envy, Of Humility, On Detachment from Worldly Goods, and Mercy and Justice.

*Israel and the World: Essays in a Time of Crisis.* By Martin Buber, translated from the original German and Hebrew by Greta Hort, Alga Marx, I. M. Lask, and Maurice Freedman. 2d edition. New York: Schocken Books, 1963. 266 pages. Paper. \$1.95. The first edition (1948) contained 22 papers, produced between 1921 and 1943 and designed "to clarify the relation of certain aspects of Jewish thinking and Jewish living to contemporary intellectual movements, and

second, to analyse (and refute) those trends within Jewish life which, surrendering to certain current ideologies, tend to weaken the teachings of Israel internally" (p. 5). The present edition adds two more lectures delivered in 1957 and 1958 respectively, in which Buber seeks "to elicit from our tradition . . . those conclusions which are relevant to the present situation of the Jewish people" (p. 7). Christians with parallel concerns will read the reflections of the great Jewish philosopher with interest. Even those Christians who are not immediately engaged in this "practical task of admonition and warning," but who are concerned about the church's outreach to God's ancient people, can well ponder at least two of these essays, "The Two Foci of the Jewish Soul" (delivered at Stuttgart in 1930 at the invitation of the *Judenmissions-Gesellschaften deutscher Zunge*) and "The Spirit of Israel and the World of Today" (delivered at a public meeting in London arranged by the Council for Christians and Jews).

*Das Passafest der Quartadecimaner.* By Bernhard Lohse. Gütersloh: C. Bertelsmann Verlag, 1953. 148 pages. Paper. DM 14.00. The Quartadecimanians ("Fourteenters") were a group of second-century Christians in Asia Minor who annually commemorated Nisan 14, the date of the Jewish Passover. We have this on the authority of Eusebius and St. Epiphanius of Salamis; Quartadecimanic sources are the *Epistula apostolorum* and the Passover homily of Melito of Sardis. The issues raised by the existence of this sect have been assiduously argued by church historians for 250 years. Lohse proposes to resolve the problems involved in the light of contemporary knowledge and research. He concludes the Quartadecimanic observance originated in Palestine; that timewise it coincided exactly with the Jewish Passover; that it included the reading and an explanation of Exodus 12; that it was strongly eschatological and that the Quartadecimanicans expected the Parousia to take place during some annual observance; and that the observance consisted of a vicarious fast on behalf of the Jews from the evening of



Nisan 14 to 3 p. m. on Nisan 15, when the fast was broken by the celebration of the Agape and the Holy Eucharist. The issue is of considerable historical and liturgical interest. Lohse himself holds that the Quartodecimanian Passover is the original Passover observance of the *Urgemeinde* and suggests that it was kept for the first time on the first Passover after our Lord's death, that is, in A. D. 31; that the tradition expanded into the whole Eastern part of the Roman Empire and that there was a Quartodecimanian minority in Rome itself; and that by the fifth century the Quartodecimanian Passover was finally crowded out by the "new" Easter that originated in Rome in the second century, although a modified Quartodecimanian tradition persisted in Eire into the seventh century. This study has important historical, liturgical, and systematic (especially in the area of the Holy Eucharist) implications.

*A Harmony of the Gospels.* By Albert Cassel Wicand. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. 268 pages. Cloth. \$4.50. This is the sixth printing of this harmony which Wicand, one of the founders of Bethany Biblical Seminary, first prepared in 1947 on the basis of the RSV text and then revised in 1950. The lithographed format is retained, which makes the book difficult to read in many places. Adult Bible classes may find it useful, although they should also look at Throckmorton's *Harmony* before deciding which to buy.

*The Bible as Literature: Old Testament History and Biography.* By Buckner B. Trawick. New York: Barnes and Noble, 1963. vii and 182 pages. Paper. \$1.25. The author, a professor of English at the University of Alabama, draws heavily on *The Interpreter's Bible* for this sketch of the history of God's ancient people, designed primarily for discussion groups.

*A Concise Exegetical Grammar of New Testament Greek.* By Harold Greenlee. Third edition, revised. Grand Rapids, Mich.: William B. Eerdmans Publishing Company,

1963. iv and 82 pages. Paper. \$1.25. Despite its use of an antiquated edition of Nestle, this practical exegetical aid which reviews the salient points of New Testament grammar should find a warm reception in the study of many a pastor who feels he should review but hasn't done so.

