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ARCHIVES

BOOK REVIEW

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AN DIE KOLOSSER, EPHESER, AN PHILEMON ERKLÄRT VON D. MARTIN DIBELIUS. Third edition by Heinrich Greeven. Tübingen: J. C. B. Mohr (Paul Siebeck), 1953. 113 pages. Paper, DM 7.20; cloth, DM 9.60.

This commentary belongs to the series known as *Handbuch zum Neuen Testament, begründet von Hans Lietzmann*, whose aim is to combine real scholarship with utmost brevity. A modern translation is submitted; this is followed by comments in somewhat smaller type, and this again is supplemented by notes for which still smaller type is used. As Dr. Greeven informs us in the foreword, Dibelius, who died in 1947, had begun preparing the third edition of this commentary and had completed the revision for Colossians 1. For the other sections he had gathered material, jotted down notes on the margin of his copy, and indicated, in most instances, how he intended to utilize what he had found. Dr. Greeven embodied these notes and surveyed the pertinent literature, especially that which had appeared since 1947, for further additions. It was his endeavor to follow in the paths marked out by the original author. Here and there the views and the translation of Dibelius have been altered. As a rule, references have been re-examined; and wherever possible, new editions of the authors quoted are cited. A few particulars will probably be welcomed by the reader. Colossians in this commentary is viewed with some hesitation and doubt as Pauline, Ephesians is not considered genuine, the authenticity of Philemon is not questioned. As to the place where Colossians and Philemon were written, Caesarea rather than Rome is favored. For the much-discussed term *stoicheia* in Col. 2:8, 20 the translation *Weltelemente* is submitted, which in the comments is explained to mean "elemental spirits," an interpretation which this reviewer cannot endorse. There are various matters in the positions of Dibelius with which we cannot agree; but he was an able scholar (as is his successor Dr. Greeven), and students of the New Testament cannot afford to disregard the investigations he has made.

WILLIAM F. ARNDT

THE HOLY SPIRIT'S MINISTRY. Edited by C. Wade Freeman. Grand Rapids: Zondervan Publishing House, 1954. 149 pages. Cloth. \$2.00

The eleven addresses in this book were delivered by as many speakers, including Billy Graham, before the Texas Baptist Evangelistic Conference in Fort Worth, Tex., January 11-13, 1954. The addresses purpose to

show the ministry of the Holy Spirit in the work of evangelism. They breathe a fervent desire for the salvation of the sinner through faith in Christ. The Lutheran reader may be reminded of an incident related by Mark and Luke, who relate that John reported to Jesus: "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us," but Jesus replied: "Forbid him not, for he that is not against us is for us" (Luke 9:49, 50). A Christian rejoices whenever the Gospel is preached, no matter by whom. In this case the speakers have built on the foundation, which is Jesus Christ, some wood, hay, and stubble, but also gold, silver, and precious stones. The reader will detect the difference. At times the speakers come very close to the Lutheran doctrine that the Holy Spirit works through the means of grace. Thus Jesse J. Northcutt, referring to 1 Cor. 1:21 ff., says: "It pleased God by the foolishness of the message preached to save them that believe. Paul's emphasis here is not so much on the function of preaching as it is on the message and the content of preaching. And if we check the context, we will discover that the content of preaching to which Paul refers is the message of the Cross" (P. 79). Sidney W. Powell fails to distinguish between Christ's state of humiliation and exaltation. He says (p. 131) that not even the Son knows the end of the period of Pentecost (the day of grace). He also reflects the faulty exegesis of Acts 2:17-21 frequently found in Fundamentalist writings. If Peter, speaking by inspiration of the Holy Ghost, says, "This is that which was spoken by the Prophet Joel" (v. 16), why not let it go at that instead of insisting on a future fulfillment? The editor closes his introduction with the words: "May the Lord add His blessings to this book." We join in that wish. L. W. SPITZ

THE PERSON OF CHRIST. By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 368 pages. Cloth. \$4.00.

Professor Berkouwer is not a stranger to the readers of this journal. Three of his studies in dogmatics have been reviewed in previous numbers. This is the fourth study now available. Fifteen are in preparation. All of the topics treated or yet to be treated are of great importance, none, however, more so than the Person of Christ. Professor Berkouwer presents the classical Reformed or Calvinistic doctrine. Though he emphasizes the personal union of the divine and the human natures in the Person of Christ, he rejects the Lutheran doctrine of the communication of attributes, but he hastens to defend Lutheranism against the charge of monophysitism. He attempts to give a fair presentation of what the Formula of Concord has to say on this doctrine.

This volume is, however, not a mere repetition of Reformed dogmatics, but takes issue with modern departures from the classical Reformed position. Not only Dutch but also German and Swiss theologians come within the range of its critical scrutiny. Students of theology may note, moreover, that the historic theological terminology, developed in the course of many

centuries, not only is being used by modern theologians but is still quite useful for theological discussions. Professor Berkouwer demonstrates that one need not be a theological illiterate in order to be appreciated in the twentieth century.

L. W. SPITZ

THE BIBLE IN WORLD EVANGELISM. By A. M. Chirgwin. New York: Friendship Press, 1954. 166 pages. Cloth, \$2.50; paper, \$1.50.

