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## Book Review Article

Arthur Carl Piepkorn  
*Concordia Seminary, St. Louis*

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## BOOK REVIEW ARTICLE

### NOTES ON RECENT PUBLICATIONS IN THE AREA OF COMPARATIVE DENOMINATIONALISM

ARTHUR CARL PIEPKORN

#### I. GENERAL WORKS

**THE CREEDS OF CHRISTENDOM, WITH A HISTORY AND CRITICAL NOTES.** By Philip Schaff. Vol. III: **THE EVANGELICAL PROTESTANT CREEDS, WITH TRANSLATIONS.** Fourth edition. Grand Rapids, Mich.: Baker Book House, 1966. vii and 966 pages. Cloth. \$12.95. Schaff's work needs no introduction. For almost nine decades it has been a standard reference in its field, and no single work published during this period entirely supersedes it, despite its deficiencies and the biases and prejudices of its editor-author. An unidentified hand has added a 50-page *pars quarta*, "Recent Confessional Declarations and Terms of Corporate Church Union," covering some of the developments between 1880 and 1930.

In the late 50's Thomas Nelson and Sons, New York, published a series of illuminating descriptions of various American denominations from within by prominent representatives of each group under the general title **WHY I AM A(N)**. . . . Beacon Press has undertaken to make these first-person testimonies available in paperback at \$1.25 each. Among those that have come out to date are: **WHY I AM A UNITARIAN UNIVERSALIST** (1966; 213 pages), by Jack Mendelsohn, minister of the Arlington Street Church in Boston (see this journal, 32 [1961], 50); **WHY I AM A CHRISTIAN SCIENTIST** (1966; 245 pages), by Thomas Linton Leishman, lecturer and frequent contributor to the *Christian Science Monitor*; **WHY I AM AN EPISCOPALIAN** (1965; 192

pages), by John McGill Krumm, chaplain of Columbia University; **WHY I AM A MORMON** (1965; 276 pages), by United States Senator Wallace F. Bennett, a fourth-generation Mormon; **WHY I AM A METHODIST** (1965; 223 pages), by Roy L. Smith, for eight years editor of *The Christian Advocate*; **WHY I AM A JEW** (1965; 207 pages), by David de Sola Pool, rabbi of the Spanish and Portuguese Synagogue in New York and a distinguished Sephardic Jewish leader; and **WHY I AM A BAPTIST** (1965; 306 pages), by Louie Devotie Newton, former editor of *The Christian Index* and a well-known Southern Baptist historian and pastor.

**A HANDBOOK ON CONVERSIONS TO THE RELIGIONS OF THE WORLD.** By Victor Solomon. New York: Stravon Educational Press, 1965. 406 pages. Cloth. \$5.95. The increasing rate of interconfessional marriages moved Rabbi Solomon to write this book in the hope "that many a reader will be helped to find the road back to his own faith." A sketch of the religious position of each of some 40 different religions and denominations is followed by a detailed description of the conversion procedures that affiliation with the respective body or movement requires. For the latter the author has solicited first-hand information from authorities.

**WHAT'S THE DIFFERENCE?: A COMPARISON OF THE FAITHS MEN LIVE BY.** By Louis Cassels. New York: Doubleday & Co., 1965. xi and 221 pages. Cloth. \$4.50. Writing United Press-International's weekly "Religion in America" column has made Cassels a knowledgeable journalist in his field. His popular, nontheological account—which discusses the varieties of faith, the Jewish-Christian heritage, the difference be-

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*Arthur Carl Piepkorn is graduate professor of systematic theology at Concordia Seminary, St. Louis. He serves as book review editor of this periodical.*

tween Roman Catholics and other Christians, the great Reformation denominations, the Puritan heritage, the daughters of Anglicanism (one is astonished to find the Mennonites listed among them), the American denominations, Eastern Orthodoxy, Islam, and the Oriental religions—could well serve as an orientation for the person who asks the title question.

**HANDBOOK OF DENOMINATIONS IN THE UNITED STATES.** By Frank S. Mead. Fourth edition. New York: Abingdon Press, 1965. 271 pages. Cloth. \$2.95. Half-way between the barebones information of the *Yearbook of American Churches* and a confessionally-oriented comparative theology like the late Frederick E. Mayer's *The Religious Bodies of America* is this welcome new (and astonishingly low-priced) edition of Mead's ruggedly objective *Denominations*. A compilation of so many facts is bound to err here and there in detail (for instance, on p. 136 the American Evangelical Lutheran Church is omitted from the list of four bodies consolidated in the Lutheran Church in America), but the information provided is accurate and comprehensive enough for most practical purposes.

**THE RENEWAL OF WORSHIP: ESSAYS BY MEMBERS OF THE JOINT LITURGICAL GROUP.** Edited by Ronald C. D. Jasper. London: Oxford University Press, 1965. viii and 102 pages. Paper. 9/6. The Joint Liturgical Group is an official association of five Anglicans and two members apiece of five other British churches created in 1963 to discuss common problems of public worship. Its very existence is a significant phenomenon. In this worthwhile symposium an Anglican writes the prefatory title essay, while non-Anglicans discuss "The Church at Worship," "Liturgy and Unity," "Embodied Worship," "Prayer—Fixed, Free, and Extemporary," "Private Devotion," and "Liturgy and the Mission of the Church."

**SYMBOLIK DER KLEINEREN KIRCHEN, FREIKIRCHEN UND SEKTEN DES WESTENS.** By Werner Küppers, Peter Hauptmann, and

Friedrich Maser. Stuttgart: Anton Hiersemann, 1964. viii and 104 pages. Cloth. DM 40.00. This is Vol. XI in the important series *Symbolik der Religionen*, of which several earlier volumes have been reviewed in Vols. 31 (1960), 460 and 581; 33 (1962), 562; and 35 (1964), 761 and 764, of this journal. As in the other surveys, "Symbolik" in this one covers both symbolical books or their equivalents (when present) and symbolical expressions of the group's faith in cultus and life. Küppers discusses Old Catholicism (narrowly conceived as the churches that since Vatican I have been in full communion with the archdiocese of Utrecht). Hauptmann takes up the "Old Lutheran" and the "Old Reformed" free churches; readers in The Lutheran Church—Missouri Synod will be interested in the mirror that he holds up to their German free church associates and clients. Maser's summary survey of 22 other denominations and movements ranges from the Anabaptists, Schwenckfelders, and Mennonites of the Reformation era to the most recent products of indigenous and imported sectarian speculation.

**THE ENCYCLOPEDIA OF CHRISTIANITY.** Edited by Edwin H. Palmer. Vol. I: A-BIBLE. Wilmington, Del.: The National Foundation for Christian Education, 1964. x and 662 pages. Fabrikoid. \$6.00. This international reference work, scheduled to run to 10 volumes, proposes to be a mid-20th-century McClintock and Strong. Vol. 2 is scheduled for publication in 1966; thereafter a volume a year is to come out. The editor describes the theological viewpoint of the work as "progressive orthodoxy"; generally speaking, the 120 scholars on the list of contributors stand in the tradition of neo-Reformed conservatism. The encyclopedia will be of maximum use to those who share (or desire information about) their convictions. Thus the fourth entry on page 1 is "Aanknopingspunt." Similarly, "Amyraldianism" receives just under 18 columns, "Arminius, James," over 13, and the polemical article, "Barth, Karl," over 27. Again, the bibliographies, for example the one ap-

pendent to "Art, The Christian and," tend sometimes to be heavily loaded with references to literature in Dutch. To accommodate the theological and doctrinal contradictions among the group for whom the work is designed, two articles on the same subject are provided as necessary, for example "Baptism (Baptist View)" (17 columns) and "Baptism (Reformed View)" (24 columns). Specifically Lutheran concerns are likely to receive little or only superficial consideration, as in the articles on "Absolution" and "Adiaphora," although there are a number of biographical articles about Lutherans (including Erasmus and Matthew Alber, Paul Althaus, James Andreae, John Arndt, William Frederick Arndt, John William Baier, and Walter Bauer). Biblical subjects occupy much of the space ("Animals of the Bible" runs to over 60 columns, "Apocrypha" to over 112). The articles on denominations are ample in treatment. By and large, the bibliographies are impressive and international in scope; but occasionally a long article, like Edward J. Young's 17-column essay on "Adam," will have none at all.