*Die eucharistische Feier: Die Liturgie der evangelischen Messe und des Predigtgottesdienstes.* By Bernhard Ritter. Kassel: Johannes Stauda-Verlag, 1961. 518 pages. Cloth. DM 68.00. This beautifully designed and printed third edition of the "Green Agenda" would do credit to any official service book put out with the authority of any organized Christian community. Although Ritter has published his missal "in conjunction with the Confraternity of St. Michael," the largest and probably the most influential of the German liturgical groups, and although the experimentation which underlies this third edition was carried on with the official approval of the Bishop of Kurhessen-Waldeck and with the enthusiastic cooperation of the congregation of the University Church at Marburg-an-der-Lahn, this volume remains in essence a private service book. As such it reflects here and there idiosyncracies of its author, such as the bizarre and unhistorical proposal to wear the stole over the chasuble. Nevertheless, the student of liturgy who examines Ritter's work will be well repaid. In addition to the text and music of the services he will find a provocative 36-page introduction on the task of the liturgical movement. Among the propers for each liturgical commemoration he will find not only Introit, Collect, Epistle, Gradual, Alleluia verse (or Tract), and Gospel, but also a prescribed *de tempore* hymn, a closing prayer, a post-Communion, and, in lieu of the blessing, a "word of dismissal" from the Sacred Scriptures. He will find propers for each day in Lent, for most of the festivals and commemorations of our rite and for some (like the Ember Days) that we do not have, a variety of "common" propers, propers for "votive" Eucharists, a selection of more or less experimental lit-



anies, biddings to prayer, blessings, and other elements. He will find four forms of the Holy Eucharist—corresponding to a *missa recitata*, a *missa cantata* (with music), a *missa solemnis* (also with music), and “another form” designed for use in more informal circumstances. (He will also find three forms of “preaching service” reminiscent of classical Reformed models.) He will not concur in everything he finds. If he is a Lutheran he will certainly deplore, on the basis of Formula of Concord, Solid Declaration, VII, 75, 82, 83, 88, the Orientalizing intercalation of an invocation of the Holy Ghost upon the holy gifts *after* the Words of Institution. But he will probably be delighted with much that he finds.

*The Liturgy of the Roman Rite (Liturgik des römischen Ritus)*. By Ludwig Eisenhofer, revised by Joseph Lechner, translated by A. J. and E. F. Peeler, edited by H. E. Winstone. New York: Herder and Herder, c. 1961. xv and 507 pages. Cloth. \$8.50. If there is room on your shelves for only one volume on Roman Catholic liturgics, this excellent English translation of the standard German work on the subject is unquestionably the one to acquire! *The Liturgy of the Roman Rite* in one sense has been in the process of becoming for 70 years, and it has in its ancestry not only the distinguished names of the German author and his reviser, but before them the no less distinguished Adalbert Ebner and Valentin Thalhofer, whose *Handbuch der katholischen Liturgik* (1870) is at the head of the work's direct line of descent. The text before us is an English translation of the sixth German edition (1953), brought up to date in such a fashion that in many ways it constitutes a new edition. Quite apart from its great value as an authoritative interpretation of the Roman Catholic liturgical-sacramental-dogmatic tradition, its painstaking account of origins furnishes a Lutheran clergyman with valuable information about the history of those features of our rite that the Church of the Reformation shares with the Western Rite Roman Catholic community.

*Die Taufabsage: Eine Untersuchung zu*

*Gestalt und Geschichte der Taufe nach den altkirchlichen Tauf liturgien*. By Hans Kirsten. Zwickau: Johannes Herrmann (Berlin: Evangelische Verlagsanstalt), 1960. 149 pages. Cloth. DM 14.50. This precise and patient study is one of the very few monographs on the ancient baptismal liturgies to appear in the century plus since Johann Wilhelm Friedrich Höfling's *Das Sakrament der Taufe* (1846—1848; 2d ed., 1859). Kirsten examines the evidence of the earliest Christian writers, musters some 60 renunciation formulas, avails himself of the resources of a 161-item bibliography, and mirrors in the course of his fascinating and learned inquiry the whole history of Baptism in the early church. He concludes that the order of St. Hippolytus accurately reflects the baptismal practice of the first three centuries: (1) blessing of the baptismal water and oil, (2) renunciation of the devil, (3) anointing, (4) confession of faith, (5) immersion of the candidate. In his *Taufbüchlein* of 1523 and 1526 (the latter incorporated in the Small Catechism from 1529 on) Martin Luther displayed great insight, Kirsten holds, in so revising the baptismal rite that renunciation, confession of faith, and immersion are restored to their ancient centrality.