The United Bible Societies invited the author early in 1951 to undertake a study of "the place of the Bible in evangelism" as some contribution to the preparation for the Evanston Assembly of the World Council of Churches. This book is the result of that study. In the first section the author shows the relation of the Bible to evangelism through the long centuries of the church's history. In the second section he shows the use of the Bible in evangelism today. It is needless for the author to tell the reader that a full treatment of the subject is out of the question within the compass of his enquiry. But within the scope of his study and presentation he has done very well. Every Bible lover will enjoy reading this little volume. European theologians who hold that the Holy Spirit regenerates only through the *spoken* Word should take note of the many instances of conversions through the mere reading of the Bible.

L. W. SPITZ

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517—1948.

Edited by Ruth Rouse and Stephen Charles Neill. Philadelphia: The Westminster Press, 1954. xxiv and 822 pages. Cloth. \$9.00.

In supplementing the limited funds of the Ecumenical Institute at Bossey with a total of \$28,000 for the initiation and completion of the present volume, the Disciples of Christ denomination has put all Christendom deeply in its debt. *A History of the Ecumenical Movement, 1517—1948*, with its nearly 445,000 words, will be a standard reference work for decades. Conceived and planned on a grandiose scale commensurate with the subject, it has commanded the services of sixteen distinguished contributors. Yet it is no mere symposium of detached essays, but an integrated narrative. This happy result was achieved by soliciting some 27 memoranda from experts for the guidance of the authors to supplement published materials, by bringing the authors together for several writers conferences, and by submitting the authors' first drafts to panels of consultants—some 200 altogether—for comment, criticism, and correction, and by having the authors rewrite their drafts in the light of these comments and of the work as a whole.

The work falls into two roughly equal parts, the period from the beginning of the Reformation to the World Missionary Conference at Edinburgh in 1910, and the period from 1910 to the First Assembly of the World Council of Churches at Amsterdam in 1948. This necessarily brief review cannot undertake to summarize the contents of so formidable

a volume. Those who are interested in a chapter-by-chapter summary will find it in Roland H. Bainton's article "A History of the Ecumenical Movement," in *The Ecumenical Review* for July, 1954 (Vol. VI, No. 4), pp. 408—424. At this point a list of chapter headings with the names of the authors must suffice. The Foreword is by Reinold von Thadden-Trieglaff, Director of the Ecumenical Institute, and the admirably handled introductory essay, "Division and the Search for Unity Prior to the Reformation," is from the pen of Stephen Charles Neill, Bishop of Tinnevely, assisted by an editorial group. The pre-Edinburgh era is summarized in seven chapters: "The Ecumenical Idea and Efforts to Realize It, 1517—1618," by Professor John Thomas McNeill of Union Theological Seminary; "Ecumenical Activity on the Continent of Europe in the Seventeenth and Eighteenth Centuries," by Prof. Martin Schmidt of Berlin; "Ecumenical Movements in Great Britain in the Seventeenth and Eighteenth Centuries," by Prof. Norman Sykes of Cambridge; "The Orthodox Churches and the Ecumenical Movement Prior to 1910," by Georges Florovsky, Dean of the Orthodox Theological Seminary of St. Vladimir, New York; "Christian Unity in Nineteenth Century America," by Prof. Donald Herbert Yoder of Lancaster, Pa.; "Approaches of the Churches Towards Each Other in the Nineteenth Century," by Henry Renaud Turner, O. G. S., of Paris; and "Voluntary Movements and the Changing Ecumenical Climate," by Ruth Rouse, ex-President of the World's Y. W. C. A. The second half stems chiefly from the actual participants—in many cases, prime movers—of the movements and events they describe: "Ecumenical Bearings of the Missionary Movement and the International Missionary Council," by Prof. Emeritus Kenneth Scott Latourette of Yale; "The World Conference on Faith and Order," by Canon Tissington Tatlow of Great Britain; "Plans of Union and Reunion," by Bishop Neill; "Movements for International Friendship and Life and Work, 1910—1925," by Nils Karlström, Dean of Skara; "Movements for International Friendship and Life and Work, 1925—1948," by Nils Ehrenström, editor of the *Ecumenical Review*; "Other Aspects of the Ecumenical Movement, 1910—1948," by Dr. Rouse; "The Eastern Churches and the Ecumenical Movement in the Twentieth Century," by Nicolas Zernov; "The Roman Catholic Church and the Ecumenical Movement, 1910—1948," by Canon Oliver S. Tomkins of Lincoln; and "The Genesis of the World Council of Churches," by William Adolf Visser 'tHooft, General Secretary of the World Council of Churches. The work is completed by an Epilogue written by Bishop Neill and his editorial group; two appendices, one by Dr. Visser 'tHooft on the word "ecumenical," the other on "inter-communion" by Bishop Neill; a most comprehensive select bibliography; a glossary; and a thorough index.

Inevitably, and in spite of the greatest care, errors of fact and of interpretation will creep even into as monumental a publication as this. By way of example, to say that the Smalcald Articles were "adopted"

