

# Concordia Theological Monthly



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ARCHIVES

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

### COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS.

By F. W. Grosheide. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953. 415 pages. Cloth. \$5.00.

This is the third volume of the *New International Commentary on the New Testament*. The author, Prof. F. W. Grosheide, has worked in the field of New Testament at the Free University of Amsterdam, Netherlands, since 1912 and has written six volumes of the fourteen-volume *Commentary on the New Testament* published in Dutch some years ago. His commentary on First Corinthians, while it shows intimate scholarly acquaintance with this letter, is adapted to the needs of pastors and laymen who do not know Greek. Whatever grammatical, textual, and other learned explanations must be offered, are confined to footnotes. The notes are brief, precise, and easy to follow. The Reformed viewpoint of the commentary appears especially in such passages as 1 Cor. 10:16, 17 and 11:17-34, where the Lord's Supper is treated, but the commentary is not unduly polemical. The commentator manifestly endeavors to tell his readers what in his opinion Paul meant to say to the Corinthians. This treatment of the blessed Eucharist does not satisfy the student, who, as, for example, also in 1 Cor. 14:33b-40, wants to know what the Apostle means to tell the Christian today. On the whole, however, the commentary is very satisfactory, and we heartily recommend it to our pastors. A complete bibliography of commentaries on the Epistle is highly desirable.

JOHN THEODORE MUELLER

### SAINT PAUL'S SHORTER LETTERS. Translated by Robert G. Hoerber.

Fulton, Mo.: Published by the Author, 1954. 64 pages. Paper. Price not given.

The translator, a graduate of Concordia Seminary, St. Louis, Mo., is professor of Greek at Westminster College. He presents a fresh version of the Letters of Paul, exclusive of Romans and the two Corinthians. By using refined current idiom, not shunning on occasion moderate paraphrase to bring home the thought, and arranging the contents in paragraphs agreeable to the sense, he endeavors to make these letters as intelligible to modern readers as this can be done by a translation without notes. A translator must make countless decisions without being able to defend his position and must expect his readers to challenge his version at various points. So also in the present case. But no reader will question Dr. Hoerber's reverence for the sacred text and fail to appreciate many excellencies of rendition. His work will be found useful in home and

Bible classes alongside the classic English versions. What Dr. Hoerber has done, others should attempt to do for themselves, if only to realize the difficulty of the task and the debt we owe to the translators.

V. BARTLING

*THE NAMES OF JESUS.* By Vincent Taylor. New York: St. Martin's Press, 1953. ix and 175 pages, plus index of proper names. Cloth. \$3.00.

This volume contains the first series of Speaker's Lectures delivered by the author at Oxford in 1951 and 1952. It discusses not only the most familiar names and titles of our Savior, but all the names and epithets applied to Him in the New Testament. Of these there are fifty-five.

This is a very handy and helpful volume for any pastor in his preaching. It goes quite a bit beyond the information contained in ordinary concordances. The author brings to his discussion long years of work in the New Testament field. We found his discussion of the term "stone" particularly enlightening and helpful. This chapter is especially significant because it demonstrates to what degree the New Testament is dependent for its language and concepts on the Old.

Professor Taylor is known in New Testament circles as a form critic. As such he makes some very significant admissions in this volume. For example, he points out that the names used of Jesus in the Gospels reflect "the conditions which belong to the historic ministry and not that of the period of composition" (page 6). This observation alone pretty well undermines the whole theory of *Sitz im Leben*, so dear to the heart of form critics. It demonstrates how much the disciples and evangelists were influenced by the person of Jesus rather than by the problems in church discipline and administration they faced as they organized the church.

In his treatment of the subject matter the author distinguishes three periods, to which the various names belong. The first period is that covered by the historic ministry of our Lord. The second period extends from A. D. 30 to 65. The third runs from A. D. 65 to 100. The author is very careful to point out that this division may not actually have existed but is used here for purposes of clarification and advantage.

Perhaps the following paragraph will reveal the spirit of this whole treatment. It is the concluding paragraph in the chapter on the word "Amen" (page 168):

The name has not entered into the Christian vocabulary as other titles have done, but it aptly summarizes the belief of countless believers. It is of unspeakable comfort in seasons of doubt and of added strength in times of hope to know that Christ is "the Amen" to all the assurances of God.

MARTIN H. SCHARLEMANN

*KNOWING THE NEW TESTAMENT.* By Ralph E. Knudsen. Philadelphia: The Judson Press, 1954. 192 pages. Cloth. \$2.50.

This handy little volume is one of the texts in a series of ten Advanced Courses in the American Baptist Training Series. The book is well out-

lined for easy reading, and each of the ten chapters is followed by Questions for Discussion, Something to Do, and Helps for Study (Bibl.). As an introduction to the N. T. on the layman's level it meets a definite need. Isagogical questions are handled with cautious restraint, though one might wish that the question of the "Intermediate Letter" in the Corinthian correspondence had been stated more clearly. The question of Gnosticism in the prison correspondence, p. 93, needs qualification. Many will not endorse the adoption of the author's source theories for the Gospels, pp. 24 ff. The Messianic significance of the Sermon of the Mount is crowded out by the heavy ethical emphasis placed on Matthew 5 to 7. The interpretation of the Sacraments as symbols, pp. 89, 115, 116, will not find general acceptance. Eschatological elements, however, are sanely treated. The broad sweep of Gospel revelation in the N. T., made relevant to the soul needs of contemporary man, shines through the clear, crisp presentation.

F. DANKER

*THE THIRD AND FOURTH BOOKS OF THE MACCABEES.* Edited and translated by Moses Hadas. New York: Harper and Brothers, 1953. 248 pages. Cloth. \$4.00.

This volume presents on opposite pages the Greek text and a beautiful English translation of these two books of Jewish apocryphal literature. The first, called the Third Book of Maccabees, claims to give an account of events involving the Jewish population of Egypt during the reign of Ptolemy IV (221—204 B. C.). Because King Ptolemy was refused admission to the Most Holy of the Temple in Jerusalem by the high priest and later by divine intervention, he returned to his homeland determined to avenge this rebuff by exterminating all the Jews in his realm. A spectacular miracle prevented him from carrying out this wicked resolve and also caused in him a complete change in his attitude towards the Jews.

