

# CONCORDIA THEOLOGICAL MONTHLY

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The Secret of God's Plan  
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Homiletics  
Theological Observer  
Book Review

VOL. XXXIV

*May 1963*

No. 5

## BOOK REVIEW

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

**THE WORLD OF THE VATICAN.** By Robert Neville. New York: Harper and Row, c. 1962. 256 pages, plus 16 full-page plates. Cloth. \$4.95.

Here is a veteran foreign correspondent's brisk, chatty (sometimes almost gossipy), journalistic chronicle of Vatican City and the Holy See from the latter years of the pontificate of Pius XII to the threshold of the Second Vatican Council. The author is the knowledgeable and experienced former chief of the *Time-Life* Bureau in Rome; his instructive and perceptive book will provide the reader with valuable background for a better understanding of recent and current Roman Catholic history. At the same time Neville's criticism of "woefully ignorant" fellow correspondents assigned to the Rome beat (p. 204) might better have been muted a little in view of his own lapses. The important 1943 encyclical on Biblical studies, for instance, was *Divino (!) afflante Spiritu*; it cannot be described as "little-reported" (p. 13). As a designation for the "fabric" of a church the Italian *fabbrica* cannot be "literally translated" as "factory" (p. 52); it merely reproduces the Latin *fabrica* used in this sense since the fifth century. Contrary to the statement on the same page, the pope gives the pallium to archbishops and only very rarely to bishops. Pius XII is represented as having "produced seven apostolic exaltations[!]" (p. 59). The late pope did not declare in 1946 "that Mary had been raised to 'hypostatic union with the Blessed Trinity'" (p. 76); what he did say was that "by way of the hypostatic union [of the divine and human natures in her Son she is] mysteriously related to the whole Most Blessed

Trinity (*misteriosamente emparentada na ordem da União hipostática com toda a Trindade beatíssima*)" (*Acta Apostolicae Sedis*, 38 [1946], 266). In 1954 Pius XII created not "the Feast of Mary of Heaven and Earth" (p. 77) but the "Feast of Mary the Queen" (*Ad caeli reginam*, in *Acta Apostolicae Sedis*, 46 [1954], 638). The Latin formula at the imposition of the tiara is misspelled and mistranslated on p. 118. There are 379 volumes (plus indices) in Jacques-Paul Migne's two *Patrologies*, not 302; the work is not "an exhaustive anthology[!]" (p. 142). On page 230 "Bishop Hans [!] Lilje" is called President of the German Lutheran Federation [!]. In view of Phil. 1:1 and 1 Tim. 3:8 deacons are hardly "a new grade of officers" (p. 245). In spite of these defects in areas where Neville is out of his proper field, where he speaks of things he has seen and known he makes some sage observations.

ARTHUR CARL PIEPKORN

### **STRANGE SECTS AND CURIOUS CULTS.**

By Marcus Bach. New York: Dodd, Mead and Co., 1962. viii and 277 pages. Cloth. \$4.50.

With a rare empathy and sympathy that on occasion leads him to champion positions and propose interpretations which classic Christianity cannot condone, Bach has been studying the sects that luxuriate at the fringes of organized religion for 20 years. With much better training (including a University of Iowa Ph. D.) than most reporters on his religious beat, his observations are usually marked by a high degree of accuracy and expert knowledge. *Strange Sects and Curious Cults*, his 13th book, is a kind of museum of

bizarre faiths. "The sex sects" include the dead cults of Canaan's Baal and Egypt's Osiris and the exotic rites of Indian Shivaism and Haitian Voodoo. "The conscience cults" bracket the Penitentes of the Southwest, the Adventist "Apocalypticists," Father Divine and his Peace Movement, the Oxford Group Movement of Frank Buchman, and Frank Robinson's now defunct Psychiana. Among those engaged in the "search for Utopia" Bach treats the Doukhobors (both the "good" and the "mad") of Canada, the almost defunct Shakers, the founders of the now industrialized Amana villages of Iowa, the Hutterites, and the Mormon followers of Joseph Smith. His final chapter, "Faith Is a Feeling," is a sort of syncretistic credo.

ARTHUR CARL PIEPKORN

*ANCIENT ISRAEL (LES INSTITUTIONS DE L'ANCIEN TESTAMENT)*. By Roland de Vaux. New York: McGraw-Hill, 1961. xxv and 592 pages. Cloth. \$10.95.

The need for an adequate English presentation of the customs and institutions of ancient Israel has been felt for many years. This comprehensive treatment by an eminent Roman Catholic archeologist fills the need admirably. It appeared originally in the series *Études Annexées de la Bible de Jérusalem*, put out by the École Biblique, of which De Vaux is perhaps the most illustrious member.

We have here a masterful assembly and analysis of the life, practices, and institutions of Israel which are mentioned in the Old Testament. The author draws upon his broad knowledge of Near Eastern archeology, comparative religion, history, and kindred subjects. Thus, for example, Hittite and Mesopotamian parallels are introduced in the discussion of Israelite law; Arab customs are cited to shed additional light on certain nomadic traditions of Israel; and Canaanite religious practices are contrasted with those of the people of God.

A brief introduction surveys the various elements of Israelite nomadism which can be discerned from the Biblical record. In the main section of the book the institutions of Israel are treated concisely and comprehensively under four categories, family, civil, military, and religious. At the end is a very complete topical bibliography, which compensates to some extent for the unfortunate lack of detailed footnotes throughout the book, and adequate subject and Biblical indexes.

De Vaux operates with the generally accepted results of recent historical criticism. He believes that the festival of the Day of Atonement was introduced quite late, in part because the Priestly documents of the Pentateuch which treat the subject are held by scholars to belong to the exilic or postexilic period. He agrees with most scholars that the Biblical tabernacle is an idealized portrait from a later period, the Solomonic temple being the chief prototype. He accepts the position of certain modern scholars that the change to the Babylonian calendar took place in Israel soon after the death of Josiah.

In general, however, critical questions are not paramount. Where a significant issue is raised, such as the divinity of the king of Israel, the origin of the Sabbath, the centralization of the cult or the meaning of sacrifice, one is impressed by the cautious and conservative approach of the writer. Concerning the meaning of sacrifice he writes: "Sacrifice is the essential act of external worship. It is a prayer which is acted, a symbolic action which expresses both the interior feelings of the person offering it, and God's response to this prayer." In this same context, as frequently in this volume, De Vaux recognizes the possibility that certain rites and institutions may have been adopted by Israel from neighboring peoples, the Canaanites in particular, but he insists that "we should not admit without proof that

these rites had the same meaning in Israel as they had among its neighbors" (p. 451). The uniqueness of Israel's beliefs is repeatedly emphasized. "Israel was the first nation to reject extra-temporal myths and to replace them with a history of salvation" (p. 272), he asserts.

No other comparable work exists in English; *Ancient Israel* is indispensable for the Old Testament scholar in the field and a valuable tool for any serious student of the Bible as a whole. NORMAN C. HABEL

*SELECTED WRITINGS OF SAINT AUGUSTINE*. Edited by Roger Hazelton. Cleveland: The World Publishing Company, 1962. 312 pages. Paper. \$1.65.