in February, 1537, and that "to this document Melanchthon added an appendix," namely, the Tractate on the Authority and Primacy of the Pope (p. 33), does not do justice to the historic facts that the Smalcald Articles were only informally circulated and subscribed at the February, 1537, meeting of the Smalcald League and that the Tractate did not become an "appendix" to the Articles until 1580, when by a curious combination of circumstances the facts of its origin had been forgotten. The date of the Apology is incorrectly given as 1532 (for 1531) on p. 34. The words in the Formula of Concord, Epitome, Article X, paragraph 7 (incorrectly cited in the footnote as paragraph 5), "*wann sonst in der Lehre und allen derselben Artikeln . . . miteinander Einigkeit gehalten,*" do not justify the statement that "adoption in its entirety" of either the Formula or the *Book of Concord* "becomes in effect the basis of communion" (p. 47 and n. 3). Luther's alleged commendation of the 1545 Latin edition of Calvin's *Little Treatise on the Holy Supper of Our Lord* (p. 50) rests on at best second-hand testimony. The same page reports the hoary "Heidelberg Canard," exposed as far back as 1565, as a credible anecdote from Melanchthon's circle, namely, that "before setting out on his last journey," Luther had remarked to Melanchthon: "In this matter of the Sacrament we have gone much too far. . . . I will commend the thing to the Lord. Do something after my death."* The author of *Memorabilia Augustanae Confessionis in regno Hungariae* (p. 65, n. 1) was Jan Ribini. The Slovaks ought to have been added to the list of Lutheran national groups in the United States on page 221. Contrary to a widespread impression, Bishop Charles Henry Brent was never the "Senior Chaplain of the American Expeditionary Force" (p. 426); during World War I he was a major in the Adjutant General's Department; and although he was chairman of the three-man GHQ Chaplain's Office in France for a year, he was not commissioned as a chaplain until after the war. Section V of the Table of Plans of Union and Reunion 1910 to 1952 (pp. 500—502) should include the conversations between the Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church of Australia. Among the groups that have not joined the Protestant Federation of France (p. 630) should be listed the Evangelical Lutheran Free Church of France.

The Lutheran Church—Missouri Synod comes in for extended mention in only one paragraph. We hope that in the projected French and German versions Dr. Rouse will have corrected the compound historical errors and the uncharitable judgment that this paragraph contains:

* On the early history of the "Heidelberg Canard" and the literature pertaining thereto, see Valentin Ernst Löscher, *Ausführliche Historia Motuum zwischen den Evangelisch-Lutherischen und Reformirten* (Frankfurt and Leipzig: Johann Grossens Erben, 1723), I, pp. 253, 254; II, p. 236, and Johann Nikolaus Anton, *Geschichte der Concordienformel der Evangelisch Lutherischen Kirche* (Leipzig: Schwickertscher Verlag, 1779), I, pp. 35, 36.

"The attempt to force through the Prussian Union of 1817 led to a strong reaction amongst the conservative Lutherans and to the formation of the Evangelical Lutheran Church (!), and impeded certain promising moves towards Christian unity through voluntary organizations. This Lutheran reaction in Prussia had marked results in the United States. A number of conservative Lutherans left Prussia (!) for the freer air of America, and there organized in 1847 the German Evangelical (!) Synod of Missouri, Ohio, and Other States. This body under its later name — The Lutheran Church (Missouri Synod) (!) — is one of the largest and strongest Lutheran bodies in America, and has proved a serious obstacle to union even among Lutherans. It has taken up a rigidly confessional and unco-operative position on the basis of all the Lutheran symbolic books, and refuses to enter into any kind of co-operation or union with the World Council or any other body, such as would in its view compromise the revelation of truth which it has received through the Holy Scriptures in their Lutheran interpretation." (Page 325.) Two comments may be made on this statement. For one thing, Dr. Rouse appears to be ignorant of the extensive co-operation *in externis* that exists between The Lutheran Church — Missouri Synod and other Lutheran bodies as well as with other Christian bodies in both the National Council of Churches of Christ in the U. S. A. and in the World Council of Churches. For another, the (probably unintended) implication that no other Lutheran body in the United States accepts all the Lutheran symbols or that other Lutheran bodies are prepared to enter into co-operative efforts and unions even though such action would in their view compromise the revelation of truth which they have received through the Holy Scriptures in their Lutheran interpretation, is unfair to other Lutheran bodies of this country.

ARTHUR CARL PIEPKORN

THE PREACHER AND HIS AUDIENCE. By Webb B. Garrison. Westwood, N. J.: Fleming H. Revell Company, 1954. 285 pages. Cloth. \$3.00.

Professor Garrison, Assistant Dean of the Candler School of Theology at Emory University, has written a book you will want to add to your library.

This book tries to take a new look at preaching. It studies preaching "as a special form of communication in which the role of the hearer is as significant as that of the speaker." In homiletics we often put the spotlight on the preacher and the message. This author fixes your attention primarily on the pew, not the pulpit; he wants you to understand the audience as "a major variable in preaching."

The numerous quotations and a bibliography of over three hundred books show Professor Garrison has read widely in preparing this volume. To validate his socio-psychological approach, he has delved into the findings of social, experimental, and abnormal psychology. You will, therefore, find many new insights listed under the traditional divisions of homiletics.

The author did not intend this book to be a "popular work . . . read in two or three evenings and thrown aside. Rather, it is offered as a sort of textbook to be used over a period of years." But you will not find *The Preacher and His Audience* written in a heavy style. In this book the author uses "plain talk" and "readable writing." Each chapter sparkles with fresh metaphor; the illustrations see the unusual in the commonplace.

In his chapter, "The Communication of Meaning" the author surveys the science of semantics, a comparatively new field. Significantly many of the recent textbooks in public speaking have chapters which show the relationship of semantics to public address. Theologians have been slow to recognize the value of semantic principles. Professor Garrison is one of the few men who have tried to relate the findings of the semanticists to homiletics. His treatment may leave you dissatisfied, but he whets your appetite to make a further study of this particular area of thought.

