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# Concordia Theological Monthly



A P R I L

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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.*

**SECOND CORINTHIANS.** By R. P. C. Hanson. New York: The Macmillan Company, 1954. 98 pages. Cloth. \$1.50.

The reviewer warmly recommends this brief but helpful commentary. It is one of the "Torch Bible Commentaries," the aim of which "is to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole, and as a part of the Bible." The author, an able scholar, is lecturer in theology in the University of Nottingham. He does not expound the Greek text, though his notes often show a thorough study of the original; instead he supplies copious notes on difficult expressions and passages so that the general Bible student may clearly understand what the Apostle means to say where his words seem obscure. His assumption is that Paul "paid three visits to Corinth and wrote at least four letters to the Corinthians, of which we have the whole of two, most of another, and a small fragment of the fourth." His outline conforms to this premise, which, however, cannot be proved and does not materially aid in understanding Second Corinthians. There are a number of explanations which the reader is bound to question, such as that of "paradise" in 2 Cor. 12:4. The value of the notes lies mainly in their wise selection and their terse treatment.

JOHN THEODORE MUELLER

**NEW TESTAMENT STUDIES.** By C. H. Dodd. New York: Charles Scribner's Sons, 1954. 182 pages. Cloth. \$3.00.

The famous Cambridge professor, now emeritus, here republishes, in virtually their original form, eight essays which had appeared in various journals from 1932 to 1950. They carry the weight of Dodd's magnificent scholarship and will instruct even when conclusions are presented that will not be shared by all other students. We shall list the essays as they appear, with brief comments. 1. "The Framework of the Gospel Narrative" is directed against the view of many "form critics" that the framework and the arrangement of our Gospels are an artificial construction superimposed on the isolated, traditionally derived pericopes; Dodd argues that "there is good reason to believe that in broad lines the Marcan order does reflect a genuine succession of events, within which movement and development can be traced" (p. 11).—2. "A New Gospel" presents us with a bit of fine literary detective work. Dodd reprints the "Fragment of an Unknown Gospel" edited in 1935 by Bell and Skeat and known to scholars as Egerton Papyrus 2. It is an exciting experience to follow

the critic as he shows that it is highly probable that this fragment of an apocryphal Gospel, dated about A.D. 150, is dependent on our Fourth Gospel. This discovery, together with Rylands Papyrus Greek 457, which was written early in the second century and has five verses of the actual text of John 18, has compelled critics to abandon their theory of a dating of John late in the second century and acknowledge that it could not have been written much later than about A.D. 95.—3. In "Matthew and Paul" Dodd argues that a comparison of certain passages in Matthew and Paul reveals "significant agreements between them" in various areas.—4. and 5. Both essays are headed "The Mind of Paul." In the first essay we have a notable analysis of Paul's personality. Some statements in this essay will be questioned, but there will be more in the second essay, in which Dodd submits that there is a discernible development in the thought of Paul (a revision of his eschatology and growth of universalism) after the crisis of 2 Cor. 1:8, which is viewed almost as a second conversion. In the course of his argument the writer discusses the chronology of the Pauline epistles and takes up the moot question as to where the prison letters were written. Those who have been carried away by the arguments of the proponents of the Ephesus theory owe it to themselves to weigh carefully pages 86—108 of this essay, in which Dodd takes up one after another the points so persuasively presented by G. S. Duncan in his influential *Paul's Ephesian Ministry* (1929) and balances the scales in favor of the Rome hypothesis.—6. "Natural Law in the New Testament" discusses passages of both the Old Testament and the New Testament in which the *notitia legis naturalis* is taught or presupposed.—Essays 7 and 8 present the Harvard "Ingersoll Lectures on the Immortality of Man" of 1935 and 1950. These may appeal more to the mind of a philosopher than to the one whose hope is anchored solely in the primitive proclamation of the crucified, risen, exalted, and returning Lord.

V. BARTLING

*CHRISTIAN ETHICS AND MORAL PHILOSOPHY.* By George F. Thomas. New York: Charles Scribner's Sons, 1955. 539 pages. Cloth. \$5.75.

Dr. Thomas, chairman of the department of religion at Princeton University, attempts to harmonize Christian ethics and moral philosophy by a constructive interpretation of the nature of Christian and philosophical ethics. Accepting the claims of the higher critics of the Bible and of evolutionistic anthropologists as established facts, he regards the Biblical account of the Garden of Eden and the fall of Adam as a myth and the moral laws in the Bible as formulations developed during long centuries of moral experience by men and groups of different degrees of moral sensitivity. How, then, does he escape the conclusions of evolutionary naturalism? He says: "Naturalism contradicts everything man knows himself to be when he trusts his intuitive apprehension of himself from within.

... Through his religious experience, he is confronted by a transcendent Divine Being upon whom he is dependent" (pp. 151f.). It is obvious that there is a great gulf between the author's conception of Christian ethics and the doctrine of sanctification as the fruit of justification in the Pauline and Lutheran sense. For Dr. Thomas the difference between Christian ethics and moral philosophy is one of degree, not of kind.

L. W. SPITZ

*ESCHATOLOGY*. Edited by T. F. Torrance and J. K. S. Reid. Edinburgh: Oliver and Boyd [1952]. vi and 90 pages. Paper. 6/-.

These are the papers which the (British) Society for the Study of Theology heard at its inaugural meeting in Queen's College, Cambridge. No effort is made to cover the whole field, but the four areas staked out for special consideration by William Manson ("Eschatology in the New Testament"), G. W. H. Lampe ("Early Patristic Eschatology"), T. F. Torrance ("The Eschatology of the Reformation"), and W. A. Whitehouse ("The Modern Discussion of Eschatology") are handled with scholarly precision. The general theological position of the contributors is well known. It is unnecessary to say that it finds expression in these essays. Professor Manson sees "the World-Mission of the Church [as having] stepped into the interval dividing the Incarnation of the Lord from the Age of Glory" (p. 16). Versus Brunner, Professor Lampe, who traces his subject only to the beginning of the fifth century, sees the "Great Church" as willing and "increasingly able to undertake the task of redeeming the present order and at the same time to make concessions to it in the pursuit of that aim" (p. 35). Professor Torrance links the eschatologies of Blessed Martin Luther and John Calvin via Ulrich Zwingli and Martin Bucer. Despite valuable insights he has done somewhat less than full justice to Luther's position, and his description of the "Christology implied in Luther's conception of the mass" as "docetic" (p. 53) is ultimately a denominational judgment. The Rev. Mr. Whitehouse's essay is a courageous and encouragingly successful venture into a difficult area. One conclusion to which he comes is worth stressing and remembering: "The justification of sinners is an act which can only be wrought within a framework of eschatological magnitude, and it is perhaps true to say that the eschatological themes are not elaborated in Scripture for their own sakes so much as for the sake of this central assertion" (p. 88). When a Lutheran symposium on eschatology is finally written, it can well take the present brochure as a working model.

ARTHUR CARL PIEPKORN

*PERSONAL EXPERIENCE AND THE HISTORIC FAITH: AN ESSAY.*

By A. Victor Murray. Second edition. New York: Harper and Brothers, 1954. 304 pages. Cloth. \$3.75.

This photolithoprinted reissue of Principal Murray's Fernley-Hartley Lecture before the 1939 Methodist Conference at Liverpool reflects to

a necessarily limited extent the reactions of readers of the first edition and the author's own further thinking. His basic interest is in the problem created by the fact that Christians "are concerned with a personal experience today of a faith that arose in history yesterday, with the relations between human beings in time and space and a God who is beyond time and space, but whose ways are best made known within those very limits of time and space which He transcends" (p. 23). Particularly noteworthy is the analysis of "Christian discipline" as feeling, knowing, choosing, doing, and belonging (although Lutherans would be minded to alter the order) in Part Three, "The Christian Man."

