

# Concordia Theological Monthly



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## BOOK REVIEW

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

*LUTHER'S WORKS*. Volume 12: *Selected Psalms I*, ed. Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1955. 418 pages. Cloth. \$5.00.

Throughout his teaching and preaching career Luther evidenced a special interest in the Psalms. He said of the Psalms, "Here you look straight down into the heart of the saints." For Luther the Psalms were not basically history or doctrine, though he, especially in his later years, took account also of their historical background and frequently drew from them consequences for Biblical doctrine. For him the Psalms were primarily spiritual songs and prayers composed by God's saints. Therefore only they, so Luther believed, truly understand the Psalms who, like the Psalmists, feel the sting of sin and death, but who also find healing in God's forgiving mercy in Christ and spend their life in prayer, meditation, and submission to divine discipline.

The Psalms were Luther's book of prayer which he took into the privacy of his study and which provided him not only with the substance but largely also with the very words of his prayers. In the Psalms Luther noted in particular the prophetic vision of the Messiah's redemption, and he never tired to remind his hearers and readers that also the Psalmists, who lived hundreds of years before Paul, were justified by faith without the deeds of the Law. It has been well said: No interpreter, whether he be pastor or teacher, ought to approach the Psalms without first having oriented himself in Luther's exposition of the Psalms.

In view of the above observations this reviewer was especially pleased that the first volume to appear in the English edition of Luther's works now in process of publication by Concordia Publishing House contains Luther's exposition of a select number of Psalms (2, 8, 19, 23, 26, 45, 51). A mere sampling of these eminently readable translations compels the conclusion: What a gold mine of sound Biblical theology is to be found in these expositions! They direct themselves to the mind, but they speak to the heart. In their totality they unfold the vast drama of sin and salvation in such persuasive terms that the reader is driven to confess: It is truly the Spirit of God who speaks to all generations of men in the Psalms of the Old Testament.

The plan of two American firms, Concordia Publishing House and Muhlenberg Press, to publish within the next 15 years 55 volumes of Luther's writings is an astounding venture of faith. To possess all these volumes will be a privilege enjoyed by no previous English-speaking generation. It is good occasionally to look up to the Luther who stands

erect on a granite pedestal in an attitude of absolute trust in God. It is better to read about Luther and to become acquainted with his life. But it is best to read Luther's works and to discover for one's self the inexhaustible wealth of thought which flooded this man's soul. With apologies to the Reformer we therefore suggest, as we peruse this first volume, "Buy, dear Americans, while the fair is at your door!"

An extensive review of the present volume will appear in a later issue of this journal.

PAUL M. BRETSCHER

*JESUS AND THE FUTURE.* By G. R. Beasley-Murray. New York: St. Martin's Press, 1955. 264 pages, bibliography, and two indices. Cloth. \$5.00.

The author of this enlightening volume set himself the task of reading every writing of repute on the subject of Mark 13 produced since 1864. Dr. Murray is concerned specifically with the various theories that try to explain the origin of this "little apocalypse" in the Gospel according to St. Mark. In following through on this self-imposed assignment he has written a superior treatment of the theology of Mark 13. His considered conclusion is that Jesus Himself uttered this discourse in the circumstances described by the Evangelist, but that as a written document it was circulated in the early church before the Gospels were composed and possibly even before Paul wrote his earliest epistles. The author is persuaded that this "should be considered the most ancient document of Christianity" (p. 246).

The title of the book owes its origin to Dr. Beasley-Murray's discussion of time as viewed by the Savior in His eschatological discourses, with their tendency toward prophetic foreshortening. In this connection he points to the valid distinction made by Althaus between *Weissagung* and *Wahrsagung*. "The conviction that the end will come shortly, within a generation, is due to prophetic certainty and must not be confused with prophecy-mongering" (p. 176).

MARTIN H. SCHARLEMANN

*BIBLE-READING PRACTICES IN THE LUTHERAN CHURCH — MISSOURI SYNOD.* By Edwin J. Fritze. River Forest: The Lutheran Education Association, 1955. 97 pages. Paper. \$2.00.

This 11th yearbook of the Lutheran Education Association is the report on a survey conducted under the auspices of the Bible-in-the-home committee for the council on Bible study of the Board for Parish Education of The Lutheran Church—Missouri Synod.