*Kultsymbolik des Protestantismus*. By Kurt Goldammer. Stuttgart: Anton Hiersemann, 1960. 112 pages. Paper. DM 22.00. This is number 2 of Ferdinand Herrmann's important series in comparative religion, *Symbolik der Religionen*. Goldammer, a historian of religion rather than a theologian in the strict sense of the term, might have accomplished more had he been free to attempt less. For one thing, the highly heterogeneous and theoretical concept “Protestantism” defies reduction to the common denominator that the title assumes. For another, the space at Goldammer's disposal would have been barely adequate to sketch *one* of the five presentations which at the very least the subject implied by the title demands. Seventy pages might have sufficed for a “cult symbolism” of Lutheranism *or* of Anglicanism *or* of classic Reformed Protestantism *or* of the modern Protestant de-



nominations or of the "left wing of the Reformation" groups. To try to wedge all five together in so little space leads to inevitable and regrettable superficiality. Despite this fundamental defect (and some minor theological bobbles), Goldammer's work is commendable not only because it demonstrates a descriptive-systematic approach to theological symbols in terms of a religious and cultural morphology, but also for the actual new insights that he gives to the systematist and to the liturgiologist. Kurt Wessel's appended essay on the symbolism of "Protestant" church buildings—although subject in a degree to the same strictures as Goldammer's survey—is instructive reading for church architects and church-building parsons. The indices are exceptionally good.

*A Handbook of the Liturgy (Handbuch der Liturgik für Katecheten und Lehrer).* By Rudolf Peil, translated by H. E. Winstone. New York: Herder and Herder, c. 1960. xv and 317 pages. Cloth. \$5.95. Whereas Eisenhofer-Lechner (noted above) is designed with the professional instruction of the priest in view, Peil, as the German title indicates, designed his work to facilitate the task of the catechist and the teacher. Monsignor Martin Hellriegel, one of the most distinguished American leaders of the Roman Catholic liturgical movement, justly describes the book as one of the "hopeful signs in our time of a growing profound interest in the liturgical apostolate . . . up to date, scientific yet popular, an excellent presentation of the 'mysteries of faith and treasures of grace'" (p. xii). Quite apart from the vast amount of usable information (even from the Lutheran point of view) that it contains, its critical employment should be of very considerable help to the informed Lutheran pastor and teacher who has to teach a course or a unit in practical liturgics at either the parochial or the high school and college level.

*Beichtlehre für evangelische Christen.* By Wolfgang Böhme. Stuttgart: Evangelisches Verlagswerk, 1956. 110 pages. Cloth. Price not given. This little volume is one which

every Lutheran pastor who is concerned about the restoration of the individual confession and absolution to which our Symbols obligate us (and who can read German) ought to have worked through! Böhme writes as campus pastor at the University of Frankfurt-am-Main and a member of the board of directors of the Evangelical Academy in Hesse and Nassau. He draws his documentation chiefly (although not exclusively) from Lutheran sources, and on the crucial issues he takes a strongly Lutheran position. The effective restoration of the Sacrament of Repentance (Apology XII, 41; XIII, 4) is one area where the liturgical revival in Germany has gone farther than the liturgical movement in the Lutheran churches of the New World. This book deserves translation into English.

*The Bible: A Modern Jewish Approach.* By Bernard J. Bamberger. 2d edition. New York: Schocken Books, c. 1963. 118 pages. Paper. \$1.25. Bamberger, a New York rabbi and a member of the committee preparing a new American Jewish translation of the Old Testament, discusses in popular fashion the structure, the chief theological and social emphases, and the historical role of the Old Testament as seen by American Judaism in the light of contemporary scholarship. The present edition reproduces the original edition of 1955.

*The Doctrine of Virtue.* By Immanuel Kant. Translated from the Latin by Mary J. Gregor. New York: Harper & Row, c. 1964. 174 pages. Paper. \$1.85. Kant published his hurriedly written but highly important *The Metaphysic of Morals* in 1797. In the 165 years since then, English-speaking readers have had to turn either to Kant's none too transparent Latin original or to a translation in another European language. Finally, however, we have Mrs. Gregor to thank for a conscientious translation into English of the introduction to the whole work, the introduction to Part I, "The Doctrine of Law," and the whole of Part II, "The Doctrine of Virtue." H. J. Paton contributes a commendatory foreword.