ARTHUR CARL PIEPKORN

*THE RETURN OF JESUS CHRIST.* By René Pache. Translated from the French by William Sanford La Sor. Chicago: Moody Press, 1955. 448 pages. Cloth. \$4.95.

The scope of this work is "the predictions [of the Bible] relative to the future of our earth until the end of the Millennium" (p. 5). The author, a Swiss lay theologian with a *Docteur-en-droit* degree from the University of Lausanne, is principal of Emmaus Bible School in that city. His attitude toward the Sacred Scriptures is reverent but, as is generally the case with premillennialists, strongly literalistic, although more cautious and less insistent than most. The point of view, the background, and the literature citations are Swiss-French; Dr. La Sor's (abridged) translation is smooth, and he has not hesitated to take mild issue with the author in footnotes. There is no index.

ARTHUR CARL PIEPKORN

*REPERTORIUM LEXICOGRAPHICUM GRAECUM: A CATALOGUE OF INDEXES AND DICTIONARIES TO GREEK AUTHORS.* By Harald and Blenda Riesenfeld. Stockholm: Almqvist och Wiksell, 1954. 95 pages. Cloth. Sw. Kr. 22:00.

This catalog aims to cover "material bearing upon Greek literature from its beginning to the end of the Byzantine epoch." It will prove valuable to the Greek lexicographer, the classical philologist, and to all interested in the language, message, and history of the early church and Byzantine Christianity. There are entries under more than seventy headings of direct interest to students of Biblical and patristic criticism and thought. Here is a sampling of some of the more important: Apologetae; Aristaeus Judeaus; Biblia; Clemens Alexandrinus; Dionysius Alexandrinus; Eusebius Caesariensis; Gregorius Nazianzenus; Gregorius Nyssenus; Ioannes Chrysostomus; Iosephus Flavius; Origenes; Patres Apostolici; Philo Iudaeus; Photius. This list in itself is enough to show that this is a book that belongs on the shelves of every student of ecclesiastical authors and in the library of any school that is serious about teaching the Greek language.

EDGAR M. KRENTZ

*THE PROTESTANT CLERGY AND PUBLIC ISSUES: 1812—1848.*

By John R. Bodo. Princeton: Princeton University Press, 1954.  
xiv and 291 pages. Cloth. \$5.00.

By the "American Protestant clergy" the author means the theocrats, "with some exceptions, the educated ministry of New England and the Middle States, whose theology was largely Calvinistic, and whose patriotism, while rooted in their sectional background, embraced the whole nation as a *nation*" (p. viii). The most notable exception was the Lutheran S. S. Schmucker, whom the author includes among those who adopted the theocratic pattern. "It will be the object of this work," the author states, "to analyze the ideological foundations of the theocratic pattern, to describe the pattern in relation to some of the major public issues which confronted the American nation during this period, and, finally, to attempt a fair critique of the pattern, of its success or failure and of its relevance to our own mid-twentieth-century predicament" (pp. ix—x).

Church-state relations are discussed first. Disestablishment, national holidays, and the Sabbath controversy were among the areas of conflict. The Roman Catholic problem (the author speaks of it incorrectly as the "Catholic Problem"), the Indian problem, the Negro problem, the evangelizing of the West, the public school issue, the problem of urbanization, prohibition (called "temperance"), territorial expansion, world missions, and "the millenium perspective," are some of the topics taken up. "Perhaps the greatest achievement of the theocrats," to give the author's summary, "was that in an age of intense individualism they bore witness to God's concern for the affairs of human society . . . in an age of isolationism they pioneered for world-mindedness. . . . Having foreshadowed the universal rule of Christ, they also were aware of the need for unity among themselves." (Pages 256—258.) Voluntary societies were used to achieve their ends: The American Board of Commissioners for Foreign Missions (1810), the American Bible Society (1816), the American Tract Society (1824), the American Temperance Society (1826), the American Home Missionary Society (1828), and others.

Dr. Bodo is minister of the First Presbyterian Church in Princeton, N. J. His volume is properly documented; the bibliography is extensive. He provides valuable insights into the period between the war with Britain and the Mexican War. The quotations he brings from many scattered sources are of great value.

During this period the forefathers of The Lutheran Church—Missouri Synod came to this country (Bodo, of course, is not concerned with this). They were not directly involved at that time with the forces discussed in this volume. However, those forces helped to provide the wider environment in which The Lutheran Church—Missouri Synod was founded and found its growth. To help understand those forces, this study has its intrinsic worth; in addition, it has an extrinsic value for Lutheran clergymen.

CARL S. MEYER

*MYSTICISM: A STUDY IN THE NATURE AND DEVELOPMENT OF MAN'S SPIRITUAL CONSCIOUSNESS.* By Evelyn Underhill. Twelfth edition. New York: The Noonday Press (Meridian Books), 1955. xviii and 519 pages. Paper. \$1.95.

*MEDIEVAL PANORAMA: THE ENGLISH SCENE FROM CONQUEST TO REFORMATION.* By G. G. Coulton. New York: The Noonday Press (Meridian Books), 1955. xiv and 801 pages. Paper. \$1.95.

It would almost be presumptuous to praise either of these two titles. Twenty-five years after the publication of the twelfth edition in 1930, the late Miss Underhill's *Mysticism* is still the best work on Christian mysticism in the English language. The late Professor Coulton's *Medieval Panorama*, first published in 1938, with its unusual combination of thorough readability with equally thorough scholarship, is an almost indispensable account of medieval England. The thrilling thing about these two books is that they are available again as the first of a series in which the publisher proposes to furnish similar classics in unabridged versions on pages of standard size, complete with indexes, bibliographies and (as in the case of the Coulton volume) illustrations, in durably sewn paper bindings for only \$1.95 per volume. At this price, they must be rated among the biggest publishing bargains available today.

ARTHUR CARL PIEPKORN

*WORTSCHATZ DES DEUTSCHEN PIETISMUS.* By August Langen. Tübingen: Max Niemeyer Verlag, 1954. 526 pages. Paper. DM. 45,00.

The author does not claim for this book that it is a complete treatment of the subject. That would be tantamount to a history of the religious vocabulary of the German language. Rather the author offers it as a tentative fragment which can serve until a comprehensive investigation of the linguistic problem involved becomes available at some future date. The scope of the problem is obvious when one considers what the author describes as the "practically inexhaustible" abundance of sources, extending over the centuries from the German Bible translation of Martin Luther to Goethe and Stilling.

In the introduction the author discusses the present state of research in terms of problems and methods. For the past 40 years students of German literature have paid increasing attention to the non-rational and subjectivistic currents that seem to have prevailed during the entire 18th century. Numerous detailed investigations have described the discovery of the soul in all of its forms of literary expression and the gradual unfolding of a literary cult of sentiment.

Many facts point to Pietism as a major source of these developments. Accordingly, one must know the vocabulary of Pietism adequately to understand the views about the human soul that are found in the works

of Klopstock, the Stolbergs, Hamann, Herder, Goethe, Wieland, Schiller, and other 18th century secular German literati.