This book emphasizes "principles rather than methods," but you find a wealth of practical application for the theory presented. For example, notice a "personal problem sheet" to analyze the problems of your audience (p. 36), a "preaching analysis chart" (p. 43), a "check list for variety in sermon construction" (pp. 82—85), a "scale for measuring sermon outlines" (p. 170), and a "scale for measuring the illustration" (p. 191). These charts and sheets will help you evaluate your own sermons.

"But I have such a meager library," one says. "With my salary I can't afford all the latest books," another thinks. Professor Garrison comes to your rescue. He lists over fifty theological libraries with names and addresses (pp. 145—147). All of these libraries will lend you books by mail free of charge; some of them even pay the postage!

The author, a self-styled "liberal," presents some points which will make you raise your eyebrows or shake your head, but more often you will underline and note for your files. My copy has more exclamation points than question marks in the margins. This book may raise more questions than it answers, but your dissatisfaction will make you want to pursue some of these off-the-beaten-path suggestions related to homiletics.

As a Pulpit Book Club selection this book has already found its way into the study of many pastors. You will not regret having this book on your shelves, too.

ARTHUR M. VINCENT

SERMONS IN A NUTSHELL: OUTLINES FOR SERMONS AND ADDRESSES. Compiled and arranged by J. Ellis. Westwood, N. J.: Fleming H. Revell Co., n. d. 128 pages. Cloth. \$1.50.

ORIGINAL SERMON OUTLINES: PLUS HINTS AND HELPS ON HOW TO MAKE SERMON OUTLINES. By S. Franklin Logsdon. Grand Rapids, Mich.: Zondervan Publishing House, c. 1954. 128 pages. Cloth. \$1.50.

(See review under "Maclaren's Sermon Outlines," p. 876, Nov. 1954.)

PLANNED PREACHING. By George Miles Gibson. Philadelphia: The Westminster Press, c. 1954. 140 pages. Cloth. \$2.50.

The author has been a pastor and church editor and is now professor of preaching at McCormick Theological Seminary in Chicago. His interest in the church year is apparent in his earlier volume, *The Story of the Christian Year*. The last chapter of the present book describes the planning process. The author regards the church year as a useful scaffold and describes modes of filling in the detail or of adding other ingredients. He has good things to say on series of sermons. The remainder of the book is preparatory to the detail of planning in that it stresses the need for constant improvement and growth, which puts the premium on planning. Hence the author reviews the ministry of preaching as such, stresses the value of self-criticism, reviews the Christian year to the point of summarizing its seasons, suggests supplementary days from liturgical tradition or American custom, describes areas of special emphasis apt to arise in the local parish and community, and includes a good chapter on preaching as related to the Sacraments. The Lutheran preacher who is apt to get tired of the accents of the Propers for the Day, or who is bewildered by the new demands of *Parish Activities* in The Lutheran Church—Missouri Synod or related catalogs of causes in others, will welcome the comprehensive and pungent suggestions of this book and its over-all plea for craftsmanship and the taking of pains in preaching.

RICHARD R. CAEMMERER

FIRE IN THY MOUTH. By Donald G. Miller. New York: Abingdon Press, c. 1954. 160 pages. Cloth. \$2.50.

THE TRUE AND LIVELY WORD. By James T. Cleland. New York: Charles Scribner's Sons, 1954. vi + 120 pages. Cloth. \$2.50.

These books are similar in that they are basically lectures at seminaries on preaching, and in that they propose to stress the significance of the Bible as the source of preaching.

Donald G. Miller is professor of New Testament at Union Theological Seminary in Richmond, Va., and is one of the editors of *Interpretation*. He feels that the new wave of concern for the Bible has not yet reached the pulpit. He asserts that preaching should be to speak as though it were God speaking, and hence preaching should itself be a redemptive event. He has good things to say about using the Bible in preaching, not just as a springboard, but actually as charter and content of the sermon, and he ably discusses Jesus' use of the Old Testament as exemplary. He describes the "obedient receptivity" necessary for the preacher to become a Biblical interpreter, and sketches the importance of the Bible in the whole pastoral ministry. Interesting is the author's observation that preaching from the Bible is the simplest approach to themes which may not be agreeable to every listener. Excellent observations pertain to

Biblical preaching in worship and to the congregation. This is a fine book, vigorously written, and should stimulate any preacher of the Word.

James T. Cleland is professor of preaching in the Divinity School of Duke University. His lectures are pungent and received national note through a quotation in *Time* magazine. He presents an interesting view of the Word of God, with accents reminiscent of Martin Luther. In his comments on personal use of the Bible he asserts his difficulty in differentiating between devotion and study. To this reader some of the book is disfigured by the effort to validate the findings of negative criticism while retaining the high promise of the Bible as communicating the Word of God. Mr. Cleland directs himself also to the spoken style and delivery of the preacher.

RICHARD R. CAEMMERER

FARTHER INTO THE NIGHT. By Mrs. Gordon H. Smith. Grand Rapids: Zondervan Publishing House, 1954. 247 pages. Cloth. \$2.50.

Mrs. Smith and her husband are two of a group of hard-working missionaries of the Christian and Missionary Alliance in French Indo-China. The author in chronological order vividly portrays the labors and progress of mission work from 1947 to 1951 in the jungle fastnesses of the Raday and other tribes around Banmethuot in the central section of Central Viet Nam, some 250 miles in the interior, northeast of Saigon. The primitive circumstances of missionary life; the building of houses and hangars, of chapels and a leper colony; of translations of the Scriptures into several of the languages used in that area; the preaching of the Gospel, and bringing lost souls to Jesus; even the flying of a Stinson in such areas are described as if the reader were right there seeing it.