"The selections included in this volume are intended to show the reader St. Augustine at his representative best," writes Hazelton in his preface. "They have been drawn, therefore, from many kinds of writing—letters, sermons, dialogues, meditations in which the manner of address is direct and personal, as well as scriptural expositions, doctrinal treatises, and larger works concerned with churchly or cultural issues" (p. 7). The 14-page introduction is in a sense an apologia for the selections which follow and for the order of the main heads—the eternal Creator, good and evil, the Trinity, faith and reason, the human condition and its remedy, grace and freedom, Christ, the church and the two cities. In addition to his letters and sermons, eighteen major works of St. Augustine are represented. The selections are not mere snippets, but excerpts that average close to nine pages in length, enough to give a good picture of the work in question. Thus the excerpts from *The City of God* run to 22 pages, from the *Enchiridion* to 35, from the *Confessions* to 19. The translations are chiefly from *The Nicene and Post-Nicene Fathers*, with a few others from other sources. A one-page bibliography is appended. This Living Age Ori-

ginal makes both a good initial introduction to St. Augustine and a helpful compend of his basic theology.

ARTHUR CARL PIEPKORN

*A HISTORY OF SCIENCE, TECHNOLOGY AND PHILOSOPHY IN THE 16TH AND 17TH CENTURIES*. By A. Wolf, F. Dannemann, and A. Armitage. Edited by Douglas McKie. New York: Harper and Brothers, 1959. xvi and 686 pages. 2 vols. Paper. \$1.95 each volume.

The unique value of this work lies in its contributions to the history of science and technology. The first edition of Wolf's ambitious encyclopedic attempt "to give a reasonably full account of the achievements of the sixteenth and seventeenth centuries in the whole field of 'natural knowledge,'" came out in 1934. The second edition, prepared by McKie in 1950, is here reproduced in two paperback volumes, complete with the 317 carefully chosen illustrations (including about 75 full-page plates) of the original. The work lives up to the promise of its title. A series of chapters on modern science, the Copernican revolution, Galileo, the scientific academies that came into being in this period, and the scientific instruments (such as the microscope, the telescope, the thermometer, the barometer, and the pendulum clock) that the ingenuity of the age devised, leads over into detailed inquiries into the progress of the individual sciences—astronomy, mathematics, mechanics, physics (light, heat, sound, magnetism, and electricity) meteorology, chemistry, geology, geography (exploration, cartography, treatises), botany, zoology, anatomy and physiology, and medicine, followed by four chapters on technological applications of science (to agriculture, textiles, construction, mining and metallurgy, mechanical engineering, the steam engine, and mechanical calculators), and three final chapters on psychology, the social sciences, and philosophy. This is the

age not only of the Reformation, the Counter-Reformation, Orthodoxy and the rise of Pietism, but also of Copernicus, Galileo, Brahe, Kepler, Newton, Halley, Napier, Pascal, Leibniz, Huygens, Wren, Descartes, Guericke, Van Helmont, Boyle, Steno, Mercator, Ortelius, Vesalius, Leeuwenhoek, Hobbes, Locke, Spinoza, and Gresham, to name only a few of those whose scientific researches, speculations, and achievements profoundly affected the matrix out of which the ecclesiastical phenomena of the age took shape. The history of religion and the history of science can never be successfully studied in isolation from one another, as little as the history of the church and political history can. Wolf does not attempt the synthesis of the two histories, but for the clergyman and theologian whose background is likely to be sorely deficient in the area of scientific history, Wolf provides the supplementary information that the synthesis requires. If in a work of such vast scope an occasional fact is distorted (for instance, when Wolf declares on page 24 that the Copernican system "was opposed from the beginning by Luther and the Reformers") or a name is omitted, the overall significance and value of this patient effort is not seriously affected.

ARTHUR CARL PIEPKORN

*THE OXFORD ANNOTATED BIBLE.*

Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1962. xxiv and 1,544 pages, plus 12 maps. Cloth. \$7.95.

*OXFORD BIBLE ATLAS.* Edited by Herbert G. May, R. W. Hamilton, and G. N. S. Hunt. New York: Oxford University Press, 1962. 144 pages. Cloth. \$4.95.

"That there is a place for the study of every detail of the Bible in the light of the situation out of which it arose, with all the illumination that philology and archaeology

and ancient history can provide, is not for a moment here forgotten. But more important than that is the recognition that in this book are the living oracles of God, which may speak to us and nourish our spirit when we approach them in true devotion and humility" (p. 1,515). These words from H. H. Rowley's terminal essay on "How to Read the Bible" express the earnest point of view from which the editors approach this study edition of the Revised Standard Version in the corrected text form of 1959.

The annotations reflect a desire to share with lay Bible students the views of modern scholarship, including emphasis on documentary and source hypotheses but avoiding extreme positions. On the whole the annotators of the New Testament are more inclined than those of the Old Testament to recognize the limited acquaintance many laymen have with the results of modern Biblical scholarship. The discussion of the source for 2 Sam. 18:19-33, for example, might well have given way to more exposition of the text. On the other hand, we are grateful to learn that what we had been reading into verse 9 is not what the text says. Absalom was not suspended by the hair according to the text, but "his whole head was caught." Such illuminating comments are sprinkled freely throughout this work. In connection with Gen. 1:14-19 it is observed: "The sun, moon, and stars are not divine powers that control man's destiny, as was believed in antiquity, but are only *lights*. Implicitly worship of the heavenly host is forbidden (Dt. 4:19; Zeph. 1:5)." In connection with the rich young man (Matt. 19:21) we are told: "Eternal life will be found through utter dependence on God, not through a ritual that wealth makes possible (see Luke 12:33n.; Acts 2:44-45; 4:34,35)."

It is easy, of course, to point up deficiencies in a work of this type, but the annotator ought to keep in mind that as much as possible he should refrain from prompting the

reader on what he can readily infer from the text, and instead play the role of resource person in clarifying the less obvious. The Bible student would have been helped materially if Peter's allusion to Ex. 24:3-8 in 1 Peter 1:2 had been explained, instead of being reminded of what in the context is a truism, that "forgiveness is based on Christ's sacrificial death." The note on 2:18-25 on "obedience to masters" fails to bring out that Peter's reference is really to slaves. As a result the layman may experience difficulty in relating the passage to contemporary social problems. Some explanation of the introduction of Sarah in 3:6 is desirable in view of the fact that the reader may miss Peter's use of the Old Israel-New Israel motif. Any child knows that the parable of the Lost Sheep, Luke 15:3-7, "illustrates God's concern for men who lack ability to find him." But what about those ninety-nine righteous persons who need no repentance (v. 7)?

These criticisms are made not to discourage the use of this volume, but to alert the layman to the fact that he cannot dispense with more detailed commentaries in studying the Scriptures. This annotated Bible is, however, in many respects the best study guide to the RSV of its genre, and the scholarship of editors May and Metzger requires no introduction. Their own contributions and those of their associates, all capable and distinguished scholars, deserve a large measure of thanks.

A worthy companion volume is the *Oxford Bible Atlas*. May's summary of the international context in which Biblical events developed introduces a series of exceptionally clear maps, accompanied by historical commentary. Most of these maps are utilized to good advantage in the *Annotated Bible*. A terminal essay, "Archaeology and the Bible," by R. W. Hamilton, of Oxford University, outlines the major contributions archeology has made in relating the docu-

ments of the Old Testament especially to their historical environment.

FREDERICK W. DANKER

*ST. PAUL'S EPISTLE TO THE EPHESIANS: A REVISED TEXT AND TRANSLATION WITH EXPOSITION AND NOTES.* By Joseph Armitage Robinson. London: James Clarke and Co., 1962. 314 pages. Cloth. 18/6.