The main section of the work is a systematic and orderly presentation of the vocabulary of German Pietism, including such terms as *Drang und Trieb*, *Glaubensdrang*, *Rührung*, and many, many others. The closing portion of the work is a summary of the sources and origins of the German Pietistic terminology, among which Langen lists notably the German Bible translation of Martin Luther, the mysticism of the Medieval and Baroque periods, and the hymnals of German Evangelical Christianity. The interpretations which Langen places upon the facts are sometimes decidedly subjective, as when, for instance, he refers to Ritschl as an "orthodox" Lutheran.

While the work is of limited value for the rank-and-file clergyman, it is a rewarding and important study for the specialist in any of the areas of religious or literary research upon which it impinges.

PHILIP J. SCHROEDER

*DOCUMENTS ILLUSTRATING PAPAL AUTHORITY A.D. 96—454.*

Edited by E. Giles. London: Society for Promoting Christian Knowledge, 1952. xxi and 344 pages. Cloth. 17/6.

The title of this work invites comparison with Carl Mirbt, *Quellen zur Geschichte des Papsttums und des römischen Katholizismus*, although Giles gives no evidence of being familiar with Mirbt's work. Some differences are obvious: Giles offers all his material in English translation, while Mirbt reproduces the originals; Giles introduces and annotates his material with a view to bringing out the significance of his documents, while Mirbt's introductions and notes rarely go beyond bibliographical and textual matters and Biblical references; Giles ends his study with St. Leo, while Mirbt's sources continue to the present century. More significant is the relatively limited quantity of common material. Taking the first 180 items in the fourth edition (1924) of Mirbt and comparing them with the 269 documents in Giles, one finds that only 51 are common to both (and even these vary in the scope of the cited material). Giles' purpose is to furnish in context and in English translation the documents of the first four centuries of the church's history appealed to by Anglo-Catholic and Roman Catholic theologians — notably Gore, Chapman, Rivington, Puller, and Denny, all of them, in Giles's terms, "unrepentant axe-grinders" — in support of their widely divergent views on ecclesiastical authority. More recent scholars, among them Kidd and Jalland particularly, also receive a hearing. Giles's comments are objective and fair. Crucial problems — like the serious textual discrepancies in section 4 of St. Cyprian's *De catholicae ecclesiae unitate*, to which Giles devotes seven pages — are carefully examined and the available evidence summarized and evaluated. This illuminating study will make a useful addition to any pastor's library.

ARTHUR CARL PIEPKORN

*SO PILGRIM RANG THE BELL: The Life Story of John Bunyan.* By Richard Ellsworth Day. Grand Rapids: Zondervan Publishing House, 1955. 151 pages. Cloth. \$2.50.

Twelve and a half years in prison gave John Bunyan "much time to witness with his pen for Jesus" ("He didn't have to attend committee meetings, answer phone calls, or attend the weekly meetings of the A-naw-hoo Club" — p. 68). It also gave the world *The Pilgrim's Progress*, *Grace Abounding* ("an all-century greatest"), and other works. *The Pilgrim's Progress* is called a "Sonata of Grace, a book more widely read and loved than any other save the Bible" (p. 120). Bunyan, a Baptist Puritan, preached *sola gratia*. Dr. Day tells about Bunyan's life in pithy, almost staccato fashion. The similitude of the bells is sustained throughout the book. The author's journalistic, jet-engine-age style is good reading. His dating of Oliver Cromwell's birth as 1559 is a slip (p. 139); it should be 1599. Bunyan is worth knowing. Day's book is a quick, interesting introduction to the Tinker of Bedford.

CARL S. MEYER

*MEDIEVAL ESSAYS.* By Christopher Dawson. New York: Sheed and Ward, 1954. vii and 271 pages. Cloth. \$3.50.

Christopher Dawson is one of those fortunate men whose "studies have not been dragooned by the demands of the academic industry," with the result that his writings breathe a certain dispassionateness. As a student of the Middle Ages his special emphasis is on the interrelationships of religion, sociology, and culture. The present volume (based upon an earlier work, *Medieval Religion*, which has been out of print for eight years) consists of twelve essays, with such arresting titles as "The Feudal Society and the Christian Epic," "The Moslem West and the Oriental Background of the Later Medieval Culture," and "The Vision of Piers Plowman." Despite Dawson's Roman Catholic background, he presents his matter in a refreshingly objective manner. In his lecture on "The Scientific Development of Medieval Culture," he observes with fundamental rightness: "While the historian is justified in judging the cultural value of a religion by its cultural fruits, he has no right to treat his conclusions as final from the religious point of view." As far as the scientific development of western Europe is concerned, Dawson insists that its history should not be begun with the Renaissance. He holds that the recovery of Greek science and the restoration of Greek thought was one of the most striking achievements of medieval culture. The essays in this volume are genuinely stimulating, and, in the words of the *Saturday Review*, "unless we read them we are uninformed."

PHILIP J. SCHROEDER

*THE OPPRESSION OF PROTESTANTS IN SPAIN.* By Jacques Delpech, translated from French by Tom and Dolores Johnson. Boston: The Beacon Press, 1955. xii and 114 pages. Cloth. \$2.00.

The Rev. Jacques Delpech is a French Huguenot clergyman who has

voluntarily devoted most of his free time for three decades to regular visitations of the scattered Protestant communities throughout Spain. In contrast to President John Mackay's somewhat impassioned introduction, the author's report is unemotional, although his sympathies understandably and obviously lie with the Spanish Protestants. There are about 20,000 of the latter, most of them Baptists, Plymouth Brethren (Los Hermanos), or members of the federation known as the Iglesia Evangelica Española or of the Anglican Iglesia Reformada Española. The book—factual and in general well documented—makes it clear that the Inquisition extinguished at the stake the beginnings of a vital and indigenous sixteenth-century Spanish reformation; that contemporary Spanish Protestantism goes back to about 1860; that toleration under the monarchy was limited, but that the monarchy was more generous than the present constitution (*fuero*); that the persecution of Protestants does not extend to martyrdom, imprisonment, and massacres; that there is widespread disaffection among Spanish Roman Catholics; that the Roman Catholic hierarchy frankly denies that freedom of religion exists in Spain; that some of the anti-Protestant literature circulated with ecclesiastical approbation is viciously inaccurate and inflammatory; that the government's interpretation of the *fuero* makes illicit the founding of schools, operation of hospitals, dispensaries, clinics, and orphanages, gifts of charity, and the maintenance of recreational centers and summer camps; that a Protestant chapel, when the government grants permission to open one, may not by any exterior sign indicate its purpose as a place of worship; that Spanish Roman Catholic moral theologians explicitly endorse disturbing of Protestant religious services and breaking the objects of heretical value used in such worship when the goal is "merely to render the work of these churches ineffective and thus force the preachers to go elsewhere"; that Spanish Protestants find it difficult to marry legally and that it is sometimes impossible to give a Protestant a religious burial; that Spanish Protestants cannot in fact be army officers, nurses, or, in general, teachers; that the legal channels allegedly open to Protestants for their relief when they believe their rights have been violated are in fact inadequate; that in general to be a Spanish Protestant is to be a second-class citizen; and that Roman Catholic opinion outside Spain has on occasion condemned very vocally and explicitly the attitude of church and state in Spain toward the Protestant community. The author holds that if the Spanish government granted real freedom to Protestants, backed by unequivocal guarantees, the number of Protestants would be increased considerably by the public accession of many "Crypto-Protestants," but that the Roman Catholic Church would not in consequence suffer as much as it now suffers by the fact that Spaniards are deprived of freedom of choice in religion.

ARTHUR CARL PIEPKORN

*THE MONK AND THE WORLD.* By Walter Dirks. Translated from the German by Daniel Coogan. New York: David McKay Company, 1954. 234 pages. Cloth. \$3.50.