Also some pointers on mission methods may be observed: "We have kept strictly out of politics and have never given them reason to distrust us" (26); "The native preachers are our hope for evangelizing these tribes" (118 and 171).

The setting for her story is given in the first and in the last chapter as she gives an on-the-scene report of the French-Viet Nam-Viet Minh situation. This report is of special value for those who are just now trying to understand the situation existing in French Indo-China.

E. C. ZIMMERMANN

RURAL PREACHING. By Edward K. Ziegler. Westwood: Fleming H. Revell Company, c. 1954. 158 pages. Cloth. \$2.00.

This interesting book opens with several chapters pertinent to every preacher, with sections specially applied to the rural ministry. The "fundamental emphases in rural preaching" have their counterpart for the pastor in any other locality. One is the accent on planning the total preaching program. The chapter on "The Rural Preacher's Bible" has interesting highlights on Biblical materials pertaining to the land, steward-

ship of earth and life, value of human personality, emphasis on the family, redemption of the earth as well as man. Special hints for group work, visual and other aids, and preparation are included. The author believes that rural people do not like to hear — or see — a sermon read. Interesting is the observation: "During the week . . . (the rural preacher) will need to dress simply and in such manner that he can go into the fields and barns and orchards where his people work. When he comes to the pulpit, however, let him be dressed decently, simply, and with quiet dignity and good taste." (P. 149.)

RICHARD R. CAEMMERER

WEARING THE CROSS IN KOREA. By John H. Muller. Redlands, Calif.: Arthur Commercial Press, 1954. 90 pages. Cloth. \$1.50.

Marine Corps Chaplain Muller does not speak much of his official duties as a chaplain, but rather of the extra work he did among the Korean nationals, where he claims a goodly number of converts. Friends back home as well as servicemen supplied funds with which church buildings were supplied.

One is a bit surprised to read that while in the air across the Pacific, a Christian chaplain arranged for a short devotional service in which "two Army chaplains, one Jewish, shared in the service as we worshiped the Lord who made the heavens and the earth." E. C. ZIMMERMANN

THE LITTLE SERVICE BOOK. By Berthold von Schenk, with illustrations by Christian Rietschel. New York: The School Press, Lutheran School of Our Saviour, 1734 Williamsbridge Road, New York 61, N. Y. 50 pages. Cloth, \$1.00; paper, 75 cents. Reduced prices when purchased in quantity.

This is a charming booklet of 50 pages, printed in two colors, with illustrations and decorations of sincere folk quality. The introduction by the Rev. Berthold von Schenk directs the booklet to children for the purpose of enhancing their understanding of the Communion service and their worship in it. As a supplement to catechetical instruction it should prove valuable, both toward appreciation of the service as a whole and the Sacrament of the Altar in particular. In using the book, this reviewer would amplify the accent on the sermon as a means of mutual edification of the Christian worshippers present and the stress on forgiveness of sins through the Sacrament (postponed till a discussion of the Agnus Dei) and minimize the post-Apostolic offering of the bread and wine by the people as a part of the Institution. The booklet was printed by the Stauda Verlag of Kassel, Germany. It meets a genuine need and should become treasured by many.

RICHARD R. CAEMMERER

THE PASTOR'S HOSPITAL MINISTRY. By Richard K. Young. Nashville, Tenn.: Broadman Press. 139 pages, 5¼ × 8. \$2.50.

An excellent little volume which outlines the rudiments of an effective hospital ministry and will naturally aid the theological student or young

pastor in other counseling situations. This book is conservative throughout, though the Lutheran pastor will want to sharpen the Law and Gospel emphases in his bedside ministry. A sizable bibliography is appended.

O. E. SOHN

ACTION IN THE LITURGY—ESSENTIAL AND UNESSENTIAL.

By Walter Lowrie. New York: Philosophical Library, 1953. 303 pages plus six plates. Cloth. \$4.75.

The name of Walter Lowrie is well known to Americans. His animated style has won for him many followers. His *Action in the Liturgy* is no dull and uninteresting book, to be read in order to induce Morpheus to close one's eyelids for much-needed sleep. At the same time, Lowrie has the gift of rousing the reader violently without provoking him to indignation and anger. This applies also when one must differ with him radically. He likewise has the gift of stating great truths in few, simple words. How much has been written regarding our conduct in our churches! Most of it has been written with outspoken negative emphases. Lowrie simply states: "There really is not much room for disagreement about how men ought to behave in the house of God" (p.viii). He then continues: "In no other field of divinity is there so little contention as in that which is cultivated by serious students of the Liturgy." (Ibid.) That this is true may be seen already from the fact that most liturgical wrangling is done by those who will not read as much as a pamphlet of forty pages on the subject of liturgics. We have, however, identically the same situation in the field of church music and hymnology, both of which are, or should be, close allies of liturgiology.

There are times when Lowrie's idiosyncrasies weaken his argumentation in no small measure. We refer, for example, to his remark: "To make the sign of the cross upon the host or upon the chalice, or to make this sign with them, is to me abhorrent. Is it only I who shrink from gilding the lily? Is not this essentially baroque, even if it can be ascribed to the Middle Ages?" (Pages 255, 256.) On the other hand, we rejoice in our knowledge of the fact that at least a very large segment of our clergy take the paten and likewise the chalice into their hands while speaking the words "He took the bread" and "He took the cup."