Many have taken in hand to write on Ephesians since Robinson's work first appeared in 1903. K. G. Kuhn, in his article "Der Epheserbrief im Lichte der Qumrantexte" (*New Testament Studies*, VII [July 1961], 334-46) has sharpened our appreciation of the Jewish context in which Ephesians was written. Ernest Best, Heinrich Schlier, and Lucien Cerfaux and others have written ably on its theology. Edgar J. Goodspeed has enlivened the debate on its genesis. But, like Thucydides' history, Robinson's commentary remains a *κτῆμα εἰς ἀεί*, with its sagacious comments on the Greek text and its expansive paraphrase for the "Greekless" reader. The present edition is a reprint of the second edition (1909).

FREDERICK W. DANKER

*FROM STATE CHURCH TO PLURALISM: A PROTESTANT INTERPRETATION OF RELIGION IN AMERICAN HISTORY.* By Franklin Hamlin Littell. Garden City, N.Y.: Doubleday and Company, 1962. xx and 174 pages. Paper. 95 cents.

"The primary purpose of this essay is to discuss the development of the American churches from the established Protestantism of the colonial state churches to the 'post-Protestant' era in which [Roman] Catholic-Protestant-Jewish trialogue is opening up new possibilities of theological clarification and articulation" (p. xviii), Littell states in his introduction. Somewhat less than the explosive document that the back cover blurb

promises, *From State Church to Pluralism* is nevertheless a wide-ranging perceptive survey that reads well whether or not one shares all the by now quite familiar assumptions that underlie Littell's approach.

ARTHUR CARL PIEPKORN

*GRACE AND REASON.* By B. A. Gerrish. New York: Oxford University Press, 1962. ix and 188 pages. Cloth. \$6.75.

Subtitled "A Study in the Theology of Luther," this book investigates the charge that Luther was given to "irrationalism." The book is entitled *Grace and Reason* rather than *Faith and Reason* to emphasize that Luther was not so much concerned with epistemological questions as with soteriological matters. Gerrish succeeds in showing that it is precisely this concern with the soteriological that led Luther to make the remarks he did about reason and philosophy. Gerrish properly asserts that the use of reason and logic in theological formulation needed no defense as far as Luther was concerned, and notes that only when reason attempts to delve into matters beyond its ken does Luther score it with the bitter *Frau Hulda*. Relying heavily on the work of Bengt Hägglund (see this journal, XXVIII [1957], 441—452), the author shows in what sense Luther relied on the Occamist tradition for this distinction but also demonstrates Luther's clear rejection of Occam's stress on the role of the human will in salvation. In much the same manner Luther relied on the academic tools provided by the Humanists, but rejected their understanding of the Gospel. Gerrish's remarks adequately answer the assertions of Karl Adam (*One and Holy*) that Luther's attack on Nominalism actually tended to support medieval Scholasticism rather than undermine it.

In some pithy phrases Gerrish asserts that it was Carlstadt, not Luther, who encouraged students to abandon books, and that the comments of Erasmus and the Oxford Reformers

in England were no less devastating to philosophy as the "white devil" than were Luther's. Picking up the hints of many noted scholars in Luther research and combining them with his own studies of the sources, especially of the *Commentary on Galatians*, Gerrish concludes that Luther's feud with philosophy was not so much with philosophy as a discipline but rather with philosophical conclusions that had become the norm for Scriptural interpretation in scholastic theology. The evidence is overwhelming. Luther cannot be called an "irrationalist" in his approach to the theological task. Reason has its proper domain, but it dare not become imperialistic.

The role of reason in theological formulation needs study in Lutheran circles. The subject ought not be dismissed on the assumption that the principle "Scripture interprets Scripture" settles everything. To Gerrish's suggestion that a study comparing the attitude of Luther toward reason with that of the mystics in the late Middle Ages ought to be undertaken, we would add that a similar study is needed in the area of Luther's attitude toward tradition. Surely here too Luther is actually scoring the abuse of tradition and would concede that he was giving the highest respect to tradition just because of his deep respect for Scripture.

WALTER W. OETTING

*MODERN CHURCH ARCHITECTURE.*

By Albert Christ-Janer and Mary Mix Foley. New York: McGraw-Hill, 1962. 328 pages and index. \$9.75.

People who have been more and more bewildered by the profusion of print in monographs, architectural journals, and magazines like *Protestant Church Building* or *Your Church* have here a competent and definitive volume on contemporary church building. Competence resides in the authors, a professor of art and now dean of the Art School at Pratt Institute, and a free-lance writer in

the architectural field. The plan of the book also recommends it, with sections on contemporary Roman Catholic architecture (including a word on the fine arts), contemporary Protestant architecture, and monasteries and seminaries; with introductory articles to each section (for the Protestant, by Paul Tillich) and subsection; with an article for each structure on the architect and client and on the structure, coupled with a profusion of pictures and ground plans and a useful "report from the clergy" on the success of the building. All of the great edifices are here — buildings by Perret, Schwarz, Boehm, Le Corbusier, Niemeyer, Belluschi (seven churches), Wright, Saarinen, Breuer, Gropius, Van der Rohe. There are the new names like Gyo Obatas. There are unpretentious structures and huge institutional complexes (including Concordia Senior College, Fort Wayne). Bibliographies are provided for the individual structures and movements in design and materials. This is a splendid record of church architecture and its underlying presumptions as of 1962. The nonprofessional reader who feels that his own judgments are capricious and uninformed will here find help as he can trace the lines of tradition, of new materials and engineering, and of new theological emphases and accents on the worship of God's people converging in the genius of great designers. This is too good a book to allow attention to wander to misprints; I caught "Nicholas" on p. 127. The picture on p. 319 is not of a "speech room" at Concordia Senior College, but of one of its standard classrooms with men in the upper tier participating with as much gusto as those in the lower.

RICHARD R. CAEMMERER

*ESSENTIAL CHRISTIANITY.* By Walter R. Martin. Grand Rapids, Mich.: Zondervan Publishing House, 1962. 114 pages. Cloth. \$1.95.

Having published a number of books on various American cults, the author here pre-

sents his own theology in a handbook of basic Christian doctrines. An ordained Baptist minister, Mr. Martin represents the conservative branch of American Baptists. He is at present the director of the Christian Research Institute, which he founded, and editor of its *Religion Research Digest*. In the preface to this small volume, he says: "The Bible therefore is the source of all the doctrines reviewed in this book and its veracity and integrity are granted even as 'the foundation of God stands sure.'" This is a challenge to the reader, especially to the members of the cults which he has criticized. Let them search the Scriptures whether those things which he confesses as his faith are so.

LEWIS W. SPITZ

*ORIGEN AND THE DOCTRINE OF GRACE.* By Benjamin Drewery. London: Epworth Press, 1960. xv and 214 pages. Cloth. 30/-.

A result of the Fernley-Hartley lectures at the Methodist Conference of 1960, this book arranges large translated sections from Origen's writings under various doctrinal headings. Following many studies on the subject of grace (especially in French), to which he adds little that is new, Drewery defends his own effort by stating his goal as an attempt to "introduce" the genius of Origen "to the ordinary [church] members who have an interest in theological studies." While this reviewer agrees with the author's positive estimate of Origen's contribution to Christian thought and feels that Drewery has well presented Origen's theology of grace in Origen's own words, he does not feel that this is an adequate approach for "introducing" Origen to the lay reader.

This reviewer also has a basic concern about the structure of the book. Beginning each section with a statement of Origen's teaching on a given aspect of divine grace and then proceeding to prove these statements by excerpts from Origen's works, is



a highly dubious procedure. It gives the impression of being Origen, but actually the very process of selection and categorization can most easily place the emphasis where Origen himself had no intention of placing it. Drewery was conscious of this possibility: "The real danger is that the necessary task of selection will force his superabundant luxuriance of exposition into a straitjacket of our own construction. I have . . . sought to let [Origen] speak for himself; and the paragraphs and sub-divisions have been, as it were, thrust at me once I had the range of references before my eyes." Even so, this reviewer admits a preference for a more historical approach to Origen's writings.