Whether one is a member of the Roman Catholic Communion or not, monasticism is always of decided interest to the student of medieval culture. As a matter of fact the Middle Ages cannot be fully evaluated without a study of this almost unique characteristic of medieval culture.

The present book, however, is not merely another study on monasticism. With the analytical mind of the news commentator, the German journalist-author evaluates the four representative orders of the West in the perspective of their achievements in history and courageously anticipates the specific contributions that the Benedictines, the Franciscans, the Dominicans, and Jesuits may be expected to make today and in the future. Strictly Augustinian in his world view, this Roman Catholic layman correctly states that he is "concerned with obtaining some insight into God's work in history as well as into our own work in it." He enunciates his thesis with respect to the four orders in four chapters, captioned "St. Benedict and the Sword," "St. Francis and Money," "St. Dominic and the Mind," and "St. Ignatius and Freedom."

The book is not indexed. The translation is excellent.

PHILIP J. SCHROEDER

*BLOODY MARY.* By Theodore Maynard. Milwaukee: The Bruce Publishing Co., 1955. ix and 297 pages. Cloth. \$4.95.

This biography of the Tudor Queen was written for the general public. The author, who has been called the "dean of American [Roman] Catholic biographers," praises Mary's courage, devotedness, the purity of her life, her honesty and integrity, her nobility, her unaffected piety. Mary lived only, he believes, to restore Roman Catholicism to England. The mistakes she made—including presumably the persecutions and executions—"will be known to be merely incidental to the age in which she happened to live" (p. 285).

The mistakes the author makes may also be classified as "incidental." However, they show poor workmanship. The repeated references to the Pilgrimage of Grace as occurring in 1537, instead of 1536; the supposition that Cranmer was a hypocrite; the statement that he was consecrated Archbishop of Canterbury in 1534, instead of in 1533 (p. 82); the spelling of "Latimer" as "Lattimer" (p. 110); the various "iffy" statements—e. g., "Had Mary borne the child she hoped for . . ." (p. 284); the pointless repetition of the canard about Elizabeth (p. 84), all of these and more raise questions about the author's scholarship.

There are better biographies of Mary Tudor.

CARL S. MEYER

*PORTRAIT OF CALVIN.* By T. H. L. Parker. Philadelphia: The Westminster Press, 1954. 125 pages. \$2.00.

This pen picture of Calvin is a delightful account of the Genevan reformer. It was written by a British theologian who has steeped himself in Calvin's theology. With the simplicity of a master he highlights the portrait of his subject (not omitting the warts). Although, for instance, he does not even hint at the influence which Bucer had on Calvin's development, such chapters as the author's portrayal of Calvin's preaching or his description of Calvin as a man of letters will delight both the specialist and the novice. Regrettably the book lacks an index; the list for further reading is very brief.

CARL S. MEYER

*A LAYMAN'S GUIDE TO EDUCATIONAL THEORY.* By Charles W. Coulter and Richard S. Rimanoczy. New York: D. van Nostrand Company, 1955. ix and 158 pages. Cloth. \$3.50.

This book is not simply valuable, but valuable in its simplicity. It is written in single-sentence paragraphs, "an important aid to understanding." It is a simple historical résumé of the significant educational theories of the centuries.

Approaching mass education from its simple epistemological understructure, the authors succeed in unraveling mysteries and resolving paradoxes in a manner that removes the frustrating offense of educational and philosophical jargon even for the uninitiated reader. A score of helpful charts and illuminating graphs enables the reader to note at a glance the sources drawn upon and the intellectual faculties employed in the theory and practice of education by nations and individuals, from the earliest Egyptians and Greeks to the modern progressivists.

Lumping the functional names of pragmatism, instrumentalism, experimentalism, and progressivism under the generic term "Deweyism," the last survey chapter of the book reviews the theory of Deweyism and puts it into question. The *ceterum censeo* of the authors seems to be expressed in the two sentences with which the book ends: "One thing is certain—something is changing the moral and economic attitudes of American youth, and judging from the limited amount of available evidence, the change is not for the better. If something has happened in our educational system that is responsible for this change, we believe that it is high time that the facts be disclosed by adequate and objective investigation."

A. G. MERKENS

*SAKRAMENT UND MUSIK.* By Gerhard Kappner. Gütersloh: C. Bertelsmann Verlag, 1952. 94 pages. Paper. DM 6.80.

In the first half of this timely publication, the author wisely and in a scholarly manner discusses both the importance and purpose of the holy Eucharist as well as the nature and spirit of the Roman Mass and of the Lutheran Order of Holy Communion. Luther, Löhe, Sasse, Wilhelm

Stählin, and others are represented by quotations which, on the whole, have been selected and identified with care, though the first footnote on p. 88 should refer not to p. 346, but to p. 396 of the *Handbuch der deutschen evangelischen Kirchenmusik*. Generally speaking, the views expressed by the author are those usually heard among well-informed Lutherans. In the second half of his book Kappner discourses upon the use of music in the Communion service; here, too, his treatment is strongly historical in character. He discusses not only developments during the golden age of Lutheran Church music, i. e., between Luther and J. S. Bach, but he also devotes a chapter to the church music situation of our day. He discusses the pros as well as the cons of the problems involved and is cautious and sane in the conclusions he reaches. He is aware of the eucharistic character of the service and warns against excesses of any kind which might convert the service into a concert or make of it a penitential rite. One gains the impression that the author was a bit hasty and impatient while writing his fourth chapter, in which he discusses rather cursorily the *communio* aspect of Lutheran worship; taking present-day stress of this topic into consideration, a few more pages might have been added to the chapter. While stressing that the music of the Communion service must bespeak and exhibit the spirit of the service itself, Kappner sums up what he has to say by closing the chapter with a short quotation from an excellent paper on *Orgel und Liturgie* by Christhard Mahrenholz, which we repeat in its original German wording: "*Kultmusik kann nur der schreiben, der mit dem Kultus und der hinter ihm stehenden Religion fest verwachsen ist und dessen Lebensführung nicht das Gegenteil von dem beweist, was er komponiert.*" Kappner aptly adds: *Veni, Creator Spiritus!* (Page 83.)

WALTER E. BUSZIN

*THE FOLK ARTS OF NORWAY.* By Janice S. Stewart. Madison, Wis.: The University of Wisconsin Press, 1953. 246 pages. \$10.00.

At first glance one may be inclined to question whether this beautiful volume should be reviewed even briefly in a theological journal. However, when one bears in mind that Norway is a Christian and a Lutheran country and that its culture is the culture of a Christian people, one soon begins to view the situation in a different light. One then takes note of the fact that the altar cloth of the Hove church in Sogn (p. 194) is by no means dissimilar to the highly artistic embroidery depicted on other pages of the book; one then observes, too, that the 17th-century Wise and Foolish Virgins tapestry from Sør-Trøndelag (p. 159) and the 12th-century tapestry from Baldishol Church (p. 156) represent not only an ecclesiastical but also a national culture. They excite our admiration and must be regarded not only as human creations but also as fruits of the Gospel of Christ Jesus. The present volume is unusually attractive and

deserves a place among the notable art books published in America. It will be appreciated, also as a gift, particularly by those who are of Norwegian descent.

WALTER E. BUSZIN

*THE NATURE OF CHRISTIAN WORSHIP.* By J. Alan Kay. New York: Philosophical Library, 1954. 112 pages. \$2.50.

