

# Concordia Theological Monthly



AUGUST

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1956

## 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.*

### **GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT:**

A Tabular and Statistical Greek-English Concordance Based on the King James Version, with an English-to-Greek index. By J. B. Smith, with an introduction by Bruce M. Metzger. Scottsdale: Herald Press, 1955. 430 pages. Cloth. \$12.75.

Bible students know that concordances, listing every occurrence of a word in the Sacred Text, are exceedingly useful tools. Here we have a concordance for the Greek New Testament which tabulates alphabetically all the 5,524 individual words of the so-called *Textus Receptus* of the Greek New Testament (the Greek text on which Luther's translation and the KJV are based) and states in what passages they occur and what meanings the KJV assigns to them. An ingenious system is employed which quickly acquaints the student both as to the passages where the word is found and as to the rendering or renderings given it in the KJV. It is of course a well-known fact that many words have more than one meaning; the context usually determines the meaning the writer has in mind. Thus Hades is translated "hell" in the KJV (10 times); but in one passage it is translated "grave" (1 Cor. 15:35). This bit of information one obtains in a minute's time by opening the book at Hades, which is word number 86 in the concordance. If a person, knowing that the word "grave" occurs in the English Bible, would like to know in which passages it is found and what the Greek equivalent or equivalents are, he consults the English index in the second part of the work at the word "grave" and finds that there are four Greek words rendered "grave" in the KJV; their concordance numbers are submitted; the first note striking his eye is "86 Hades, one," the last number indicating that Hades is given the translation "grave" one time, while the number 86 quickly tells him where to look in the concordance.

The book is intended chiefly for people who are still in the beginner's stage as far as study of the Greek New Testament is concerned. But Dr. Metzger is right when he in the introduction says that "the technical scholar of the NT will also find certain information conveniently set forth in Smith's tabular and statistical arrangement of words, which will assist him in making a comparative study of English versions and their underlying Greek text." We hope the work will be widely used and assist in acquainting people with the treasures of our inspired Greek New Testament.

WILLIAM F. ARNDT

*DIE ENTSTEHUNG DES ALTEN TESTAMENTS.* By Curt Kuhl. Bern: A. Francke, c. 1953. 408 pages. Cloth. Sw Fr. 10.80.

*THE OLD TESTAMENT: A CONSPECTUS.* By Theodore H. Robinson. New York: The Macmillan Company, c. 1953. 168 pages. Cloth. \$1.75.

A joint review of these two books suggests itself for a number of reasons. As their titles indicate, they are a survey of modern research regarding the dates, authors, circumstances of composition, and the textual history of the various books of the Old Testament. Intended primarily as an orientation for the educated person in general rather than for the specialist, they succeed admirably in summarizing the majority opinion of present-day Old Testament scholarship.

Each volume is a contribution to a series of publications with a similar purpose. Kuhl furnishes the twenty-sixth volume for the *Sammlung Dalp* (named after Johann Dalp, founder of the *Francke Verlag*). The scope of this series of publications is not restricted to theology but includes all areas of scientific research. Robinson's book is the eleventh in a more strictly theological series, known as *The Colet Library of Modern Christian Thought and Teaching*, edited by W. R. Matthews, Dean of St. Paul's. The immediately preceding volume is a companion study of the New Testament and has the similar title: *The New Testament: A Conspectus*. Both authors are recognized authorities in their field. Theodore H. Robinson is emeritus professor of Semitic languages, University of Cardiff, known perhaps best as the author of *Prophecy and the Prophets*. Curt Kuhl, a German Evangelical pastor in the village of Nordkirchen, has achieved recognition by a number of scholarly contributions and displays a comprehensive acquaintance with the literature of Old Testament research.

While both writers staunchly adhere to the historical-critical method and accept its results in general regarding the origin of the Old Testament books, the British scholar is less dogmatic in his presentation. There is a liberal sprinkling over the pages of his book of such expressions as: "it looks as if," "sometimes it seems," "it seems likely," "we may suspect." Because Kuhl has almost twice as much space at his disposal, he can give a more complete account of the position of critical scholars regarding the origin and authenticity of the Old Testament books. He is also more positive in asserting that this view of the Old Testament is "in a measure a clear picture of the origin and the composition of its parts," although he admits in his concluding remarks that a lack of unanimity exists on a number of questions and that "much that is set forth as a conclusion is only of a hypothetical character with a more or less higher degree of probability" (p. 325).

WALTER R. ROEHRS

*JUDAS ISKARIOTH IN DER GESCHICHTE DER AUSLEGUNG VON DER REFORMATION BIS ZUR GEGENWART.* By Kurth Lüthi. Zurich: Zwingli-Verlag, 1955. 209 pages. Paper. DM 12.00.

This book by the Swiss theologian Kurth Lüthi is both interesting and highly instructive. The author has read an enormous number of books and treatises dealing with the Judas problem from Luther to Bultmann, treatments by theologians and men of letters, by philosophers and sociologists, by believers and unbelievers. Nothing of significance has escaped him, it seems. The material is divided into five larger sections, each complete in itself, presenting by quotation and condensed report the picture of Judas as seen by the various schools of thought since the Reformation. Lüthi shows how the characteristic concerns and problems of each period are reflected in the interpretation of the Gospel data on the disciple who betrayed our Lord. The author's main aim is historical; but, pastor that he is, he forces each reader to ask himself what God wants to tell him through Judas as he confronts the Christ. While the book is a case study, it serves admirably also as a review course in the history of interpretation in general from the Reformation down to our own times. We hope that many more of such historical studies of individual problems of interpretation may appear. As yet this vast field has been little cultivated. Lüthi's book shows the value of such research for exegete, historian, and systematician.

VICTOR BARTLING

*ST. PAUL'S JOURNEYS IN THE GREEK ORIENT.* By Henri Metzger. New York: Philosophical Library, 1955. 75 pages. Cloth. \$2.75.