The second book in this volume, called the Fourth Book of Maccabees, is a philosophical treatise on human reason and shows distinct marks of Platonic influence. Reason is presented as the queen of the mental faculties of man, enabling him to control his emotions and passions and even giving him power to endure the most painful tortures that a tyrant may inflict upon him. To prove his argument the writer describes in magnificent prose the heroic martyrdom of Eleazar, the priest, and that of the Jewish mother and her seven sons, who suffered a most horrible death at the hands of brutal persecutors rather than deny the faith of their fathers.

It is not difficult to imagine what a tremendous effect these books must have had, and still have, on their readers, and the encouragement they have given to the Jews throughout the ages when exposed to cruel suffering, persecution, and death.

Each book is prefaced by an excellent introduction. These introductions include a summary of the content of the two books, a critical examination of the sources of the material treated by the writer, and a discussion of the possible time, place, and occasion for writing.

The date suggested is the time somewhere between 168 B.C. and A.D. 40, that is, a time when the Jews were having serious difficulties at home and in many places abroad.

Biblical scholars and students of New Testament times will greatly benefit from a careful study of the scholarly introduction and of the text of these two books of Jewish apocrypha. Although the type and the mechanical make-up of the book are excellent, the price of the book seems high. The editor is professor of Greek and Latin at Columbia University.

A. M. REHWINKEL

*THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE.* By Bernard Ramm. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 368 pages. Cloth. \$4.00.

Dr. Ramm is director of graduate studies in religion at Baylor University, Waco, Tex. Well prepared for his teaching and writing career (Washington University, Eastern Baptist Theological Seminary, University of Southern California), he is a voluminous writer on subjects of Christian apologetics. This is his fourth book in the field of Christian evidences and, as this reviewer believes, by far the best. A good Baptist, Dr. Ramm is greatly opposed to liberalism of every sort, but as a thorough scholar he is greatly opposed also to petrified Fundamentalism, which, he thinks, oversimplifies. He professes belief in the verbal inspiration of Scripture, but frequently advocates theories that go beyond his simple faith. The book is simply and clearly written, though it occupies itself at times with most intricate scientific speculations. Apparently he has tried not to neglect any book or article that might help him in his endeavor to accomplish his task, and he quotes ancient and modern authors in great profusion, from Augustine, Tillich, and Brunner through Leupold, Heidel, Rehwinkel, Gaenssle, Peyrere, and Francis Pieper (whose inspiration doctrine he criticizes as too strict) to Voltaire. This reviewer was most interested in such subjects as "The Long Day of Joshua," "The Dial of Ahaz," "The Star of Bethlehem" and "The Virgin Birth." Frequently the author declines to accept the manifest meaning of the sacred text and seeks an explanation that satisfies both science and faith. The value of the book consists in its offering almost endless material on the subject it treats.

JOHN THEODORE MUELLER

*PATROLOGY, VOLUME II: THE ANTE-NICENE LITERATURE AFTER IRENAEUS.* By Johannes Quasten. Westminster: The Newman Press, 1953. xi and 450 pages. Cloth. \$5.50.

No Lutheran pastor's library is really complete without at least one good manual on patristics. If he can afford only one, he can do no better than to acquire Johannes Quasten's *Patrology*, of which the second beautifully printed and bound volume lies before us. Like the first volume, in which Dr. Quasten traced the patristic tradition down to St. Irenaeus, Volume II

exhibits the author's almost endlessly patient industry, an erudition that is both broad and deep, a comprehensive scholarship that transcends the boundaries of language and denomination, and an enviable skill in compressing vast quantities of information into a small compass. In the first chapter, Quasten introduces the reader to the Alexandrian School — notably St. Clement of Alexandria and Origen — with an appendix on the *Apostolic Church Order*. In the second chapter he turns to the Asiatics of the Schools of Caesarea and Antioch — particularly St. Gregory Thaumaturgus — with an excursus on the Syriac *Didascalia Apostolorum*. The third chapter, on the ancient Roman Fathers, has sections, *inter alia*, on the beginnings of Latin Christian literature at Rome, the Anti-Pope St. Hippolytus, the Muratorian Fragment, the old prologs to the Gospels and the Pauline Epistles, Novatian the schismatic, and the letters of the third-century Bishops of Rome. The chapter on the African Fathers discusses the first Latin versions of the Bible, then goes on to Tertullian (to whom Quasten devotes nearly a quarter of the volume), St. Cyprian, Arnobius of Sicca, and Lactantius. In a very brief chapter on the "other writers of the West," Quasten takes note of Victorinus of Pettau and Reticus of Autun. While other authors come in for as much discussion as our knowledge about them and their own importance warrant, all but the last two fathers named above receive careful full-dress analyses of their works and of their theology. A thoroughly practical feature that preachers will find useful is the liberal citation of significant and often highly quotable passages, by which the reader is introduced to the thought of the cited father in his own words. Quasten regards the Hippolytan authorship of the Muratorian Canon as not improbable (p. 209). He holds that there is no sufficient reason for believing that the *Pontifex maximus* and *episcopus episcoporum* of Tertullian's *De pudicitia* I,6 is Pope St. Callistus; it is more likely that Agrippinus of Carthage is meant (p. 235). He inclines to the theory of van den Eynde that the "additions" in the fourth chapter of St. Cyprian's *De ecclesiae unitate*, which stress the Petrine primacy, were probably original and were deleted by the author himself in a later revision (p. 352). The author's perfectly natural Roman Catholic bias does not keep him from fairly representing the doctrinal position of the Fathers; at worst it leads him here and there to read into the words of the Fathers views which reflect much later dogmatic developments, as when he speaks of the objective value of the Eucharistic sacrifice on p. 382. The indices (36 pages altogether) are extraordinarily comprehensive, accurate, and useful.

ARTHUR CARL PIEPKORN

*THE ALTAR FIRE*. By Olive Wyon. Philadelphia: The Westminster Press, 1954. 127 pages. Cloth. \$2.00.