Not often does our church make a study of the intensity and nature represented in this report. It is the first of its kind—interesting, significant, and helpful. It reveals painstaking procedures by which inadequacies of the survey instrument, variables difficult to control, and limitations as to the validity of results were kept at a minimum. The survey findings are based on 1,712 returns from people of high, middle, and low spiritual

levels and are classified according to sex, age, occupation, and length of church membership of these people.

Many graphs and tables show the frequency of private or personal Bible reading and of family devotions at the three spiritual levels and according to age groups; the types of materials read at devotions and the Bible versions preferred; the deterrents and stimuli as to Bible reading and their effects; purposes pursued in Bible reading; systems or materials employed in, and benefits derived from, Bible reading.

The final chapter states and discusses fourteen conclusions drawn from the study. Special significance may be attached to the findings concerning the relationship between the extent of Lutheran influence (confirmed as a child; attended parochial school; whole family Lutheran, etc.) and the frequency of private and family devotions.

Pastors, teachers, and lay leaders particularly can gain from this volume new insights with regard to the problems and practices of Bible reading in our churches, and they may discover therefrom new means of education and persuasion for the promotion of Bible reading. A. G. MERKENS

*GENES, GENESIS, AND EVOLUTION.* By John W. Klotz. St. Louis. Concordia Publishing House, 1955. Cloth. 575 pages. \$5.00.

The title of the book points up the problems which it discusses. Its subject lies in the field of faith. A *gene* the author defines as "the structure on the chromosome which determines heredity." He says: "Genes are so small that they have never been seen. They are believed to be arranged in a linear order on the chromosome." Genes are not seen, but believed to be. The theory of *evolution* holds that the world in which we live is the result of a gradual process of development. Evolution is a theory which calls for faith in the premises and deductions on which it is based. *Genesis* is a book of the Bible, which demands belief in itself as the absolute truth. Dr. Klotz presents the claims of both the Bible and the theory of evolution. He is most competent to do that, for he is both theologian and scientist. He is not an evolutionist, but no true scientist will find him unscientific in his presentation because of any theological bias.

Dr. Klotz has undertaken a difficult task. Though the Bible tells us that God created the heaven and the earth, it does not describe the mechanics of creation, leaving many questions which the scientist asks unanswered. As to science, its field is so vast that no one man can become an authority on all of its branches. In view of these difficulties Dr. Klotz has succeeded very well. Scientists should appreciate the meticulous care with which he has presented facts and the fairness with which he has stated the theories of those with whom he disagrees. The layman in the field of science will appreciate the explanations of scientific terms given in parentheses and the helpful glossary in the rear of the book. Theologians will welcome the index to Scripture passages. All will be grateful

for the detailed general index. Here, then, we have a volume for which Christian teachers and students have been waiting. Parents who have sons and daughters at schools where their faith may be exposed to attacks on the Bible likewise owe a debt of gratitude to Dr. Klotz for the help he has given them.

Speaking of the problems confronting the evolutionist, Dr. Klotz says: "Certainly in view of the many difficulties and problems which exist for the evolutionist and in view of the fact that the problem is of such a nature that no final answer is possible, it would seem that a summary rejection of the Scriptural account [of creation] is, to say the least, premature even on the part of scientists. . . . As Christians we know that in the Bible we do not have a theory which is subject to all sorts of changes and modifications, a theory which has come about as a result of the restricted reasoning abilities of human beings, but we have the inspired account of the only Being who was present at Creation."

L. W. SPITZ

*WHY I ACCEPT THE GENESIS RECORD: AM I RATIONAL?* By John Raymond Hand. Wheaton: Van Kampen Press, 1955. 59 pages. Paper. 75 cents.

The venerable author, half a century ago himself an evolutionist, here erects twenty barricades in the path of evolutionists. An interesting and persuasive — at times a bit sarcastic — *apologia* by an old Hoosier schoolmaster.

L. W. SPITZ

*BIBLE DOCTRINES: BELIEFS THAT MATTER.* By Mark G. Cambron. Grand Rapids: Zondervan Publishing House, 1954. 288 pages. Cloth. \$3.75.