Together with Massey Shepherd and other Anglicans, Lowrie considers it "a great misfortune that our [the English] Reformers transferred the Gloria in Excelsis—and put it after the Communion, where," he adds, "it is so generally felt to be out of place that it is commonly omitted" (p. 25). When Lowrie says: "It is devoutly to be wished that the Old Testament Scriptures might be read along with the Epistles and Gospels" (ibid.), he expresses a sentiment which is voiced also by many others today. In not a few instances the sermon has been extolled to such an extent that even the Scriptures themselves have either been subordinated to the sermon or have been dropped from the service. We refer particularly

to the reading of the Holy Scriptures. Reading portions from the Old Testament Scriptures will also help to relate many a Gradual more intimately to the service of worship.

Lowrie does not favor the elevation of the host, if only because in the Roman Catholic Church this often becomes the climax of the Mass, thus depriving the actual receiving of the blessed Sacrament of its precedence. Lowrie was a pastor in Rome for twenty-five years. During these years he learned to appreciate much that is done and believed by the Roman Catholic Church; *Action in the Liturgy* proves repeatedly that Lowrie learned in Rome, too, what not to do. His attitude toward the *elevatio* is but one proof for what was just said. He insists that the Elevation was not heard of until the last years of the twelfth century. (Page 257.) The practice is unknown to the Eastern Orthodox Church, and Lowrie maintains that "a practice which for more than a millennium was unknown in the West and still not practiced in the East cannot be called Catholic in the broader sense" (p. 257). Lowrie issues more than one tirade against Proper Prefaces in his book, as an innovation of the Western Church which is unknown to Eastern Orthodoxy. On p. 250 the author states that the Proper Prefaces obscure the wholeness of the Mass. Lowrie does not pause to consider in this connection that the Eastern Church does not follow the church year as we do in the West and that a philosophy underlies Eastern liturgical practice which at times distinguishes it quite radically from that of the Western Church.

Nevertheless, there is much that we can learn from Eastern worship practices; many of the abuses that have found their way into the Roman rite will not be found in the Eastern rite. This may be seen when we consider the Eucharistic Prayer. Rome claims that the transubstantiation takes place while the "*Hoc est corpus meum*" and the corresponding words at the consecration of the chalice are spoken. The Eastern Church emphasizes the Epiklesis as indivisibly associated with the words of institution. While the Lutheran Church refuses to assign the beginning of the sacramental union to a specific moment and thus comes closer to the position of Eastern Orthodoxy than to the position of Rome, the Lutheran Church does identify the Consecration with the Words of Institution in her symbols (Formula of Concord, Solid Declaration, VII, 86). This explains why some Lutherans have not been inclined to accept the elevation of the host readily, though Luther himself approved of its use. On the other hand, while the Eastern Church recalls the life of Christ in the Anamnesis, the Western Church, including its Lutheran branch, has used the Proper Prefaces, though these are of more recent vintage than the Anamnesis. Perhaps to us Lutherans more than to anyone else Lowrie's words apply: "About the wholeness of the Eucharistic Prayer there is no controversy — but unfortunately there is room for a great deal of misunderstanding" (p. 250). We can best realize that when we consider what experiences certain Lutheran church bodies in America have had in connection with

the adoption of a canon. However, the Lutheran Church of Germany, too, seems to have had its problems along these lines. Thus we find no trace of the Eucharistic Prayer in the *Kirchenagende—Herausgegeben im Auftrage der liturgischen Ausschüsse von Rheinland und Westfalen in Gemeinschaft mit anderen*, prepared by Joachim Beckmann, Peter Brunner, Hans Ludwig Kulp, and Walter Reindell, and published in 1948.

The following statements will help to bear out that *Action in the Liturgy* is stimulating as well as provocative: "The great bishops of the fifth century preached homilies. If such were the character of sermons today, though they were ever so simple, there would be no plea made for a 'moratorium on preaching'" (p. 79). "Luther laid equal emphasis upon the Word and the Sacraments—and that is good Catholicism" (p. 80). "By faith we know that we have received the heavenly gift. It is not a sense of taste, nor any kind of feeling, which gives us this assurance, although this sort of Methodism is common even among us. But why say 'Methodism' when so much sentimentalism is exhibited in modern [Roman] Catholicism, especially in relation to the Holy Communion" (p. 138). "For my part I am willing enough to leave it to the Methodists to 'say it with flowers'—there are other and more sober ways of expressing devotion to God" (p. 156). While discussing the advertisements of clerical tailors, Lowrie states: "Theirs is an art which has for me a peculiar fascination of antipathetic sympathy, inasmuch as it is able to transform a minister of Christ into a clerical figure to which everything human is alien—except a smug conceit. I have made a collection of such pictures and find it chastening to review them." (Page 183.) "The manner of showing reverence for God will always be influenced by the ceremonial customs of civil life. . . . In America, where every man is as good as another and a great deal better, we show no marked reverence for anybody. . . . American Protestants will neither stand nor kneel in prayer; they think this is a too obsequious sign of reverence—like the Quakers, who will not even take off their hats in the meeting house—and therefore they inhibit the feeling of reverence by suppressing its appropriate expression" (p. 216). "The great Eucharistic Prayer would be far more solemn and more numinous if the ritual acts of the celebrant were more simple and restrained by awe, if he were really to behave as if God were doing all while he was doing nothing but pray" (p. 250).