The chief claim of this little book on our interest and time is that it was written by a classicist who brings his lore of ancient things to bear on the narrative of Paul's journeys in the Greek Orient, found in the book of Acts. The work is intended as an historical, not as a theological treatise. Now and then a bit of fascinating information is submitted, for instance, that the Emperor Claudius deprived a gentleman from Lydia of his Roman citizenship because he did not know Latin (p. 21). It must be mentioned, too, that Professor Metzger personally visited the places of which he writes. Controversial questions are here and there touched on, although not extensively argued. The author favors the so-called North Galatian theory. On the famous Areopagus scene of Acts 17 he holds that the Apostle was actually brought before the Athenian court which bore that name, not to be tried, however, but merely to furnish the judges some acquaintance with his teachings. The theory favoring the Ephesian origin of the Captivity Letters is not alluded to. A number of unusually fine photographs are reproduced and add to the attractiveness of the booklet.

WILLIAM F. ARNDT

*THE SOCRATIC: CHRISTIAN PHILOSOPHY AND CHRISTIAN FAITH.* New York: Philosophical Library, 1952. 63 pages. Paper. \$1.75.

This small book has a large task, that of stating the fundamental beliefs of Christians in the language of contemporary analytic philosophy. All of the essayists in this collection of papers are English philosophers and theologians. John Wisdom, H. H. Price, and C. S. Lewis are widely known for other writings. The failure of the Christian Church in England with regard to the educated class has been partly due to a philosophy which maintains that religious statements are for the most part meaningless; or if they have a meaning, it is only an emotional meaning. The purpose of these essays is to classify the meanings of such statements as "God exists," "God loves man," "He shall come again in His glory." The essays breathe an earnest and honest desire for clear, unrhretorical answers to these questions. In view of the spreading influence of analytic philosophy in this country this might be an important work for those that must answer the questions of educated agnostics. The future will certainly bring further treatments of this problem.

DONALD P. MEYER †

*MORMONS ARE PECULIAR PEOPLE.* By G. T. Harrison. New York: Vantage Press, 1954. xii and 180 pages. Cloth. \$3.00.

The jacket describes the author as a railroader, a born Mormon, holder of both the Aaronic and Melchizedek priesthoods of the Latter-Day Saints, and a sometime Foreign Mission Conference president. His disillusionized reaction against Mormonism has inspired this vehement, violent attack on the founder of the Latter-Day Saints movement, Joseph Smith. The value of the book is lessened by the author's failure to furnish documentation at some crucial points and by his imaginative re-creation of conversations and episodes involving his subject. Its major usefulness lies in the fact that it clearly indicates the points at which Mormonism is most vulnerable.

ARTHUR CARL PIEPKORN

*GRACEFUL REASON.* By J. V. Langmead Casserley. Greenwich: The Seabury Press, 1954. 163 pages. Cloth. \$2.75.

This timely book on the age-old question of the relation of human reason and the Christian faith contains an interesting foreword by Protestant Episcopal Rector John Heuss of New York introducing the author, an Anglican theologian lately come on the American scene. The table of contents whets theological and philosophical appetites: Natural theology, the cosmological argument and its existential form, the *imago Dei*, the *analogia entis*, the question whether a man can know anything utterly, and the usefulness and grandeur of natural theology.

From the latter it is apparent that this book is neither condemnation of "graceful Reason" nor an appeal to a neo-rationalism. Dr. Casserley is

reacting from Anglicanism's broadness against the overemphasis on an existential approach via the critical philosophers that cuts to pieces any validity for a natural theology. One might almost wish that Karl Barth would read this and reply. One wonders further whether his *Nein* would still be so vigorous.

Surely this is a book for Lutherans to ponder, not merely because our fathers did make such a large room for a natural theology but also because we are still confronting men of reason and science, perhaps in larger numbers than ever. Casserley may help us evaluate our own heritage. His theological bases are those of a moderate Anglicanism with a great appreciation for Bishops Butler and Berkeley. In spite of Anglican broadness in trying to face in both directions at once, most Lutherans will be more sympathetic to Casserley's views than to either the liberal or the neo-orthodox wing of Reformed theology. This is a book for thinking pastors and educated laymen. Student pastors and their congregations have undoubtedly already taken notice.

HENRY W. REIMANN

*CHURCH AND CHAPEL.* By R. A. Edwards. London: The Chiswick Press, 1954. 128 pages. Cloth. 8/6.

The subtitle "a study of the problem of reunion in the light of history" indicates the purpose of this book. Its four chapters grew out of lectures which were given at an assembly of Anglican clergymen in Norwich Cathedral in 1950. They discuss the idea of the church, the Church of England, Nonconformity, and the present situation. Canon Edwards regards the church as a society which originates through divine power and grace. He designates faith in the Lord Jesus Christ, the Sacraments, the apostolic ministry, and liturgical worship as characteristic features of the church. He presents the Church of England as a child of the Reformation, and acknowledges the Bible, a personal faith, and a Biblical view of life as the heritage from this continental spiritual ancestry. Nonconformity resulted chiefly in three types of ecclesiastical organization, the national church with its bishops, the federal church with its presbytery, and the independent church with its congregational supremacy. An evaluation of the current situation leads the author to the conclusion: "The Papacy presents a problem of its own . . . but even a reunion between Anglicanism and the rest of the Protestant world seems immensely difficult." He regretfully attributes this impasse to disregard for history and scholarship as well as to extensive rationalization of theological differences.

LORENZ WUNDERLICH

*FOUNDATIONS OF CHRISTIAN KNOWLEDGE.* By Georgia Harkness. Nashville: Abingdon Press, 1955. 157 pages. Cloth. \$2.75.