But after all this is said, the depth of Origen's theological genius, his insistence that there is only one theology in the Bible, his Christocentric interpretation of both Testaments, and also the breadth of his influence on the later formulations of the church (the theology of "eternal generation of the Logos," to mention only one example) need to be appreciated not only by Methodists, as Drewery admits, but also by Lutherans.

WALTER W. OETTING

*BASIC SOURCES OF THE JUDAEO-CHRISTIAN TRADITION.* Edited by Fred Berthold, Jr., Allen Carlsten, Klaus Penzel, and James F. Ross. Englewood Cliffs, N. J.: Prentice-Hall, 1962. xii and 444 pages. Cloth. \$10.60.

The four men responsible for this selective compilation of basic sources of the Judaeo-Christian tradition are teachers at Dartmouth, Florida Presbyterian College, and Drew. Within a framework of generous source readings they have shown the religious thought development from Bible times to the present. These source materials are divided into four major area classifications: Biblical Period, Early and Medieval Periods, the Reformation, and the Modern Period.

The editors' introductory sketches and historical essays are very helpful. Each section has a carefully chosen and classified bibliography.

Unhappily, the Orthodox churches get short shrift in this volume; "the very richness of the Orthodox tradition," say the editors apologetically, "made it impossible even to make a beginning of representing [that tradition] in these already overcrowded pages." In their "Introduction to the Study of the Bible" the editors present positions held by "fundamentalists," "liberals," and the "neo-orthodox." In their approach to the Sacred Scriptures the editors have followed generally the method of historical criticism. The selections of New Testament writings, including chapters 1—8 of Paul's keystone Epistle to the Romans, are excellent.

The section on Rabbinic Judaism has writings from Qumran, from the tractates *Aboth*, *Shabbath*, and *Hullin*. In the sections on modern world Judaism there are selections representing Orthodox Judaism, Conservative Judaism, and Reform Judaism.

For the early period of Christianity the editors have long selections from the significant Fathers Irenaeus, Cyprian, and Augustine. The introductory essay for the Middle Ages of some seven pages is comprehensive. A very generous reading selection from the *Summa Theologica* of St. Thomas is provided. Pertinent decrees and canons of Trent illustrate the basic Roman Catholic position.

Eighty-eight pages are devoted to the Reformation era with a classified bibliography and selections from writings of the representative men of the period. Included in the Reformation period selections are such materials as Luther's *Preface to Romans*, Calvin's *Genesis Commentary*, Menno Simons' *The Authority of Scripture, the Church*, etc., and Wesley's *Plain Account*.

In the Modern Period section there are representative selections from the papal encyclicals, from Maritain and Guardini, and

from such writers as Fosdick, Rauschenbusch, Channing, Bryan, Warfield, Barth, Bultmann, Tillich, Reinhold Niebuhr, and Visser 't Hooft.

There are numerous illustrations and a "Time Line" from Abraham to the 20th

century. The editors have produced a volume which not only serves the purposes of their students but should prove a decidedly helpful manual for the informed layman as well as for the parish pastor.

PHIL. J. SCHROEDER

## COMPARATIVE SYMBOLICS BOOK NOTES

### I. General Works

*Creeds of the Churches: A Reader in Christian Doctrine from the Bible to the Present.* Ed. John H. Leith. Garden City, N. Y.: Anchor Books, 1963. x and 589 pages. Paper. \$1.95. This thoroughly admirable compilation by the professor of historical theology at Union Theological Seminary (Presbyterian), Richmond, Va., can hardly be praised too much. The initial essay on the role of creeds in the church is followed by selections of creedlike passages from the Sacred Scriptures and from the church of the second century, a survey of the development of the so-called Nicene Creed in the East, the Christological definition of Chalcedon, the decisions of the Synod of Orange (529), the Councils of Constantinople II (553) and III (681) and of Nicea II (787), the creed and the constitution *Omnis utriusque* of the Fourth Lateran Council (1215), and the stipulation of the doctrine of the seven sacraments prescribed for the Armenians by the 15th-century Council of Florence. The Lutheran Symbols are represented by complete texts of the Augsburg Confession and the Small Catechism; the Reformed confessions by the Conclusion of Berne (1528), the Second Helvetic Confession, the Westminster Confession, and the Helvetic Consensus of 1675; the Anglican Reformation by four homilies of 1547 and the Thirty-Nine Articles; the Anabaptist movement by the Confessions of Schleithem (1527) and Dordrecht (Dort) (1632); the Quaker movement by Barclay's *Theological Theses*; the Baptists by the New Hampshire Confession (1833), the Abstract Principles (1859), and the Southern Baptist Convention's Faith and Message of 1925;

Methodism by the Articles of Religion and John Wesley's *The Scripture Way of Salvation* and *Minutes of Some Late Conversations*; Congregationalism by the Cambridge Platform of 1648; the Roman Catholic Church by the dogmatic decrees and the creed of the Council of Trent, the definitions of the Immaculate Conception of the B. V. M., the infallibility of the pope, and the Assumption, and the encyclical *Humani generis*; 17th-century Eastern Orthodoxy by the Confession of Dositheos; the German Confessing Church by the Barmen Declaration; the younger churches by the Creed of the [Lutheran] Batak Church; the Federal Council by the 1943 theological declaration on the relation of the church to war; and the ecumenical movement by eight documents, from the Lausanne call to unity (1927) to the new Delhi statement on unity of 1961. Non-English originals are represented by standard English translations. The introductions are brief but informative. The selected bibliographies are genuinely helpful. Every reader will probably wish to have had at least one more included; in this reviewer's case it would be the Heidelberg Catechism. Nevertheless, this collection is so good and so useful that it should be received in a spirit of gratitude and not of criticism. Apart from its usefulness in college and seminary classrooms, this book could at the parish level be made the basis of a highly instructive adult course on what Christians have believed and now believe.

*The Church Across the Street: An Introduction to the Ways and Beliefs of Fifteen Different Faiths.* By Reginald D. Manwell and Sophia Lyon Fahs. Revised edition. Boston: Beacon Press, 1963. xi and 318

pages. Cloth. \$3.95. The first edition of this book came out in 1947. It is the work of a professor of zoology who has been a church school teacher for 35 years and of a woman teacher of religious education at Union Theological Seminary who in 1959 "was ordained into the Unitarian ministry in recognition of her lifetime of service to religious education." After a brief introduction come 13 chapters, each about a "single pioneer who played an important part, but not necessarily a major part, in the establishment of [a] new church" (p.vii) — Martin Luther, John Calvin, Michael Servetus (for the Unitarians), Ignatius Loyola (for the Roman Catholic Church and the Eastern Orthodox Churches [!]), Thomas Cranmer, Robert Browne, John Bunyan, George Fox, John Wesley, Hosea Ballou, Thomas and Alexander Campbell, Joseph Smith, and Mary Baker Eddy. The two final chapters cover the United Church of Canada and the "mother of all churches," Judaism. The lively, popular, and sympathetic presentations suffer from the bias of their authors and from an unduly large number of errors in factual detail. The 33 full-page illustrations are well chosen.