The basic premise of this stimulating little volume is set forth in its first sentence: "Worship is man's response to the nature and action of God." The author stresses throughout that the "origin of worship lies in God's revelation of Himself" (p. 7). He has much to say regarding the value of symbols as means of worship and devotes a number of pages to a psychological analysis of man's reactions to symbols. In his first chapter he identifies Lutheranism and Anglicanism with Protestantism. In a discussion of the worship practices of the Christian Church, this identification easily leads to dubious conclusions. Lutherans will object to his assertion that, in the Lord's Supper, the bread and wine represent the body and blood of our Lord (p. 110), as well as to various other statements which he makes. Although the author at times leans rather heavily on Dom Gregory Dix's *The Shape of the Liturgy*, he also does much original thinking and thus sustains the interest of his readers.

WALTER E. BUSZIN

*CHRISTIAN WORSHIP: A SERVICE BOOK.* Edited by G. Edwin Osborn. St. Louis: The Bethany Press, 1953. 598 pages. Cloth. \$5.00.

This volume demonstrates that there is much genuine interest in orderly worship of an edifying character among the Disciples of Christ and that a great deal of the thinking being done along these lines in this church body is liturgical in character. Form is not frowned upon by the author, partly because he is aware that it is often necessary. The volume has three parts: the first offers orders of services, the second materials for worship, the third a topical index. While changes, deletions, and additions will often be required, much material included in the volume might well be used by Lutherans. Its terminology frequently does not fall in line with historical development and usage. At times one senses confusion as well as a disregard for perpetuating normal traditions which have shown their worth. Lutherans who use the book must therefore use it with a great deal of discrimination in order to avoid hybridizing Lutheran worship and thus depriving it of its highly developed strength of character. The Revised Standard Version of the Bible has been used throughout.—The author has been professor of practical theology at the College of the Bible of Phillips University, Enid, Okla., since 1944.

WALTER E. BUSZIN

*GRUNDFRAGEN EVANGELISCHER PARAMENTIK.* Edited for the Marienberger Vereinigung für evangelische Paramentik. Second edition. Kassel: Johannes-Stauda Verlag, 1955. 71 pages. Paper. DM 3.80.

It is a significant commentary on the degree of interest in paramentics in Germany that a second edition of this work has appeared within six months of the first. The brochure consists of four papers read at the *Paramententag* held at the Lutheran Convent of St. Marienberg, Helmstedt, Brunswick, in June of 1954. While the tradition of such *Paramententage* at St. Marienberg goes back nine decades, the 1954 institute was the first in thirteen years; the sponsoring body is a federation of fourteen deaconess mother houses engaged in the production of fabric ornaments for the church. The essays — notably Karl Ferdinand Müller's on paramentics as a theological, liturgical, and artistic problem in the doctrine of worship, and Martin Wittenberg's on symbolism in paramentics — are solid, constructive, and stimulating statements that deserve careful attention by Lutheran pastors regardless of nationality. At the same time the approach and the treatment are typically Teuton at many points — with some very artificial and arbitrary rules, a strong devotion to the liturgical *status quo* tempered by only a most timid kind of venturesomeness, and an occasional preoccupation with the "psychological," theoretical, and phenomenological aspects of various issues where historical and practical considerations would appear to be decisive. Despite these limitations, however, one can only applaud such insights as the recognition that ecclesiastical art is basically a theological problem (p. 12), the rejection of the idea that individual vestments have an authentic symbolic import (p. 31), the historic desirability of the "basilican" position for the celebrant at Holy Communion, that is, standing behind the altar facing the congregation (p. 48), the devotional value of the Lenten array, including the *Hungertuch* (p. 56), and the superiority of a crucifix over a mere cross (p. 67). This brochure is definitely worth buying by any one who reads German and who has an interest in liturgics or Christian art.

ARTHUR CARL PIEPKORN

*SERMONS ON THE LITURGY FOR SUNDAYS AND FEAST DAYS.*

By Pius Parsch. Translated by Philip T. Weller. Milwaukee: The Bruce Publishing Co., 1953. 332 pages. Cloth. \$5.50.

The translator's preface indicates that this is volume five of a thirteen-volume project titled *Die liturgische Predigt*, which the author undertook after World War II. His aim was a fuller development and a better organization of material originally presented in his famous *Das Jahr des Heiles*, a three-volume explanation of the liturgical year.

The late Pius Parsch, a canon regular of St. Augustine in the Abbey of Klosterneuburg, was a founder and an outstanding leader of the European Roman Catholic liturgical movement from the time of his

ordination in 1909. As a military chaplain in World War I and as a teacher of pastoral theology at the Abbey, he came to realize how little the laity knew about the liturgy. To remedy the situation, he began to teach liturgical classes to a group of lay persons. These sessions created so much interest that a regular liturgical mission was formed, with "liturgical weeks" given in neighboring churches. In addition to the present title and *Das Jahr des Heiles*, he wrote *The Liturgy of the Mass* and *The Breviary Explained* and edited the Austrian liturgical journal, *Bibel und Liturgie*. His efforts to apply the precepts of the liturgical movement to the everyday life of the laity met with tremendous success. His role was that of a realistic, stabilizing force over against the fervor of some other protagonists of the liturgical movement in his denomination.

The author's premise in this book is that the church has developed a concrete course in culture ("the formation of character and the molding of goodness and piety—the life of grace") in the ecclesiastical year. He maintains that "many a Sunday has its own profile and contains some definite theme in both dogma and morals." And even when there is no sharply defined lesson, he concludes, "perhaps this is just as well. Otherwise we would have the same lessons propounded year in and year out." He presents a central theme for each day, not in completed sermons but in outlined suggestions, noting that "it is left to the individual preacher to proceed further along the path marked out for him here. And the experienced shepherd of souls will want to choose other themes related more closely to present-day life."

It is in this way that the volume might be of service to our pastors. Some of the material will be found quite Roman theologically; some useless homiletically for the Lutheran preacher; much of the material, for instance in the Sundays after Pentecost will be found to be out of step with *The Lutheran Lectionary*. But if a pastor has not already discovered the tremendous source of sermon ideas in the Propers for each Sunday, the thrill of working out a theme that the worshipers will find clarified by each new element in the service and supremely expounded by the sermon, this volume will help him set out on an exciting new way of making his weekly preaching ever more interesting and valuable.

We have the church year. The Sundays make their point. The Propers provide the support material for the thought of the day. And shall the sermon alone be dumb?

GEORGE HOYER

*HOW TO PLAN THE RURAL CHURCH PROGRAM.* By Calvin Schnucker. Philadelphia: The Westminster Press, 1954. 158 pages. Cloth. \$2.50.

The author of this valuable contribution to the field of pastoral theology is head of the department of rural church life at the Theological Seminary of the University of Dubuque, Dubuque, Iowa. His lifelong

experience in the rural church as a son of a country parson, later as a public school teacher, and then as a pastor in rural areas, and his extensive and intensive studies of the rural church in Iowa and the neighboring states, eminently qualify him to speak with authority and sympathetic understanding on the subject of this book.

The book is a warm appeal to church leaders not to forget or neglect the rural church. The author reminds them that the foundation of the American Church was originally laid in the country, that even today rural America is still the backbone of our nation, and that the church cannot afford to neglect this important segment of our population.

The rural church has been profoundly affected by the revolutionary economic changes that have occurred in our country during the past forty years, brought about, among other factors, by the coming of the automobile, good roads, and farm mechanization. Church leaders must take cognizance of this fact and adjust the rural church's program accordingly.