Dr. Wyon, known for her translations of Continental theological works, herewith presents a book of her own authorship. *The Altar Fire* is the paean of a reverent soul on the Eucharist. As its subtitle, "Reflections on

the Sacrament of the Lord's Supper," indicates, it is chiefly devotional. The Lutheran reader will be interested in seeing how others, in times past and present, have regarded this Sacrament.

L. W. SPITZ

*FROM ETERNITY TO ETERNITY.* An Outline of the Divine Purposes.

By Erich Sauer; translated by G. H. Lang. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 207 pages. Cloth. \$3.00.

Dr. Sauer is associated with the Bible School, Wiedenest, Rhineland, Germany. The present volume is the third in a trilogy, preceded by *The Triumph of the Crucified* and *The Dawn of World Redemption*. The author gives many evidences of thorough scholarship and a fine grasp of Scripture truth. As the subtitle indicates, *From Eternity to Eternity* promises a summary of God's dealings with men throughout history. The author keeps his promise and presents an overview of definitely Christocentric Biblical theology. The history, sacrifices, types, and institutions of the Old Testament are shown in their direct relation to Christ, the Center of all history, the Object of all saving faith, etc. In Part II (The Bible as the Record of God's Dealings with Man), Sauer in eight chapters brings a wealth of apologetic material in connection with the inspiration of the Holy Scriptures.

Yet the whole book has serious defects. The author is a thoroughgoing advocate of premillennial dispensationalism. On almost every page this orientation asserts itself. Accompanying the book and epitomizing the entire argument is an ingenious colored chart representing the author's attempt to trace the course of God's purposes through seven individual dispensations, beginning with Paradise and proceeding through successive stages until it arrives at the rapture, the visible millennial kingdom of God on earth, Satan's last onslaughts, and the final consummation of history in the new heaven and the new earth. Thus the very real merits of the book are obscured by a literalistic chiliasm, so commonly an outgrowth of Fundamentalism.

H. J. A. BOUMAN

*A WORLD IN TRAVAIL.* By T. D. Maston. Nashville: Broadman Press, 1954. 139 pages. Cloth. \$2.25.

The subtitle of this book, "A Study of the Contemporary World Crisis," explains its title and provides a key to its content. The author believes that the world is in one of the most serious crises since the Renaissance and the Reformation and points out that this crisis is particularly acute in Western Europe, the cradle of our Western civilization, and therefore affects the entire Western world. In sketching the background of the world situation, the author comes to the conclusion that "the next few years will determine whether man will turn to a political totalitarianism such as fascism or communism, to an ecclesiastical totalitarianism, or to a vital type of Christian experience" (page 42). There are many factors that have

brought on this crisis, so the author points out, and he goes to considerable detail in analyzing them, but comes to the conclusion that the real cause of our trouble in the world today is the spiritual bankruptcy of our generation. Man and his civilization have drifted away from God, our entire civilization has been secularized, men are concerned only with life here and now, our ethics are pragmatic and relative, and our generation might be called a generation of practical atheists because our generation fails to acknowledge man's responsibility to God and refuses to let God be God. Man neither affirms nor denies a religious faith, but is totally unconcerned and indifferent about it. But more serious is the fact that even the church has been influenced by the secularism that surrounds it. Instead of overcoming the world, the church has to a distressing degree been overcome by the world.

But despite the gloomy picture the author paints of our world, he is not a hopeless pessimist, but believes there is hope for the world, but only if our generation returns to God. And the first necessary step is to turn to God in a spirit of genuine repentance. The basic sin for which our generation must repent is that it has exalted man to a position which belongs to God alone, and that we have lost the consciousness of the sinfulness of sin.

In the concluding chapter the author offers a fourteen-point personal program for the individual Christian in this critical period of the world.

The author presents a penetrating analysis of the crisis in which we find ourselves today. He is the voice of an Amos in a proud but confused world. His style is easy and readable. The book is intended, as the author says in his preface, "for Christian ministers and laymen who are alert to the problems of the world and who are searching for a better understanding of the critical period in which we live." Dr. Maston has rendered a commendable service to American Christianity by giving us this book. It deserves a wide circle of readers.

Dr. Maston is professor of Social Ethics at Southwest Baptist Theological Seminary.

A. M. REHWINKEL

*RELIGION FOR THE HARDHEADED.* By Alice Franklin Bryant. New York: Dodd, Mead & Company, c. 1953. 116 pages. Cloth. \$2.00.

Mrs. Bryant has "Believer" discuss the existence of God with "Hard-head" (a confirmed atheist), "Agnostic," and "Skeptic." Submitting the usual rational proofs in popular style, "Believer" is quite convincing. Unfortunately "Believer" himself does not know precisely what he believes. He is too ready to make concessions to modern religious liberalism. His statement, for example, "So when we call Him [Jesus] the Son of God, we are using a figure of speech," is not in accord with Scripture. The same is true of his comments on creation and some other points of Scripture.

L. W. SPITZ



*THEOLOGY DIGEST*. Edited by Gerald Van Ackeren, S. J., with the assistance of an editorial staff. St. Marys, Kansas: School of Divinity of St. Louis University, 1953— . Annual subscription (four issues), \$2.00.

This new Roman Catholic theological quarterly is designed to help priests, religious, seminarians, and laymen to keep informed of current problems and developments in the various branches of theological learning — apologetics, dogmatics, Biblical studies, moral theology and canon law, ascetics, liturgics, and Church history — with emphasis on the speculative rather than the pastoral aspects of theology. For those who are not Roman Catholics, it promises to be a most useful device in helping them familiarize themselves with theological trends in the Latin communion. Thus the first issue, dated Winter, 1953, contains major articles on "Liturgy and the Teaching Church," by Roger Aubert; "What Is a Layman?" by Yves Congar; "The Different Senses of Sacred Scriptures," by Joseph Copens; "The Ends of Marriage," by Louis Lochet; "The Sacramental Character: Its Role in the Church," by J. Van Kamp; "The Name of Jesus in the New Testament," by Ceslaus Spicq; "Problems of Participation in the Mass," by Clifford Howell; "The Internal Development of Protestantism," by Ernst W. Zeeden; "The Priesthood of the Faithful," by H. Francis Davis; "Christ and the Psalms," by Balthasar Fischer; and "Ecclesiastical Faith: A Modern Misconception," by Fidel G. Martinez. Six of these articles have been translated from French, one (Professor Zeeden's) from German, and one (that of Bishop Martinez) from Spanish; in addition to the major articles a number of briefer summaries, digests, and collections of bibliographical material are included.