WALTER E. BUSZIN

BOOKS RECEIVED

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

The Land and the Book, or Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land. By William M. Thomson. Grand Rapids: Baker Book House, 1954. 718 pages. Cloth. \$4.95. The abiding value of this illustrated description of the Palestinian environment in which the Bible characters lived and worked

is again recognized by this one-volume reprint. The date of the edition here reproduced is not indicated, but since the title page describes the author as having been "thirty years missionary in Syria and Palestine," whereas the title page of the New York edition of 1882 describes him as having been for "forty-five years a missionary in Syria and Palestine," a date around 1867 would seem probable.

The Papacy: Its Historic Origin and Primitive Relations with the Eastern Churches (Papauté Schismatique). By René-François Guettée, with an introduction by A. Cleveland Coxe. New York: Minos Publishing Company, no date. xx and 383 pages. Cloth. \$2.75. L'Abbé Guettée was a politically active nineteenth-century Roman Catholic priest, whose elaborate *History of the Church in France* was placed upon the Index of Prohibited Books because of its strongly Gallican tone. When the Archbishop of Paris deprived Father Guettée of his faculties in the archdiocese, he joined the Russian Orthodox Church in Paris and was attached to the chapel of the Russian Embassy. In conjunction with the Russian Archpriest Joseph Vassiliev, Guettée founded a weekly journal, *L'Union Chrétienne*. This journal, which championed the cause of reform and reunion, was widely read by western Europeans of all denominations. In addition to editing *L'Union Chrétienne* and *L'Observateur Catholique*, he published a three-volume *History of the Jesuits*, a four-volume work on the life and work of Bossuet, a refutation of Renan's *Vie de Jesus*, and *Papauté Schismatique*. The present edition is an unaltered reprint of the 1866 English translation. The introduction by the Bishop of Western New York is a reminder that Guettée was for a considerable period interested in co-operation with the Anglican communion; later on he became vehemently antagonistic to Anglicanism. In the present title the author's thesis can be summarized in a few sentences: The Papacy established itself in the ninth century; Hadrian I was the first Pope; the usurpations of the Pope evoked the opposition of eastern Christendom, and thus the Papacy broke the "admirable unity of the first Christian ages"; its innovations have deprived it of its true perpetuity. The book thus asserts many of the principles set forth in the Augsburg Confession and in turn anticipates the Old Catholic movement, which came into full flower a few years after the book's original publication.

The Living Christ and Dying Heathenism: The Experiences of a Missionary in Animistic Heathenism. By Johannes Warneck, translated by Neil Buchanan, with a preface by K. D. Garrison. Grand Rapids: Baker Book House, 1954. 310 pages. Cloth. \$3.95. In 1908, Johannes Gustav Warneck, Nommensen's distinguished successor in the Rhenish Mission to the Battaks of Sumatra, published his *Die Lebenskräfte des Evangeliums*. It promptly achieved such great popularity that a seventh edition of the German original was required by 1922. An English translation, under the title *The Living Forces of the Gospel*, was made from the third German edition. It is this translation, unaltered except for the two-page preface by the Chairman of the Missions Department of the Mission Training Institute at Nyack, New York, that is here given new currency. Although the author does not restrict himself to the Battak field, it furnishes him

with a useful case history at many points. He depicts Battak heathenism, describes the characteristic features of animistic heathenism generally, outlines the antagonistic attitude of heathenism when it first comes into contact with Christianity, analyzes the agencies that clear the way for the Gospel, and discusses the elements in the Christian Evangel that make it victorious over paganism. This book should be of particular interest to Lutherans, since the Huria Kristen Batak Protestant, to which the author gave its constitution in 1930 and which now numbers some 600,000 members, joined the Lutheran World Federation in 1952.

Resource Materials for Elementary Science, Series I: Biology for Teachers of Intermediate Grades. By C. O. Keller, E. G. Garske, Walter G. Gerth, John W. Klotz, Herman W. Schaars, Alfred E. Scheiwe, Elmer Becker, C. W. G. Eifrig, and Herbert H. Gross. St. Louis: Concordia Publishing House, 1954. vii and 277 pages. Paper. \$2.75. This volume introduces a welcome and much-needed series of four books designed as manuals of instruction for Christian day school teachers. The series is avowedly intended by the Board for Parish Education to assist Christian day school teachers to make the teaching of science more explicitly Christian in character, to help them in the selection of material, and to furnish them with the interesting detail necessary to vitalize their instruction. A companion volume for teachers of biology in the upper elementary grades has also been published and will be followed next year by volumes on the physical sciences for intermediate and upper grades respectively. Confirmation-class instructors looking for material to illustrate the First Article and the Fourth Petition will also find this series useful.

More Sermon Sketches on Old and New Testament Texts. By Jabez Burns. Grand Rapids: Kregel Publications, 1954. v and 396 pages. Cloth. \$3.95. Jabez Burns (1805—1876) was first a member of the Methodist New Connexion, later a Scottish Baptist, finally one of the early leaders of the Evangelical Alliance. The close to three hundred sermon sketches reprinted in the present title first appeared in *The Pulpit Cyclopaedia and Christian Minister's Companion*; in their present form they are a companion volume to the same author's *Five Hundred Sketches and Skeletons of Sermons* and his *Cyclopedia of Sermons*.

Katherine, Wife of Luther. By Laura Seuel Schreiber. Philadelphia: Muhlenberg Press, 1954. 232 pages. Cloth. \$2.75. This prize-winning, carefully authenticated, fictionalized biography of Katherine von Bora Luther from 1523 to her death sheds valuable light not only on the subject of the book, but also on the life and mission of the man whose life she shared for twenty-one years. It should make a welcome gift to a pastor's wife, a pastor's daughter, or, for that matter, any Christian young woman.