**JAHREBUCH FUER LITURGIK UND HYMNOLOGIE.** Vol. 10: 1965. Edited by Konrad Ameln, Christhard Mahrenholz, and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1966. xvi and 309 pages, plus 6 pages of plates and a 12-page facsimile. Cloth. DM 56.00. Over the past decade this interconfessional and international annual of liturgical and hymnological studies has become increasingly useful for specialists and for those interested in comparative theology. The meat of this volume consists of the 74 pages of liturgical bibliography and the 32 pages of hymnological bibliography. The major essays are Kjell Byström's useful (but not wholly complete) discussion of the Real Presence and consecration in the current Lutheran rites of Germany, Scandinavia, France, and America; Ernst Koch's sketch of the liturgics of Henry Bullinger; Gottfried Schille's inquiry into primitive Christian cult etiologies; and Walther Lipphardt's discussion of the rediscovered 1554 autograph of the Adam Reissner hymnal. Eighteen briefer

essays discuss technical questions for the most part, but Herbert Goltzen's discussion of the Vatican II constitution on the sacred liturgy is of general interest. Even the facsimile of James Köbel's pamphlet containing the tune and text of "Maria zart" (about 1515) has its own ecumenical-historical significance!

**ALLGEMEINES EVANGELISCHES GEBETBUCH: ANLEITUNG UND ORDNUNG FUER DAS BETEN DES EINZELNEN, DER FAMILIE UND DER GEMEINDE, MIT EINER OEKUMENISCHEN GEBETSAMMLUNG.** Edited by Hermann Greifenstein, Hans Hartog, and Frieder Schulz. 2d edition. Hamburg: Furche-Verlag, 1965. vii and 795 pages. Fabrikoid. DM 17.80. For over a decade the first edition of the present work has been a prized liturgical and devotional resource for individuals and church groups in the German-speaking world. The new edition, with half again as many pages, Roman type in place of *Frakturschrift*, and thinner and better paper, gives every promise of being even more popular and useful. It provides more fully for the entire continuum of devotional needs, from highly liturgical, fully choral corporate services, complete with excellent plainchant settings, at the one end to the mental prayer of the individual at the other. At the same time it recognizes the necessity for basic information on the part of users by presupposing very little. This new edition is an impressive monument to the progress that the liturgical revival has made in Germany. The overall orientation is Lutheran but not aggressively so.

**HOW TO INVESTIGATE THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.** By William H. Maness. Jacksonville, Fla.: Convention Press, 1964. 94 pages. Paper. Price not given. Maness is a Methodist layman, a parson's son, and a former circuit court judge in Jacksonville. With tongue in cheek, he satirically suggests a methodology for right-wing enthusiasts who are bent on proving that the NCCCUSA is the religious cover for a Communist takeover of the United States and a cancer on the body ecclesiastic. In the course of the

eight chapters of his not uncritical brief he replies to most of the charges that the professional critics of the NCCCUSA have assembled.

**FOUNDATIONS OF ECUMENICAL SOCIAL THOUGHT: THE OXFORD CONFERENCE REPORT.** Edited by J. H. Oldham. Philadelphia: Fortress Press, 1966. xv and 211 pages. Cloth. \$5.00. The Conference on Church, Community, and State, held at Oxford from July 12 through 25, 1937, determined the direction that ecumenical social thought was to take. Harold L. Lunger contributes an 8-page introduction to this reissue of the message and the section reports of this important assembly.

**THE REFORMATION CRISIS.** Edited by Joel Hurstfield. New York: Harper & Row, 1966. vii and 126 pages. Paper. \$1.25. Nine lectures, delivered by nine top-drawer historians over the British Broadcasting Company in 1962 and published in England in 1965, set the reformations of the 16th century into a larger historical context that contributes to a better understanding of what happened, why it happened, and what the consequences were. Lutherans will be most interested in E. Gordon Rupp's "Luther and the Reformation" and G. R. Elton's "1555: A Political Retrospect."

**THE PROTESTANT REFORMATION.** Edited by Lewis W. Spitz, Jr. Englewood Cliffs, N.J.: Prentice-Hall, 1966. viii and 178 pages. Paper. \$1.95. "Testimonies rather than mere tracts" is the editor's description of the pieces in this historical anthology—two by Erasmus, one each by Melancthon and Hutten, four by Luther, five by Zwingli and his school, five by Calvin (with Farel as coauthor in one case), and eight out of the English Reformation. Not the least important elements of this illuminating paperback are Spitz's superb historical introductions.

**THE REFORMATION ERA, 1500—1650.** By Harold J. Grimm. Revised edition. New York: The Macmillan Co., 1965. xiii, 1,703 pages. Cloth. \$7.50. When the first edition

came out in 1954, it promptly established itself as the most useful textbook in English on its subject. The pagination of the new edition matches that of the old. The 30-page expansion occurs in the improved bibliography, now grown to 68 closely packed pages.

**ORTHODOXIE UND PIETISMUS.** By Friedrich Wilhelm Kantzenbach. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1966. 228 pages. Paper. DM 9.80. Written for the interested and intelligent nonexpert, this work must be rated one of the best overall appraisals of the era in the Western church that began with the publication of the Book of Concord in 1580 and ended with Zinzendorf, Bengel, and Oetinger. Its concern is not exclusively with developments within Lutheranism—and indeed it could not be. Yet Lutherans in America who can handle Kantzenbach's generally lucid German will find it of particular interest for two reasons. First, American Lutheranism of every school draws on both of the developments that the title and the book explicates. Second, the book decisively corrects many misconceptions about both Orthodoxy and Pietism that are as rife in America as they are in Europe.

**A RELIGIOUS HISTORY OF AMERICA.** By Edwin Scott Gaustad. New York: Harper & Row, 1966. xxiii and 421 pages. Cloth. \$8.95. This admirable combination of original documents, illuminating introductions, and capably chosen illustrations spans the centuries from Columbus (with a bow to St. Augustine and Cosmas Indicopleustes) to Paul VI's mass in Yankee Stadium. Persuaded that religion's role "in the heritage of America has always been significant and has often been crucial," Gaustad has devised an exemplary textbook for secular or religious schools. It is in every way a fit companion to his indispensable *Historical Atlas of Religion in America*.

**PROTESTANTISM IN AMERICA: A NARRATIVE HISTORY.** By Jerald C. Brauer. Revised edition. Philadelphia: The Westminster Press, 1966. 320 pages. Cloth. \$3.95. The first edition of this engaging textbook by the Lutheran dean of the University of

Chicago Divinity School came out in 1953. It was 13 pages shorter and cost 45 cents less. The real changes are in the last 25 pages of the revised text, with the Vatican Council and the new developments among the other denominations in America sharing the author's attention. Four pages of suggestions for further reading supplement the original bibliography.

**PROTESTANTISM IN TRANSITION.** By Charles W. Kegley. New York: Harper & Row, 1965. v and 282 pages. Cloth. \$5.75. Kegley—better known as founder and co-editor of the *Library of Living Theology* series—valiantly attempts to describe contemporary "Protestantism," understood as the continuum that runs from Eastern Orthodoxy to such "modern divergences" as Unitarian-Universalists, Adventists, Mormons, and Christian Scientists. He presents his material under three heads: Definitions, history, and types; central affirmations; and problems and opportunities. Whatever one may think of the basic feasibility of his effort, the author comes up with a great deal of information and some interesting insights.

**THE SPIRIT OF PROTESTANTISM.** By Robert McAfee Brown. New York: Oxford University Press, 1965. xxx and 270 pages. Paper. \$1.95. In the six pages of his introduction to this paperback edition, Brown brings his perceptive book of five years ago up to date.

**THE BURNED-OVER DISTRICT: THE SOCIAL AND INTELLECTUAL HISTORY OF ENTHUSIASTIC RELIGION IN WESTERN NEW YORK, 1800—1850.** By Whitney R. Cross. New York: Harper & Row, 1965. xii and 383 pages. Paper. \$2.45. For half a generation Cross's important work has been an essential help to understanding a critical phase in American religion at the hand of the phenomena that took place in a relatively restricted territory. Its reissue makes generally available again an essential tool for the study of the antimasonry movement, revivalism of the Finney and New Measurist types, the beginnings of Mormonism and Adventism, and religious ultraism generally.