Miss Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., has written more than eighteen books on theol-

ogy and innumerable articles for theological journals. An acknowledged liberal of the Methodist type, her religious thinking is now swinging somewhat toward the right in a more conservative orientation. That is no doubt a result of her ecumenical experience as a member of the Study Commission of the World Council of Churches. She professes adherence to the ancient Christian creeds, without, however, accepting the Holy Trinity, the deity of Christ, the vicarious atonement, and other Christian fundamentals in their traditional theological meaning. She uses the accepted Christian terminology, yet never quite in the sense that Christian orthodoxy understood it. She is given neither to Barthian neo-orthodoxy nor to fundamentalism. She acknowledges the Bible as the authority in religion, yet not the sole authority. Christ is the supreme revelation of God, though not His only revelation. Thus like Noah's raven she goes to and fro, vacillating between the ark of Biblical profession and the waters of so many worthless words. Yet her book, which bears the subtitle "An Examination of the Sources of Our Faith and Certainty," has value in pointing out how present-day liberals are conforming to patterns that fit them into the general scheme of an ecumenical Christendom. Valuable also is her "selected bibliography," though practically all references represent the liberal approach. JOHN THEODORE MUELLER

*DIE ROEMISCHE PETRUSTRADITION IN KRITISCHER SICHT.* By Karl Heussi. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. 77 pages. Paper. DM 6.80.

*Was Petrus in Rom?* Heussi made this question the title of a book in 1936. It stirred up a continuing controversy among Evangelical and Roman Catholic Church historians that has lasted two decades. The University of Jena church historian who started the fire himself subsequently contributed half a dozen more fagots in the form of published studies. In this eighth and final discussion he assembles once more the evidence for denying a Roman ministry to St. Peter. Gal. 2:6 implies that St. Peter was already dead when St. Paul wrote Galatians. 1 Clement 5 ff. does not prove that St. Peter died a martyr at Rome or anywhere else. The reference in St. Ignatius' Letter to the Romans (4:3) is so late and ambiguous as to be indecisive. It is improbable that 1 Peter 5:13 refers to Rome; in any case the passage is too late to prove anything. John 21:18 f. may reflect either a fact or pure legend, but it does not prove that St. Peter was in Rome. The archaeological diggings under the Vatican Basilica failed to uncover St. Peter's grave, as Roman Catholic authorities conceded in 1951. The later legend of St. Peter's Roman activity—explicitly referred to for the first time in the correspondence of St. Dionysius of Corinth about 170—can be accounted for on a number of probable grounds. In four brief supplementary essays Heussi discusses primitive Christian chronology, interprets τέμα τῆς δύσεως in 1 Clement

5:7 as meaning Rome and not Spain, denies that 1 Clement 6:1,2 refers to the Neronian persecutions, and proposes a solution to the problem of "St. Anencletus I" and the *memoria Petri*. This little brochure is significant as demonstrating the extent to which crucial Roman Catholic claims are based upon traditions rather than on demonstrable fact.

ARTHUR CARL PIEPKORN

*PERSONAL RELIGION AMONG THE GREEKS.* By André-Jean Festugière. Berkeley: The University of California Press, 1954. viii + 186 pages. \$3.75.

The author is an authority on the religious thought of later antiquity. His earlier works make one open this volume with anticipation of a feast. The volume fulfills expectations, being a worthy product of one of the most distinguished series of classical lectures in America, the Sather Classical Lectures, of which it is Volume 26.

The work really is an expansion of the first chapter of his work on Epicurean theology (*Épicure et ses dieux*, Paris, 1946). Festugière examines the history of personal piety as opposed to state religion. Such piety can be found on both a popular and a philosophic level. The first two chapters outline popular religion's first beginnings on the basis of Athenian drama.

Two of the following chapters give examples of popular piety from the post-Alexandrian age: Lucius, the hero of Apuleius' *Metamorphoses*, and the neurotic rhetorician Aelius Aristides. Both feel attached to a god by the conviction that they have been saved from guilt, called by the god to special service, been blessed with special revelations, and so stand in close contact with their god. This belief in the closeness of the divine is a characteristic feature of religion in New Testament times.

The other chapters are devoted to philosophic piety. This is based on Platonism, which tends to retire from the world and develops into mysticism and astral religion. In tracing out the history of philosophic piety Festugière sheds light on the origins of Christian monasticism, on the differences between Stoicism and Christianity, and on the origins of early Christian mysticism. His studies in the Hermetic writings make his last chapter especially valuable.

Only one technical error was noted, the omission of footnote 8 in Chapter III. Two footnotes in the text were numbered 15 to make the numbering correspond.

Festugière has produced an interesting, readable, and valuable book on the religion of the New Testament era. It stresses features of the age that can easily be overlooked by a study of handbooks on the history of New Testament times. It makes certain personalities of the age come alive (notably Aristides). We hope that it will be used not only by the classicist but also by the Christian theologian. EDGAR M. KRENTZ



*SCIENCE AND CHRISTIAN BELIEF.* By C. A. Coulson. Chapel Hill: The University of North Carolina Press, 1955. Cloth. 127 pages. \$2.50.

Sympathetic treatments of the relationship between science and religion usually take one of two paths, finding that the two occupy different spheres and therefore do not contradict or that science is a part of a whole represented by religion. This book, written by a professor of mathematics at Oxford, takes the second of the two alternatives, an alternative that was chosen long ago by St. Augustine and has not been neglected since.

The author's criticism of the first type is rhetorical and unconvincing. But his treatment of the second alternative is intelligent and reverent. Science at its best becomes a religious activity; for the highest revelations of science seem to be given rather than self-generated, (1) because science expresses a unity in the world which points to a transcendent source, (2) because that unity has a spiritual character, and (3) because that spiritual character is personal. Revealed religion completes the picture by speaking of the Incarnation.

The book is a reproduction of the John Calvin McNair Lectures for 1954 at the University of North Carolina, established in 1857, "to prove the existence and attributes, as far as may be, of God from nature." Many less thoughtful treatments of this important problem have seen print.