ARTHUR CARL PIEPKORN

*DICTIONARY OF EUROPEAN HISTORY*, compiled by William S. Roeder, with an introduction by Harry Elmer Barnes. New York: Philosophical Library, 1954. 316 pages. Cloth. \$6.00.

This is one of the series known as the Midcentury Reference Library, of which Dr. Dagobert D. Runes is general editor.

To the research scholar a dictionary of this type would be of little help, but with the vast amount of information it contains, it is a valuable aid for the gleaning of general information and for aid in recalling facts about persons, incidents, and institutions. When the general reader or even the scholar runs into such terms as "Beggars of the Sea" or names like "Baron Mannerheim," the *Dictionary of European History* is there with a thumb-nail sketch which is adequate.

PHILIP J. SCHROEDER

*AMERICAN LIBERTY AND "NATURAL LAW."* By Eugene C. Gerhart. Boston: The Beacon Press, c. 1953. 212 pages. Cloth. \$3.00.

The author is a practicing lawyer and a member of the Board of Editors of the American Bar Association Journal. While proposing to sketch the

history of the concept of natural law from its origins, through the Middle Ages and the Renaissance, down to the present, the volume is actually an attack on the principle of natural law in Roman Catholic theology and canon law and a rebuttal to Roman Catholic attacks on interpretations of natural law which allow diversity and posit common sense as its rationale. Roscoe Pound writes the Introduction and urges the study in order to escape the extreme of religious or ethical or rational bases on the one hand, and subservience to totalitarian authority on the other. He feels that a "natural law with a changing or growing content" is essential in order to meet the new demands placed upon law. Writing to a brief and employing sources which are largely secondary for his historical and theological survey, the author might be expected to reveal weaknesses. He does not reflect, nor make a contribution to, the large literature on natural law in Luther; nor does he utilize the concept of reason in Luther, essential for his structure of government and civil ethics (e. g., conclusion of *Von Weltlicher Obrigkeit*; cf. also Karl Holl, *Gesammelte Aufsätze*, v. II, pp. 263 ff.). On the other hand, considering the slender scope of the work, it is surprisingly ample and comes up with refreshing detail. In supporting the principles of Justice Holmes, and denying the abstraction of an unchangeable "natural law," the author is not attempting to validate anarchy—Holmes himself was accused of being totalitarian—but to develop a theory of law which grants full scope to reason and the immediate situation. He attacks the principle of abstract natural law on the basis that it operates with syllogistic logic but fails to use a proved major premise. He quotes Henry Clay in his arguments on the slavery question: "Who are they who venture to tell us what is divine and what is natural law? Where are their credentials of prophecy?" (p. 102), and lists Daniel Webster and Abraham Lincoln on his side. In his attack on the Roman Catholic principle of law he points out that Pope Innocent III issued a bull against the signers of Magna Charta, in 1215. The quotations from Learned Hand on p. 29 and Abraham Lincoln on p. 137 are especially interesting. As a Christian reflects on 1 Peter 2:16, he is grateful that traditions of American jurisprudence, though secular in their sphere, have to this time given a setting for behaving as a free man.—Several lines of type have fallen out at the bottom of p. 39.

RICHARD R. CAEMMERER

*AUTOBIOGRAPHICAL WRITINGS OF HANS NIELSEN HAUGE.*

Translated by Joel M. Njus. Minneapolis: Augsburg Publishing House, 1954. v and 159 pages. Paper. \$1.50.

A biographical sketch of Hauge (1771—1824) by the translator is followed by three longer excerpts from Hauge's *Story of My Life*, his *Travels*, and his *Religious Experiences*. An appendix contains testimonial letters.

Hauge's transcendent experience on April 5, 1796, gave rise to his

preaching and teaching activities, although he was a layman, and led to his imprisonment.

Hauge did not stress doctrine, although he taught sin and grace. He also wrote: "By the grace of God nothing shall ever draw me away from the truth of the Holy Scriptures" (p. 70). The main thing with him was Christian virtue; his preaching stressed sanctification (e.g., pp. 105, 122). He confessed that at times he was carried away in his preaching by his emotions, but maintained that he upheld the teaching of Christ (p. 63).

The absence of a critical bibliography, and an exact indication of the original sources on which the translations are based, detract from the value of this work. It will serve, however, as an introduction to a Norwegian businessman who influenced many to greater piety.

CARL S. MEYER

*THE JUDGMENT OF HISTORY.* By Marie Collins Swabey. New York: The Philosophical Library, 1954. 247 pages. Cloth. \$3.75.

Dr. Swabey is Associate Professor of Philosophy in New York University. Other books from her pen are *Logic and Nature* (New York University Press) and *Theory of the Democratic State* (Harvard University Press).

Interesting, first of all, is the apparent source of the title. "It is given a man, sir, to attack the rights of others, seize their goods, assault the lives of those who defend their nationality, make of their virtues crimes, and of one's own vices a virtue, but there is one thing beyond the reach of such perversity—the tremendous judgment of history." The quotation is from the "welcome" spoken by Benito Juarez to Prince Maximilian on the occasion of the arrival of that Hapsburg superfluity in Mexico to become its emperor. The title is poignantly indicative of the thesis presented in the book. Despite somewhat "heavy" philosophical language, Dr. Swabey has succeeded in achieving the purpose set forth in the Foreword:

In an age concerned with the redefinition of time and the manufacture of versions of man's past as weapons for shaping his future, there is no need to apologize for another book on history. Today all too many believe that by capturing the arts of representing the past they can control the course of events to come. Since bygone times are said to exist only in men's memories or in mute records and remains, by remoulding or suppressing these, they think they can truly remake the vanished world. While by education and social drill the memories of living generations can be reshaped, the masters of the present can expunge and rewrite the records in line with their future plans. Against this tendency to accept the plasticity of the past and the perversions of myth, this essay is an attempt to state the case for historical truth, the rights of the inviolable past, and for values beyond the flux of temporality.