**PROTESTANT CONCEPTS OF CHURCH AND STATE: HISTORICAL BACKGROUNDS AND APPROACHES FOR THE FUTURE.** By Thomas G. Sanders. New York: Doubleday & Co., 1965; x and 388 pages; paper; \$1.45. 1964; x and 339 pages; cloth; \$7.50. Volume I in the series *Studies of Church and State*, published in cooperation with the Department of Religious Liberty of the National Council of the Churches of Christ in the U. S. A., Sanders' comprehensive and attention-commanding survey categorizes five representative "Protestant" attitudes: (1) The Lutheran understanding of God's regiments and man's vocation; (2) The Anabaptist-Mennonite stress on Christian life without political compromise; (3) The Quaker evolution from theocracy to pacifism; (4) Baptist "defenders-of-the-wall" separatism; and (5) Calvinist-Puritan transformationist moderation and pragmatism.

## II. EASTERN ORTHODOXY

**THE ORTHODOX ETHOS: ESSAYS IN HONOUR OF THE CENTENARY OF THE GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA.** Edited by Angelos J. Philippou. Oxford, England: Holywell Press, 1964. 288 pages. Paper. 27/6. Volume I of a projected three-volume essay series, this symposium presents a 20-page appreciation of the centennial that occasioned its publication, plus 17 essays by both European and American theologians, grouped under the heads of the Orthodox faith, the nature of Orthodox devotion, liturgical art and music, and the witness of Orthodoxy to the secular order. It represents an important contribution to the literature on Orthodoxy in English.

**RE-DISCOVERING EASTERN CHRISTENDOM: ESSAYS IN COMMEMORATION OF DOM BEDE WINSLOW.** Edited by A. H. Armstrong and E. J. Barbara Fry. New York: Herder Book Center (London: Darton, Longman and Todd), 1963. xvi and 166 pages. Cloth. \$6.00. The 11 chapters in this memorial tribute to the English Benedictine who founded and for 25 years edited the *Eastern Churches Quarterly* is

worthwhile reading for ecumenists (Bernard Leeming's "Orthodox-Catholic Relations," for instance, or John Lawrence's "Anglicans and Orthodoxy," George Florovsky's "The Problem of Ecumenical Encounter," and Irene Posnoff's "Russian Catholics and Ecumenism in the 20th Century"), historians (J. M. Hussey's "Gibbon Re-Written: Recent Trends in Byzantine Studies," by way of example, or Francis Dvornik's "Byzantium, Muscovite Autocracy and the Church"), missiologists (Norman Daniel's "Some Recent Developments in the Attitude of Christians to Islam"), liturgiologists (George Every's "Edmund Bishop and the Epiclesis"), and systematians (Georges Dejaifve's "East and West: Two Theologies, One Faith"). In short, something for almost everybody!

### III. LUTHERANISM

**DOCUMENTS OF LUTHERAN UNITY IN AMERICA.** By Richard C. Wolf. Philadelphia: Fortress Press, 1966. xxvii and 672 pages. Cloth. \$2.50. In 250 documents, from William Christopher Berckenmeyer's proposal to attach the Lutheran churches of New York to the Swedish Consistory of Pennsylvania if the king of Sweden would provide them with a pastor (1730) to the draft constitution of the Lutheran Council in the United States of America (1964). Wolf traces the history of efforts at Lutheran union in the new world. Each group of documents has its own introduction. The astonishingly low price was made possible by a grant from the Lutheran Brotherhood. The book would make an illuminating resource volume for a three-month adult religious education course in inter-Lutheran relations.

**THE ENCYCLOPEDIA OF THE LUTHERAN CHURCH.** Edited by Julius Bodensieck. Minneapolis: Augsburg Publishing House, 1965. xxxiv and 2,575 pages. 3 volumes. Cloth. \$37.50 the set. The preparation of a denominational encyclopedia is a formidable task. The complications of preparing a *Lutheran* encyclopedia are made endlessly greater by the diversity of international Lutheranism,

by the number of cultures in which it is native, by the variety of languages that its adherents speak, by the difference in status that it has from one nation to another in which it exists, and by the multiform historical factors that for 400 years have shaped its development. In spite of these imposing obstacles, the wisdom, the patience, the relentless persistence, and the great executive skill of editor Bodensieck over a period of 11 years fashioned a reference work that no clergyman's library and no parish library can afford to be without. (Local Lutheran public relations agencies ought to place it in every college, university, and public library that has not yet accessioned it.) Its strength lies in the generally eminent level of competence of its 700-plus contributors, in the absence of a party line, and in the untrammelled freedom that the editor gave his writers. For comprehensive information about Lutherans, their practices, their beliefs, their history, and their positions, it stands unrivaled. The photographs and artwork are well chosen, the binding is sturdy, the pages are well laid out for readability. For years to come, it will make both non-Lutherans and Lutherans themselves better informed about the Church of the Augsburg Confession throughout the world. To the Lutheran World Federation, to editor Bodensieck, and to the publishers the church owes a vote of enthusiastic thanks.

**HISTORICAL INTRODUCTIONS TO THE BOOK OF CONCORD.** By Frederick Bente. St. Louis: Concordia Publishing House, 1966. 268 pages. Cloth. \$3.00. This is an unaltered reprint of the historical introductions that prefaced the 1921 American trilingual edition of the Lutheran symbolical books. While they served a purpose at the time, this reviewer seriously doubts if through their reissue the publishers have rendered a service to Lutheran symbolical scholarship in 1966.

**DIVINE SERVICE: LITURGY IN PERSPECTIVE (*Liturgiska Perspektiv*).** By Olof Herrlin. Translated by Gene L. Lund. Philadelphia: Fortress Press, 1966. v and 162 pages. Cloth. \$3.75. Herrlin is bishop of Visby,

Sweden, and even Lund's adaptations in the process of translation do not conceal the specifically Swedish orientation of the book. Nevertheless, this reviewer cordially recommends *Divine Service* as one of the most useful interpretations available in English of the Lutheran liturgical tradition, in terms both of its theological implications and of its concrete expression in worship, in the ecclesiastical arts, and in life.

**DAS PROBLEM "GESETZ UND EVANGELIUM" BEI W. ELERT UND P. ALTHAUS.** By Wolf Krötke. Zurich: EVZ-Verlag, 1965. 57 pages. Paper. Sw. Fr. 6.70. The polarity of "Law and Gospel" as Lutherans understand the terms, precisely because of its ambiguities, oversimplifications, and exaggerations, continues to be a formidable theological problem in Lutheran circles here and abroad. This is a summary survey, but a careful and enlightening one, of what two late but eminent contemporary European participants in the discussion have had to say about the issue.

**WAS IST EIGENTLICH EVANGELISCH?** By Ernst Kinder. Stuttgart: Schwabenverlag, 1961. 109 pages. Paper. DM 5.80. The title question is not new, but the answer that the distinguished author gives is as fresh and refreshing as it is succinct and pithy. In anticipation of the celebrations of 1967, every Lutheran pastor who can read German will profit from pondering the five short chapters on the Gospel and its implications, the "no" and the "yes" of the Reformation, the implications of "Evangelical," Lutheranism as the form of the evangelical church, and the antinomy of "Evangelical" (rightly understood) and "Protestant" (conventionally understood).

**LUTHER'S WORKS.** Edited by Jaroslav J. Pelikan and Helmut T. Lehmann. Vol. 7: **LECTURES ON GENESIS, CHAPTERS 38—44;** translated by Paul D. Pahl; St. Louis: Concordia Publishing House, 1965; x and 406 pages. Vol. 8: **LECTURES ON GENESIS, CHAPTERS 45—50;** translated by Paul D. Pahl; St. Louis: Concordia Publishing House, 1966; x and 360 pages. Vol. 41: **CHURCH**

**AND MINISTRY III;** edited by Eric W. Gritsch; Philadelphia: Fortress Press, 1966; xvi and 412 pages. Cloth. \$6.00 per volume. The printing of Vols. 7 and 8 in the total series makes five of the eight volumes of Luther's *Lectures on Genesis* available. The lectures of the two present volumes date back to 1544 and 1545; Vol. 8 contains the final lectures of Luther's career as a professor. Special significance attaches to these presentations because they represent the most mature thought of the Reformer. Australian translator Pahl succeeds admirably in making the lectures come alive. The basically ecclesiological documents in the third volume are also products of the mature Luther. In the case of the vastly important *On the Councils and the Church* (1539) the translation of Charles M. Jacobs has been revised by Gritsch (happily the corrections extend to the title; let there be no more references hereafter to *On the Councils and the Churches!*). In the case of the two polemical tracts, so full of Luther's faith and Luther's wrath, *Against Hanswurst* (1541) and *Against the Roman Papacy, an Institution of the Devil* (1545), Gritsch supplies the basic translations himself. E. Gordon Rupp, the English Methodist Luther expert, contributes a five-page introduction to the volume.