*Das Bekenntnis des Meisters Mathis: Eine Deutung der Erasmus-Mauritius-Tafel des Matthias Grünewald.* By Hans Hoffmann. Munich: Evangelischer Presseverband für Bayern, 1961. 52 pages, plus 7 plates. Paper. DM 3.80. When Luther's ultimate target in the indulgence traffic controversy, Albert of Brandenburg, Elector of Mayence and Archbishop of Magdeburg, founded his Neues Stift at Halle under the patronage of SS. Erasmus (Elmo) and Maurice, he commissioned the eminent German artist, Matthias Grünewald, to do a painting of the two patrons. In accordance with the custom of the time, Grünewald represented St. Erasmus with the features of his patron, but the identity of the contemporary person represented by the Negro knight St. Maurice of the legendary Theban Legion is an enigma of art history. In this handsomely illustrated brochure Hoffmann reviews the historical setting and carefully analyzes other works of Grünewald from the same period. Hoffmann comes to the conclusion, for which he argues eloquently, that the Theban knight martyr is Martin Luther!

*Die eine Kirche und die Reformation.* By Hermann Dietzfelbinger. Munich: Claudius-Verlag, 1961. 117 pages. Cloth. DM 6.80. As Bishop of the Lutheran Church of Bavaria, Dietzfelbinger stands at the center of one of Germany's major areas of Lutheran confrontation with Roman Catholicism. *Die eine Kirche und die Reformation* contains three addresses and two sermons delivered between 1956 and 1960 which reflect this distinguished churchman's conviction that "by reason of her central position in the total Christian community the Evangelical Lutheran Church has a particular responsibility" for the unity of the whole church (p. 5). Particular interest attaches to the initial essay, "Tolerance and Intolerance Among the Denominations," which occupies over a third of the book, and the sermon "The Unity of the Church of Jesus Christ," preached at the dedication of Christ Church in Sulzbach-Rosenberg, where for the preceding three centuries the local Roman Catholic and Lu-

theran congregations had jointly utilized the same parish church as a *Simultankirche*.

*Nikolaus von Amsdorf als Bischof von Naumburg: Eine Untersuchung zur Gestalt des evangelischen Bischofsamtes in der Reformationszeit.* By Peter Brunner. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1961. 160 pages. Paper. DM 16.80. In this 179th number in the series of *Schriften des Vereins für Reformationsgeschichte*, Heidelberg's systematician Brunner has constructed a competent history of the circumstances attending the brief episcopate of Luther's co-worker Von Amsdorf in the Saxon see of Naumburg from the beginning of 1542 to his expulsion in favor of Julius von Pflug late in 1546. He analyzes in detail the situation of the see at the death of absentee bishop Philip, the political and religious considerations that led to the selection and "ordination" of Von Amsdorf, and his unhappy reign as prince-bishop. A section entitled "The Bitter End: Retrospect and Prospect" concludes the work. Von Amsdorf's episcopate is of special interest because of Luther's involvement at almost every point; Brunner's careful account and objective analysis illustrate the complexity of the total problem. It is his final judgment that the Saxon elector acted prematurely in forcing Von Amsdorf upon the see, while the emperor's action in driving him out was a belated anachronism. The entire episode is significant for the light it sheds on Luther's doctrine of the church and on what Brunner calls "Luther's paracletic episcopal theology."

*Der Theologiebegriff bei Johann Gerbard und Georg Calixt.* By Johannes Wallmann. Tübingen: J. C. B. Mohr (Paul Siebeck), 1961. 165 pages. Paper. DM 18.00. One of the virtues of this work is that it helps underline the very great differences that existed among the Lutheran theologians of the era of classic Orthodoxy. The specific area of Wallmann's concern is the concept of "theology." He sees his two subjects standing in different lines of theological development. One line runs from Luther's



*theologia crucis* over Gerhard's *habitus* Θεόδοτος to Spener and the Pietist insistence on a *theologia regenitorum*. The other runs from Melancthon via Calixtus to Semler and Schleiermacher. Gerhard sees theology as *doctrina ex verbo Dei extracta*. He stresses the supernatural character of theological knowledge and the unity of theology and the knowledge that justifying faith imparts, although theology is for him a *habitus* and a *doctrina* like other sciences, with the written Word of God as its *principium*. The task of the theologian is the construction of theological *doctrina* on the basis of the Sacred Scriptures. Since God works mediately in this process, theological methodology becomes very important. In the theological development of Lutheranism it was Gerhard's concept of humanly constructed theology rather than Melancthon's concept of objectively given *doctrina* that determined the orthodox attitude. Calixtus is the first to introduce a qualitative distinction between theology and faith and to differentiate theology from preaching. For him theology is not a *habitus* which God gives through *oratio, meditatio, and tentatio*, but a *habitus* which natural rational means can supply. He regards theology as essential not for the faithful but only for those who are responsible for the direction of the church. The inclusion of the symbolical books among the theological *principia* and the development of a confessionalistic theology is a consequence of the conflict between Lutheran Orthodoxy and Calixtus. A wider sampling of areas would have disclosed a greater measure of overall agreement between Gerhard and Calixtus than the present study implies, but within its deliberately limited scope Wallmann's work is a valuable contribution to the growing literature on 17th-century Lutheranism.