This volume by the dean of Tennessee Temple Bible School was a prize winner in Zondervan's Christian Textbook contest. It presents in transparent outline and lucid language the basic doctrines of conservative Reformed Christianity from the Baptist point of view. The divine inspiration of Scripture, the Trinity, the essential deity of our Lord, man's total depravity, the atonement, and other fundamental truths are given strong emphasis. Calvinistic accents are much in evidence; thus the atonement is pictured as limited and conditional. A confused soteriology is presented in the following order: repentance, faith, regeneration, justification, sanctification, adoption, redemption, and prayer. The doctrines of the sacraments, the church, and a strongly chiliastic eschatology also betray the author's orientation. The abundant use of Bible texts on nearly every page would seem to justify the title, but the faulty hermeneutics and exegesis tend to place its appropriateness in question. This is regrettable in view of the clear make-up and positive Christian tone of this modest work in systematic theology.

HERBERT J. A. BOUMAN

*A BASIC HISTORY OF LUTHERANISM IN AMERICA.* By Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1955. viii and 430 pages. Cloth. \$5.00.

A new account of the Lutheran churches in America has been needed for some time. Neve's history was last revised in 1934. Wentz's previous work on *The Lutheran Church in American History* did not fully measure up to the need for a good general account of Lutheranism. The present volume will very likely become the standard textbook in theological seminaries for courses on "The Lutheran Church in America."

The author is widely acknowledged as an authority on the history of American Lutheranism. A member of the United Lutheran Church in America, he has taught church history at Gettysburg Seminary since 1916, serving as president of the institution between 1940 and 1951.

The author states: "The immediate purpose of this volume is twofold. It is intended to furnish an introduction to the history of the Lutheran Church and Lutheran people in America. . . . At the same time it is intended to point the way for the more advanced student to carry his studies into greater detail and even into lines of special research." (Page v.)

There are repeated "parallels" between the general culture and church history according to the author. He says: "The life and work of the church must not be detached from the social and political environment in which it grew up" (p. vi). Nor, it might be added, must it be detached from the economic factors in the culture. The historical perspective is of prime importance for an understanding of the various Lutheran church bodies in this country. Dr. Wentz has emphasized the processes of unification and makes this the core of his historical interpretation, governing to a considerable extent both his selection of materials and his explanation of the interrelationships of events. He has, however, not minimized the importance of doctrine or the reactions toward doctrinal developments in the course of his narrative. He stresses the trend toward confessionalism in the various branches of the Lutheran Church since the middle of the nineteenth century.

The history of the Lutheran Church is traced through six phases of national life: (1) Colonial times (1625—1740); (2) the birth of the nation (1740—1790); (3) the youth of the Republic (1790—1830); (4) the period of internal discord (1830—1870); (5) the days of "Big Business" (1870—1910); (6) the age of larger units (since 1910). A general bibliographical note, a selected bibliography, and an index round out the volume.

The Lutheran Church—Missouri Synod looms large in these pages, and the treatment accorded it by the author is generally fair. He does point out Missouri's attitude and action toward union movements. Once he speaks of Missouri as "dogmatic and hyperconfessional" (p. 321); he makes reference to Walther's "new teaching on predestination" (p. 351). He says, too: "Thus did Walther's 'new doctrine' on predestination, as

the 'definite synodical platform' of midwestern Lutherans, continue to retard Lutheran union" (p. 266). Speaking of the Joint Synod of Wisconsin and Other States, he states: "This merger of the German synods in the Northwest in 1917 was one more step in the process of compacting the forces of Lutheranism in America. The new body in its flourishing educational institutions, its many missionary activities, its strict Lutheran orthodoxy in faith and practice, and its devout congregational life, constitutes a potent factor for the progress of the kingdom of God." (Page 278).

There are occasional slips in the work. Why link "revivalism and puritanism"? The two do not necessarily go together. On p. 216, line 19, "these" should read "theses." The "Little Norwegian" Synod was organized in 1918 (p. 269), not in 1920 (p. 225). The practical seminary of the Missouri Synod was moved to Springfield in 1874, not organized there (p. 121); it had been established in Fort Wayne, Ind., (p. 122) in 1846. The facts regarding the system of higher education in the Missouri Synod are not entirely accurate (p. 218), nor is mention made of the high school movement within the Missouri Synod. Walter H. Beck, *Lutheran Elementary Schools in the United States* (St. Louis: Concordia Publishing House, 1939) seemingly was not utilized, and Arthur C. Repp (editor), *100 Years of Christian Education* (River Forest: Lutheran Education Association, 1947) is not listed. The issue of slavery receives a rather extensive treatment. The title of chapter 34 ("Lutherans Discover the Human Race") was poorly chosen.

