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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.*

**JOHANN HINRICH WICHERN: SÄMTLICHE WERKE.** Edited by Peter Meinhold. Vol. I: *Die Kirche und Ihr Soziales Handeln (Grundsätzliches und Allgemeines)*, 1962; 441 pages. Cloth. DM 34.00. Vol. IV, Part 1: *Schriften zur Sozialpädagogik (Raubes Haus und Johannesstift)*, 1958, 358 pages. Cloth. DM 19.80. Vol. IV, Part 2: *Schriften zur Sozialpädagogik (Raubes Haus und Johannesstift)*. Berlin: Lutherisches Verlagshaus, 1958. 441 pages. Cloth. DM 19.80.

Wichern (1808—81) is the founder of the German *Innere Mission*. All "works of saving love" were included in that term, all voluntary social, charitable, and religious work. The object of the *Innere Mission* was to reclaim those who strayed. Preaching, the distribution of religious literature, and charitable works, such as nursing the sick and helping the poor, were the means employed. The neglected children in Hamburg touched Wichern's heart, and to help them he founded the *Raubes Haus* in 1833. Here on the principle of family education he provided for their spiritual and material needs. His work was expanded. He coordinated the charitable work of German Evangelical churches. In 1858 he founded the *Johannesstift* at Spandau, near Berlin.

His collected writings were edited in six volumes by his son and by F. Mahling early in this century. Now Meinhold, the well-known Kiel church historian, presents two volumes (one in two parts) of a critical edition that will become standard. Meinhold's name is a guarantee of the high degree of editorial competence that has already gone into this edition.

Wichern has been called the foremost son of the evangelical church of the 19th century. He wanted to remain a loyal son of Lutheranism. His concerns were ecumenical. He was certain that the great social questions of the day could not be separated from the worship and life of the congregation. In his essay "Die wahre Gemeinde des Herrn" (1839) he emphasizes the love of God as set forth by Christ in John 13 to 17 as the basis of concrete proposals he makes (I, 57 to 72). His long "Denkschrift an die deutsche Nation" (I, 175—366) contains a description of the *Innere Mission* movement and a blueprint of its organization. The documents about the *Raubes Haus* and the *Johannesstift* are of first-ranking importance. The riches of these volumes cannot be detailed here. There is much in them for any program of Christian social action in our day. Wichern's *Sämtliche Werke* should become a widely used reservoir for pastors and social workers and for groups engaged in social welfare enterprises.

CARL S. MEYER

### EVANGELISM IN THE EARLY CHURCH.

By Stanley C. Brown. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. 73 pages. Cloth. \$1.25.

The author uses the Acts of the Apostles as a source book for principles in evangelism for the present-day church. He disclaims any intention of writing a scholarly book. Within the covers of this slim volume, however, there are enough stimulating ideas and suggestions to commend it for reading and study in the local parish. The theology of conversion and personal commitment is not in harmony with the Symbolical Books of

the Lutheran Church. The major emphasis of the book centers in the importance of personal commitment through a specific act or experience, and the author argues that the greatest field for evangelism today is within the church, as it was within the synagog in Paul's time. In his enthusiasm for awakening the individual, Brown has permitted the roles of God the Father and God the Spirit to drift into the background of his theology. He insists that only personal, face-to-face witnessing can be effective in gaining people for the church. (P. 25)

HERBERT T. MAYER

*THE DOCTRINE OF FAITH IN THE REIGN OF HENRY VIII.* By David B. Knox. London: James Clarke & Co., 1961. ix and 294 pages. Cloth. 18/6.

Knox, principal of Moore Theological College in Sydney, has given us a valuable study of the doctrine of justification through faith as it was confessed in England between 1525 and 1547. His basic contention that the doctrine of justification was "the root of the Reformation" will stand. His examination of English religious literature produced in the final 20 years or so of Henry VIII's reign amply demonstrates that these writers "clearly and vividly expounded and propagated" this doctrine. The English Lollard tradition was there, and the Reformed books produced clung closely to this doctrine. William Tynedale deservedly is treated first and is given a full chapter. William Roye, Simon Fish, John Frith, George Joye, and Robert Barnes have well-defined views on the doctrine which Knox examines. Knox goes back to "English precursors of the Reformation doctrine of justification by faith only," before he examines the opposition to this view by men like Henry VIII, John Fisher, Richard Whitferd, John Rastell, William Barlow, and Sir Thomas More. The acceptance of this doctrine by preachers such as Hugh Latimer, its exposition in the Ten Articles, in the Bish-

ops' Book, and in evangelistic tracts, its presence in poetry and drama, its promotion by men like Thomas Cranmer and Thomas Becon, and its presence in the King's Book are all brought out by Knox. He has given a good survey of the literature. These English writers teach justification through faith.