*Symbolik der Katholischen Kirche*. By Josef A. Jungmann. Stuttgart: Anton Hiersemann, 1960. 100 pages. Paper. DM 19.00. *Symbolik* in the title is "symbolism," not "symbolics." (This is volume 6 in the series *Symbolik der Religionen*, edited by Ferdi-

nand Herrmann.) Although Jungmann writes as a Roman Catholic about his own denomination, his historical method makes his observations extensively applicable to the Lutheran situation. His approach is fresh; his presentation is laudably concise but authoritative and scholarly. In the very ancient church he sees symbolic communication centering in the sacraments, Sunday, Easter, orientation, standing for prayer, the sign of the cross, a considerable degree of typology, and a minimal ceremonial at divine service. Jungmann proceeds to trace the increase of symbolic elements from the fourth to the eighth century, during the Middle Ages, and in the post-Reformation era. He sees our own age as characterized by diverse tendencies; hopeful signs are a revival of symbolic thinking, a return to very ancient symbols, a concern for authentically corporate worship, a trend toward simplicity and better churches. Ekkart Sauser contributes an excellent supplement, "Symbolik des katholischen Kirchengebäudes," nearly as long as Jungmann's essay. Pastors with church buildings in prospect (and their architects) will derive much stimulation from a critical reading of these suggestive essays if they handle German.

*The Biblical Archeologist Reader*. Volume II. Edited by Edward F. Campbell, Jr., and David Noel Freedman. Garden City, N. Y.: Doubleday and Company, 1964. xx and 420 pages. Paper. \$1.95. Volume I, noticed in this journal in Vol. XXXIII (1962), 186, was so well received that the editor of the *Biblical Archaeologist*, teamed this time around with Pittsburgh Theological Seminary's Freedman in place of the latter's mentor, G. Ernest Wright, has put out a second volume of reprints from that journal. Two dozen superbly informative articles, written between 1940 and 1963 by such distinguished scholars as George Mendenhall, Cyrus H. Gordon, Nelson Glueck, Yigael Yadin, Bruce Metzger, Merrill Parvis, Floyd V. Filson, and Wright himself, illuminate aspects of cities and lands of Israel's neighbors (Mari, Nuzu, Ugarit, Edom, Philistia, Ammon, Egypt, Aram, the frankincense and



myrrh countries, and Assyria), major excavated cities of Palestine (Hazor, Megiddo, Samaria, Shechem, and Lachish in Judea), and prominent New Testament places (Antioch-on-the-Orontes, Ephesus, Laodicea, Athens, and the site of the Isthmian games).

*The Collected Writings of St. Hereticus.* By Robert McAfee Brown. Philadelphia: The Westminster Press, 1964. xii and 153 pages. Cloth. \$3.95. The elusive St. Hereticus has been one of the most appreciated contributors to *Christianity and Crisis*, in which most of the material in the present cover has previously appeared. This collection—prefaced by a hitherto unpublished introduction containing the essential facts of Hereticus' life and work as far as Brown can reconstruct them, and supplemented by the two priceless essays on "Theological Gamesmanship" that first appeared in *Religion and Life*—takes the reader on a merry satirical romp through contemporary theology that should delight (and sober) any parson who is capable of laughing at himself as well as at the foibles of his colleagues and contemporaries. Brown is primarily a topnotch Presbyterian theologian and only secondarily a humorist. This happy combination makes this collection possible; it may also explain why now and then the humor does not quite come off and why it is occasionally on the esoteric side. The reader can afford to take these lapses in stride; it is probable that he will be chuckling so hard that he may not even notice them.

*A History of Academical Dress in Europe Until the End of the Eighteenth Century.* By W. N. Hargreaves-Mawdsley. Oxford: Clarendon Press, 1963. xii and 235 pages, plus 21 pages of plates. Cloth. 45/—. Most colleges and universities in this country use academic dress only on special occasions. At the rare times when they do employ academic garb it is usually limited to the faculty and (at degree-granting convocations) to recipients of academic degrees. Finally, most American colleges and universities subscribe fairly consistently to a single common code regulating the shapes and colors of hoods, caps, and gowns. All this makes for a kind

of assembly-line sameness on occasions of academic ceremony. This sameness is alien to the older academic tradition, when academicians were identifiable by their garb on all occasions and when the statutes of each institution laid down moderate to very precise and often highly distinctive rules on the subject. Hargreaves-Mawdsley has done a most commendable job of tracing in great detail the history of academic dress from its origins in the 12th-century *studia generalia* to the end of the 1700s, from the Mediterranean to Scandinavia and from the Atlantic to Hungary and Poland. The British Isles understandably receive special attention. The book is distinguished further by a superb index, a very useful glossary, admirable plates, and a large number of line drawings. Although the "critical bibliography" runs to 15 pages of manuscripts and books, Hargreaves-Mawdsley has not exhausted the possibilities; his chapter on the German schools, for instance, could have been expanded by the more extensive use of engraved title pages of books.