By and large the last section, pp. 251—381 of the text, is the most valuable. It will be noted that 34% of the pages deal with the period from 1910 to the present. It tells of the Evangelical Lutheran Church, the German mergers in the Northwest, the forming of the United Lutheran Church in America, the American Lutheran Church, the National Lutheran Council, the Lutheran World Federation, recent efforts toward Lutheran union, and the participation of Lutherans in the modern ecumenical movement. The author presents the salient facts with the evident hope that union of all Lutherans will come. His own view seems to be summed up in the statement: "that Lutheran union must ultimately come not by concession and subtraction but by conviction and addition meets dissenters in every Lutheran body, but it is gaining and it has helped to promote patience with the Spirit of God in the historical process" (pp. 364 f.).

Because of the emphasis on the events and developments within the Lutheran churches of America in the last fifty years this book provides a synthesis for many who have lived through some or all of these events. Because of the current interest in moves toward unity and union, as well as toward greater exclusiveness, the emphasis of this book on the more recent events will be welcome.

There are very few Lutheran pastors who dare disregard this book; and most Protestant clergymen will find it profitable reading. CARL S. MEYER

*LUTHER, DIE DEUTSCHE TRAGÖDIE 1521.* By Karl August Meissinger. Berne: Francke Verlag, 1953. 190 pages. Cloth. Sw. Fr. 6.80.

Karl Meissinger died in 1950. His special field was the young Luther. The present title is the second and last of the author's works on Reformation history. His first was entitled *Der katholische Luther*. That Meissinger is a historian may be granted, but that he was a theologian must be as seriously questioned.

A church historian must, by the very nature of his field, also be a theologian. That Meissinger failed as a theologian is evident from his evaluation of the Worms event. According to his view Luther failed to exploit his victory at Worms. Had he done so, Meissinger holds, then for the first time the German nation would have faced up to its true greatness and power. That Luther did not utilize his tremendous authority, prestige, and popularity to make Germany *the* European *Grossmacht* is the "tragedy of 1521." Even if nineteenth-century German Lutherans point with pride to such great expressions of German-Lutheran *Innerlichkeit* as those articulated in Paul Gerhardt and J. S. Bach, Nietzsche's dictum about German *Innerlichkeit* still is applicable in Meissinger's view: It is too weak and disordered to have an external effect and to give itself a form.

Zwingli and Calvin, according to the author, would have acted far differently from Luther. The Reformed have demonstrated the political determination which the Lutherans have lacked from the beginning. History has handed down its verdict against Luther's teaching of obedience to the government. To this teaching the Lutheran Church owes the Provincial church system (*Landeskirchentum*) that has brought the Lutheran Church to the verge of destruction. With this analysis of Meissinger before him, this reviewer at least is in doubt even about his right to be classified as a historian.

PHILIP J. SCHROEDER

*NORSEMEN FOUND A CHURCH: An Old Heritage in a New Land.*

Edited by J. C. K. Preus, T. F. Gullixson, and E. C. Reinertson. Minneapolis: Augsburg Publishing House, 1953. 427 pages. Cloth. \$4.75.

Prepared for the Centennial of the Synod for the (Norwegian) Evangelical Lutheran Church in America, this book sketches the early beginnings of church work among the Lutheran immigrants from Norway and its gradual expansion. There are interesting descriptions of early pioneer life, going back to 1825; of the first brief settlement in western New York, then to the Fox River Valley in Illinois and to Wisconsin, where in 1853, in Luther Valley, near Muskego, Wis., the formal organization of the "Norwegian Synod" took place. The fifteen chapters are written by different authors, with different special topics in view; hence, historically, there is frequent overlapping. Some chapters carry an elaborate bibliography, some none. Included is a chapter on the early history of Norway, special phases of Norwegian work, Christian education, mis-



sionary endeavor, women's work, the heritage of music, publications, and charitable work. All in all, the book covers the various phases of the subject very well and Church history students owe the authors and contributors a vote of thanks for filling another gap in the record of the church in America.

THEO. HOYER

*LUTHERISCHER RUNDBLICK*, *Informationsblatt für Lutherische Kirche und Theologie*. Edited by W. M. Oesch and Hans Kirsten. Frankfurt-am-Main (Taanusstrasse 43): Lutheraner-Verlag. \$3.00 a year (six issues).