He has demonstrated, moreover, that we need not suppose that the Edwardian foreign refugees brought this doctrine into England. However, he has not taken into account sufficiently the influence of the writings of Luther and other reformers during the reign of Henry VIII. He does not call Robert Barnes a Lutheran, nor does he adequately recognize the Lutheran influence on Barnes. What Continental influences paraded through Coverdale's theology during his long life? Knox does not face that question. He does not refer to the Oxford bookseller Dorne, although he acknowledges "that there was an eager welcome for Lutheran teaching among all classes in England" (p. 121). His emphasis on Taverner's catechism, "the first work of Calvin to appear in English" (p. 183), is noteworthy as is his notice of Calvin's letter published in *Two Epistles*. In other words, Knox should have weighed his evidence and recognized more fully that there are a multitude of factors which go into the making of the English Reformation and the promulgation of the doctrine of justification through faith alone in the realm during the reign of Henry VIII.

A few minor slips must be noticed. There is no mention of Cranmer's writings in the bibliography. Surely this is an oversight. The original title of a work such as *The Sum of Scripture*, translated by Fish, should be given in a footnote. Barnes and Luther did not teach consubstantiation (p. 80 n). The bibliographical information in the footnotes needs amplification in not a few instances. The index is poor.

The criticisms do not, however, minimize the statement of the first sentence of this

review. Knox concludes the study with the article of the Church of England: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith is a most wholesome doctrine, and very full of comfort."

CARL S. MEYER

*THE MISSION OF GOD (Missio Dei)*. By Georg F. Vicedom, translated from the German by Gilbert Thiele and Dennis Hilgendorf. St. Louis: Concordia Publishing House, 1965. xiv and 142 pages, bibliography and indices. Cloth. \$3.95.

English-reading Christians everywhere will be grateful that this seven-year-old classic now appears in English. The choice of translators was a felicitous one. Lesslie Newbigin contributes a foreword. This volume, part of the series *The Witnessing Church*, edited by William J. Danker, makes its appearance at a time when all churches find themselves compelled to rethink their mission activity. It is only proper that a person associated with the seminary at Neuendettelsau, with its strong emphasis on missionary training, provide a theological discussion in depth on the church as the mission of God Himself. That is precisely what Vicedom has done, and it is hard to imagine how a better work on this subject could have been written.

Although *The Mission of God* takes into account the classic works in evangelical missiology, like those of Gustav Warneck and his followers, it constitutes a fresh approach and is directed to a new age. The author's method consists of returning to the New Testament for its unsettling insights, and he does so in full awareness of the doctrinal developments that have taken place within the church since the second century. This can, perhaps, be illustrated by his observation that the church's commission is prefigured in the intradivine sending of the Son by the

Father, and of the Spirit by both the Father and the Son.

Vicedom is acutely conscious that in previous decades the mission responsibility of the church was generally viewed as a secondary assignment. The time has come, he insists, for every Christian to realize that no task of the church makes sense unless it leads to mission. He notes how a misunderstanding of this simple truth has often rendered it difficult even for "new churches" to become mission-conscious.

In a day when the church's mission is in peril of evaporation into programs of mere social and economic improvement, it is good to have Vicedom's reminder that the church always maintains her place in the world by meeting for services, by permitting herself to be drawn into fellowship with her Lord in the Sacrament of the Altar, and by working in the world with power received from the divine Word and the Sacraments.

The author has captured the full dimensions of the Biblical revelation that the church is the pilgrim people of God, on her way to the ends of the earth to gather in God's own. She is on this mission precisely because, and only because, this is the mission of God Himself.

MARTIN H. SCHARLEMANN

*WILLIAM TEMPLE, TWENTIETH CENTURY CHRISTIAN*. By Joseph Fletcher. New York: The Seabury Press, 1963. x and 372 pages. Cloth. \$7.50.