DONALD P. MEYER †

*BUDDHISM.* By C. H. S. Ward. London: The Epworth Press. Cloth. Vol. I: *Hīnayāna*, 1947, 143 pages, 7/6. Vol. II: *Mahāyāna*, 1952, 222 pages, 15/—.

Ward's descriptive *Outline of Buddhism*, of which the present Vol. I is a revised edition, has been a popular title in Eric Waterhouse's *Great Religions of the East Series* since 1934. The author has been able to draw upon many years of residence in Ceylon and upon his extensive personal and literary contacts with the Buddhists of Ceylon, India, and Burma. Buddhism "is not so much a religion as a family of religions" (II, 8), and the two types represented by the two volumes are worlds apart from each other. In his discussion of Hīnayāna, Ward deliberately limits himself to that which is "actually found in the *Pali Pitakas* or is clearly deducible from them" (I, 9). He relates as much as is certainly known of the life of Gotama and follows this with an analysis of contemporary Hīnayāna ethics, psychology, and metaphysics. This system affirms as its foundation that "all the constituents of being are transitory, are misery, and are lacking in an Ego" (I, 66); denies the existence of the soul, of transmigration, creation, and the possibility of the expiation of demerits by deeds of merit; and identifies the attainment of Nirvāna with the achievement of the assurance that one's self is only a phantasm, that this is one's last existence, and that after death comes *Parinirvāna* (the absolute cessation of all that we can think of as existence). A brief

third part of the book is devoted to a description of Hīnayāna organization and administration. The bulk of the second volume deals with Sanskrit Buddhism and the evolution of Mahāyāna and its multifarious sects in Japan, China, and Tibet out of Hīnayāna to the point where "there is very little left in the Mahāyāna teaching that the Buddha would have recognized or acknowledged as his" (I, 9). The remainder of the volume discusses the origin and development of the doctrine of Buddhology and a comparison and contrast of Hīnayāna and Mahāyāna philosophical ideas. The best parts of both books are those concerned with Hīnayāna, where Ward's superior personal knowledge enables him to write with firsthand assurance. One might wish for a fuller account of contemporary Buddhism (notably Mahāyāna), the treatment of which takes no cognizance of the developments of the past generation, and of the sects of Buddhism that are most energetic in their efforts at evangelizing the West.

ARTHUR CARL PIEPKORN

*A CHRISTIAN PALESTINIAN SYRIAC HOROLOGION* (Berlin MS. Or. Oct. 1019), ed. Matthew Black. New York (Cambridge): Cambridge University Press, 1954. x and 458 pages. Cloth. \$12.50.

With this title the Second Series of *Texts and Studies: Contributions to Biblical and Patristic Literature*, under the general editorship of C. H. Dodd, is initiated. Berlin MS. Or. Oct. 1019 is a paper manuscript in late Palestinian Syriac, copied, according to the colophon, in A.D. 1187/8 at Jerusalem. It is a complete Monothelite(!) Melkite *Book of Hours* which reproduces in Palestinian Syriac and with some interesting variations (notably in the *troparia* designed to be sung after the Beatitudes and in the structure of Lauds and the Midnight Office) the conventional *horologion* of Byzantine Orthodoxy. It materially increases our store of Palestinian Syriac Biblical materials (the Peshitta, which the controversial Yonan Codex represents, is Mesopotamian Syriac) — 35 new Psalms; the canticles from Exodus 15, 1 Samuel 2, Isaiah 8, 9, 26 and 38, Jonah 2, Habakkuk 3, and St. Luke 1; and the *Benedicite omnia opera* (Daniel 3) and the Prayer of Manasseh from the Apocrypha — all reflecting an interesting Lucianic type of Greek text, probably via a pre-Rabbulan Syriac version. In the present title, in addition to the introduction, indices, and four full-page plates of text, 306 pages are devoted to the text (in Estrangelo script), 72 pages to the translation, 27 pages to critical notes (in Biblical order), and 21 pages to vocabulary (new and rare words, meanings, and forms). In preparing this admirable edition, for which students of Syriac and Aramaic as well as of liturgy, textual criticism, and church history can well be grateful, Professor Black had the guidance and assistance of the original purchaser, the sometime director of the Oriental Seminar at Bonn, Professor Paul Kahle.

ARTHUR CARL PIEPKORN

*THE END OF TIME: A MEDITATION ON THE PHILOSOPHY OF HISTORY* (*Über das Ende der Zeit*). By Josef Pieper, trans. by Michael Bullock. New York: Pantheon Books, 1954. 157 pages. Cloth. \$2.75.

Pieper is consciously a Middle European, a philosopher (more particularly, a philosopher of history), and a Thomist (even to the point of documenting an item in his *Antichristology* on p. 126 by a bald quotation from the Angelic Doctor's Commentary on Second Thessalonians!). Three factors make his book — the title of which is obviously inspired by Kant's similarly named essay of 1794 — interesting to theologians. For one thing, it is a carefully written, eminently readable, and provocative piece of philosophical analysis. For another, it proceeds from the thesis that, particularly in a philosophy of history, philosophy presupposes theology and that what is true in Western philosophy "is largely a fund of 'insights' gained by an *intelligere* grounded on a *credere*" (p. 54). For a third, in contrast to the Kantian, "enlightened," and still prevalent idea of human perfectibility within history, it argues acutely on behalf of the traditional Western (that is, Christian) view of history that there will be an end of history and that at the end of history "there will be a real amalgamation of the *fulfillment* of purposive striving within history, the transposition of temporality into participation in the eternal and timeless, into an 'eternal rest,' and the final catastrophe within history of the reign of *Antichrist*" (pp. 104 f.).

ARTHUR CARL PIEPKORN

*THE MEDIAEVAL CHURCH*. By Marshall W. Baldwin. New York: Cornell University Press, 1953. 113 pages. Paper. \$1.25.