Many of our readers, especially those interested in the currents and crosscurrents of European church life and theology, will welcome this young but vigorous periodical, edited by the theological faculty at Oberursel. The journal has set itself the task of offering substantial theological articles designed to throw light on the central theological problems of our day from a strictly Scriptural and explicitly confession point of view and to discuss the significance of current church events and theological topics.

The tone of the journal is forthright, unambiguous, and "polemical" in the nobler sense of that word. The Roman Catholic *Herder-Korrespondenz* has referred to the *Rundblick* as "diese deutliche Stimme im lutherischen Raum" and is of the opinion that "wer . . . das deutsche Luthertum von allen Seiten würdigen und kennenlernen will, sonderlich in seinem dogmatischen Gewicht, wird gut tun, auch das Fragezeichen des *Lutherischen Rundblicks* zu beobachten." This is not to say that the journal is a lone and shrill provincial voice of mere dissent; contributors to past volumes hail from three continents, and the list includes not only Lutherans more or less directly associated with the Synodical Conference but also such names as Professor Hugo Odeberg of Sweden and Professor Uuras Saarnivaara of Finland.

We wish our brethren every success; may the Spirit of God give them both courage and charity, both acumen and compassion, for the difficult and necessary task which they have undertaken. M. H. FRANZMANN

*YOU SHALL BE MY WITNESSES: A CHALLENGE TO BASHFUL CHRISTIANS*. By John H. Kromminga. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 84 pages. Cloth. \$1.50.

This book uses the preparation, calling, faith, conduct, and preaching of St. Paul as an illustration of God's will and way for the Christian witness today. The author says that God must reveal Himself to us by the Word so that His Spirit actually makes us Christians, an experience of which we can testify. Then God reveals Himself in us; He makes such drastic changes that others can see Him in us. However, we are not merely to enjoy this marvelous experience just for ourselves. God wants to reveal Himself through us to others; we speak the Word about Christ to interpret the change which has taken place in us and to show others how they, too,

can share in this new life. Though Calvinistic in his theological orientation, the author here often quotes Luther and cites Luther's experiences. He sets forth the Gospel of God's grace as the content of the Christian's testimony. This is an edifying book. We need similar messages to challenge bashful Christians.

ARTHUR M. VINCENT

*SOCIAL RELATIONS IN THE URBAN PARISH.* By Joseph H. Fichter. Chicago: The University of Chicago Press, c. 1954. vii and 264 pages. Cloth. \$5.50.

The author is chairman of the department of sociology at Loyola University in New Orleans. His book is a tremendously able and objective study of the Roman Catholic parish in the city. In some respects the book is unique to the Roman Catholic situation. Most Roman Catholic parishes are much larger than Protestant ones. Interesting is the principle that socially the parish priest relates to groups rather than to individuals. The priest is the business manager of the parish, in a large operation a considerable handicap for his pastoral prestige. Many of the particular problems to which this book addresses itself, however, have their parallels in the Lutheran city parish. What Father Fichter regards as the "major issues in the sociology of the parish" (pp. 195 f.) are clearly of this order: impact of urban change, the church as a power structure, social integration as a consequence of free religious choice, social implications of the sacraments and the liturgy, motivation of religious behavior, need for structural reform of the urban parish. Unusually pertinent are the observations concerning "parochial societies" (pp. 154 f.) and the study of the parish school (pp. 165 f.). The book is much concerned with the methodology of social research on the church. How valuable such study can be is apparent also to Lutheran eyes in the chapters on "Dormant Catholics and Leakage" (pp. 68 f.) and "The Religious Life-Profile" (pp. 83 f.). Studies on urban mobility and social status likewise challenge interest. This is a sober study devoid of propaganda and reminds us how uncritical we have been toward our own work in the large city.

RICHARD R. CAEMMERER

*A HISTORICAL APPROACH TO EVANGELICAL WORSHIP.* By Ilion T. Jones. New York: Abingdon Press, 1954. 319 pages. Cloth. \$4.50.