Though almost two decades removed from the contemporary scene, Temple is still "good copy." Fletcher is aware of this and has made a significant additional contribution to the 317 items previously published on Temple. He does not try to augment the comprehensive and total biography of Iremonger, but like a true artist presents Temple's many-faceted life in an expressive portraiture.

For the most part Fletcher lets Temple speak for himself. The selections from the

archbishop's many writings and the interpretation, like a running commentary, take away all of the "bareboneness" and two-dimensional format of the conventional biography.

Today Temple is known, read, and quoted largely because of his "socialistic ideology." Fletcher makes it very clear that his subject was neither Marxist, revisionist, nor Fabian; he points out that there was an intimate relation between the archbishop's theology and his action-Christianity — in fact, one can hardly appreciate the one without the other. If the reader knows the contours of Temple's life, it is not necessary to read the biographical sketch, but for an understanding of the prelate it is necessary to read the chapter "Socialism and Ideology."

The book has reference notes, a total bibliography, and an adequate index. No theologian will want to bypass this stimulating, clarifying, and helpful study.

PHILIP J. SCHROEDER

*FROM EZRA TO THE LAST OF THE MACCABEES.* By Elias Bickerman. New York: Schocken Books, 1962. 186 pages and map. Paper. \$1.65.

This title brings two major essays by Bickerman together. Both deal with the historical foundations of postbiblical Judaism.

The first essay originally bore the title *The Historical Foundations of Postbiblical Judaism* and is an attempt to demonstrate that Hellenistic influence was far more widespread in Palestine than scholars had recognized. The documentation in this essay is impressive.

The second essay is an important study of the cultural fusion which, according to Bickerman, took place between Judaism and Hellenism, despite the common claim that the Jews remained completely aloof from Greek influences. Here, too, the author's insights are stimulating and valuable.

Probably in both essays Bickerman has

simplified his conclusions too much and has proved more than the evidence warrants. But this observation does not detract from the great value of both studies.

HERBERT T. MAYER

*DICHTKUNST UND KIRCHENLIED.* By Johannes Pfeiffer. Hamburg: Friedrich Wittig Verlag, 1961. 204 pages. Cloth. DM 12.00.

Pfeiffer is among the foremost present-day interpreters of German poetry. His *Dichtkunst und Kirchenlied* furnishes ample insights of his understanding of Christian hymnody. (One wishes for a like book to discuss the character and worth of English and American hymnody.) He refers only incidentally to the great hymns of the golden age of Lutheran hymnody (1524—1650) and concentrates on German hymns written since the Thirty Years' War (beginning particularly with Gellert and Tersteegen) down to our own generation. The three centuries that he covers produced Goethe, Klopstock, Claudius, Novalis, Ernst M. Arndt, Brentano, Eichendorff, Rückert, Geibel, Rudolf Schröder, Klepper, and Siegbert Stehmann. Their hymns, alas, are rarely evangelical, however, and they seldom refer to Jesus Christ as the Redeemer of the world. Their work sadly lacks Christian comfort and joy and makes practically no reference to eternal salvation. The numerous well-chosen examples in Pfeiffer exhibit much illustrious poetry which is not without depth and a kind of solace, but it includes practically nothing of the Christian message. As a result, the very content of what Pfeiffer reports often makes it depressing. The Christian must admire these giants for their genius, integrity, and sincerity, but he cannot derive real and lasting comfort from their works, for their poetry, though beautiful and expressive, lacks an effectual and Christ-centered focus. Pfeiffer deserves credit nevertheless for having alerted the reader to

this problem and for illustrating the contrast between such poetry and a healthy Christian hymnody with an authentic theological basis.

WALTER E. BUSZIN

**JAHRBUCH FÜR LITURGIK UND HYMNOLOGIE.** Vol. VII: 1962; 358 pages. Vol. VIII: 1963; 293 pages. Edited by Konrad Ameln, Christhard Mahrenholz, and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag. Cloth. Price not given.