**LUTHER-JAHRBUCH 1965 and LUTHER-JAHRBUCH 1966.** Edited by Franz Lau. Hamburg: Friedrich Wittig Verlag, 1965 to 1966. 192 pages each. Cloth. DM 16.00 per volume. Annual volumes 32 and 33 of the Luther-Gesellschaft contain all the familiar and cherished features—some excellent reviews in depth, an astonishingly comprehensive bibliography for each year (including Janusz Marzynski's invaluable 325-item bibliography of Polish Luther publications since 1530 in the 1965 volume), and timely essays. In the 1965 volume, Oskar Thulin describes the picture of Luther given by the graphic, plastic, literary, and musical arts; Ingetraut Ludolphy discusses the reasons for the enmity between Luther and Duke George of Saxony; Alfred Adam clears up a difficult reference ("velut ille ad Rombum") in *De servo arbitrio*; Oskar Bartel links John Laski



and Erasmus; Johannes Herrmann reports on a fragmentary set of Biblical caricatures that lampoon Duke Maurice as a Saxon Judas in the Smalcaldic War; and Robert Dollinger investigates the theme "Kierkegaard and Protestantism." In the 1966 volume Gottfried G. Krodel makes an important contribution to the history of Luther's theological development in 1521 and 1522 with a brilliant inquiry into the contents and the fate of Luther's lost work *Wider den Abgott zu Halle*; Martin Schmidt surveys August Hermann Francke's catechism sermons; and the editor publishes an exchange of letters between Reinhold Weijenborg (author of the controversial *Miraculum a Martino Luthero confictum explicatne ejus reformationem?*) and himself that adds to the stature of both; and in a little *miscellaneum* Weijenborg presents evidence from Luther's *De votis monasticis* that the Reformer probably knew Constantius' *Vita S. Germani*.

**MARTIN LUTHER: CREATIVE TRANSLATOR.** By Heinz Bluhm. St. Louis: Concordia Publishing House, 1965. xv and 236 pages. Cloth. \$8.00. Nine essays reflect the capacity of Yale's Germanics expert Bluhm for endlessly detailed and meticulous research, describe the making of Luther as a translator of the Sacred Scriptures, let Luther disclose his own understanding of the translator's task, and reveal to how great an extent Luther shaped the English translations of Tyndale, Coverdale, and the King James Version.

**DER WEG ZUR REFORMATION: ZEITPUNKT UND CHARAKTER DES REFORMATORISCHEN ERLEBNISSES MARTIN LUTHERS.** By Kurt Aland. Munich: Chr. Kaiser Verlag, 1965. 111 pages. Paper. DM 7.50. The date of Luther's "tower experience" is one of the most energetically agitated issues of early Reformation history. In this 123d number of *Theologische Existenz heute*, Aland presents his closely reasoned argument for a date in the very narrow time-frame between February 15 and March 28, 1518. In following Aland's argument even the expert reader will learn a great deal about the early Luther.

**IN THE FOOTSTEPS OF MARTIN LUTHER (*Auf den Lebenswegen Martin Luthers*).** By M. A. Kleeberg and Gerhard Lemme. Translated by Erich Hopka, illustrated by Alexander Alfs. St. Louis: Concordia Publishing House, 1966. 223 pages. Cloth. \$3.95. This appealing volume is primarily a picture book. The text runs to only 48 pages (and most of these are half-covered by Alfs's delightful pen-and-ink sketches of the land of Luther), the chronological table to 5. Almost all the rest of the book is pictures—more pen-and-ink sketches, but predominantly an album of around 150 plates, carefully selected to give a coherent and instructive visual picture of the Reformer, his contemporaries, and the scenes of his life and work.

#### IV. THE REFORMED-PRESBYTERIAN-PURITAN-CONGREGATIONALIST TRADITION

**REFORMED CONFESSIONS OF THE 16TH CENTURY.** Edited by Arthur C. Cochrane. Philadelphia: The Westminster Press, 1966. 336 pages. Paper. \$3.50. In a volume of translations that conforms physically to the publisher's *Library of Christian Classics* Cochrane has made a notable contribution to the study of the early confessions of the Reformed and Presbyterian tradition. A 20-page general introduction is followed by Zwingli's Sixty-seven Articles (1523), The Ten Theses of Berne (1528), the Tetrapolitan Confession (1530) presented at the Diet of Augsburg, the First (1534) and Second (1536) Confession of Basel, The Lausanne Articles (1536), the Geneva Confession (1536), the Confession of the Faith of the English Congregation at Geneva (1556), the French (1559), Scottish (1560), and Belgic (1561) Confessions of Faith, and the Second Helvetic Confession (1566), each with its own special introduction. An appendix includes The Heidelberg Catechism (1563) and the Barmen Declaration (1934).

**JOHN CALVIN.** Edited by Gervase E. Duffield. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1966. xii and 288 pages. Cloth. \$5.95. Nine able Calvin scholars contribute 11 essays to this symposium.

sium. Of major interest are Basil Hall's "The Calvin Legend" and "Calvin Against the Calvinists," Jean-Daniel Benoit's "The History and Development of the *Institutio*: How Calvin Worked," Jean Cadier's "Calvin and the Union of the Churches," G. S. M. Walker's "The Lord's Supper in the Theology and Practice of Calvin," James I. Packer's "Calvin the Theologian," T. H. L. Parker's "Calvin the Biblical Expositor," and R. N. Caswell's "Calvin's View of Ecclesiastical Discipline."

The Banner of Truth Trust, London, is republishing a considerable number of classics of the Puritan-Presbyterian tradition, some of them reset, others reproduced by photolithography. Recent reissues put out under its sponsorship include *THE PLAGUE OF PLAGUES: A TREATISE ON SIN* (1965; 284 pages; paper; 6/-), by Ralph Venning, a popular Puritan preacher in 17th-century London, first published in 1669, and reset with some modernization and modification of the original style and language. Likewise being reprinted is the 16-volume series, *THE WORKS OF JOHN OWEN*, edited by William H. Goold, first published between 1850 and 1853 by Johnstone and Hunter. Available are Vol. I (1965; cxxii and 494 pages; cloth; 25/-), containing Andrew Thomson's *Life of Owen* and the latter's *Christologia, Meditations and Discourses on the Glory of Christ*, and *Two Short Catechisms*, and Vol. VII (1965; 560 pages; cloth; 25/-), containing his *Nature and Causes of Apostasy from the Gospel, The Grace and Duty of Being Spiritually Minded*, and *A Treatise of the Dominion of Sin and Grace*. Owen (1616—1683) was a Puritan divine and statesman and a voluminous, but tolerant and fair, controversialist and author. Newly reset (1958) is Vol. I of the *SELECT WORKS OF JONATHAN EDWARDS*, second edition (1965; vii and 244 pages; cloth; 15/-), containing *A Narrative of Surprising Conversions, The Distinguishing Marks of a Work of the Spirit of God, An Account of the Revival in Northampton in 1740—42 in a Letter to a Minister of Boston*, and three of Edwards' sermons. The position of

Edwards (1703—1758) in American Christian history as an authentic native philosopher, a creative theologian in the Calvinist tradition, and a leading (if surprising) figure in the Great Awakening, is secure. This volume is a help toward understanding his genius. In 1844 Andrew Bonar edited *ROBERT MURRAY M'CHEYNE: MEMOIR AND REMAINS*, expanded in the edition of 1892 and here reproduced by photolithography (1966; x and 648 pages; cloth; 25/-). Over a 70-year period half a million copies were circulated in English and in translation. Bonar's biography of McCheyne fills a third of the book; the rest contains 61 letters, 28 sermons, 7 sermon sketches, 2 essays, 11 opinions and other communications, and 13 spiritual songs.

*TUDOR PURITANISM: A CHAPTER IN THE HISTORY OF IDEALISM*. By M. M. Knappen. Chicago: University of Chicago Press, 1966. xvi and 555 pages. Paper. \$3.45. This is the paperback reissue of a work that, even though it came out in 1939, remains one of the most important items in the bibliography of English Puritanism between 1524 and the Stuart Settlement.