The author says in his foreword: "The time has come for a thorough study to be made to determine what ought to be done about worship and why it ought to be done in the light of the basic principles of evangelical Christianity and of the direction we want that Christianity to go in the next few centuries" (p. 7). In the first part of his book the author discusses the historical background of evangelical worship, injecting repeatedly his own interpretation and bias. In his second part he then discusses a Prot-

estant cultus in the light of the historical background which he has presented. He is of the opinion that symbolism which involves the use of the senses leads ultimately to primitive and pagan ideas (p. 235). He considers clerical vestments "subtle and deceptive temptations for ministers," who are "peculiarly susceptible to temptations and show" (p. 239). Prof. Jones, who has been Professor of Practical Theology at San Francisco Theological Seminary since 1945, voices the sentiments of many Protestants. He shares their inhibitions and participates in their apprehensions and prejudices. Together with them he is prone to judge worship practices by their abuses and hence disagrees with what Luther said in his discussion of Infant Baptism in the Large Catechism: "Abusus non tollit, sed confirmat substantiam" (Abuse does not destroy the essence of a thing, but strengthens it).

Much of what Prof. Jones says is true and many of the dangers he points to must be avoided. However, if worship is to be truly evangelical, it must partake of the virtues of the Gospel and be a constructive and unifying force. Much Protestant worship, especially when unliturgical, is divisive and sectarianizes a people; it rightly eschews the legalism of Rome, but in so doing often substitutes for it a Protestant legalism which diverts worshipers from the Cross of Calvary and which is foreign to true evangelical worship. We regret that Prof. Jones offers relatively little to solve the problem to which he refers in his preface. His conclusions and suggestions engender too much hatred and aversion; they lead to iconoclasm and ecclesiastical estrangement and illustrate what happens when man burdens consciences with commandments of men which he substitutes for what God Himself, in mercy and in grace, has entrusted to his royal priesthood as neutral and nonessential adiaphora.      WALTER E. BUSZIN

*CHANNELS OF SPIRITUAL POWER.* By Frank C. Laubach. Westwood: Fleming H. Revell Company, 1954. 186 pages. Cloth. \$2.50.

Frank C. Laubach is best known for his crusade to train the illiterate masses of Asia to read. The thesis of this volume is that a Christian must be a channel of God's power to others, and it is his responsibility to keep the channel open. His intake of spiritual life is blocked when he blocks the output. Prayer and listening to God speak in all of His dealings with us are essential; Christ is the great illustration of One used by God to be a channel to others. The book is loaded with illustrations of personal testimony by the author and others. The basic Christian evangel is not apparent.      RICHARD R. CAEMMERER

*RELIGIOUS FACTORS IN MENTAL ILLNESS.* By Wayne E. Oates. New York: Association Press, 1955. xv and 239 pages. Cloth. \$3.50.

The author has three ideas in mind in his presentation. One is to explain the religion of the mentally ill person as much as possible from the latter's point of view. The second is to provide better communication be-

tween pastor and psychiatrist through such a discussion of religious factors in mental illness. The third purpose is to bring about a better understanding of the psychological aspects of religion. Pastors will find such topics as differences between healthy and unhealthy religion, the positive work of religion in therapy, and some suggestions relating to the mutual co-operation and understanding between psychiatrists and ministers especially helpful. This volume makes a start in removing the more common misunderstandings that make effective work and referral between the two professions impossible.

K. H. BREIMEIER

*EMOTIONAL PROBLEMS AND WHAT YOU CAN DO ABOUT THEM.* By William B. Terhune, M. D. New York: William Morrow & Company, Inc., 1955. 190 pages. Cloth. \$3.00.

A design for happier living that unhappily is too easy, too simple. While one might get temporary relief from one's confusion by reading this book, it does not go deep enough for real help.

K. H. BREIMEIER

*CHRIST FOR A WORLD LIKE THIS.* By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1955. 114 pages. Cloth. \$1.50.

These ten devotional messages are filled with a powerful testimony to the redeeming work of Jesus Christ and a surge of strong personal feeling. The typography is open and reads easily; the content causes the reader to put the book down frequently and look within himself. The preacher will be happy for new accents and turns of phrase in the statement of old truths—and for some essays into analysis of human sin and need which he may not have tried before. "The Pathway of the Prodigal" sets forth a modern counterpart in first-person speech of the Prodigal himself.

RICHARD R. CAEMMERER

#### 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.)

*Holy Week and Easter.* By Dom Jean Gaillard. Collegeville, Minn.: Liturgical Press, 1954. 163 pages. Cloth. \$2.25.