Ameln, Mahrenholz, and Müller are three of the most eminent liturgiologists and hymnologists of continental Europe. They are assisted by a large corps of associate editors who represent many segments of the Christian world. Each volume includes articles and reports, mostly in German, prepared by various authors and reporters and reflecting the most recent research and findings of scholars. This reviewer has yet to find a volume among the eight published to date which has been poorly prepared and is dull. The reviews of recently published literature are fairly comprehensive and keep the readers informed on what is being made available. The 1962 volume includes the second installment of an excellent discussion of the history of the Easter Mass written by Georg Kretschmar, the noted Hamburg historian, along with shorter articles by Markus Jenny, Pierre Podoux, Walter Lipphardt, and Siegfried Fornaçon. Some of these scholars contribute to the 1963 volume as well. Edgar S. Brown and Johannes Riedel represent the U.S.A. This reviewer knows of no other work which can replace this annual and knows of no staff of editors which excels that of the *Jahrbuch für Liturgik und Hymnologie*.

WALTER E. BUSZIN

**OLDTESTAMENTLISCHE STUDIEN, DEEL XIII.** Edited by P. A. H. de Boer. Leiden: E. J. Brill, 1963. 199 pages. Cloth. Price not given.

This volume of Old Testament studies

consists of a series of articles in English, French, and German on various aspects of research on the Psalms. Of special interest is the article by Ridderbos, who attempts to further recent investigations of style figures and structural patterns in the Psalms by a consideration of several "repetition" phenomena. Brongers' article on "Die Rache- und Fluchpsalmen im Alten Testament" concludes with the assertion that the "this worldly" character of the Israelite's faith, his acute "juridical consciousness" (*Rechtbewusstsein*), and especially the Old Testament "relationship of solidarity" between Yahweh and Israel, make untenable any suggestion that the imprecatory psalms are spiteful or vengeful. Koole asserts that Psalm 15 should be understood as a phase of the royal enthronement ritual and points to analogies with Ps. 24 and 2 Kings 11:12. Sniijders raises the question of the meaning of "innocence" in psalms such as Ps. 26. Articles by Thierry and van der Woude offer plausible suggestions for the reading and interpretation of various exegetical problems in the Psalms. Gemser investigates the "Gesinnungsethik im Psalter" by comparing the psalmist's concern for considering the "inner" relationship between man and God. Near Eastern analogies are also cited. Van der Ploeg includes an excellent set of notes on Psalm 49, and de Boer scrutinizes an old Latin text of the Song of Hannah. A useful register of Biblical references is appended. This scholarly work will be a valuable addition to the library of anyone intending to specialize in the Psalms.

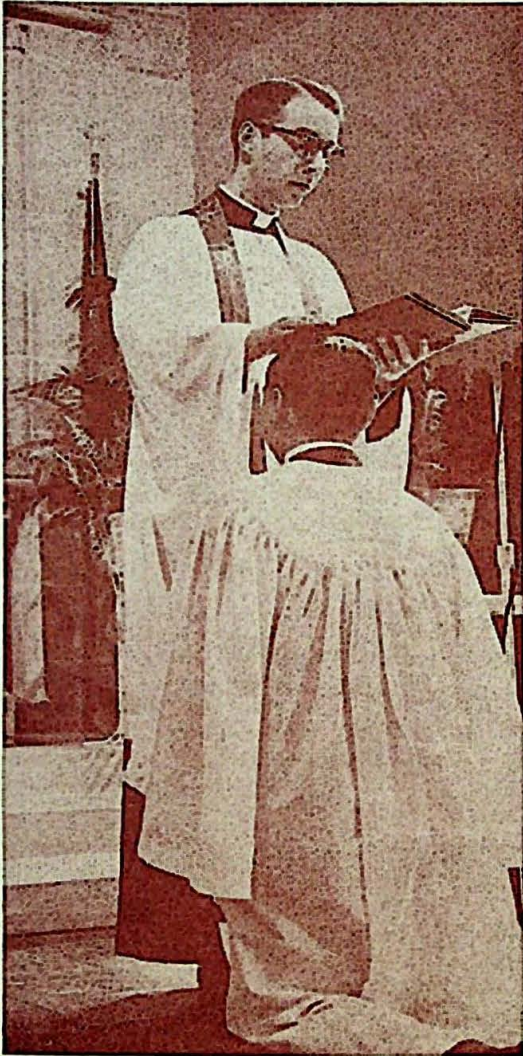
NORMAN C. HABEL

**A SURVEY OF CHRISTIAN HYMNODY.** By William Jensen Reynolds. New York: Holt, Rinehart and Winston, 1963. 320 pages. Cloth. \$7.95.

This attractive volume includes 160 hymns. Unfortunately, its content lacks depth and the treatment of its subject is cursory.

WALTER E. BUSZIN

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