*THE MYSTICAL PRESENCE AND OTHER WRITINGS ON THE EUCHARIST*. By John Williamson Nevin, edited by Bard Thompson and George H. Bricker. Philadelphia: United Church Press, 1966. 431 pages. Paper. \$6.50. This is Vol. 4 (and the second to be published) in the editors' *Lancaster Series on the Mercersburg Theology*. The Mercersburg Movement was the work of Princeton-trained Presbyterian Nevin, aided by his German Reformed colleagues Philip Schaff and Frederick Augustus Rauch. In opposition to the "Puritan" depreciation of the sacraments among the Presbyterians on the one hand and the Zwinglian doctrine of communion in the German Reformed community on the other, Nevin energetically affirmed the Eucharistic doctrine of John Calvin in *The Mystical Presence: A Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist* (1846) and defended his position against Charles Hodge's

criticisms in a 128-page article in the *Mercersburg Review* (1850), "Doctrine of the Reformed Church on the Lord's Supper." The present volume reproduces both essays with careful introductions and annotations by Thompson and Bricker. The reissue at this time is of special interest to Lutherans in view of the recently concluded Lutheran-Reformed discussions. The editors are probably right in saying of *The Mystical Presence* that "perhaps there is no comparable work in the history of American theology that sets out Calvin's doctrine of the Lord's Supper so accurately, completely, and appreciatively" (p. 10). Additional, if admittedly minor, interest attaches to the fact that like his German contemporary, Heinrich Heppe, Nevin regarded Melancthon as the real founder of German Reformed theology.

**THE CONFESSION OF FAITH OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES TOGETHER WITH THE LARGER CATECHISM AND THE SHORTER CATECHISM, DECLARED BY THE GENERAL ASSEMBLY AT AUGUSTA, GEORGIA, DECEMBER 1861, WITH AMENDMENTS THAT WERE ENACTED BY THE GENERAL ASSEMBLIES OF 1886, 1939, 1942, 1944, 1959, AND 1963.** Richmond, Va.: The General Assembly of The Presbyterian Church in the United States, 1965. 336 pages. Paper. \$1.50. A 60-year-old "official" introduction, "The Origin and Formation of The Westminster Confession of Faith," prefaces the three amended confessional standards, which are offered without note or comment. Appended is the 1962 "A Brief Statement of Belief." The frequency with which amendments to the confessional standards have been enacted suggests the difference between the Presbyterian and the Lutheran attitudes towards the confessions of the church.

**THE CONGREGATIONAL WAY: THE ROLE OF THE PILGRIMS AND THEIR HEIRS IN SHAPING AMERICA.** By Marion L. Starkey. Garden City, N. Y.: Doubleday & Co., 1966. xiii and 342 pages. Cloth. \$5.95. Miss Starkey's colorful and effectively written account comes at an auspicious time, when

the bulk of the Congregational churches, after having first merged with elements of the Restorationist "Christian" movement, have finally given up their name as they became part of the United Church of Christ. The author lavishes most of her attention on the beginnings. Halfway through she is in the midst of the Unitarian controversy; four-fifths of the way through she is discussing Horace Bushnell. While there are excursions into the 20th century, the chronicle really comes to an end with the 19th. But this is no vice in a history like Miss Starkey's.

**BIBLICAL SEPARATION DEFENDED: A BIBLICAL CRITIQUE OF TEN NEW EVANGELICAL ARGUMENTS.** By Gary G. Cohen. Philadelphia: The Presbyterian & Reformed Publishing Co., 1966. xii and 83 pages. Paper. \$1.50. Cohen attacks Robert O. Ferm's *Cooperative Evangelism: Is Billy Graham Right or Wrong?* (Grand Rapids, Mich.: Zondervan Publishing House, 1958) and argues that "fundamentalists" cannot cooperate "with liberal neo-orthodox theologians" in evangelistic crusades of the Billy Graham type as the "New Evangelicalism" does.

#### V. ANGLICANISM

**THE ENGLISH CHURCH: A NEW LOOK.** Edited by Leslie S. Hunter. Baltimore, Md.: Penguin Books, 1966. 176 pages. Paper. 95 cents. Two bishops, a dean, an archdeacon, a master of the temple, and a former general secretary of the Church Mission Society, take an informed and penetrating look at the Church of England "by law established." They conclude that the Church of England is better poised than any other group to grapple with its situation and exercise its responsibilities but that it can do so only if it manages "a more thoroughgoing change in thought, temper, and practice than it has been able hitherto to achieve" (p. 168). Lutherans will find the book provocative.

**RELIGIOUS CONTROVERSIES OF THE NINETEENTH CENTURY.** By A. O. J. Cockshut. Lincoln, Nebr.: University of Ne-

braska Press, 1966. v and 265 pages. Cloth. \$5.50. Oxonian Cockshut traces the history of Anglican theology from the age of William Wilberforce, when "everyone wanted the Church [of England] to be Protestant and everyone was certain that it was Protestant," to the 1884 Bampton Lectures of Frederick Temple on "The Relations Between Religion and Science." In between are the great controversy that the Oxford Movement precipitated, the debate about the function of Christianity as primarily ethical and educational or as primarily evangelistic, the argument about the right of the church to be consulted in the appointment of its prelates, the heresy trial of Bishop Colenso for his unorthodox Biblical views, and the impact of Darwinism on theology—all of them complicated by church-state issues. Cockshut gives his readers a maximum of material from the actual documents of the controversies, with an essential minimum of sober and detached editorial introduction.

**THE VICTORIAN CHURCH. Part I: 1829 TO 1859.** By Owen Chadwick. New York: Oxford University Press, 1966. x and 606 pages. Cloth. \$12.50. This is the first of two volumes on the church in the age of Victoria the Queen; they appear in the august context of the publisher's *An Ecclesiastical History of England*, edited by J. C. Dickinson, of which they constitute the fifth division. Solid, learned, thorough, balanced, fascinating, and eminently readable, this first part of Chadwick's chronicle covers the period from 1829 to 1859. (Chapters 3 through 7 of Cockshut's work make good supplementary reading.) From the brown greatcoat and round hat that the Bishop of Llandaff kept handy as a disguise if he should have to flee before an anticlerical mob to the village fiddler at Fen Ditton, whom his comrades carried shoulder-high to the local pub for drinks after the service in which he did public penance of sorts for calling the rector's wife a whore, and from *Tract XC* and the internationally portentous Jerusalem bishopric scheme to Frederick Denison Maurice's *Theological Essays* of 1853 and the controversy about Genesis and geology, Chadwick

recounts the story of the faith in England during 30 momentous years with insight and compassion.

**THE REFORMATION IN ENGLAND: THE ENGLISH SCHISM AND HENRY VIII, 1509 TO 1547.** (*La Réforme en Angleterre.*) By G. Constant. Edited and translated by R. E. Scantlebury. New York: Harper & Row, 1966. xi and 531 pages. Paper. \$3.45. This is an unaltered reprint of the London edition of 1934, which followed the original French publication by five years. This account of the beginnings of the English Reformation from a Roman Catholic point of view has not always during the past generation received the attention it deserves. Neither the original French version nor the English translation is without a tendentious thrust, but the work exhibits a breadth of erudition and a mastery of sources as well as of secondary bibliography that make it a highly valuable book in its field.

**ENGLISH REFORMERS.** Edited by T. H. L. Parker. Philadelphia: The Westminster Press, 1966. xxiv and 360 pages. Cloth. \$6.50. The 26th and last volume—but not the last to be published—of *The Library of Christian Classics* derives the criteria for its contents from the series and volume titles and provides a selection of classic works (in English translation, where necessary) written between 1531 and the Elizabethan Settlement by native English Reformers: John Jewel, John Foxe, William Tyndale, John Ponet, John Hooper, Richard Taverner, Thomas Cranmer, Nicholas Ridley, and Hugh Latimer. The work has the series' usual good introductions and indices.

**DOGMATIC THEOLOGY.** By Francis J. Hall. Vol. IX: **THE SACRAMENTS.** Pelham Manor, N. Y.: The American Church Union, 1966. xv and 331 pages. Paper. \$3.00. Hall's 10-volume dogmatics of half a century ago is the classic American formulation of mature Anglo-Catholic theology. Long out of print, its gradual (and welcome) republication under the auspices of the militantly Anglo-Catholic American Church Union is being made possible by The Sisters

of St. Mary at the DeKoven Foundation for Church Work at Racine, Wis. The present volume—the third to be reprinted—underlines both the indebtedness of Anglo-Catholic sacramental theology to and its difference from the Scholasticism that provides the framework of Hall's discussion.

**CHURCHMEN SPEAK: THIRTEEN ESSAYS.** Edited by Philip Edgcumbe Hughes. Abingdon, Berks., England: The Marcham Manor Press, 1966. 128 pages. Cloth. 15/-. Ten Anglicans, all of them in the "Evangelical" tradition (broadly conceived), discuss with candor and learning issues of Biblical translation, reunion, Anglicanism, preaching, and the sacraments. Contributors include Archbishop F. D. Coggan, Bishop Stephen C. Neill, J. B. Phillips, the late Clive S. Lewis, Geoffrey W. H. Lampe, James I. Packer, and Geoffrey Bromiley. The essays are reprinted from Editor Hughes's *The Churchman*.