*This Is the Church,* ed. Anders Nygren. Philadelphia: Muhlenberg Press, 1952. 354 pages. Cloth. \$4.75.

*A Compass for Prayer.* By Allegra McBirney. Columbus: Wartburg Press, 1955. 72 pages. Cloth. \$1.00.

*Within the Chancel.* By Thomas A. Stafford. New York: Abingdon Press, 1955. 92 pages. Cloth. \$2.00.

*The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869.* By Lefferts A. Loetscher. Philadelphia: University of Pennsylvania Press, 1954. v + 195 pages. Cloth. \$4.75.

*Guide to the Good Life.* By William A. Spurrier. New York: Charles Scribner's Sons, 1955. viii + 248 pages. Cloth. \$3.50.

*Three Kerchiefs and Other Stories for Boys and Girls to Live By.* By Mrs. Oscar Tressel. Columbus: Wartburg Press, 1955. xii + 191 pages. Cloth. \$2.00.

*The Christian and Race: A Resource for Christian Thinking on Issues of Our Times,* ed. R. J. Hoyer. St. Louis: Concordia Publishing House, 1955. 35 pages. Paper. 25 cents.

*The People Called Shakers: A Search for the Perfect Society.* By Edward Deming Andrews. New York: Oxford University Press, 1953. xvi + 309 pages. Cloth. \$6.00.

*Christian Ethics and Moral Philosophy.* By George F. Thomas. New York: Charles Scribner's Sons, 1955. xvi + 539 pages. Cloth. \$5.75.

*Cardinal O'Connell of Boston: A Biography of William Henry O'Connell 1859—1944.* By Dorothy G. Wayman. New York: Farrar, Straus and Young, 1955. xii + 307 pages. Cloth. \$4.00.

*Positive Thinking Is Not Enough.* By Eve Barbour. New York: Vantage Press, 1955. ix + 124 pages. Cloth. \$3.00.

*Pastor at River Bend.* By Clark Duncan. Columbus: Wartburg Press, 1955. 134 pages. Cloth. \$1.25.

*Even as You and I: Sketches of Human Women from the Divine Book.* By Nelle Wahler Kulow. Columbus: Wartburg Press, 1955. vi + 72 pages. Cloth. \$1.00.

*Viking Times to Modern: The Story of Swedish Exploring and Settlement in America, and the Development of Trade and Shipping from the Vikings to Our Time.* By Eric W. Fleisher and Jörgen Weibull. Minneapolis: University of Minnesota Press, 1954. 115 pages. Cloth. \$4.50.

*History of Christian Philosophy in the Middle Ages.* By Etienne Gilson. New York: Random House, 1955. xvii + 829 pages. Cloth. \$7.50.

*The Form of the Church.* By A. G. Hebert. London: Faber and Faber, 1954. 138 pages. Cloth. 12s 6d.

*At Dawn of Day: A Thought for Each Day of the Church Year.* By Olle Nystedt, trans. from the Swedish by P. O. Bersell. Rock Island: Augustana Press, 1955. 397 pages. Cloth. \$2.95.

*Foundation of American Freedom.* By A. Mervyn Davies. Nashville: Abingdon Press, 1955. 253 pages. \$3.50.

*Understanding the Talmud.* By Ernest R. Trattner. New York: Thomas Nelson & Sons, 1955. viii + 211 pages. Cloth. \$5.00.

*Pan-Slavism: Its History and Ideology.* By Hans Kohn. Notre Dame: University of Notre Dame Press, 1953. ix + 256 pages. Cloth. \$6.25.

*Altar Guild Workbook.* By G. Martin Ruoss. Philadelphia: Muhlenberg Press, 1953. 136 pages. Paper. \$3.50.

*St. Augustine: The City of God, Books XVII—XXII*, trans. Gerald G. Walsh and Daniel J. Honan. New York: Fathers of the Church, 1954. 561 pages. Cloth. \$4.50.

*Martin Luther und die Reformation im Urteil des deutschen Luthertums*. By Ernst Walter Zeeden. Freiburg im Breisgau: Verlag Herder, 1950. Cloth. Vol. I: *Darstellung*; xi + 389 pages; DM 17.50. Vol. II: *Dokumente*; ix + 473 pages; DM 23.50.

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