The book consists of fourteen chapters, and is divided into three major sections. In the first part the author deals with the rural community, the rural family, and the local church and offers some helpful suggestions to the rural pastor in his approach to a better understanding of the people he serves. The second part is devoted to goals of achievements that rural pastors ought to set for themselves and their churches, with recommendations as to how such goals might be attained. The experience of our own church body will confirm what is said in this part under the heading of "Outreach":

When the church's outreach is withheld, the congregation is spiritually dead. This is as true today as it was a score of years ago. In order to keep spiritually alive and alert, the local congregation must continue to consider others. Thus, when the committee develops goals for achievement, this phase of the work of the church should come in for its share of emphasis.—Even churches receiving mission aid ought to strive for goals that require them to give portions of their income to others. Many churches are parasitical. They constantly consume leadership without ever contributing. Statistically, every congregation should contribute at least one young person every twenty-five years to this cause. This will merely replace the personnel that the church consumes. Recruiting young people for Christian service must become part of the outreach goals of the congregation.

The third part of the book deals with lines of action that will be of greatest value in reaching and serving the scattered, isolated, smaller communities in the rural population. All the suggestions offered are practical and helpful to any pastor working in any such areas.

The only section of the book to which we would not give our wholehearted indorsement is the very brief chapter on the "interdenominational parish." Otherwise this is a most excellent volume. Professor Schnucker has rendered a great service to the rural church by sharing his wide

experience and expert knowledge of the rural church with other pastors. The book should be studied by mission boards, and this reviewer would suggest that it be reviewed and carefully discussed by whole pastoral conferences in the rural sections of our country. The Lutheran Church—Missouri Synod has much at stake in its country parishes; its virility and stability are deeply rooted in the rural church. A. M. REHWINKEL

*ANGLICAN PUBLIC WORSHIP.* By Colin Dunlop. Chicago: Alec R. Allenson (London: SCM Press), 1953. 128 pages. Cloth. \$2.00.

*EVERYONE'S BOOK ABOUT THE ENGLISH CHURCH.* By F. C. Happold. Chicago: Alec R. Allenson (London: Faber and Faber), 1953. 176 pages. Cloth. \$3.00.

*THE EPISCOPAL CHURCH: ITS MESSAGE FOR MEN OF TODAY.* By George Parkin Atwater. Revised edition. New York: Morehouse-Gorham Company, 1953. 190 pages. Cloth, \$2.50; paper, \$1.50.

*REPORT OF THE ANGLICAN CONGRESS 1954.* Edited by Powel Mills Dawley. Greenwich: The Seabury Press, 1955. xii and 276 pages. Cloth. \$2.50.

*THE EPISCOPAL CHURCH AND ITS WORK.* By Powel Mills Dawley. Greenwich: The Seabury Press, 1955. ix and 310 pages. Cloth. \$2.50.

These five books furnish a valuable profile of the Anglican Communion and of its domestic branch, the Protestant Episcopal Church in the United States of America.

Dean Dunlop, in a manual that deserves a place in any basic bibliography on worship, addresses himself particularly to Christians of the nonliturgical traditions, but members of liturgical denominations will read his book with hardly less benefit and profit. He effectively refutes the misconceptions that "worship is an optional element in true Christianity" (p. 1), that worship can ever either be justified or effectively pursued as "essentially a means to some human end" (p. 10), that a man can restrict worship to "occasions of isolation from his neighbour" (p. 14), or that worship is passive and not active, and demonstrates that the necessary background of true worship is the redemptive work of our blessed Lord. Particularly good are the three chapters on words, music, and ceremonial—the "materials of worship"—which translate easily into a Lutheran situation, and the chapter on "Eucharist and Sacrifice." The three remaining chapters are summary expositions of the history and services of the Book of Common Prayer, interpreted from a moderate Anglo-Catholic point of view.

Dr. Happold's book is explicitly designed to answer without bias the questions of ordinary people who are curious about the history, the organization and government, the ornaments of the building and the clergy, and the worship of the Church of England. He has succeeded

admirably. His approach is historical; by generally steering clear of theological issues, he has managed to avoid the appearance of partisanship. Although in the historical section the effect of the Lutheran Reformation upon the Anglican Reformation is passed by in silence, Cranmer's extensive indebtedness to "certain Lutheran service books" (p. 144) is noted in the section on worship. Thirteen excellent illustrations supplement the text at crucial points (although by a curious mistake the stole is twice referred to—once in Figure 8 and again in the text of p. 105—as an *ovarium*).

Dr. Atwater's manual for inquirers and confirmation candidates has been published in over a fifth of a million copies since it was originally put out in 1917; the revised edition is in part the work of his clergyman son. It is precisely the fact that it has been so extensively used as a manual for the instruction of inquirers and converts that gives it value and interest for Christians of other denominations. The instruction is imparted in narrative form—something like our own Armed Services Commission's manual of instruction, *Let Us Reason Together*—and proposes to recount the informal instruction imparted to a physician-inquirer by a rector, with occasional assists from two laymen—one the rector's senior warden, the other an Army major.

Forty years after the Pan-Anglican Congress held in London in 1908, the Lambeth Conference of Anglican bishops endorsed the proposal that another "Congress representative of the Anglican Communion be held." An invitation of the Protestant Episcopal Diocese of Minnesota to hold the congress in the Twin Cities was accepted and thus Minneapolis became the scene of "the first representative gathering of the [Anglican] Church outside the British Isles," with over 650 delegates representing the 40,000,000 members of the Anglican Communion's fourteen national and provincial churches. The *Report* is a complete record of the congress, and in its totality is likely to interest mainly those who participated in the assembly. What makes this document peculiarly valuable to non-Anglicans are the papers that constitute over three quarters of the bulk of the book, notably Bishop William C. Wand's "The Position of the Anglican Communion in History and Doctrine," Archbishop Philip Carrington's "The Structure of the Anglican Communion," Professor J. P. Hickinbotham's "Our Place in Christendom and Our Relations with Other Churches," and Professor Massey Hamilton Shepherd's "Our Anglican Understanding of Corporate Worship." Prepared with Anglicans of every party, color, and nationality and also with non-Anglicans in mind, these documents take from the circumstances of their presentation an exceptional and quasi-official significance.

The last of the listed titles is the sixth and final volume of the series of carefully written resource books for Protestant Episcopal Church schools known as *The Church's Teaching*, and the second in the series to come from Professor Dawley's pen (he is also the author of Volume II, *Chapters*

*in Church History*). After briefly tracing the "heritage" of the Protestant Episcopal Church from SS. Aidan and Augustine to the Anglican Congress of 1954, the author discusses the constitutional articles, the canon law (especially the canons on holy matrimony), the traditions and the customs of the denomination; its national organization and administration; the diocesan and parochial organization; the ministry, in terms of preparation, the theological seminaries, special vocations, religious orders, the ministry of woman, the female diaconate; and the care of the clergy; the overseas missions and its Christian education activities (with a passing reference to its nearly 200 parochial schools on pages 232, 233); its program of Christian social action; its financial and promotional activities; and its relations with other Christian denominations. The authoritative character of the book derives both from Professor Dawley's own great learning and from the assistance that he received from the Authors' Committee of the Department of Christian Education of the denomination.

ARTHUR CARL PIEPKORN

*WORSHIP RESOURCES FOR THE CHRISTIAN YEAR.* Edited by Charles L. Wallis. New York: Harper and Brothers, 1954. 483 pages. Cloth. \$4.95.