*The Hope of Israel: What Is It?* By Philip Mauro. Swengel, Pa.: Bible Truth Depot [1964]. 261 pages. Paper. \$1.95. This is an unaltered reissue of an antidispensationalist and antimillennialist brochure published in 1929. Mauro, himself an ex-dispensationalist, undertakes to show that the promise of God to Israel through the prophets was not the restoration of the earthly kingdom of Israel with greater glory than it had under David and Solomon. The "doctrinal system" which teaches this, says Mauro, is "subversive of the Christian faith, in that it removes the sacrifice of the Lamb of God from its central place in God's eternal plan." (P. 10)

*Reformation Bible Pictures: Woodcuts from Early Lutheran and Emserian New Testaments.* By Kenneth A. Strand. Ann Arbor, Mich.: Ann Arbor Publishers, 1963. 104 pages, including 38 pages of plates. Cloth. \$3.75. In 1527 Jerome Emser—as anti-Lutheran as was the Saxon Duke George, whom he served as secretary—put out his own translation of the New Testament to compete with Martin Luther's.



Emser achieved a certain ecumenicity by taking over not only a great many of Luther's renderings but also 19 of the 21 imaginative woodcuts which Lucas Cranach had created for the Book of Revelation. (This was the only part of the New Testament in Luther's "September-Bible" that had been illustrated.) The woodcuts of both versions form Part I of the present work, an enlargement of an earlier edition published under the title *Woodcuts from the Earliest Lutheran and Emserian New Testaments*. Part II consists of seven additional illustrations from the Emser version, Part III of 18 pictorial initials in the two versions. Two of the four appendices reproduce five more woodcuts. Although no rival of Philipp Schmidt's *Die Illustrationen der Lutherbibel 1522—1700* (Basel, 1962), Strand's comparative work—both his commentary and the pictures that he reproduces—is of very great value for the art historian as well as for the church historian and the systematician. In this reviewer's opinion printing the woodcuts in red detracts from the effect. It is also regrettable that the method of reproduction has seriously affected the clarity and quality of some of the illustrations.

*St. Augustine's City of God*. Translated by J. W. C. Wand. New York: Oxford University Press, 1963. xxiv and 428 pages. Cloth. \$3.40. Wand—church historian and quondam Anglican bishop and archbishop—says that he made this translation the way St. Augustine wrote the original, in spare moments stolen from administrative duties. "It was done for fun," he goes on, "and for the opportunity it afforded of fuller acquaintance with one of the greatest minds in European history." Wand's translation involves considerable abridgement; somewhat more than half of the original has been cut out. But *The City of God* being the work that it is, with St. Augustine managing "to touch upon nearly every subject under the sun," the course of the argument has not been seriously impaired. Wand sets the stage with a 12-page introduction. The high degree of readability of this version can be sampled from the concluding sen-

tences: "After this present age God will rest, as it were, on the seventh day, when he shall have caused us, who are the seventh day, to rest in him. It would take me too long to talk further of each of these ages. However, this seventh will be our sabbath whose end will not be any evening, but as it were an eighth eternal day of the Lord, which has been made holy by the resurrection of Christ, prefiguring the eternal rest not only of the spirit but also of the body. There we shall rest and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold what shall be in the end without end! For what is our end but to arrive at the Kingdom that shall have no end?"

*Zur Geschichte des Athanasius*. By Eduard Schwartz, edited by Walther Eltester and Hans-Dietrich Altendorf. Berlin: Walter de Gruyter and Co., 1959. xi and 334 pages. Cloth. DM 42.00. This is Volume III of the admirably edited *Gesammelte Schriften* of the great church historian who died in 1940. The text of the original papers has remained unaltered, but in those cases where Schwartz's own indefatigable later research had led him to a different position, his editors call attention to the change. In the same way they also call attention to newer critical editions of the sources cited. This particular volume of essays (dated from 1904 through 1911) derives special significance from its subject. Schwartz's vast erudition in both the primary and secondary disciplines that are involved, his penetrating historical insights into human motivations, and his exemplary insistence on letting the primary documents speak for themselves have impressively illuminated the era of the "Father of Orthodoxy." Discussed in detail are the Paschal Letters of St. Athanasius; the collection of documents assembled by Theodosius the Deacon; an anonymous collection of documents relating to the controversy between the see of Alexandria on the one hand and Arius and Eusebius on the other; the sources of our knowledge of the Meletian schism; the documents in the Arian controversy down to 325; the Antiochene synodal



letter of 325; and the course of history from Nicaea to the Council of Sardica (342).