Dr. Swabey seems considerably exercised by the very common proposal that the historian "should frankly renounce" any pretensions he might have that historical truth and judgment can be gleaned from the record

of past events objectively presented. Alluding to Thucydides, Dr. Swabey calls attention to the apparent futility in his type of historiography which presumes to make men "know the exact nature of events that once took place." Already Carlyle accepted the historian's thought as existentially determined when he wrote:

It is in no case the real historical transaction but only some more or less plausible scheme and theory of the transaction, or the harmonized result of many such schemes, each varying from the other and all varying from the truth, that we can ever hope to behold. (P. 4.)

But if this is the correct appraisal of the historiographer's responsibility, then Ranke's realism in describing what "really happened" is an impossible task.

Dr. Swabey asks, somewhat pessimistically, if the bygone world as it was is genuinely beyond our reach, what is the goal of the historian? She gives as the answer of the moderns this statement:

Just as the satisfaction of man's needs, the improvement of his future course is elsewhere the goal of knowledge, so, they say, the enrichment of his present life is similarly the aim of history. Today no ashes from a bygone world can rule us from their urn, since living is the paramount duty. (P. 5.)

The book is decidedly not for laymen, using the term in its broadest sense. It is a book for the philosophical historian. And we do not make any exaggerated statement that it should be on every pastor's shelf. But there is much in its pages that can be eminently profitable for the scholar in the historical disciplines.

PHIL. J. SCHROEDER

*THE ORGANIZATION OF THE METHODIST CHURCH: HISTORIC DEVELOPMENT AND PRESENT WORKING STRUCTURE.*

By Nolan B. Harmon. Revised edition. Nashville: The Methodist Publishing House, 1953. 288 pages. Cloth. \$3.75.

If the Protestant Episcopal Church cannot be understood apart from its liturgy, the Methodist Church cannot be understood apart from its form of government. The present title furnishes a lucid and readable constitutional history of American Methodism that contributes greatly to making Methodism intelligible to the non-Methodist. Author Harmon takes his readers back to the very beginning. He shows them the origin of Methodism's characteristic democratic clericalism in Asbury's insistence on election to the superintendency (shortly to become episcopacy) by the preachers, prior to his ordination to that office in 1784, and calls attention to the inscrutable ambivalence of Wesley's purpose in giving Coke a "third ordination" and sending to America with him a form for such ordinations that reproduces extensively the Anglican Ordinal's rite for consecrating a bishop. The dual role of episcopacy as storm center and constitutional pillar of Methodism is similarly traced back to the first beginnings. The bishop's decisive "power to appoint men to their particular places of work" is shown to be of political essence of Methodism,

in spite of the irresistible trend toward "lay rights." The development of the conference system is traced with similar thoroughness in the second part. The jurisdictional division under the 1939 Plan of Union into Five geographical Jurisdictional conferences and one central (that is, Negro) jurisdictional conference, plus central conferences outside the United States is briefly discussed in Part Three, Methodist law and the judicial council in Part Four, and the "executive agencies"—such as the Boards of Mission, Education, Publication, Pensions, Evangelism, Lay Activities, Hospitals and Homes, Temperance, and Social and Economic Relations, the University Senate, and the several commissions—rather extensively in Part Five. Apart from its importance as a document in comparative symbolics *The Organization of the Methodist Church* makes instructive reading for the ecclesiastical administrator regardless of denomination. The present revision—the first edition goes back to 1948—incorporates the changes made in the organization of the local church and the executive agencies by the General Conference of 1952.

ARTHUR CARL PIEPKORN

*LORD OF ALL.* By John Trevor Davies. New York and Nashville: Abingdon-Cokesbury Press, c. 1951. 175 pages. Cloth. \$2.00.

Twelve sermons by an internationally noted British Congregationalist pastor stress the Lordship of Christ in daily life. The sermons are straightforward, with a minimum of literary allusion or visible outline. They are strongly evangelical in accent, although the author leans over backward to avoid any theory of the Atonement or any analysis of how the Cross can move men to love. Seeking for texts portraying "the worth, the value, and the significance of the human soul" in rebuttal to Communism, the author uses Mark 10:46-52; Luke 19:1-10; and Mark 10:13-16; and he quotes John 2:25 in proof of Jesus' faith in man. He does better in his conclusion to the sermon, employing Gal. 2:20. The author achieves the central purpose of his volume.

RICHARD R. CAEMMERER

*ALIVE UNTO GOD.* By Robert C. Davis. New York: Vantage Press, 1954. 95 pages. Cloth. \$2.50.

Dr. Robert C. Davis, pastor of the Tower City-Reinerton Lutheran Parish in Pennsylvania, presents a practical approach to the Christian life. He develops his theme, restoring the image of God in the life of man, primarily for laymen. The training the author received as a newspaper man shows itself in this book; he presents Bible truth in modern language and style. Under his pen many familiar Bible stories take on a startling freshness. At times his new insights and applications come from using the secondary meaning of Greek terms (cp. pp. 28, 46). Also preachers will find a wealth of illustrations from modern life. Dr. Davis often draws upon his rich experience as a parish minister. He shares some memorable incidents with the reader. In the over-all presentation

he seems to stress faith and prayer as "God-given instruments with which we cultivate the inner life" more than the doctrine of "the means of grace" (p. 42). Here is a refreshing book you can read in odd moments of the day and receive a good return for the time invested.

ARTHUR M. VINCENT

*WHO SPEAKS FOR GOD?* By Gerald Kennedy. New York: Abingdon Press, c. 1954. 139 pages. Cloth. \$2.50.