**WORSHIP AND THEOLOGY IN ENGLAND: THE ECUMENICAL CENTURY, 1900—1965.** By Horton Davies. Princeton, N. J.: Princeton University Press, 1965. xix and 494 pages; plus 16 pages of plates. Cloth. \$10.00. This is the fifth and last volume (and the third to be published) in Davies' impressive comparative history of English Christian worship. Part I discusses the impact of the continental liturgical movements on English worship, architecture, art, and music, the changing theologies of the period under survey, and the trends and types of preaching. Part II is a detailed examination of Roman Catholic, Anglican, Free Church, Quaker, and Unitarian worship, with a concluding critique. Liturgiologists, church historians, church musicians, and comparative theologians will regard this illuminating survey as essential reading.

**NEW DIRECTIONS IN ANGLICAN THEOLOGY: A SURVEY FROM TEMPLE TO ROBINSON.** By Robert J. Page. New York: The Seabury Press, 1965. ix and 208 pages. Cloth. \$4.95. This competent "interim report" on developments in British Anglican theology, as seen through a pair of contem-

porary American Anglican eyes, assesses the impact of Biblical theology, the 20th-century liturgical revival, the ecumenical movement, the practical issues of ministry and mission, the current ferment symbolized by *Honest to God*, the tentative revival of natural theology, and the rethinking of ethics. Page concludes: "Our task is to heed the stirrings of the spirit wherever they may be discerned and to strive as best we can to stand on God's side, devoting ourselves to those causes that we believe to be his, in this his world." (P. 176)

**ALL IN EACH PLACE: TOWARDS RE-UNION IN ENGLAND.** Edited by James I. Packer. Abingdon, Berks., England: The Marcham Manor Press, 1965. 237 pages. Cloth. 18/-. In a series of nine essays, eight Anglican "Evangelicals" criticize vigorously the reordination approach that many of their coreligionists have taken in the conversations looking to Anglican-Methodist reunion in England and argue that order is a category subordinate to that of faith. Reactions of a Methodist, a Congregationalist, and an English Presbyterian "open the discussion."

**THE LITURGY IN ENGLISH.** Edited by Bernard Wigan. Second edition. New York: Oxford University Press, 1964. xvi and 254 pages. Cloth. \$5.75. Non-Anglicans may find the title both presumptuous and misleading, even while they acknowledge the book's value as a mine of handy information. The title of the book that it is designed to replace, J. H. Arnold's *Anglican Liturgies* (1939), is more descriptive of the bulk of the book. It provides the Eucharistic liturgy of the 1549 and 1662 Books of Common Prayer, and of the Scottish, American, Proposed English (1938), South African, Ceylon, Bombay, Indian (1960), Japanese, Canadian (1959), Nyasaland-Northern Rhodesia, Swahili, Korean, and West Indian Anglican rites. The few non-Anglican liturgies included provide pertinent portions of the *Directory* (1644), the Church of Scotland's *Book of Common Order*, the influential but unofficial Congregationalist *Book of Public Worship*, and the Church of South India rite. Appen-

dices concern themselves with proper prefaces, offertory sentences, postcommunion collects, introits and graduals, and supplementary consecration.

**PRIESTHOOD AND SACRAMENTS: A STUDY IN THE ANGLICAN-METHODIST REPORT.** By Robert Thomas Beckwith. Abingdon, Berks., England: The Marcham Manor Press, 1964. 128 pages. Paper. 12/6. This strongly Anglican-Evangelical "Latimer Monograph" learnedly examines the statements of the 1963 Anglican-Methodist report on priesthood, the sacraments in general, Baptism, and the Holy Communion, and argues that Anglicans have no right to make Methodists accept bishops and episcopal reordination as a condition of intercommunion.

#### VI. BAPTISTS

**BAPTISM AND CHRISTIAN UNITY.** By Alec Gilmore. Valley Forge, Penn.: The Judson Press, 1966. 108 pages. Cloth. \$3.95. A young British Baptist theologian addresses himself to the theology and practice of baptism as a barrier to Christian unity. Persuaded that neither infant baptism nor believer's baptism exhausts the totality of Baptism, he argues that there "is a growing hope of a united Church with provisions for both forms of baptism" (p. 16).

#### VII. METHODISTS

**THE SOCIAL CREED OF THE METHODIST CHURCH: A LIVING DOCUMENT.** By A. Dudley Ward. Revised edition. New York: Abingdon Press, 1965. 160 pages. Paper. \$1.75. The original Methodist Social Creed came out in 1908. Revised from time to time with the rise of new social issues, the latest version emerged from the 1964 General Conference of The Methodist Church as a design for "a Christian mandate on the widest range of issues all inherent in the nuclear-space age with its rapid social change." In 11 chapters Ward analyzes the implications of the social creed for his co-religionists.

**THEOLOGICAL TRANSITION IN AMERICAN METHODISM: 1790—1935.** By Robert

E. Chiles. New York: Abingdon Press, 1965. 238 pages. Cloth. \$4.00. As a case history in "theological transition," this study is illuminating. As an inquiry into the specific contrast that the author senses between John Wesley's thought and the Methodist theology produced by Wesley's American heirs, the work is an important contribution to the history of denominational theology. Chiles's milestones are Wesley, Richard Watson, John Miley, and Albert C. Knudson. They mark for Chiles the route from revelation to reason, from sinful man to moral man, and from free grace to free will. The appendix on Methodist theological literature is a valuable supplement.

#### VIII. THE SALVATION ARMY

**BLOOD AND FIRE!: THE STORY OF GENERAL WILLIAM BOOTH AND THE SALVATION ARMY.** By Edward Bishop. Chicago: Moody Press, 1965. xi and 114 pages. Cloth. \$2.50. A popularly written, sympathetic, but objective account of Booth's life from his 14th year to his death at 80.

#### IX. PENTECOSTALISM

**WHAT ABOUT TONGUE SPEAKING?** By Anthony A. Hoekema. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1966. 161 pages. Cloth. \$3.50. A careful analysis of the most prominent Pentecostal and Neopentecostal phenomenon from the viewpoint of a Christian Reformed professor of systematic theology.

**HEILIGER GEIST — MENSCHENGEIST — SCHWARMGEIST: EIN BEITRAG ZUR GESCHICHTE DER PFINGSTBEWEGUNG IN DEUTSCHLAND.** By Erich von Eicken. Wuppertal: R. Brockhaus Verlag, 1964. 92 pages. Paper. DM 6.80. "How could the evangelistic effort of the two centuries since Wesley in Europe, Britain, and North America have spawned so many enthusiastic phenomena?" is a question the author has found a perennially nagging one. His perceptive search for an answer proceeds along both historical and theological-critical lines, with particular reference to the Pentecostal move-

ment's "baptism of the Holy Spirit," perfectionism, and charismatic gifts.

**SPEAKING WITH TONGUES.** By Stuart Bergsma. Grand Rapids, Mich.: Baker Book House, 1965. 26 pages. Paper. 85 cents. Bergsma is a doctor of medicine, a psychiatrist, and a former medical missionary in Ethiopia and India. He concludes that "except for exceptional exceptions, *modern* glosolalia or *modern* speaking with tongues can be explained physiologically and psychologically today." (P. 24)

#### X. THE LEFT WING OF THE REFORMATION

**ALL THINGS COMMON: THE HUTTERIAN WAY OF LIFE.** By Victor Peters. Minneapolis: The University of Minnesota Press, 1965. xvi and 233 pages, plus eight full-page plates. Cloth. \$5.75. Peters, professor of history at Moorhead (Minn.) State College, has given his readers a carefully researched and lovingly compiled volume in three parts—a history of the Hutterian Brethren over four centuries, tracing their pilgrimage from central Europe, via Russia and the Dakota Territory, to Canada; an analysis of the way of life in the colony-congregations, with special reference to culture and education; and a discussion of the Hutterians in their relation to the world outside. The appended constitution of the Hutterian Brethren Church and list of Hutterian colonies is informative, Ruth Baer's "A Hutterian Girl Tells Her Story" a charming memoir.