*The Heidelberg Catechism for Today (Die christliche Lehre nach dem Heidelberger Katechismus; Einführung in den Heidelberger Katechismus)*. By Karl Barth, translated by Shirley C. Guthrie, Jr. Richmond, Va.: John Knox Press, c. 1964. 141 pages. Paper. \$2.00. This double work—Part I runs to about 100 pages, Part II to about 40—is Karl Barth's thought poured into the mould of the Heidelberg Catechism. That is to say, it is more Barth than Ursinus and Olevianus, as Barth cheerfully implies in his reference to "the certain transformation to which I subjected this venerable old document" (p.9) in his unwritten lectures on the first 80 questions delivered at the University of Bonn in 1947. Revised from shorthand notes taken while he talked, these lectures came out in a German volume in 1948, with questions 81—129 covered only by brief summaries, and form Part I of the present book. Part II—a lecture delivered to a group of Swiss teachers of religion in 1938 and likewise reconstituted from stenographic notes—is a kind of recapitulation of the longer presentation at the hand of the three questions: Who is the Comforter? Who is comforted? How is comfort given and in what does it consist? Lutherans will

find this paperback interesting for a variety of reasons. It sheds light on the relation between Barth's universalism and the Melancthonian universality of grace that finds expression in the Heidelberg Catechism. It reveals Barth's conviction "that [Roman] Catholic thinking will never give up the structure peculiar to it" (p.112). In it he reiterates his negative attitude toward infant Baptism and insists that "the consequence of [the] adherence to infant baptism is the devaluation of baptism by so-called *confirmation*" (p.104). In it he disposes in cavalier fashion of "the whole debate [over 'This is' and 'This signifies'] as it was carried on in the sixteenth century" as "obsolete" (p.113). Guthrie has done a superior job of translation.

*The Meaning of Hope: A Biblical Exposition with Concordance*. By C. F. D. Moule. Philadelphia: Fortress Press, 1963. viii and 72 pages. Paper. 85 cents. Editor John Reumann has done well to take this little study on hope into the Biblical Series of the Facet Books, thus making it readily accessible to American readers. Apart from the editor's introduction and a brief bibliography, the present reissue is identical with the London edition reviewed in this journal, Vol. XXVI (1955), 713.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

*The Way of the Cross: Five Studies Based on Holy Week Addresses on the Form and Structure of the Christian Life*. By William Manton. Richmond, Va.: John Knox Press, c. 1958. 91 pages. Paper. \$1.00.

*A Christian's Handbook on Communism*. By the Committee on World Literacy and Christian Literature. Revised edition. Richmond, Va.: John Knox Press, c. 1964. vi and 86 pages. Paper. \$1.00.

*Cornerstones of Religious Freedom in America: Selected Basic Documents, Court Decisions, and Public Statements*. Edited by Joseph L. Blau. New York: Harper & Row, c. 1964. xiii and 353 pages. Paper. \$2.25.

*The Doctrine of the Holy Spirit: The Annie Kinkead Warfield Lectures, 1963 to 1964*. By Hendrikus Berkhof. Richmond, Va.: John Knox Press, c. 1964. 128 pages. Cloth. \$3.00.

*The Five Ages of Man: The Psychology of Human History*. By Gerald Heard. New York: The Julian Press, c. 1963. 393 pages. Cloth. \$8.50.

*Four Northern Lights: Men Who Shaped Scandinavian Churches*. By G. Everett Arden. Minneapolis, Minn.: Augsburg Publishing House, c. 1964. 165 pages. Cloth. \$3.75.

*The Gospel of Our Sufferings: Christian Discourses Being the Third Part of Edifying*



*Discourses in a Different Vein, Published in 1847 at Copenhagen.* By Søren Kierkegaard, translated from the Danish by A. S. Aldworth and W. S. Ferrie. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. 150 pages. Paper. \$1.45.

*The History of the Sikhs. Vol. I: 1469 to 1839.* By Khushwant Singh. Princeton, N. J.: Princeton University Press, c. 1963. xiii and 419 pages. Cloth. \$10.00.