The facile Western bishop of Methodism here publishes sermonical lectures on the preaching ministry. The four lectures have the subtitles: "Who Speaks for Persons?" ". . . for the Spiritual?" ". . . for Freedom?" ". . . for Hope?" Some of Mr. Kennedy's thought strays from the Christian preserve. But he comes back to some useful affirmations—the stress on the spiritual also in good times (p. 68), the contrast between freedom and license (pp. 74 ff.), but also between freedom and authoritarian bondage (p. 95). The section on hope develops the importance of the spiritual for the present and rightly develops the concept of faith.

RICHARD R. CAEMMERER

*MISSIONS TO CITY MULTITUDES, AMERICAN BAPTISTS AT WORK.* By Lincoln B. Wadsworth. Philadelphia: Judson Press, 1954. 88 pages. Paper. 75 cents.

For some years Dr. Wadsworth has been associated with the home missions program of the American Baptist Convention as well as the Home Missions Council and the National Council of the Churches of Christ in the U. S. A., serving the latter as Chairman of the Urban Church Department, Home Missions Division, from 1950 to 1953. "It is the purpose of this book to discuss the place of religious needs of people and how home mission agencies are seeking to meet them" (p. 5). The author goes on to state that while "the concept of adequacy in city life and work has expanded with greater knowledge of their physical, social, educational, and economical needs," the "religious need still is too often ignored" (ibid.). In six brief chapters this little book offers helpful practical hints on missionary methods, organization, parish activities, and building programs, as well as on "the standard procedures for achieving such goals as: the most effective building and equipment, the best use of the church building, the best ways to adapt the program and to develop the leaders needed to make it work, and the financing of the project" (p. 64).

Some fine insights may be noted: "The glory of the city is in its people . . . the danger of the city is from its people" (p. 9); "All need Christ: the privileged, sophisticated, bored, or the public-spirited wealthy; the active and bustling middle class; and the sometimes equally bored and bustling, or active and earnest people who lack many advantages of their wealthier brothers in the city" (p. 13). With regard to racial problems, "the gospel, which has the answer to the needs of people, makes men

brothers in Christ" (p. 41). After enumerating the imposing array of modern luxuries and conveniences found even in the modest American home, the author asks, "But what are these things without the gospel of Jesus Christ?" (p. 59).

However, while the author stresses the need of all for Christ, he leaves unsaid the most important point, "Christ, the Hope of the world," in the eschatological sense. This must remain our *first* emphasis.

HERBERT J. A. BOUMAN

*MASONRY IN THE LIGHT OF THE BIBLE*. St. Louis: Concordia Publishing House, 1954. 25 pages. Cloth. 20 cents.

Much excellent material is available on the nature of the religion of lodgery, specifically Masonry, and its incompatibility with the Christian faith. This little pamphlet is a worthy addition to any pastor's file on Masonry.

Under six heads (I. The Bible; II. God; III. Jesus Christ: The Only Savior of Mankind; IV. The Plan of Salvation; V. Unionism; VI. Hideous Oaths) the tract places in parallel columns what "Scripture Teaches" and what "Masonry Says," the latter consisting mostly of well-documented quotations from recognized Masonic authorities. The conclusion is inescapable that the teaching of Scripture and the pronouncements of Masonry are mutually exclusive. There can be no problem here.

The problem lies in the specific approach to the individual soul caught in the toils of lodgism. The solution rests in winning the individual so completely for Christ that from this orientation he cannot but be repelled by the Christless theism, the syncretism, and the legalism of Masonry. This pamphlet provides double-barreled ammunition.

H. J. A. BOUMAN

*THE CHERUBINIC WANDERER (CHERUBINISCHER WANDERMANN)*. By Johannes Scheffler (Angelus Silesius). Selections translated by Willard R. Trask, with an introduction by Curt von Faber du Four. New York: Pantheon Books, 1953. 63 pages. Cloth back, paper cover. \$2.00.

Silesian-born Johannes Scheffler (1624—1677), first son of a 62-year-old father by a wife 38 years younger than himself, was reared a Lutheran, studied in Strasbourg, Holland, and Padua, returned home a doctor of philosophy and of medicine at the age of 24, and soon became physician to Duke Sylvius Nimrod of Württemberg-Öls. In 1653 he scandalized his coreligionists by apostasizing to the obedience of Rome. Five years afterward he published his *Heilige Seelenlust, oder geistliche Hirtenlieder der in ihren Jesum verliebten Psyche*—which included the originals of Nos. 356, 397, 399, and 421 in *The Lutheran Hymnal*. The same year saw the publication of another work, *Geistreiche Sinn- und Schlusssreime Johannis Angeli Silesii*, a collection of 1,410 rhymed distichs in five books

plus ten sonnets, written under the influence of an aristocratic circle of admirers of the mystic Jakob Boehme, notably Abraham von Frankenburg. In 1661 he joined the Order of Friars Minor and was ordained to the Roman Catholic priesthood; three years before he died he reissued his *Reime*, expanded by the addition of a sixth book, with 251 more epigrams, under the familiar title *Cherubinischer Wandersmann*. It leans heavily for its concepts on the mystical pantheism of Boehme, with his doctrine of a God who is All and Nothing. Scheffler is remembered in Germany as well for his *Wandersmann* as for his hymns, but until now English translators have concentrated on the latter. English-speaking students of mysticism will be grateful that Willard Trask has made almost 150 of the distichs—most of them from Book I, the most characteristic and dynamic of the six—available in English, small as the translated fraction is. The translation throughout is at least competent and often rises to the poetic heights of the original; the book itself is handsomely printed and beautifully bound.

ARTHUR CARL PIEPKORN

*PREACHING IN A SCIENTIFIC AGE*. By A. C. Craig. New York: Charles Scribner's Sons, c. 1954. 119 pages. Cloth. \$2.50.

These lectures are based on the Warrack Lectures, a Scottish parallel to the American Yale Lectures. The chapters are: "The Dilemma of the Preacher," which Dr. Craig describes as the shifting and uncertain quality of the modern audience sure of only one thing, the supremacy of science; "Preaching and Biblical Criticism," "Preaching on Miracles," "Preaching on the Resurrection," and "Preaching on the Last Things." The author is in the category of those who want to maintain the respect for criticism and scientific opinion, but who also want to preach the Bible. "We need to appreciate the signal value and beauty and the profound import which distinguishes the biblical narrative even where it is of the nature of legend" (p. 91) — this assumption seems incompatible with some vigorous and forthright counsel to preach on miracles and the resurrection of Christ. This reader did not find the theology too helpful, but he did admire the rumbling rhythm of Dr. Craig's language.