**LUTHERAN REFORMERS AGAINST ANABAPTISTS: LUTHER, MELANCHTHON, AND MANIUS AND THE ANABAPTISTS OF CENTRAL GERMANY.** By John S. Oyer. The Hague: Martinus Nijhoff, 1964. viii and 269 pages. Paper. 27 Dutch guilders. Part of the Lutheran reassessment of the 16th-century Reformation must involve the relations between the Lutheran leaders and the proponents of the "left wing of the Reformation." This work by a Mennonite historian trained at Harvard and the University of Chicago should serve as an effective prod to Lutheran scholars. Oyer discusses in sequence

the relation of the Wittenberg reformers to the Enthusiasts, Central German Anabaptism, the individual attitudes of Luther, Melancthon, and Justus Menius respectively toward the Anabaptists in terms of their personal contacts and their writings, the essential theological points in conflict between them, and the value of the Lutheran anti-Anabaptist polemical literature. Some of Oyer's interpretations and conclusions are debatable, but the points he makes require careful consideration in connection with the reading, say, of Augsburg Confession V, XII, XVI, and XVII, Apology IX, and Formula of Concord XII.

#### XI. DISPENSATIONALISM

**A BIBLIOGRAPHIC HISTORY OF DISPENSATIONALISM.** By Arnold D. Ehlert. Grand Rapids, Mich.: Baker Book House, 1965. 110 pages. Paper. Price not given. This historically organized, annotated bibliography summarizes major literary expositions of dispensationalism of the three-or-more-economies type down to the early 40's, with special reference to the period after 1825. It was first published in *Bibliotheca Sacra*, 101 to 103 (1944—1946).

**DISPENSATIONALISM TODAY.** By Charles Caldwell Ryrie. Chicago: Moody Press, 1965. 221 pages. Cloth. \$3.95. This is a spirited apology for dispensationalism by the dean of the graduate school of Dallas (Texas) Theological Seminary.

#### XII. FRIENDS

**THE PEOPLE CALLED QUAKERS.** By D. Elton Trueblood. New York: Harper & Row, 1966. xi and 298 pages. Cloth. \$4.95. "An effort to depict a people who represent one experiment in radical Christianity, with emphasis on their ways of thinking," deliberately "addressed to the Seekers of the latter third of the twentieth century," Trueblood's survey undertakes with considerable success the task of reviewing Quaker ideas as a whole in contrast to a survey written from a geographically or theologically limited point of view.

**THE QUAKER CONTRIBUTION.** By Harold Loukes. New York: The Macmillan Co., 1965. 128 pages. Cloth. \$2.95. The author traces, deftly and not without humor, the experience of the Society of Friends from their search in the 17th century for an open and dynamic imagery, through the closed and static imagery of the 18th century, to their private search over the past 100 years for the rediscovery of their early findings. The point of view is British.

**SEARCH FOR REALITY IN RELIGION: SWARTHMORE LECTURE 1965.** By John Macmurray. New York: Humanities Press (London: George Allen and Unwin), 1965. 81 pages. Cloth. \$3.00. An eminent British academician describes the spiritual quest that led him from an undenominational Christianity to membership in the Society of Friends in the eighth decade of his life, and evaluates the meaning of religion, the significance of Christianity, and the future of the church as he sees these concerns from the vantage point to which he has felt himself led.

### XIII. SEVENTH-DAY ADVENTISM

**THE CONDITIONALIST FAITH OF OUR FATHERS: THE CONFLICT OF THE AGES OVER THE NATURE AND DESTINY OF MAN. Vol. I: THE BIBLICAL NORM AND THE ORIGIN, DEVELOPMENT, AND PENETRATION OF INNATE IMMORTALITY (900 B. C. TO A. D. 500); 1966; 1,132 pages. Vol. II: FROM REPRESSION AND OBSCURITY TO RESTORATION, GATHERING MOMENTUM AND STATUS, ACCELERATED ACCEPTANCE, AND EXPANSION, SPIRITUALISM CLIMAXES THE CONFLICT; 1965; 1,344 pages.** By Leroy Edwin Froom. Washington, D. C.: Review and Herald. Fabrikoid. \$15.00 per volume. Like Froom's earlier 4-volume *The Prophetic Faith of Our Fathers*, this magnum opus is a patient collection of opinions gathered over eight years, in this case about the fate of the departed. Froom assigns these opinions to three major positions: (1) "Conditionalist," which Froom as a Seventh-day Adventist frankly favors and energetically defends and which holds that some of the departed will be raised after death, while the

remainder will have been annihilated; (2) "eternal tormentist"; and (3) "universal restorationist." Whether the reader agrees with all of Froom's interpretations and evaluations or not—the evidence for Luther's "conditionalism," for instance, is unpersuasive—Froom has provided the student in this area with a vast number of useful leads for verification and further research.

### XIV. CHRISTIAN SCIENCE

**MARY BAKER EDDY: THE YEARS OF DISCOVERY.** By Robert Peel. New York: Holt, Rinehart and Winston, 1966. xi and 372 pages. Cloth. \$7.50. Peel is one of Christian Science's most articulate contemporary spokesmen and a capable historian. For that reason, his admittedly sympathetic biography of the founder of his denomination through the publication of the first edition of *Science and Health* in 1875 deserves attention. He evaluates a considerable corpus of new material of which account must be taken in any historical judgment formed about his subject.

**A CENTURY OF CHRISTIAN SCIENCE HEALING.** Boston: The Christian Science Publishing Society, 1966. x and 256 pages. Cloth. \$5.00. This volume commemorates Mrs. Mary Baker Glover Patterson Eddy's recovery of health in 1866 and her discovery therein of Christian Science. In essence, it is an anthology of testimonies ("The Tide of Healing") published in Christian Science literature or related on the denomination's radio and television programs between 1883 and 1965. An introductory chapter on "The Beginnings 1866—1883" and a concluding chapter on "The Horizon of Healing" frame the central section.

### XV. LATTER-DAY SAINTS

**DESERT SAINTS: THE MORMON FRONTIER IN UTAH.** By Nels Anderson. Chicago: The University of Chicago Press, 1966. xxiii and 459 pages. Paper. \$2.95. When Anderson's "secular history of the Utah Mormons" came out in 1942, it "was not condemned by the leaders of the Mormon Church," but "it did not draw much praise," Anderson, himself a Mormon, recalls dryly in the pref-



ace to this new edition of a work that continues, as Thomas O'Dea says in his foreword, "to hold its place among the significant works on Mormonism." This social scientist's view of the 60-year-long struggle of the Mormons to build a new Zion in Utah helps to interpret Mormonism as a religious phenomenon.

**NAUVOO: KINGDOM ON THE MISSISSIPPI.** By Robert Bruce Flanders. Urbana, Ill.: University of Illinois Press, 1965. ix and 364 pages. Cloth. \$6.50. The Mormons, driven out of Missouri, began to build Nauvoo in 1839; in 1846 the town's heyday came to an end. Flanders, associate professor of history at the Latter-day Saints' Graceland College, Lamoni, Iowa, tells the story of these crucial and tragedy-ridden years with empathy and with a historian's scholarly concern for objective fact.

#### XVI. DOUKHOBORS

**TERROR IN THE NAME OF GOD: THE STORY OF THE SONS OF FREEDOM DOUKHOBORS.** By Simma Holt. New York: Crown Publishers, 1965. xxiv and 312 pages; plus 32 pages of plates. Cloth. \$5.95. Mrs. Holt, Canadian Woman-of-the-Year for arts and literature and a journalist of demonstrated skill, tells with devastating literary and pictorial documentation the horrifying story of the 2,500 "Sons of Freedom" Doukhobors. She depicts them as a criminal conspiracy whose bombings and burnings over four decades have cost Canada over 20 million dollars and have taken 20 lives.

#### XVII. UNITARIANISM

**THE BEGINNINGS OF UNITARIANISM IN AMERICA.** By Conrad Wright. Boston: Beacon Press, 1966. 305 pages. Paper. \$2.45. When the original hard-cover edition came out in 1954, this revised doctoral dissertation of one of Perry Miller's disciples received the American Historical Association's Carnegie Award. As a detailed survey of its subject it begins with the Great Awakening in 1735 and ends with the election of Henry Ware to the Hollis Professorship of Divinity at Harvard in 1805.

#### XVIII. CULTS

**WHAT THE CULTS BELIEVE.** By Irvine Robertson. Chicago: Moody Press, 1966. 128 pages. Cloth. \$2.95. Robertson was trained in Mennonite and Brethren schools and has been a missionary to India and a staff member at Moody Bible Institute and the interdenominational Columbia (S.C.) Bible College. He devotes a chapter each to Mormonism, Christian Science, Jehovah's Witnesses, Seventh-day Adventism, one chapter to seven "other current movements," and one chapter to a comparative summary of the major doctrines of the four main cults.