## II. Eastern Orthodoxy

*The Eastern Orthodox Church: Its Thought and Life (Geist und Leben der Ostkirche).* By Ernst Benz, trans. Richard and Clara Winston. Garden City, N.Y.: Doubleday and Company, 1963. vi and 230 pages. Paper. 95 cents. This excellent brief study by an internationally known scholar on Eastern Orthodoxy, the original German version of which was reviewed in this journal, Vol. XXXI (1960), p.63, is herewith happily made available to English-speaking readers. Although the 13-page bibliography contains 22 items in English, it is still heavily and understandably weighted in the direction of the German sources which the original readers of *Rowohlts deutsche Enzyklopädie* (in which this title originally appeared) would find accessible.

*Einführung in die Konfessionskunde der orthodoxen Kirchen.* By Konrad Onasch. Berlin: Walter de Gruyter und Co., 1962.

291 pages. Paper. DM 8.50. Onasch's task in writing this introduction for the *Sammlung Götschen* was not made any easier by the fact that he is professor at the German Democratic Republic's Martin-Luther-Universität Halle-Wittenberg. He has succeeded nevertheless in producing what is probably the best recent compendium of information about Eastern Orthodoxy by a non-Orthodox in any language. With admirable compactness and economy he sketches the history of Byzantine, modern Greek, and Slavic Orthodoxy; surveys the statistics of the various Orthodox and Uniat bodies; describes the Divine Liturgy, the canonical hours, and the church year of Orthodoxy; outlines the roles of tradition, canon law, the hierarchy, the sacraments; summarizes Orthodox practice in the areas of monasticism, missions, and piety; and briefly depicts distinctive Orthodox theological emphases. The satisfactorily international bibliography is adequate, the vitally important index excellent.

## III. Roman Catholicism

*Roman Catholicism.* By Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1962. ix and 466 pages. Cloth. \$5.95. This is an impassioned Presbyterian tract against popery which leans heavily on the works of McLoughlin, Blanshard, Chiniquy, Zacchello, and Lehmann. It repeats the hoary legend of Luther's conversion on the *Scala santa*, makes Luther the first to have translated the Bible into German, and describes (at second hand) the Lutheran Church as teaching "consubstantiation" and the tenet that in the Holy Communion "the elements are figurative" (p.173).

*Romanism in the Light of Scripture.* By J. Dwight Pentecost. Chicago: Moody Press, c. 1962. 127 pages. Cloth. \$2.50. The professor of Bible exposition of the denominational premillennialist Dallas (Tex.) Theological Seminary here publishes seven sermons which he delivered to the congregation of the Grace Bible Church in that city. In them he gives predictable Fundamentalist answers to the questions if Rome is a church

or a state, if Mary is the mother of God, if Mary is coredemprix, if Peter was the first pope, if salvation is by works or by faith, if there is a purgatory, and "what if the Vatican controls the White House." In the light of the title of the book, it may be significant that there is not a single quotation from the Sacred Scriptures in the last chapter.

#### IV. Protestantism

*American Protestantism.* By Winthrop S. Hudson. Chicago: The University of Chicago Press, c. 1961. ix and 198 pages. Cloth. \$3.95. Colgate-Rochester's church historian Hudson, author of *The Great Tradition of the American Churches*, makes a noteworthy contribution to the Chicago History of American Civilization series with this compactly arranged volume. In essence his thesis is that American Protestantism received its shape between 1607 and 1787 (chap. 1); that from 1787 to 1914 American Protestantism shaped a Protestant America (chap. 2); and that since 1914 Protestantism has been on the defensive in a post-Protestant America (chap. 3). His discussion of "denominationalism" is particularly valuable and to some extent qualifies his observations about the essential unity of "Protestantism." For Lutherans it is of more than passing interest that the book concludes with this paragraph: "The final prospect for a vigorous renewal of Protestant life and witness rests with the Lutheran churches which had overcome much of their fragmentation by 1960 and had grouped themselves into three main bodies. All had exhibited an ability to grow during the post-World War II years, with The Lutheran Church—Missouri Synod making the greatest gains. The Lutheran churches are in the fortunate position of having been, in varying degrees, insulated from American life for a long period of time. As a result they have been less subject to the theological erosion which so largely stripped other denominations of an awareness of their continuity with a historic Christian tradition. Thus the resources of the Christian past have been more readily available to them, and this fact suggests that they may have an increasingly important role in a Protestant recovery.

Among the assets immediately at hand among the Lutherans are a confessional tradition, a surviving liturgical structure, and a sense of community which, however much it may be the product of cultural factors, may make it easier for them than for most Protestant denominations to recover the 'integrity of church membership' without which Protestants are ill-equipped to participate effectively in the dialogue of a pluralistic society" (p. 176). The 6-page chronological table (although the 1960 entry needs revision) and 8 pages of book suggestions are helpful appendices.

*Protestantism.* Ed. J. Leslie Dunstan. New York: George Braziller, 1961. 255 pages. Cloth. \$4.00. This is a not too successfully constructed mosaic of excerpts from primary and secondary sources, with Andover-Newton's Dunstan providing the frame and some editorial grouting. Dunstan posits "Protestant" unity on the precarious premise that "Protestantism rests firmly upon the belief that God deals directly with man as a person, so that salvation is gained 'by faith alone'" (p. 9). He refuses on principle to "attempt to deal with the many different groups which have existed and do exist within Protestantism" (p. 11), although the unadmitted facts of the situation frequently require him to negate the principle in his actual exposition. The volume is part of the series *Great Religions of Modern Man*.

#### V. Anglicanism

*The Church in the 60's.* Ed. P. C. Jefferson. Greenwich, Conn.: The Seabury Press (Toronto: The Anglican Congress), 1962. 153 pages. Paper. \$1.50. The "church" in the title is the Anglican Communion. The book, to which the archbishop of Canterbury and the presiding bishop of the Protestant Episcopal Church in the U. S. A. contribute a foreword and a preface respectively, forecasts the Anglican Congress to be held in Toronto in 1963 (for the discussions and deliberations of which the book intends to provide a background). It reviews the Minneapolis Congress of 1954; discusses Anglican responsibility over against the challenges of missions, contemporary scientism and ex-

istentialism, and political and cultural developments; outlines the problems of mobilizing manpower and organizing a world communion for action; and depicts the Anglican denomination finding its place among the churches of Christendom and fulfilling its destiny in meeting the tasks ahead. The 10 essays, by 10 of the denomination's most capable leaders, give a good, even though somewhat (in the premises necessarily) idealized self-portrait of mid-20th-century Anglicanism.

*The Truth and the Life: Essays on Doctrine by Priests of the American Church Union.* Ed. Albert J. duBois. New York: American Church Union (Morehouse-Barlow Co.), c. 1961. 207 pages. Cloth. \$4.75. The American Church Union represents generally a somewhat militant Anglo-Catholicism. Six priests of the Union, in essays that are evidently meant to be didactic and confessional rather than either novel or persuasive, discuss from an Anglo-Catholic viewpoint in implicit antithesis to other viewpoints held in their denomination the importance of "sound doctrine," the incarnation, the atonement, the resurrection, the implications of our Lord's ascension for our sanctification, and the sacraments. Certainty of true doctrine, says Dean Robert Capon, is arrived at by trust in God the Word, who possesses intrinsic final authority. "The Bible and the Church derive their authority from Him: the Church by commission and mystical union, so that it is God's Word incorporate. The Bible is not the prime source of authority to the Church, and the Church is not the prime source of authority to the Bible. The Word of God—that is, God the Word—is the first source to both of them" (p. 37). The late Everett B. Bosshard's essay on the incarnation commits itself to the Christology of the first four general councils, the same Christology to which the Lutheran Symbols commit Lutherans. In his paper on the atonement Grieg Tabor sees it as "the work of love, and that the obedience of Christ was rooted in love" (p. 73). The essay on the resurrection strongly affirms the traditional theses about our Lord's rising to life again. The last two essays, by James Richards and

James H. Jordan, Jr., exemplify the Anglo-Catholic position on the virtues, on self-discipline and its techniques, and on the seven rites which Anglo-Catholicism regards as sacraments. At a time when considerable uncertainty about a large number of points in Christendom's historic faith manifests itself within the Protestant Episcopal Church, the general tenor of this book is reassuring.