RICHARD R. CAEMMERER

*AN ORDER FOR THE LORD'S SUPPER*. Approved by the Synod of the Church of South India. Bombay: Oxford University Press. viii and 16 pages. Paper. 50 cents.

This order, first put forth in 1950 for use "on special occasions" and approved for general use "wherever it is desired" in 1954, holds great interest from an ecumenical, a liturgical, and a comparative symbolics standpoint. It represents a serious effort at accommodating itself to the varied worship traditions of the uniting church bodies by the generous use of alternative forms and by giving opportunity for free prayer and silent prayer, within the broad limits of a consciously traditional threefold



division—a Preparation, a Ministry of the Word, and the Breaking of the Bread. The people's part of the service is led by a deacon. The celebrating presbyter is encouraged to officiate from behind the Holy Table, facing the people. Suitable Indian music may be used in the Indian language versions. There are three lessons, Old Testament, Epistle and Gospel, read by one, two, or three readers, lay or ordained. The Breaking of the Bread—which requires a presbyter—may be used separately with ordinations, confirmations, or other special services. A "Service That May Be Used Before the Celebration of the Lord's Supper" is provided, for use as need be in groups in various parts of each pastorate or in private homes, preferably the night before a celebration of the Holy Communion. The Peace is given before the offertory as a sign of fellowship right palm to right palm, each closing his left hand over the other's right. The manual acts at the Consecration are the same as those prescribed in *The Lutheran Liturgy*. If either consecrated species fails, a formula of reconsecration may be used. A spoon may be used for administering the consecrated wine. Two of the four alternative formulas of distribution are noncommittal, but there is no explicit Representationism in the liturgy. Excommunicates and Christians under discipline are required to leave the service at the end of the Ministry of the Word. The Euclogia of the Holy Ghost follows the Words of Institution. Among the traditional elements of worship retained for at least alternative use are the Collect for Purity, *Gloria in Excelsis*, the Trisagion, *Dignus est Agnus*, the Nicene and Apostles' Creeds, an abbreviated *Ektenia*, the Prefatory Dialogue, the Preface with *Sanctus* and *Benedictus qui venit*, the Our Father, the Prayer of Humble Access, *Agnus Dei*, *Nunc dimittis*, and the Votum "The peace of God" combined, Anglican-fashion, with the Blessing.

ARTHUR CARL PIEPKORN

*HYMNS AND HUMAN LIFE*. By Erik Routley. New York: Philosophical Library, 1952. 346 pages. Cloth. \$6.00.

We have here an informative volume written by a noted British hymnologist who knows how to write in an interesting manner. The very titles of his chapters arouse one's curiosity. After his Introduction, which discusses how hymns are linked up with human life, Mr. Routley traces the story of hymns in Part One. While we do not find much that is new in this part, Routley has a way of stating facts which often gives a new slant to what is already known. He is at his best while discussing English hymns, though his discussion of German hymnody is sympathetic and good; one may not always agree with him, but he does not rouse one's ire. He regards James Montgomery as the typical English hymn writer and seeks to prove his point in chapter 11. Part Two discusses the people who wrote hymns. In chapter 12, to which he gave the title "The Cloister and the Hearth," he writes about bishops, priests, and deacons who were hymn writers; other chapters are devoted to hymnographers who were men of letters, scholars, men of business, women, Americans, and young

people. In Part Three he discourses upon hymns and English life; he then has something to say regarding English national anthems, hymns, and places, and closes his book with a chapter to which he gave the title "The Shame and the Glory of Hymnody." Not only pastors and church musicians, but likewise members of the laity will read this stimulating volume with profit.

WALTER E. BUSZIN

*PRISONER FOR GOD: Letters and Papers from Prison.* By Dietrich Bonhoeffer; edited by Eberhard Bethge, translated by Reginald H. Fuller. New York: The Macmillan Company, 1954. 190 pages. Cloth. \$2.50.

The original edition of this book was published in Germany under the title *Widerstand und Ergebung—Briefe und Aufzeichnungen aus der Haft*. It provides a collection of letters, prayers, poems, and reflections by Dietrich Bonhoeffer, a German pastor and teacher, written to his parents and friends from a prison cell during the Second World War. The material is presented in chronological order. The first letter is dated April 14, 1943, and the last January 17, 1945. The thoughts and prayers expressed center around the events of the period, the darkest in the history of Germany. But through them all there shines an heroic faith, a most remarkable Christian fortitude and calmness, patience and cheerfulness. When reading them, one is reminded of the great heroes of the faith of the early Christian Church. But these letters also reveal something of the inner conflict experienced by patriotic, pious, and thoughtful souls in Germany during this period of political, social, and religious upheaval. The problems faced by these men were not as simple and as black-or-white as they appeared from a distance. A glimpse of this inner struggle is revealed in the following passage from Bonhoeffer's reflection: "It is infinitely easier to suffer in obedience to human command than to accept suffering as free, responsible men. It is infinitely easier to suffer with others than to suffer alone. It is infinitely easier to suffer as public heroes than to suffer apart and in ignominy. It is infinitely easier to suffer physical death than to endure spiritual suffering." A. M. REHWINKEL

*AN INTRODUCTION TO THE PAULINE EPISTLES.* By D. Edmond Hiebert. Chicago: Moody Press, 1954. 385 pages. Cloth. \$4.50.