This book is one of a series being published experimentally by the Cornell Press to sketch briefly but thoroughly the history of man from his origin up to the French Revolution.

The author of the present volume begins his essay with a description of the various units of ecclesiastical authority, from the parish priest to the Papacy itself. Next he takes up the church's influence on the lives of its members, its relations with the governments of the time, its influence in the fields of literature and art and monasticism. A large section of the book is devoted to the Papacy in its various phases of activity, together with a brief study of some of its better-known representatives. In the last section of the essay the unfortunate break between the Eastern and Western Churches is chronicled, together with notes on the Crusades and their consequences, and on the church's operations in the Far East, particularly among the Mongolians.

As a whole, the essay is objectively written. Its brevity makes for quick reference. Another valuable feature is the three-page annotated bibliography.

PHILIP J. SCHROEDER

*THE NATIONAL PASTORALS OF THE AMERICAN HIERARCHY (1792—1919)*, ed. Peter Guilday. Westminster: The Newman Press, 1954. xiii and 358 pages. Cloth. \$5.00.

An unaltered reprint of the original 1923 edition, the present volume contains the twelve pastoral letters issued by the eleven conciliar assemblies of the Roman Catholic hierarchy in this country from 1792 to 1884, plus the pastoral letter published by the first annual meeting of the denomination's bishops and archbishops in September 1919. The introductory notes succeed admirably in setting the stage for each document and in bridging the time gaps between the letters. The book thus becomes a valuable history of Roman Catholicism in the United States and, in the editor's words, a "commentary upon the . . . influences which have at various epochs influenced the [Roman] Catholic life of our beloved country" (p. viii). Not without intrinsic significance is the way in which the same themes recur time after time—the need for adequate support of the church; the shortage of priests; the virtues of a Christian education received under church auspices; the value of reading authorized versions of the Sacred Scriptures, "the most highly valued treasure of every family library" (p. 250); the obligation devolving on priests of "preaching the doctrines of a crucified Redeemer" (p. 46); the antagonism which the Roman Catholic religion consistently evoked; the evils of mixed marriages and secret societies; the vice of intemperance; the church press; home and foreign missions. Carefully to read this chronicle of American Roman Catholicism, written by Roman Catholic leaders for the instruction and encouragement of Roman Catholic clergy and laity, is better to understand how the Roman Catholic Church in America has become what it is today.

ARTHUR CARL PIEPKORN

*ENGLISH ART 1100—1216*, ed T. S. R. Boase. Oxford: Clarendon Press, 1953. 331 pages. Cloth. 37/6.

This is the third in a series of ten volumes entitled *The Oxford History of English Art*. Although it contains many plates and figures, it gives priority to illumination, as the term is applied not only to the adornment of letters, books, and manuscripts but also to colors and designs, including color in the buildings of Norman England. It was in architecture that the Normans produced their greatest achievements in the arts culture. William, doughty Viking from Normandy that he was, considered his invasion of Albion a crusade; and although he deposed Stigand from the Archbishopric of Canterbury according to his promise to the Pope, he was by no means servile to Hildebrand, whose regnal period began twelve years after Senlac. Nevertheless, he set the pace for the erection of 300 churches and large cathedrals.

The present volume shows a plan of Durham Cathedral and other views

of this famous north-country shrine. Expert opinion is offered on the subjects of naves, elevations, capitals, along with comparisons between the much-mortared and crude type of Anglo Saxon construction and the finer chiseled work of the Normans. Esthetic theories are propounded and the influence of old sources, like Vitruvius, Boethius, and Einhard, is evaluated.

The book is for the professional rather than for the layman. It is lavishly illustrated; there is a large bibliography and a thorough index.

PHILIP J. SCHROEDER

*THE THIRD WORLD CONFERENCE ON FAITH AND ORDER*, ed. Oliver S. Tomkins. London: Student Christian Movement Press, 1953. 380 pages. Cloth. 21/—.

The Third World Conference on Faith and Order, held at Lund, Sweden, from August 15 to 28, 1952, has been variously evaluated both by participants and observers. Something of a note of frustration has run through many of these evaluations, notably from those impatient Christians who see no valid argument against the establishment of immediate intercommunion among all the bodies that formally acknowledge Jesus Christ as God and Savior by their membership in the World Council of Churches. Yet—and possibly precisely because of the unabashed realism of most of the delegates to Lund in frankly acknowledging that intercommunion is not possible as long as the current degree of doctrinal dissensus exists and is aggravated by the nontheological factors that help to separate the Churches—Faith and Order is that aspect of the organized ecumenical movement most likely to attract the serious attention of members of the Church of the Augsburg Confession. Hence the importance of this volume for them. Dr. Tomkins has done his work well. The quite remarkable Report to the Churches—with its sections on Christ and His Church, continuity and unity, ways of worship, intercommunion, and the current status—is followed by a brief history of Faith and Order from Edinburgh to Lund and an adeptly prepared chronicle of the meeting, with the major addresses, papers, sermons reproduced in full. As an admirable piece of theological reporting and a stimulating compend of theological thought, this volume deserves a high place among the documentary volumes of the ecumenical movement.

ARTHUR CARL PIEPKORN

*PAN-SLAVISM: ITS HISTORY AND IDEOLOGY*. By Hans Kohn. Notre Dame: University of Notre Dame Press, 1953. ix and 356 pages. Cloth. \$6.25.

Hans Kohn is the distinguished author of *The Idea of Nationalism: A Study in Its Origins and Background* (1944), of *Prophets and Peoples: Studies in Nineteenth Century Nationalism* (1946), and of *The Twentieth*

*Century: A Midway Account of the Western World* (1949). The present study on Pan-Slavism sustains the high reputation which the author has acquired as the leading authority on nationalism in the nineteenth and the twentieth century. The range of the author's knowledge is large; his appraisals of men and movements are penetrating.