#### VI. Baptists

*Authority and Power in the Free Church Tradition: A Social Case Study of the American Baptist Convention.* By Paul M. Harrison. Princeton, N. J.: Princeton University Press, 1959. xix and 248 pages. Cloth. \$5.00. "The Baptists may have been wise when they removed the bishops from their places; but when they also eliminated the ecclesiastical authority of their own associations the bishops returned in business suits to direct affairs from behind the curtain of the center stage," says Harrison, himself an American Baptist and a teacher of religion at Princeton. His thesis, carefully validated and documented, is that there is a serious discrepancy amounting to a contradiction between Baptist faith and Baptist practice; while official Baptist doctrine asserts that church councils have no authority and denominational officials no power, the central leadership of the Baptist bodies in America actually exercises very great authority over both the national organization and the local congregations. Lutherans, currently confronted with a parallel problem (although for theological reasons an intrinsically different one), can with marked benefit and profit read this study of a denomination with which they are not emotionally involved.

*What Is the Church?: A Symposium of Baptist Thought.* Ed. Duke K. McCall. Nashville, Tenn.: Broadman Press, c. 1958. viii and 189 pages. Cloth. \$3.00. Ecclesiology is a crucial 20th-century locus in most denominational theologies, and although the last serious general discussion of the doctrine of the church took place over half a century back, the Southern Baptist Convention has not been spared concern in this area. The papers in this book, the product of two

successive summers of study, are by seven theological professors (five of them at Southern Baptist Theological Seminary at Louisville), two pastors, and one denominational administrator. In addition to the introduction, there are discussions of the nature of the church, its origin, the ministry in the New Testament churches, the New Testament doctrine of Baptism and the Lord's Supper, the Anabaptist view of the church, the beginnings of Baptist churches, the "Landmark" controversy in the Southern Baptist Convention, Christian stewardship, and church discipline. The symposium presents a picture of general agreement with some significant differences. The insights of the newer Biblical theology, the influence of the European theological revival (notably in the form of Brunner's thought), and the inescapable impact of the ecumenical movement are not wholly reconciled with traditional Baptist formulations. The jacket blurb is wholly correct: "[This book] shows where certain responsible Baptist scholars stand. . . . For those who want to understand Baptists, it is a crucial book."

#### VII. Methodism

*John Wesley: A Biography.* By Ingvar Haddal. New York: Abingdon Press, c. 1961. v and 175 pages. Cloth. \$3.50. Haddal brings to the writing of this biography of his denomination's founder a professional journalist's sense of what is interesting and the religious enthusiasm of a man who for a decade has been secretary of the Methodist annual conference of Norway. The presentation is popular, frank, and fair. Haddal obviously admires Wesley's vast ability, drive, and consecration without becoming a blind hero-worshiper. Apart from an occasional slip in technical terminology, the reader is not likely to sense that the fascinating personal history he is reading is a translation.

*John Wesley's Theology Today.* By Colin W. Williams. New York: Abingdon Press, c. 1960. 252 pages. Cloth. \$4.50. Australian Methodist Williams shatters some popular stereotypes in this valuable and carefully documented study of the Wesleyan tradition in the light of the current theological dialog.

He praises Wesley's catholic spirit, his real concern for doctrine, and his rejection of the idea of unity by reduction. Williams' analysis of authority and experience in Wesley's theology discloses a commitment to the principle of *sola Scriptura* and to a kind of verbal inspiration which does not preclude a respect for tradition and a right use of reason. The bulk of Williams' work is organized around the Wesleyan order of salvation: prevenient grace (with a chapter on original sin following), repentance and justification (with a chapter on the atonement), the work of the Holy Spirit in new birth and assurance, repentance in believers (with a chapter on the church), Christian perfection, and eschatology. An appendix takes up the unresolved tension between truth and unity that emerges in Wesley's doctrine of church and ministry in the mirror of his relation to the Church of England.

#### VIII. Mennonites and Anabaptists

*The Mennonites in Indiana and Michigan.* By John Christian Wenger. Scottdale, Pa.: Herald Press, c. 1961. xv and 470 pages, plus 20 pages of plates. Cloth. \$7.95. Sixteen years of study and research have gone into this chronicle, Vol. X in the series *Studies in Anabaptist and Mennonite History*. It covers a 120-year period which begins in the early 1800s, when the first Mennonite settlers trekked into Ohio from Pennsylvania, to be followed soon after by the first of the Mennonite immigrants from the Swiss Jura. The chapter headed "Historical and Interpretive Survey" is a model summary of the history, doctrine, and piety of the Mennonites in the two states involved. The bulk of the individual congregations reported on belong to the Mennonite Church, but attention is also given to eight other Mennonite bodies, eight Amish bodies, and 10 bodies of related denominations. Historical sketches of all the congregations and biographical sketches of all the ordained men provide a mine of detailed information that a historian of The Lutheran Church—Missouri Synod must regard with frank envy, unavailable as such information is on such a scale in our circles. ARTHUR CARL PIEPKORN

## BOOK NOTES

*A History of Historical Writing.* By Harry Elmer Barnes. Second edition. New York: Dover Publications, 1962. 440 pages. Paper. \$2.25. The original work was published by Barnes in 1937; the revisions consist largely in bringing the bibliography and notes up to date. The original work has become almost a standard in courses on historiography; the general reader has found it easy and worthwhile reading. Barnes is not favorably disposed to the writers of Christian history, not even toward his namesake of the 16th century, Robert Barnes of England. But in spite of his point of view he provides a wealth of details.

*On Call: Deaconesses Across the World.* By Catherine Herzel. New York: Holt, Rinehart and Winston, 1961. 121 pages. Cloth. \$2.75. This popular, undocumented survey of deaconess work throughout the non-Roman Catholic world might well be placed into a parish or Lutheran high school library. It should prove useful in opening the eyes of young women to the possibilities of service to the Lord. It does not remove the need for a comprehensive history of this movement in America to correspond to Hedwig Wolff's *Frauendienst in der Kraft Gottes* (Basel, 1951). Nevertheless, it should be given wide circulation.

*Religious Education: A Bibliography of American Doctoral Dissertations, 1885 to 1959.* Compiled by Lawrence C. Little. Pittsburgh: University of Pittsburgh Press, 1962. iv and 215 pages. Paper. \$4.50. This bibliography will serve other people besides professors of religious education. The 6,304 dissertations listed cover almost every branch of theology. There are, for example, 48 theses listed under St. Paul. Little is a professional indexer; his work is therefore unusually full and useful. It is to be hoped that he will issue supplements at regular intervals.

*Popular Ethics in Ancient Greece.* By Lionel Pearson. Stanford, Calif.: Stanford University Press, 1962. 262 pages. Cloth. \$5.50. This book attempts to portray what

the non-reflective Athenian of the fifth century B.C. thought about ethical issues. Beginning with Homer the author shows how the question What is justice? gradually dwarfs all other issues. The meaning of terms such as ἀρετή, σοφροσύνη, μοῖρα, ὕβρις, and νέμεσις are analyzed in the Greek poets and playwrights. Interesting chapters on how Greeks were taught to love their "friends" rather than their "neighbors," the role of pity in their ethical thought, and especially their attitude toward the state complete the discussion.