*The Innocent Curate.* By Paris Leary. Garden City, N. Y.: Doubleday and Company, c. 1963. 203 pages. Cloth. \$3.95.

*Jefferson and Civil Liberties: The Darker Side.* By Leonard W. Levy. Cambridge, Mass.: The Belknap Press of Harvard University Press, c. 1963. xv and 225 pages. Cloth. \$4.50.

*Peace Shall Destroy Many.* By Rudy Henry Wiebe. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1962. 239 pages. Cloth, \$3.95. Paper, \$1.95.

*Philosophical Writings: A Selection.* By William of Ockham, translated by Philotheus Boehner. New York: The Bobbs-Merrill Company, c. 1964. lix and 167 pages. Paper. \$1.45.

*Philosophy of History.* By William H. Dray. Englewood Cliffs, N. J.: Prentice-Hall, c. 1964. 116 pages. Paper. \$1.50.

*Philosophy of Mathematics.* By Stephen F. Barker. Englewood Cliffs, N. J.: Prentice-Hall, c. 1964. 116 pages. Paper. \$1.50.

*The Plain Man Looks at Himself: A Book About Self-Examination for the Ordinary Christian.* By William Purcell. Philadelphia: Fortress Press, c. 1962. 128 pages. Paper. \$1.50.

*Protestant Concepts of Church and State: Historical Backgrounds and Approaches for the Future.* By Thomas G. Sanders. New York: Holt, Rinehart and Winston, c. 1964. x and 339 pages. Cloth. \$7.40.

*The Silent Pulpit: A Guide to Church Public Relations.* By Edward L. Greif. New York: Holt, Rinehart and Winston, c. 1964. x and 213 pages. Cloth. \$4.95.

*A Theological Interpretation of American History.* By C. Gregg Singer. Philadelphia: Presbyterian and Reformed Publishing Company, c. 1964. 305 pages. Cloth. \$4.95.

*This Is the Church in New Nations.* By George M. Daniels. New York: Friendship Press, c. 1964. 32 pages. Paper. 85 cents.

*War and the Gospel.* By Jean Lasserre, translated from the French by Oliver Coburn. Scottsdale, Pa.: Herald Press, c. 1962. 243 pages. Cloth. \$3.75.

*We the People: A Book about Laity.* By Kathleen Bliss. Philadelphia: Fortress Press, c. 1964. 139 pages. Paper. \$1.75.

*Why We Can't Wait.* By Martin Luther King, Jr. New York: New American Library, c. 1963. xi and 159 pages. Paper. 60 cents.

*The American Colonial Mind and the Classical Tradition: Essays in Comparative Culture.* By Richard M. Gummere. Cambridge, Mass.: Harvard University Press, c. 1963. xiii and 228 pages. Cloth. \$5.25.

*Die Apostelgeschichte.* By Hans Conzelmann. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1963. 158 pages. Cloth. DM 18.00.

*As Christians Teach.* By W. Kent Gilbert. Philadelphia: Fortress Press, c. 1962. 167 pages. Cloth. \$2.50.

*Basic Introduction to the New Testament.* By John R. W. Stott. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. v and 179 pages. Paper. \$1.45.

*Bells Still Are Calling: Church and Mission in India Today.* By Kristofer Hagen, illustrated by Bert Baumann. Minneapolis: Augsburg Publishing House, c. 1964. 175 pages. Paper. \$3.00.

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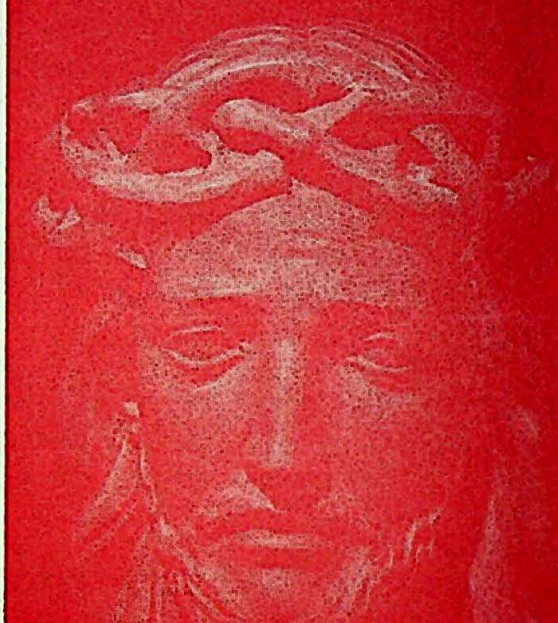
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