The book is divided into three chapters: Pan-Slavism and the West, 1815—60; Pan-Slavism and Russian Messianism, 1860—1905; and Pan-Slavism and the World Wars, 1905—50. (Pages 253—335 contain the footnotes: 82 pages of notes for 252 pages of text.)

Comparatively little is said about the relationship between Pan-Slavism and the Churches, whether Roman Catholic or Eastern Orthodox or Evangelical. The author does point out: "The Greek Orthodox Russians and the Roman Catholic Poles have lived for the last three hundred years in a state of almost unbroken hostility" (p. 6). He shows the differences in the thinking of the Evangelical Slovaks and the Roman Catholic Slovaks (pp. 19—22). Cieszkowski's chiliastic hopes (p. 34), Mickiewicz's Messianic expectations (p. 45), the activities of Bishop Strossmayer (pp. 51—55), and the role of Sergius and Alexei in the twentieth century (p. 233) are among the relatively few references which the author makes to religious history. The careful student of the religious history of Eastern Europe in the nineteenth and twentieth centuries will nevertheless find much in this treatise that will give him a better understanding of events and church conditions in these countries during this period.

CARL S. MEYER

*ALTAR GUILD WORKBOOK. Prepared for Lutheran Churches.* By G. Martin Ruoss. Revised edition. Philadelphia: Muhlenberg Press, 1955. 136 pages. Paper. \$3.50.

Those who are acquainted with the first edition of this volume will welcome the present revised edition. A wealth of useful information has been incorporated into this publication, which will be of value to those who intend to build a new church edifice as well as to those who desire to improve and enrich the corporate worship life of their parish. We regret that we cannot always agree with the author. The experience of many an organist will compel him to disagree with Mr. Ruoss when he sings the praises of the electronic organ and refers to it as being a "sensitive, durable, trouble-free, relatively inexpensive instrument for church use. The best of these almost equal the finest pipe organs in tonal range and volume of sound." (Page 110.) In listing reputable organ builders, he omits the names of two of the very best ones in America today: Walter Holtkamp and Hermann Schlicker. The author is at his best when discussing problems of a purely liturgical character, though his remarks regarding church architecture have their value and should not be ignored. We recommend the book to our parishes.

WALTER E. BUSZIN

## BOOKS RECEIVED

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

*Calvin and Augustine.* By Benjamin Breckinridge Warfield, ed. Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Company, 1956. x+507 pages. Cloth. \$4.95. This is the fourth in a series of volumes offering reprinting of significant but generally inaccessible works of Princeton's great Benjamin Breckinridge Warfield (1851—1921). The five Calvin chapters are taken from Warfield's *Calvin and Calvinism* (New York: Oxford University Press, 1931) and discuss the man and his work, his doctrine of the knowledge of God, his doctrine of God, his doctrine of the Trinity, and Calvinism. The three St. Augustine chapters are taken from Warfield's *Studies in Tertullian and Augustine* (New York: Oxford University Press, 1930) and discuss the man, his *Confessions*, and his doctrine of knowledge and authority. A lecture by Warfield on "John Calvin the Theologian" and an introductory foreword by J. Marcellus Kik complete the volume.

*The Christian Science Myth.* By Walter R. Martin and Norman H. Klann, 2d ed. Grand Rapids: Zondervan Publishing House, 1956. 205 pages. Cloth, \$2.50; paper, \$1.50. This new edition of two Baptist ministers' critique of Christian Science differs from the original 1954 edition primarily in the transfer of some of Donald Grey Barnhouse's remarks from the dust jacket to the foreword, the addition of a number of footnotes, and the inclusion of a 14-page chapter on "Christian Science Objections" to the first edition, and a 4-page index.

*Expository Outlines on the Whole Bible (Horae homileticae).* By Charles Simeon. Volume 4: *1 Chronicles through Job*. Grand Rapids: Zondervan Publishing House, 1956. viii+512 pages. Cloth. \$3.95. In this volume of the photolithographed reissue of the 1847 London edition of *Horae homileticae*, the two books of Chronicles are covered by 50 "discourses," Ezra by six, Nehemiah by eight, Esther by two, and Job by 45.

*The Dark Ages.* By William Paton Ker. Edinburgh: Thomas Nelson and Sons, 1955. xvi+361 pages. Cloth. \$3.75. The fact that this photolithographed reissue of the 1904 edition of Ker's important history of European literature from 410 to 1000 A. D. came out in 1955 makes the new printing a kind of centenary monument to the author, who was born in 1855 and died in 1923. In the warmly appreciative foreword to the reissue, Provost B. Ifor Evans of London's University College hails Ker as one of "the last Renaissance scholars in the great European tradition" and approves the judgment that Ker's "was the most considerable mind to engage on academic studies in English Literature in Great Britain." Of the present work he declares that it "illustrates the strength of [Ker's] mind, his loyalties, and his approach to literary studies."

*Jehovah of the Watchtower: A Thorough Exposé of the Important Anti-Biblical Teachings of Jehovah's Witnesses.* By Walter R. Martin and Norman H. Klann. Rev. ed. Grand Rapids: Zondervan Publishing House, 1956. 201 pages. Cloth, \$2.50; paper, \$1.50. The second edition of this work by two Baptist Fundamentalist ministers differs from the first

(1953) chiefly in the addition of (1) four chapters entitled "The Watchtower and Blood Transfusion," "Jehovah's Witnesses vs. The Scriptures, Reason, and the Trinity," "The New-World Translations of the Bible," and "Jehovah's Witnesses and The New Birth"; (2) an appendix which reviews Marley Cole's *Jehovah's Witnesses—The New World Society*; and (3) a four-page index.

*The Mennonite Encyclopedia: A Comprehensive Reference Work on the Anabaptist-Mennonite Movement*, Vol. I: A-C, ed. Harold S. Bender and C. Henry Smith. Scottsdale: Mennonite Publishing House, 1955. xvi+812 pages. Cloth. \$10.00.