*Mediums of the 19th Century.* By Frank Podmore, ed. Eric J. Dingwall. New Hyde Park, N.Y.: University Books, c. 1963. xxxviii and 681 pages. 2 vols., slipcased. Cloth. \$20.00 the set. First published in 1902 and here reproduced by photolithography in a handsome new edition, *Mediums of the 19th Century* is still a standard reference work on its subject. Podmore, Oxonian, British Society for Physical Research, believer in telepathy, and persuaded defender of the thesis that "all the physical phenomena were due to normal causes," is the subject of an 18-page biobibliographical prefatory memoir by Dingwall. The two volumes are divided into four "books": "The Pedigree of Spiritualism"; "Early American Spiritualism"; "Spiritualism in England"; and "Problems of Mediumship."

*The Apocrypha.* New Hyde Park, N.Y.: University Books Inc., 1962. xv and 238 pages. Cloth. Slipcased. \$15.00. This superb printing of the Apocrypha is a lithographed facsimile of the 1924 Nonesuch Press edition, of which only 1,325 copies were printed. Purchasers of this new edition will very likely be motivated primarily by bibliophilistic considerations. The relatively high price, the fact that the translation is that of the King James version, and the omission of chapter and verse enumeration from the text are factors which will not attract the average student of the apocryphal books. A feature of genuine value is the concise introduction to the books of the

Apocrypha especially written for this new edition by Morton S. Enslin, editor of the *Journal of Biblical Literature*.

*Catalogue of Doctoral Dissertations: Princeton Theological Seminary, 1944—1960.* Princeton, N. J.: Princeton Theological Seminary, 1962. 119 pages. Paper. Price not given. Abstracts of about 90 Th.D. dissertations together with biographical data about their authors are here presented in convenient form. Most of these would probably be available in *Dissertation Abstracts*. Nevertheless, it is valuable to have this volume as a record of the contribution of the Princeton Theological Seminary graduate program to theological research in America. The record is impressive.

*How to Organize Your Church Library.* By Alice Straughan. Westwood, N. J.: Fleming H. Revell Co., 1962. 64 pages. Paper. \$1.00. Another do-it-yourself book for the parish librarian, neither better nor worse than any of its predecessors. The recent *How to Organize Your School Library* by Daryl Meinke will probably be of more use to most Missouri Synod Lutherans.

*The Challenge of the World Religions (Die Mission der Weltreligionen).* By Georg F. Vicedom, trans. Barbara and Karl Hertz. Philadelphia: Fortress Press, c. 1963. xii and 161 pages. Cloth. \$3.50. The German original of this disturbing and important book was reviewed in this journal, Vol. XXXII (1961), 241.

*The Faith of a Heretic.* By Walter Kaufmann. Garden City, N. Y.: Doubleday and Co., 1963. xi and 414 pages. Paper. \$1.45. This is an Anchor Books reissue of a deliberately provocative statement of the case against organized religion first copyrighted in 1959 and reviewed in this journal, Vol. XXXIII (1962), 311.

*Theodore Herzl: A Biography of the Founder of Modern Zionism (Theodor Herzl: Biographie).* By Alex Bein; translated by Maurice Samuel. Cleveland: The World Publishing Company (Philadelphia: The Jewish Publication Society of America),

1962. iv and 558 pages. Paper. \$2.25. Herzl (1860—1904), Hungarian-born dramatist, belles-lettres critic of the Vienna *Allgemeine Zeitung*, Paris correspondent, and dedicated assimilationist, was brought face to face with the ugly facts of European anti-Semitism by the Dreyfus case in France and the pogroms that raged in Russia, Rumania, and Poland. Reconverted by these experiences to the Judaism that he had abandoned, he dedicated the remainder of his life to the nationalist political movement to which he looked for the solution of "the Jewish problem." Bein's patiently researched biography of the founder of political Zionism was published in German in Vienna in 1934; Samuel's English translation, here reproduced without alteration, first came out in 1940/1941.

*A Guide to Christian Thought for the Lutheran Scholar.* By Paul Riss, Harold Roellig, and Francis Wagschal. Bayside, N. Y.: The Rev. Harold F. Roellig, [1962]. v and 30 pages. Paper. Price not given. A useful short bibliography for university students and intelligent laymen by three Lutheran clergymen serving the campuses of Metropolitan New York. Some standard items are not mentioned, for example, the *Oxford Dictionary of the Christian Church*. Frequently a later edition of a work has appeared than that listed. This should not detract from the general utility of the list for the intended user. It may be hoped that future editions of the *Guide* will list the official professional clergy journals of the respective Lutheran church bodies.

*The Great Tradition of the American Churches.* By Winthrop Hudson. New York: Harper & Row, 1963. 282 pages. Paper. \$1.60. This is a very slightly revised paperback reissue of the original 1953 edition of this important book, reviewed in this journal, XXVI (August 1955), 628—630.

*Old Testament Heritage.* By Alfred L.



Creager. Philadelphia: United Church Press, 1962. 11 pages. Paper. \$1.45. This volume offers "the beginning Bible student" a popularization of "the panoramic view" of "the whole Old Testament landscape." The isagogical opinions expressed are of contemporary critical scholarship. Creager approaches the Old Testament with the conviction that "God had a unique part in its writing." He succeeds in eliminating what he calls "the technical details of biblical scholarship," for which the beginning student may be grateful. But for the benefit of that same beginning student the author might have done more to show the relationship between the Old Testament and the New—a relationship which he only rarely hints at, for example, in the statement that the messages of the prophets are "a preparation for Christianity and its gospel."

*Meet the Lutherans: Introducing the Lutheran Church in North America.* By G. Everett Arden. Rock Island, Ill.: Augustana Press, c. 1962. 74 pages. Paper. \$1.45. An introduction plus five chapters—"Lutherans Discover America," "What Lutherans Believe and Teach," "How Lutherans Worship," "Lutherans at Work," "Lutherans in Canada"—sketch American Lutheran history and activity in very broad outlines. The stress is understandably on Arden's own Lutheran Church in America. The statement on Holy Communion in the second chapter is regrettably vague.

*Glorious Heretic: The Story of Guido de Brès, Author of the Belgic Confession, Told for the First Time in English.* By Thea B. van Halsema. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1961. 38 pages. Paper. 75 cents. A well-written and moving popular account of the life and martyrdom of Guy de Brès (1522 to 1567), an influential Belgian disciple of John Calvin.

*John Wilbur Chapman: The Man, His Methods and His Message.* By John C.

Ramsay. Boston: The Christopher Publishing House, c. 1962. 230 pages. Cloth. \$3.95. Chapman (1859—1918) was a distinguished Presbyterian pastor and internationally famous evangelist whose career reached a peak in 1909. Since Chapman's activities at one time or another impinged upon those of most of his contemporaries in the field of professional evangelism, Southern Presbyterian Ramsay's posthumously published study is a useful contribution to the history and biography of the entire evangelist movement of the period.