Devotions and Prayers of John Calvin. Compiled by Charles E. Edwards. Grand Rapids: Baker Book House, 1954. 120 pages. Cloth. \$1.00. This little volume is a reprint of a compilation originally published under the title *Scripture Texts with Expositions and Sentence Prayers from Calvin's Commentaries on the Minor Prophets*.

From Eternity to Eternity: an Outline of the Divine Purposes. By Erich Sauer, translated by G. H. Lang. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 207 pages. Cloth. \$3.00.

Christmas Voices: Christmas Meditations and Reveries. By P. O. Bersell. Rock Island: Augustana Book Concern, 1954. 83 pages. Cloth. \$1.50.

The Psalms. By John P. Milton. Rock Island: Augustana Book Concern, 1954. viii and 252 pages. Cloth. \$3.25.

The Festival of Christmas: A Book of Days. By Mary Hinderlie and Edna Hong, illustrated by Floy Dalton. Minneapolis: Augsburg Publishing House, 1954. 44 pages. Paper. 75 cents.

The Lord's Supper, or the Holy Eucharist (The Church of South India). Revised edition. Bombay: Oxford University Press, 1954. 16 pages. Paper. 50 cents.

Worship Resources for the Christian Year. Edited by Charles L. Wallis. New York: Harper and Brothers, 1954. xix and 483 pages. Cloth. \$4.95.

Stewardship Studies. By Roy L. Smith. New York: Abingdon Press, 1954. 256 pages. Cloth. \$2.75.

Archeology and the Old Testament. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1954. 339 pages. Cloth. \$4.95.

Jeremiah: Chronologically Arranged, Translated, and Interpreted. By Elmer A. Leslie. New York: Abingdon Press, 1954. 349 pages. Cloth. \$4.75.

Die Geschichte des Gottesdienstes der Siebenbürger Sachsen. By Erich Roth. Göttingen: Vandenhoeck und Ruprecht, 1954. 281 pages. Cloth. Price not indicated.

The Apostolic Succession in the First Two Centuries of the Church. By Arnold Ehrhardt. London: Lutterworth Press, 1953. 168 pages. Cloth. 16 shillings.

Ecumenism and the Bible. By David Hedegard. Amsterdam: The International Council of Christian Churches, 1954. Cloth. \$2.00.

Go Preach! Edited by Theodore O. Wedel and George W. R. MacCray. Greenwich: The Seabury Press, 1954. xiii and 242 pages. Cloth. \$3.50.

A Christian Approach to Philosophy. By Warren C. Young. Wheaton: Van Kampen Press, 1954. 252 pages. Cloth. \$4.00.

God and Space-Time: Deity in the Philosophy of Samuel Alexander. By Alfred P. Stiernotte. New York: Philosophical Library, 1954. xvii and 455 pages. Cloth. \$3.00.

Stolen Legacy. By George G. M. James. New York: Philosophical Library, 1954. 190 pages. Cloth. \$3.75.

The Miracles of Jesus. By Dennis W. Foreman. Boston: The Christopher Publishing House, 1954. 314 pages. Cloth. \$3.50.

Developing a Giving Church. By W. E. Grindstaff. Westwood: Fleming H. Revell Company, 1954. 191 pages. Cloth. \$2.50.

Guide to Christian Living. By Otto W. Heick. Philadelphia: Muhlenberg Press, 1954. viii and 229 pages. Cloth. \$3.00.

The Reformation Era, 1500—1560. By Harold J. Grimm. New York: The Macmillan Company, 1954. xiii and 675 pages. Cloth. \$6.50.

The Westminster Pulpit: The Preaching of G. Campbell Morgan, Volume II. Westwood: Fleming H. Revell Company, 1954. 345 pages. Cloth. \$4.00.

Masonry in the Light of the Bible. St. Louis: Concordia Publishing House, 1954. 25 pages. Paper. 25 cents.

God in Our World: A Study Guide for Joshua. By Gerhard Mahler, edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1954. 76 pages. Paper. 25 cents.

Hear This Word: A Study Guide for Amos. By Curtis C. Stephan, edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1954. 38 pages. Paper. 25 cents.

D. Martin Luthers Evangelien-Auslegung, Part IV, Fascicle 23: St. John 16:23—17:26. Edited by Erwin Mühlhaupt. Göttingen: Vandenhoeck und Ruprecht, 1954. 125 pages. Paper. Price not indicated.

Appointment with God: Some Thoughts on Holy Communion. By J. B. Phillips. New York: The Macmillan Company, 1954. ix and 61 pages. Cloth. \$1.75.

Preaching in a Scientific Age: The Warrack Lectures for 1953. By A. C. Craig. New York: Charles Scribner's Sons, 1954. 119 pages. Cloth. \$2.50.

Darwin: Competition and Cooperation. By Ashley Montagu. New York: Henry Schuman, 1952. 148 pages. Cloth. \$2.50.

The Directory of the Devout Life: Meditations on the Sermon on the Mount. By F. B. Meyer. Grand Rapids: Baker Book House, 1954. 191 pages. Cloth. \$2.00. A photolitho-printed reissue in the publishers' Co-operative Reprint Library.

Who Speaks for God? By Gerald Kennedy. New York: Abingdon Press, 1954. 139 pages. Cloth. \$2.50.

Der Gottesdienst im Neuen Testament. By Gerald Delling. Göttingen: Vandenhoeck und Ruprecht, 1952. 174 pages. Paper. DM 9.80.