*The Existentialists and God*. By Arthur C. Cochrane. Philadelphia: The Westminster Press, 1956. 174 pages. Cloth. \$3.00.

*Man—His Life, His Education, His Happiness (O Homem, Sua Vida, Sua Educação, Sua Felicidade)*. By A. da Silva Mello, trans. M. B. Fierz. New York: Philosophical Library, 1956. 729 pages. Cloth. \$6.00.

*The Significance of the Church*. By Robert McAfee Brown. Philadelphia: The Westminster Press, 1956. 96 pages. Cloth. \$1.00.

*Expository Outlines on the Whole Bible (Horae homileticae)*. By Charles Simeon. Vol. 3: *Judges Through II Kings*. Grand Rapids: Zondervan Publishing House, 1956. viii+566 pages. Cloth. \$3.95. This volume of the lithoprinted reissue of the 1847 edition of *Horae homileticae* covers Judges, Ruth, the two books of Samuel and the two books of the Kings in 122 "outlines" for as many sections of text.

*Psychical Research*. By R. C. Johnson. New York: Philosophical Library, 1956. viii+176 pages. Cloth. \$2.75.

*Quellen zur Geschichte des christlichen Gottesdienstes*. By Joachim Beckmann. Gütersloh: Carl Bertelsmann Verlag, 1956. xi+315 pages. Cloth. DM 25.00.

*Whom God Hath Joined*. By David R. Mace. Philadelphia: The Westminster Press, 1953. 94 pages. Cloth. \$1.50.

*American Protestantism: An Appraisal*. By T. Valentine Parker. New York: Philosophical Library, 1956. 219 pages. Cloth. \$3.75.

*Teen-Agers Pray*, ed. William Kramer. St. Louis: Concordia Publishing House, 1955. xi+82 pages. Cloth. \$1.00.

*How to Pray: The Chapters on Prayer from "The School of Jesus Christ."* By Jean-Nicolas Grou, trans. from the French by Joseph Dalby. New York: Harper and Brothers, 1955. 154 pages. Cloth. \$3.00.

*Preaching with Power*. By William A. Buege. St. Louis: Concordia Publishing House, 1956. 47 pages. Paper. 50 cents.

*It's Tough to Be a Teen-Ager*. By Robert A. Cook. Grand Rapids: Zondervan Publishing House, 1955. 66 pages. Paper. \$1.00.

*Easy to Make Toys and Games*. By Vernon Howard. Grand Rapids: Zondervan Publishing House, 1955. 32 pages. Paper. 50 cents.

*East from Burma*. By Constance M. Hallock. New York: Friendship Press, 1956. 120 pages. Cloth, \$2.50; paper, \$1.25.



*Die römisch-katholische Kirche in Schweden nach 1781: I. Das Apostolische Vikariat 1783—1820.* By Arne Palmqvist. Uppsala: Almqvist & Wiksells Boktryckeri Aktiebolag, 1954. 508 pages. Paper. Price not given.

*Kierkegaard Commentary.* By T. H. Croxall. New York: Harper and Brothers, 1956. xi+263 pages. Cloth. \$5.00.

*The Dynamics of Group Action.* By Daniel R. Davies and Kenneth F. Herrold. No. 2: *Make Your Staff Meetings Count!*; 64 pages. No. 3: *Problem Solving for the Executive*; 48 pages. No. 4: *Leadership in Action*; 56 pages. No. 5: *When Your School Board Meets*; 46 pages. No. 6: *Leadership and Morale*; 56 pages. No. 7: *The Administrator as Consultant*; 56 pages. New London: Arthur C. Croft Publications, 1954—1955. Plastic ring binders. \$2.50 per number.

*Toward Understanding Adults.* By Earl F. Zeigler. Philadelphia: The Westminster Press, 1931. 164 pages. Cloth. \$1.75.

*Christian Words and Christian Meanings.* By John Burnaby. New York: Harper and Brothers, 1955. 160 pages. Cloth. \$2.50.

*Devotions and Prayers of Martin Luther.* By Andrew Kosten. Grand Rapids: Baker Book House, 1956. 111 pages. Cloth. \$1.50.

*Tägliche Andachten* (Vol. XIX, No. 140: June 5 to July 27, 1956). By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 64 pages. Paper. 10 cents.

*Selected Letters of John Wesley*, ed. Frederick C. Gill. New York: Philosophical Library, 1956. viii+244 pages. Cloth. \$4.75.

*Christ and His Church.* By Anders Nygren. Trans. from the Swedish by Alan Carlsten. Philadelphia: The Westminster Press, 1956. 125 pages. Cloth. \$2.50.

*The Survival of the Historic Vestments in the Lutheran Church After 1555.* By Arthur Carl Piepkorn. St. Louis: School for Graduate Studies of Concordia Seminary, 1956. vi+123 pages. Paper. \$2.00.

*Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius.* By Werner Jaeger. Leiden: E. J. Brill, 1954. 301 pages. Cloth. 30 guilders.

*The Twentieth Century Bible Commentary.* Rev. ed., ed. G. Henton Davies, Alan Richardson, and Charles L. Wallis. New York: Harper and Brothers, 1955. xvi+571 pages. Cloth. \$6.95.

*English Thought (1860—1900): The Theological Aspect.* By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1956. ix+388 pages. Cloth. \$7.00.

*Effective Bible Study.* By Howard F. Vos. Grand Rapids: Zondervan Publishing House, 1956. 224 pages. Cloth. \$3.50.

*The Legend of the Baal-Shem.* By Martin Buber. New York: Harper and Brothers, 1955. 222 pages. Cloth. \$3.00.

*Popular Government and Foreign Policy.* By Dexter Perkins. Pasadena: The Fund for Adult Education, 1956. viii+65 pages. Paper. Price not given.