*The Second Period of Quakerism.* By William C. Braithwaite; second edition by Henry J. Cadbury. New York: Cambridge University Press, 1961. xxxvi and 735 pages. Cloth. \$5.50. This monumental volume first came out in 1919. It is a sequel to Braithwaite's *The Beginnings of Quakerism* (first published in 1912 and republished in 1955), which carried the history of George Fox and the Society of Friends through the 1650s. The volume here noted continues the account to 1725. The two volumes together constitute the standard history of the movement for the period covered. The present edition is photolithoprinted from the corrected sheets of the impression of 1921, with an appreciative introduction by Frederick B. Tolles replacing the original Foreword by Rufus Jones, with about 150 corrections and changes in the text, and with 67 pages of additional notes by Cadbury which call attention to new studies or to newly discovered sources.

*Richelieu and the French Monarchy.* By C. V. Wedgwood. Revised edition. New York: Collier Books, c. 1962. 155 pages. Paper. \$1.50. This is a lively and thoroughly readable account of the great Gallic prince of the church who rebuilt a France riddled by "the irresponsible power of the nobles, the separation of the Huguenots, and the decrepit prestige of the crown" (p. 43) into a major European power—in a lifetime

of merciless resolution and political daring. Miss Wedgwood is an English historian whose specialty is 17th-century history; her history of the Thirty Years' War is a standard work. *Richelieu*, written originally for the "Teach Yourself History" series, first came out in 1949, and is here reissued with minor revisions.

*Christ Our Brother (Christus Unser Bruder)*. By Karl Adam; translated by Justin

McCann. New York: Collier Books, 1962. 128 pages. Paper. 95 cents. Adam, a long-time member of the Roman Catholic theological faculty of the University of Tübingen, is one of the most evangelical of Roman Catholic teachers of the first half of the 20th century, and *Christ Our Brother* is one of his most evangelical works. This paperback reissue is an unaltered reprint of the 1931 edition.

### 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)

*Babylonian and Assyrian Religion*. By S. H. Hooke. Norman, Okla.: University of Oklahoma Press, 1963. xv and 131 pages. Cloth. \$3.75.

*Christians, the Church and Property*. By Bruce Morgan. Philadelphia: The Westminster Press, c. 1963. 304 pages. Cloth. \$5.95.

*Christianity and the Encounter of World Religions*. By Paul Tillich. New York: Columbia University Press, c. 1963. 97 pages. Cloth. \$2.75.

*The Church and Faith in Mid-America*. By Victor Obenhaus. Philadelphia: The Westminster Press, c. 1963. 174 pages. Cloth. \$3.75.

*The Handbook of Public Prayer*. Ed. Roger Geffen. New York: The Macmillan Company, c. 1963. xx and 204 pages. Cloth. \$5.50.

*Judas*. By Igal Mossinsohn, trans. from the Hebrew by Jules Harlow. New York: St. Martin's Press, c. 1963. 303 pages. Cloth. \$5.95.

*Libri liturgici Provinciae Nidrosiensis medii aevi*. Vol. 1: *Manuale Norvegicum*. Ed. Helge Faehn. Oslo: Universitetsforlaget, 1962. xlv and 218 pages. Paper. Price not given.

*Today's Vocation Crisis*. Trans. and ed. Godfrey Poage and Germain Lievin. Westminster, Md.: The Newman Press, c. 1962. 435 pages. Cloth. \$5.95.

*What Jesus Did*. By Theodore Parker Ferris. New York: Oxford University Press, c. 1963. 131 pages. Cloth. \$3.25.

*The Turin Fragments of Tyconius' Commentary on Revelation*. Ed. Francesco Lo Bue. New York: Cambridge University Press, c. 1962. xv and 196 pages. Paper. Price not given.

*The Communion of Saints (La communion des saints)*. By Emilien Lamirande, trans. A. Manson. New York: Hawthorn Books, c. 1963. 160 pages. Cloth. \$3.50.

*Education for Christian Living*. By Randolph Crump Miller. Second edition. Englewood Cliffs, N.J.: Prentice-Hall, c. 1963. xvi and 462 pages. Cloth. \$7.95.

*Essays in Christian Philosophy*. By Mary Carman Rose. Boston: The Christopher Publishing House, c. 1963. 200 pages. Cloth. \$3.75.

*Jack-in-the-Pulpit: Cantos of Wisdom for Our Time*. By L. S. Hoffman. New York: Greenwich Book Publishers, c. 1961. 148 pages. Cloth. \$2.75.

*The Lawyers of the Last Capetians*. By Franklin J. Pegues. Princeton, N.J.: Princeton University Press, c. 1962. xii and 256 pages. Cloth. \$6.00.

*Luther und Thomas im Gespräch*. By Stephanus Pfürtnner. Heidelberg: Kerle Verlag, c. 1961. 183 pages. Cloth, DM 8.80; paper, DM 5.80.

*The New Jewish Encyclopedia.* Ed. David Bridger and Samuel Wolk. New York: Behrman House, c. 1962. xvi and 541 pages. Cloth. \$12.50.

*The Sermons of John Donne.* Vol. 10. Ed. Evelyn M. Simpson and George R. Potter. Berkeley, Calif.: University of California Press, c. 1962. xx and 479 pages. Cloth. \$10.00.

*The Setting of the Sermon on the Mount.* By W. D. Davies. New York: Cambridge University Press, c. 1963. xii and 504 pages.

*The Zondervan Pictorial Bible Dictionary.* Ed. Merrill C. Tenney. Grand Rapids: Zondervan Publishing House, c. 1963. xvi and 927 pages and 22 maps. Cloth. \$9.95.

*The Talmudic Anthology: Tales and Teachings of the Rabbis.* Ed. Louis I. Newman and Samuel Spitz. Third printing. New York: Behrman House, 1962. xxvi and 570 pages. Cloth. \$6.50.

*Commentary on the Second Epistle to the Corinthians.* By Philip E. Hughes. Grand Rapids, Mich.: William B. Eerdmans, c. 1962. xxxvi and 508 pages. Cloth. \$6.00.

*Essentials of Learning: An Overview for Students of Education.* By Robert M. W. Travers. New York: The Macmillan Co., c. 1963. xv and 544 pages. Cloth. \$7.50.

*Luther (Luther).* By Franz Lau, trans. Robert H. Fischer. Philadelphia: The Westminster Press, c. 1963. 178 pages. Cloth. \$3.75.

*Out of the Depths (Die Lebensangst und ihre Überwindung).* By Helmut Thielicke, trans. G. W. Bromiley. Grand Rapids: William B. Eerdmans Publishing Co., c. 1962. 89 pages. Cloth. \$2.50.

*Unity: Man's Tomorrow (L'Unité: espérance de vie).* By Roger Schutz. New York: Herder and Herder, c. 1963. 94 pages. Cloth. \$2.95.

*Zwingli: A Reformed Theologian.* By Jaques Courvoisier. Richmond, Va.: John Knox Press, c. 1963. 101 pages. Paper. \$1.75.

*The Church: Papal Teachings.* Selected and arranged by the Benedictine Monks of Solesmes, trans. E. O'Gorman. Boston:

Daughters of St. Paul, c. 1962. 927 pages. Cloth. \$9.00.

*Hugh of Saint Victor: Selected Spiritual Writings.* Translated by a Religious of the Community of St. Mary the Virgin, ed. J. M. Hussey. New York: Harper and Row, c. 1962. 196 pages. Cloth. \$5.00.

*Kierkegaard as Theologian: The Dialectic of Christian Existence (Kierkegaards Theologie).* By Louis Dupré. New York: Sheed and Ward, c. 1963. xx and 229 pages. Cloth. \$5.00.

*The Liturgy: Papal Teachings.* Selected and arranged by the Benedictine Monks of Solesmes, trans. Daughters of St. Paul. Boston: Daughters of St. Paul, c. 1962. 670 pages. Cloth. \$5.00.

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