**SPIRITUAL BREAKTHROUGHS FOR OUR TIME.** By Marcus Bach. Garden City, N. Y.: Doubleday & Co., 1965. 162 pages. Cloth. \$3.95. A widely known student of off-beat religious phenomena reflects on spiritual healing, the new Pentecostalism, glossolalia, the metaphysical movements, yoga, reincarnation, karma, Zen, consciousness-expanding drugs, and psychism.

**THE KINGDOM OF THE CULTS: AN ANALYSIS OF THE MAJOR CULT SYSTEMS IN THE PRESENT CHRISTIAN ERA.** By Walter R. Martin. Grand Rapids, Mich.: Zondervan Publishing House, 1965. 443 pages. Cloth. \$5.95. From his conservative Baptist point of view, cult expert Martin in this major summary work addresses himself to various aspects of the problem of cultism in a general way, and specifically to Jehovah's Witnesses, Christian Science, New Thought, Mormonism, Spiritualism, Father Divine's Peace Movement, Theosophy, Zen, Swedenborgianism, Baha'i, the "Black Muslims," Unity, and the Radio Church of God.

#### XIX. JUDAISM

**THE ENCYCLOPEDIA OF THE JEWISH RELIGION.** Edited by R. J. Zwi Werblowsky and Geoffrey Wigoder. New York: Holt, Rinehart and Winston, 1966. vii and 415 pages; plus 1 full-color and 30 black-and-white full-page plates. Cloth. \$18.00. The international panel of editors and contributors — 4 Americans, 18 Israelis, and 1 South African — have created a reference work de-

signed to provide "the interested layman with concise, accurate, and non-technical information on Jewish beliefs and practices, religious movements and doctrines, as well as names and concepts that have played a role in Jewish religious history." An intelligently restrained use of cross-indexing, good Biblical and Talmudic references, and a Hebrew-English index increase this handsome volume's usability.

**MODERN VARIETIES OF JUDAISM.** By Joseph L. Blau. New York: Columbia University Press, 1966. ix and 217 pages. Cloth. \$6.00. This expansion of a series of scholarly and reflective lectures on the early 19th-century emancipation of European Jewry and its consequences discusses the birth of modern Judaism, Reform Judaism, the reformulation of Jewish Orthodoxy, the phenomenon of Conservative Judaism, and the development of Zionism from religious nationalism to national religion. The final lecture tries to cast a balance between the good and the ill that followed in the train of freedom.

**THE PHARISEES AND OTHER ESSAYS.** By Leo Baeck. New York: Schocken Books, 1966. xxv and 164 pages. Paper. \$1.75. This notable collection of essays by the liberal Berlin rabbi who became the spokesman of German Jewry during the Nazi period first came out in English in 1947. The present edition has a sympathetic introduction by Harvard's Krister Stendahl. In addition to the title essay, Baeck's book discusses tradition in Judaism, Judaism in the church, the origin of Jewish mysticism, Greek and Jewish preaching, the Greek (including the subsequent Christian) and the Jewish world views, and the character of Judaism. The reissue of these important treatises at this time will not be without its effect on the Jewish-Christian dialog.

**ISRAEL: A HISTORY OF THE JEWISH PEOPLE.** By Rufus Lears. Cleveland: The World Publishing Co., 1966. 715 pages. Paper. \$3.45. Originally published in 1949, this Meridian paperback provides a well-written, fast-moving, comprehensive account

of the history of the Jewish community from Abraham to the establishment of the national state of Israel.

**JUDAISM.** By Stuart E. Rosenberg. Glen Rock, N. J.: Paulist Press, 1966. 159 pages. Paper. 95 cents. Although designed particularly for a Roman Catholic audience, Rabbi Rosenberg's succinct description of his ancestral religion will prove enlightening to any Christian of the historic tradition. He treats the history of Judaism, the annual round of Jewish worship, Jewish life from cradle to grave, and Jewish beliefs about God and man.

**A JEW IN CHRISTIAN AMERICA.** By Arthur Gilbert. New York: Sheed and Ward, 1966. xvii and 235 pages. Cloth. \$4.95. As an active executive in various phases of the Anti-Defamation League's crusade for unprejudiced treatment of Jews, Rabbi Gilbert has learned to know the Christian community at close range. The essays in this book in a sense reflect his career as an interlocutor between Jews and Christians; the last of the ten is his address at the 1964 Consultation on the Church and the Jewish People held at Logumkloster, Denmark, by the Lutheran World Federation. Lutherans interested in the dialog with Judaism will profit by reading this collection not only for the information it imparts but also for the insight into the Jewish situation that it provides.

**TORAH AND GOSPEL: JEWISH AND CATHOLIC THEOLOGY IN DIALOGUE.** Edited by Philip Scharper. New York: Sheed and Ward, 1966. xiii and 305 pages. Cloth. \$6.00. These are the lively papers read at a symposium of Jewish and Roman Catholic theologians at St. Vincent's Archabbey, Latrobe, Pa., in January 1965. The baker's dozen of participants included such prestigious names as John G. Sheerin, Aidan Kavanagh, Samuel Sandmel, Roland Murphy, Robert Gordis, John J. Wright, Marc Tanenbaum, John F. Cronin, Gerard Sloyan, Jacob Agus, and Arthur Gilbert. The papers discuss the past, worship, Biblical scholarship, freedom of conscience, religion and the public

order, and Israel as idea and reality. Like the previous title, this book is recommended reading for participants in the Lutheran-Jewish dialog.

**CONVERSION TO JUDAISM: A HISTORY AND ANALYSIS.** Edited by David Max Eichhorn. New York: Ktav Publishing House, 1965. xi and 288 pages. Cloth. \$5.95. Reportedly two thousand Americans convert to Judaism annually. In this book eight rabbis and a psychiatrist provide the basic historical data—largely unfamiliar to Gentiles—on conversion to Judaism; analyze the phenomenon of conversion to Judaism psychiatrically, sociologically, and theologically; and relay the testimonies of a dozen 20th-century converts to Judaism (one reared as a Lutheran).

**THE DYNAMICS OF EMANCIPATION: THE JEW IN THE MODERN AGE.** Edited by Nahum N. Glatzer. Boston: Beacon Press, 1965. xi and 320 pages. Cloth. \$6.00. Although this is the last volume in the trilogy *Beacon Texts in the Judaic Tradition*, it can be read and used without reference to those that precede. Over 70 items of prose and poetry, each with its own introduction, reflect, with the immediacy that only a primary-source anthology can achieve, the consequences of emancipation, the rethinking of the Jewish faith that followed it, religious movements in modern Judaism, the plight of European Jewry under Hitler, the establishment of the national state of Israel, and the American Jewish scene. A final section, "Allowing the Heart to Speak," contains personal testimonies.

**A BOOK OF JEWISH CONCEPTS.** By Philip Birnbaum. New York: Hebrew Publishing

Co., 1964. x and 719 pages. Cloth. \$6.95. Rabbi Birnbaum has attempted to put in one volume the essence of Judaism. He operates with the conviction that "to assign limits to the development of Judaism and to assert that the communication of divine truth to Israel ceased with Moses or with Malachi, or with the close of the Talmud, is to ignore the readings not only of reason but of history." The organization of the material follows the Hebrew alphabet; for the English reader there is a very complete index by English subject titles. In substance this is a very well documented, one-volume reference work that even the non-Jewish user will find highly instructive.

**SYNAGOGUE UND KIRCHE IM MITTELALTER.** By Wolfgang Seiferth. Munich: Kösel-Verlag, 1964. 247 pages, plus 48 pages of plates. Cloth. Price not given. The figures of Ecclesia and Synagoga that one meets frequently in both the graphic and plastic art of the middle ages are visible reflections of the shifting relationships between the Western church and the Jewish community. In the tradition of Cahier and Martin, Paul Weber, Franz-Xaver Kraus, Joseph Sauer, and Goldschmidt—to whom the author pays his respects in the preface—Howard University's Seiferth traces the encounter of Jewry with the church of the West as reflected in art from the 9th through the 16th century, with a brief analysis of Bach's Cantata No. 140 ("Wachet auf, ruft uns die Stimme") as a kind of musical echo of the great theme. This admirably illustrated volume is an important work from the standpoint both of the history of art and ideas and of the history of Jewish-Christian relations.

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