The compiler of this volume is an anthologist, a professor of English, and the pastor of Keuka College, Keuka Park, N.Y. He has devoted eight years to preparing the present volume. In it he has sought to assemble worship and homiletic materials for all the church and civic days generally observed by Protestant churches of America. That his volume is typically Protestant may be concluded from the fact that it includes, in addition to 31 complete services of worship, 111 calls to worship, 106 invocations, 28 litanies, 126 prayers, 270 poems, and 359 topics from over 400 contributors. The volume is a veritable thesaurus. It contains much wheat, but, alas, also much chaff! The "Meaning of Lent" (p. 47, No. 107) is hardly satisfactory from a distinctively Christian point of view. The same applies to meanings given to other seasons of the church year, including Christmas. Martin Luther is represented by his prayer before the Diet of Worms (pp. 157, 158). Others represented include Augustine, Thomas Aquinas, John Wesley, Rufus M. Jones, John D. Rockefeller, Jr., Harry Emerson Fosdick (13 times), John Sutherland Bonnell, and George Buttrick. Under the circumstances, one is not surprised to observe a notable lack of doctrinal statements and materials, even for the major feasts and festivals of the church year.

WALTER E. BUSZIN

*CHALLENGE AND CONFORMITY.* By Kenneth Scott Latourette. New York: Harper and Brothers, 1955. 121 pages and index. Cloth. \$1.75.

The author is a church historian whose chief concern is the extension of the Christian Church through the ages. In these chapters he seeks to

synthesize some of his observations. His thesis is that a religion with vitality must incorporate elements from different cultures and stimulate to fresh movements and modifications; but at the same time it must hold fast to "distinguishing prime characteristics." He feels that in Christianity the latter are a core revolving around Jesus Christ, and the Scriptures which record the preparation for Him and the record of His incarnation, life, teachings, crucifixion, resurrection, and ascension, and the teachings of His apostles. The book surveys Christianity in the environment of present-day Europe, the distinctive features of the Christianity of the United States, and the response to Christianity in non-Occidental peoples and their cultures. The observations and summaries of the book are sober and nonspeculative. The author is impressed with the principle of individual judgment in Protestantism and feels that its future depends on preventing a reaction into dogmatism and a refusal to be judged by the Word of God. He is alert to the danger of the religion of "the American way of life," but feels that the "vast majority of those who are associated with the churches hold to the core of the faith" (p. 86).

RICHARD R. CAEMMERER

*CHRISTIAN TEACHING IN THE CHURCHES.* By John Quincy Schisler. New York: Abingdon Press, 1954. 173 pages. Cloth. \$2.50.

This book reflects largely the educational practices, opinions, and problems of the Methodist Church, on whose General Board of Education the author holds an executive position. It is less a philosophy of education than a call to action in order to reach the masses of the American people with Christian teaching. To that end the author suggests more serious effort on Sunday and weekdays in the home and in the usual part-time agencies of the church. He calls the public school a responsibility of the Protestant churches, and urges American Protestants to insist upon the recognition of God in the public schools, to encourage and support Christian public school teachers, and to practice interdenominational cooperation on the community level.

Although the author complains about "segmented curricula" of church schools and about the failure of the church to take Christian teaching as seriously as it should, he advises Protestants not to establish parochial schools, because parochial schools "mean the end of the public school," are a "divisive element," and call for a financial outlay far beyond anything that denominations "have ever contemplated for religious education."

From our point of view the program of action advocated is inadequate. It calls for more crumbs. It does not reflect the generally accepted principle that education in attitudes (such as Christian education is), if it is to be most effective, must be comprehensive and continuous. One gets the impression that for the author full-time Christian schools are a greater

evil than secularized public schools; that the American public schools were originated and are in some way the special ward of certain Protestant churches; and that other denominations, non-Christian religious bodies, naturalists, and atheists should keep hands off. A. G. MERKENS

*THE PRAYERS OF PETER MARSHALL.* Edited by Catherine Marshall. New York: McGraw-Hill Book Co., 1954. 243 pages. Cloth. \$3.00.

Peter Marshall was chaplain of the United States Senate from 1947 to 1949. Many momentous decisions were made by this body during these years. Chaplain Marshall exerted a wholesome spiritual influence in senatorial circles and relieved many tensions not only through his prayers but also through his personal counsel. The present volume contains 276 prayers. Of these, 84 are pastoral prayers which Marshall delivered before his congregations in Covington and Atlanta, Ga., and in Washington, D. C. The remaining 192 he delivered before the Senate. Interestingly enough, the chaplain made more consistent mention of the name of Jesus in his prayers before the Senate than in those delivered for his congregations. This may have been due to the fact that the prayers spoken before his congregations were *ex corde* prayers, while those spoken before the Senate were carefully prepared and written out. It was Starr Daily who suggested to the new and young chaplain that God could best specifically guide a chaplain's prayers in the quietness of his study. According to Mrs. Marshall, this new and more rigorous discipline "brought to full flower what the *New York Times* called 'Dr. Marshall's pungent phrasing . . . and tart morsels of thought'" (p. 120). As a result, too, the prayers which Marshall offered before the Senate are better thought out and less repetitious than the prayers he offered as pastor of three Presbyterian congregations. While he did refer to the cross of Calvary in his pastoral prayers, Pastor Marshall referred far more often to human integrity and moral virtue. His choice of words and language is excellent, even when he resorts to popular expressions; and from a structural point of view his prayers offered before the Senate are superior to those he offered elsewhere. Mrs. Marshall's prefaces are worthy of special mention; background material is given for many of the prayers offered before the United States Senate.

WALTER E. BUSZIN

*IN EVERY CORNER SING.* By Helen Pfatteicher. Philadelphia: Muhlenberg Press, 1954. 214 pages. Cloth. \$2.50.

This little volume deserves being read by those who desire to enjoy a bird's-eye view of Christian hymnology. Written in a popular style, it covers its field in a manner which will appeal largely to the laity of the church. Miss Pfatteicher is presently assistant librarian in the Wilbur Library of the University of Vermont.

WALTER E. BUSZIN

*AT ALL TIMES AND IN ALL PLACES.* By Massey H. Shepherd. Second edition. Greenwich: The Seabury Press, 1953. 85 pages. Paper over boards. \$1.50.

Mr. Shepherd's book will be understood and appreciated fully only by those who have a high regard for the Eucharist and who are acquainted with the spirit and vocabulary of liturgical worship. The book includes six chapters which sketch beautifully typical scenes of the celebration of the Holy Communion in different periods of Christian history. The author seeks to portray the unity of spirit which has persisted through the ages despite the diversity of gifts bestowed upon the church by the Lord of the church. He sought to avoid description of ceremonials which offer occasion for controversy. The book has a pronounced Anglican bias, as is to be expected from an illustrious son of the Protestant Episcopal Church in the United States of America.

WALTER E. BUSZIN

*SEDUCTION OF THE INNOCENT.* By Fredric Wertham. New York: Rinehart & Co., Inc., 1954. x and 397 pages. Cloth. \$4.00.

This book created tremendous excitement when it first appeared. The author, a psychiatric physician, writes well and has a flair for vigorous expression. Many of the author's data grow out of his own exploration of children and teen-agers. Dr. Wertham's methods have been criticized as attacking specifically one type of comic book and as reacting too strongly to latent sadistic and other psychiatric implications of comic book motifs. These strictures allowed, the book is nevertheless a powerful indictment of the torpor of parents who permit such filth, in print and on the television screen, to poison children's minds.

RICHARD R. CAEMMERER

*STORY SERMONS FOR JUNIORS.* By Alice Geer Kelsey. New York: Abingdon-Cokesbury Press, 1954. 127 pages. Cloth. \$2.00.

A collection of stories previously printed in periodicals—principally in the *Pulpit Digest*—to explain to children of the junior age group the intangibles of Christian character. As stories they are interesting; as sermons they are quite bare, lacking both theology and Gospel.