This is a book of high merit. Its title is justified by its contents. All the usual rubrics of introduction are employed: Background of the writing, Occasion, Place and Date, Authenticity, Integrity, Special Characteristics. The author had enough room to avoid sketchiness and enough sense to avoid a floundering in learned details. He writes for the college classroom and for the private study of cultured Christians in general. While his conclusions are on the side of conservative criticism, he is well acquainted with and presents the arguments of the liberal school with calm and judicious counterargument. Thus, for example, he devotes 59 pages to the Pastoral Epistles and convincingly demonstrates the untenableness of the

pseudo-Paul theory with its arguments on the score of chronology, church order, doctrine, and language. (Dr. Hiebert wrote too early to avail himself of the additional support of his position which has come from the most recent commentary on these Epistles written by E. K. Simpson, published in London by the Tyndale Press). There is a ten-page bibliography at the close of the book, covering only books in English (including a few books translated from German, such as Stoeckhardt's *Ephesians*). Each Epistle also has its separate bibliography. One unique feature of this Introduction is the detailed outline of each Letter. The outline of Romans, e. g., covers 15 pages! The author himself anticipates objections to "excessive division" but feels from experience in the classroom that his effort will find much approval. Dr. Hiebert is an ordained minister of the Mennonite Brethren Church, and his premillennialism appears in a discussion of the eschatology of the Thessalonian Letters (see pp. 64 f.).— On the whole, this volume is one of the most satisfactory treatments of the subject of the Pauline Letters that we have met. One may adopt different theories on various points, such as the date and the addressees of Galatians and the order of the Captivity Letters, but the book as a whole wins a hearty "Thank you" for the diligent and learned and reverent author.

V. BARTLING

#### BOOKS RECEIVED

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

*Better Than Seven Sons.* By Carl McIntire. Collingswood: Christian Beacon Press, 1954. 90 pages. Cloth. \$1.50.

*The American Church of the Protestant Heritage.* Edited by Vergilius Ferm. New York: Philosophical Library, 1953. 481 pages. Cloth. \$6.00.

*Bible Doctrines: Beliefs That Matter.* By Mark G. Cambron, with an introduction by Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1954. 291 pages. Cloth. \$3.75.

*A Companion to St. John's Gospel.* By J. Stephen Hart. Melbourne: Melbourne University Press, 1952 (New York: Cambridge University Press, 1953). viii and 215 pages. Cloth. \$2.00.

*Faith Active in Love: An Investigation of the Principles Underlying Luther's Social Ethics.* By George Wolfgang Forell. New York: The American Press, 1954. ix and 200 pages. Cloth. \$3.75.

*Zariné (Les Larmes de la Destinée): Tragedy in Two Acts.* By Ulrich Devare, translated by Berthe Dumas. New York: Philosophical Library, 1954. 68 pages. Cloth. \$2.75.

*Faith and Culture.* By Bernard Eugene Meland. New York: Oxford University Press, 1953. ix and 229 pages. Cloth. \$3.75.

*The Protestant Credo.* Edited by Vergilius Ferm. New York: Philosophical Library, 1953. xi and 241 pages. Cloth. \$5.00.

*Zeit und Geschichte in der Offenbarung des Johannes.* By Matthias Rissi. Zuerich: Zwingli-Verlag, 1952. 179 pages. Paper. Sw. Fr. 13.50.

*The Universe—Plan or Accident?* By Robert E. D. Clark. London: The Paternoster Press, 1949. 192 pages. Cloth. \$1.35. This inquiry into the religious implications of modern science is written for those persons who were "born to be doubting Thomases," for whom reason is the only way of discovering truth. The author proposes to use reason "fairly and remorselessly" and comes to the conclusion that "the picture of the world that we are gaining today as the result of advances in one field of science after another is one that is making the intuitions and arguments used by Jesus Christ even more plausible and more cogent than ever they were in the so-called age of faith." At the same time he regards natural theology not as a substitute for revealed religion, but as the foundation upon which revealed religion can proceed to build.

*Ways to Psychic Health (Wege zur seelischen Heilung): Brief Therapy from the Practice of a Psychiatrist.* By A. Maeder, translated by Theodore Lit. New York: Charles Scribner's Sons, 1953. x and 200 pages. Cloth. \$3.50.

*The Word of Life.* Prepared by Edmund Beaver. Second Edition. Spring Grove, Minn.: The Beavers, 1954. 60 pages. Paper. \$1.00.

*Grundriss der Kirchengeschichte.* By Kurt Dietrich Schmidt. Goettingen: Vandenhoeck und Ruprecht, 1954. 599 pages. Cloth. DM 22,00.

*Die Welt des Alten Testaments: Einfuehrung in die Grenzgebiete der alttestamentlichen Wissenschaft.* By Martin Noth. Second Edition. Berlin: Alfred Toepelmann, 1953. xv and 314 pages; 4 plates. Cloth. DM 20,50.

*An Essay on Christian Philosophy.* By Jacques Maritain, translated from the French by Edward H. Flannery. New York: Philosophical Library, 1955. xi and 116 pages. Cloth. \$2.75.

*Pearls, Points and Parables.* By F. E. Marsh. Grand Rapids: Baker Book House, 1954. xxviii and 269 pages. Cloth. \$2.80. A photolithoprinted reissue (in the publishers' Co-operative Reprint Library) of a well-indexed gathering together of over 250 topics, illustrated with Bible texts, illustrations, and quotations. The work was originally published in 1908.

*Die Theologie Huldrych Zwinglis im Lichte seiner Christologie.* Part I: *Die Gotteslehre.* By Gottfried W. Locher. Zurich: Zwingli-Verlag, 1952. 177 pages. Paper. Sw. Fr. 11.45.

*New Testament Pattern: An Exegetical Inquiry into the "Catholic" and "Protestant" Dualism (L'Institution et L'Événement: Les deux modes de l'oeuvre de Dieu selon le Nouveau Testament, leur différence, leur unité).* By Jean-Louis Leuba, translated from the French by Harold Knight. London: Lutterworth Press, 1953. 163 pages. Cloth. 17/6.

*The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation.* By LeRoy Edwin Froom. Volume II: Pre-Reformation and Reformation, Restoration, and Second Departure, 1948. 863 pages. Volume III: Part I, Colonial and Early National American Exposition; Part II, Old World Nineteenth Century Advent Awakening, 1946. 802 pages. Volume IV: New World Recovery and Consummation of Prophetic Interpretation, 1954. 1,293 pages. Washington: Review and Herald. Cloth. \$7.50 a volume.