*The Valley of Silence and Other Selections.* By Jack Shuler. Grand Rapids: Zondervan Publishing House, 1956. 119 pages. Cloth. \$2.50.

*The Art of Happy Christian Living.* By Leslie Parrott. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. Cloth. \$2.00.

*My Faith Look Up.* By Russell L. Dicks. Philadelphia: The Westminster Press, 1949. 96 pages. Cloth. \$1.50.

*The World's Greatest Name: The Names and Titles of Jesus Christ.* By Charles J. Rolls. Grand Rapids: Zondervan Publishing House, 1956. 185 pages. Cloth. \$2.50.

*Sermons on the Lord's Prayer.* By Ministers in the Reformed and Christian Reformed Churches, ed. Henry J. Kuiper. Grand Rapids: Zondervan Publishing House, 1956. 138 pages. Cloth. \$2.00.

*Simple Sermons on the Ten Commandments.* By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1956. 138 pages. Cloth. \$2.00.

*Evangelistic Sermons by Great Evangelists,* ed. Russell V. DeLong. Grand Rapids: Zondervan Publishing House, 1956. 183 pages. Cloth. \$2.50.

*It Only Happens to Preachers.* By Ken Anderson. Grand Rapids: Zondervan Publishing House, 1956. 185 pages. Cloth. \$2.50.

*Bible Fires: Messages on Bible Characters.* By Robert G. Lee. Grand Rapids: Zondervan Publishing House, 1956. 184 pages. Cloth. \$2.50.

*Jeremiah the Prophet.* By George A. Birmingham. New York: Harper and Brothers, 1956. 256 pages. Cloth. \$3.50.

*Saul Called Paul.* By Alexander Whyte. Grand Rapids: Zondervan Publishing House, 1955. 191 pages. Cloth. \$3.50.

*The Satisfaction of Christ.* By Arthur W. Pink. Grand Rapids: Zondervan Publishing House, 1955. 313 pages. Cloth. \$3.95.

*Let There Be Light: The Art of Sermon Illustration.* By Benjamin P. Browne. Westwood: Fleming G. Revell, 1956. 157 pages. Cloth. \$1.95.

*The Rise of the Cults.* By Walter R. Martin. Grand Rapids: Zondervan Publishing House, 1955. 120 pages. Cloth. \$2.00.

*Spurgeon's Sermons on the Sermon on the Mount,* ed. Al Bryant. Grand Rapids: Zondervan Publishing House, 1956. 153 pages. Cloth. \$2.00. A newly set condensation of Charles Haddon Spurgeon's sermons on Matthew 5 through 7 selected from his *Treasury of the New Testament*.

*Jesus Himself.* By Andrew Murray. Grand Rapids: Zondervan Publishing House, [1956]. 59 pages. Paper. 60 cents. A slightly revised, newly set reissue of the tenth edition of two addresses delivered by the author in South Africa in 1892.

*Elisha.* By F. W. Krummacher, trans. and ed. R. F. Walter. Grand Rapids: Zondervan Publishing House, [1956]. 251 pages. Cloth. \$2.95. A photolithographed reissue of the Religious Tract Society's 1838 edition.

*I Met God There.* By John E. Huss. Grand Rapids: Zondervan Publishing House, 1956. 88 pages. Cloth. \$1.75.

*How I Can Make My Life More Effective.* By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1955. 144 pages. Cloth. \$1.75.

*Devotions for Juniors.* By Ava Leach James. Grand Rapids: Zondervan Publishing House, 1955. 154 pages. Cloth. \$2.00.

*Short Skits and Games for Women's Groups.* By Carolyn Howard. Grand Rapids: Zondervan Publishing House, 1956. 61 pages. Paper. \$1.00.

*For Girls Only.* By Dorothy C. Haskin. Grand Rapids: Zondervan Publishing House, 1956. 63 pages. Paper. \$1.00.

*Teenage Rampage.* By Jim Vaus. Grand Rapids: Zondervan Publishing House, 1956. 79 pages. Paper. \$1.00.

*Tips for Teens.* By Mel Johnson. Grand Rapids: Zondervan Publishing House, 1956. 62 pages. Paper. \$1.00.

*40 Rainy Day Games and Activities.* By Lora Lee Parrott. Grand Rapids: Zondervan Publishing House, 1956. 61 pages. Paper. \$1.00.

*Young People's Programs in a Nutshell No. 2.* By Leslie Parrott. Grand Rapids: Zondervan Publishing House, 1955. 60 pages. Paper. \$ .75.

*How to Be an Effective Sunday School Teacher.* By C. B. Eavey. Grand Rapids: Zondervan Publishing House, 1955. 89 pages. Paper. \$1.00.

*Preparation and Promotion of a Revival.* By Charles H. Morris. Grand Rapids: Zondervan Publishing House, 1956. 56 pages. Paper. \$1.00.

*The Story of Our Earth.* By Richard Carrington. New York: Harper and Brothers, 1956. xvi+240 pages. Cloth. \$3.00.

*And What of Tomorrow: The Human Drama in the Atomic Revolution and the Promise of a Golden Age.* By George O. Robinson. New York: Comet Press Books, 1956. 178 pages. Cloth. \$3.00.

*Wonder World of Microbes.* By Madeleine P. Grant. New York: McGraw-Hill Book Company, 1956. 160 pages. Cloth. \$2.75.

*They Who Preach.* By John Malcus Ellison. Nashville: Broadman Press, 1956. xii+180 pages. Cloth. \$2.50.

*Preaching and the New Reformation: The Lyman Beecher Lectures.* By Truman B. Douglass. New York: Harper and Brothers, 1956. xiii+142 pages. Cloth. \$2.50.

*The Text, Canon, and Principal Versions of the Bible.* By Elmer E. Flack and Bruce M. Metzger. Grand Rapids: Baker Book House, 1956. 63 pages. Cloth. \$1.50.