GEORGE W. HOYER

*MORALS AND MEDICINE.* By Joseph Fletcher. Princeton University Press, 1954. 225 pages. Cloth. \$4.50.

This is one of the few thorough studies of the ethics of such problems as the patient's right to know the truth, contraception, artificial insemination, sterilization, and euthanasia. While the Roman Church has written extensively in these areas, other denominations have been slow in defining the problems and suggesting answers. The particular answers of Professor Fletcher are not always acceptable, but the thesis that doctors and ministers must center their attention on the patient as a person is helpful.

K. H. BREIMBIER

## 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.)

*Yoga Dictionary.* By Ernest Wood. New York: Philosophical Library, 1956. xi and 178 pages. Cloth. \$3.75. A quondam professor of physics at the Sind National College of India and lecturer at Madras University, the author of this title has written a number of previous books on yoga. While this dictionary is necessarily to a very large extent an interpretation of the technical Sanskrit terms used in yoga, Wood has generally succeeded in combining his erudition with brevity and lucidity.

*Elemental Theology: Doctrinal and Conservative.* By Emery H. Bancroft. Grand Rapids: Zondervan Publishing House [1955]. xxii and 326 pages. Cloth. \$3.95. This is a reprint of the second edition, copyrighted in 1945. Bancroft (1877—1944) was cofounder, dean, and instructor in theology at the Baptist Bible Seminary, Johnson City, N. Y. The point of view is basically Calvinist and premillennial.

*Christian Theology: Systematic and Biblical.* By Emery H. Bancroft. Grand Rapids: Zondervan Publishing House [1955]. xxvi and 373 pages. Cloth. \$4.50. This work first appeared in 1925 and was subsequently revised a number of times; the present edition reproduces the 1949 revision. The author designed it for use as a textbook on doctrinal theology in Bible schools and theological seminaries. While explicitly dissenting from Bancroft's view of the Sacraments, the late Leander S. Keyser of Hamma Divinity School in his introduction praises the work as "thoroughly sound in its teaching," entirely evangelical, not tainted with Modernism, scholarly, well classified, strongly apologetic, and — as of the date of the original production — up to date.

*The Mysticism of Paul the Apostle (Die Mystik des Apostels Paulus).* By Albert Schweitzer, trans. William Montgomery. New York: The Macmillan Company, 1955. 411 pages. Cloth. \$5.00. This is an unaltered reprint of the 1931 edition of an important work by Albert Schweitzer, in which — in the words of F. C. Burkitt's prefatory note — he illuminates "the problem of how the Evangel of Jesus survived as the Catholic Church" by demonstrating that St. Paul's whole thought world was pervaded by his eschatological concern. The Doctor of the Gentiles, says Schweitzer, is not to be held responsible for the Hellenization of Christianity; on the contrary, he continued the teaching of Our Lord in a form which subsequent generations were to recast in a Hellenistic mold.

*The New Testament for English Readers, Containing the Authorized Version, Marginal Corrections of Readings and Rendering, Marginal References, and a Critical and Explanatory Commentary.* By Henry Alford. Chicago: Moody Press [1955]. viii and 1942 pages. Fabrikoid. \$9.95. This photolithoprinted reissue of the 1869 edition again makes available in a single volume a classic commentary on the New Testament by one of his generation's most distinguished exegetical scholars.

*The Flood and Noah's Ark (Déluge et Arche de Noé).* By André Parrot, translated from the second French edition by Edwin Hudson. New York:

Philosophical Library, 1955. 76 pages and 4 pages of plates. Cloth. \$2.75. This title inaugurates a new series of *Studies in Biblical Archaeology*. The author is curator in chief of the French National Museums, professor at the Ecole du Louvre, and sometime director of the Mari archaeological expedition. His conclusion is that "in and with the biblical narrative of the Flood we have the Israelite version of a Mesopotamian tradition—of which the originals on clay tablets are in our possession—revised by the biblical narrators in the light of monotheism, without their having always troubled to eliminate certain quite realistic anthropomorphic features" (p. 44). Of particular interest is the five-page section on "The Invention of the Ark" (pp. 63—67), in which the author records the repeatedly rumored "discoveries" of the ark ever since Lord Bryce returned in 1876 from his ascent of Mount Ararat with a piece of wood which he humorously identified as a spar from the timber of the ark.

*The Tower of Babel (La Tour de Babel)*. By André Parrot, translated from the second French edition by Edwin Hudson. New York: Philosophical Library, 1955. 75 pages and 4 pages of plates. Cloth. \$2.75. Number 2 of the *Studies in Biblical Archaeology*, announced in the preceding paragraph, this little volume elaborates the author's thesis, which he shares with many Biblical scholars, "that the narrative in Genesis 11 had its 'starting point' in the ruins of one of those huge towers which archaeologists call *ziggurats*, and that the 'Tower of Babel' could only be the *ziggurat* erected at Babylon, in the very heart of the land of Shinar" (p. 17). The *ziggurat* itself he regards as "a ladder set up; and that ladder reached toward heaven" (pp. 68, 69). He also sees an integral connection between the "Gate of God" (*bab-ilu*) of Gen. 11:9 and the "gate of heaven" of Gen. 28:17.

*Christianity and Idealism*. By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Company, 1955. 139 pages. Paper. \$1.80. Within the confines of a single cover, ten articles by Professor Van Til published between 1930 and 1942, half of them in the *Westminster Theological Journal*, are here reprinted. As the preface points out, their common burden is the contention that "idealism and Christianity are mutually exclusive" and that idealism's "thought content leads inevitably toward pragmatism."

*Christentum und Judentum im ersten und zweiten Jahrhundert*. By Leonhard Goppelt. Gütersloh: C. Bertelsmann Verlag, 1954. xi and 328 pages. Cloth. DM 28.—.

*Textbuch zur deutschen systematischen Theologie und ihrer Geschichte vom 16. bis 20. Jahrhundert, Band I: 1530—1934*. By Richard H. Grützmacher. Fourth edition by Gerhard G. Muras. Gütersloh: C. Bertelsmann Verlag, 1955. xv and 371 pages. Cloth. DM 16.—.

*Sacraments and Worship: Liturgy and Doctrinal Development of Baptism, Confirmation, and the Eucharist (Sources of Christian Theology, Volume One)*. Edited by Paul F. Palmer. Westminster: The Newman Press, 1955. xxii and 227 pages. Cloth. \$4.75.

*Why I Am a Lutheran*. By Victor Emanuel Beck. New York: Thomas Nelson and Sons, 1956. 190 pages. Cloth. \$2.75.

*Emotional Problems and the Bible.* By George H. Muedeking. Philadelphia: Muhlenberg Press, 1956. ix and 188 pages. Cloth. \$3.00.

*The Teaching of Jesus: Studies of Its Form and Content.* By T. W. Manson. Second edition. New York: Cambridge University Press, 1951. xi and 352 pages. Cloth. \$3.75.

*Divorce and Remarriage: What the Church Believes and Why.* By Hugh C. Warner. New York: The Macmillan Company, 1955. 91 pages. Cloth. \$1.50.

*The Christian Faith.* By David H. C. Read. New York: Charles Scribner's Sons, 1956. 175 pages. Cloth. \$1.95.

*The Church in the New Testament Period.* By Adolf Schlatter, trans. Paul P. Levertoff. New York: The Macmillan Company, 1956 (London: S. P. C. K., 1955). xii and 335 pages. Cloth. \$4.25.

*The Apostolic Preaching of the Cross.* By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 296 pages. Cloth. \$3.50.

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