

RECEIVED MAR 6 1954

Concordia Theological Monthly



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BOOK REVIEW

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AS I REMEMBER. By Edgar J. Goodspeed. New York: Harper and Brothers, 315 pages, 5½×8½. \$3.50.

Here we have one of the great autobiographies of our generation. It is safe to predict it will be read with gratitude and delight not only by Dr. Goodspeed's many friends and former students but also by countless others. Although he is now 82 years old, he still writes with that ease, grace, and charm which characterized all his utterances when a number of us heard him as teacher and lecturer decades ago. What an immensely varied, rich, and interesting life he has had! And how many accomplishments he has packed into it! He talks about his labors and successes with modesty and does not hesitate, with a wry smile, occasionally to refer to reverses and condemnatory judgments that fell to his lot. Whoever wishes to inform himself on the rise and development of the University of Chicago can do it here; Dr. Goodspeed, whose father, a Baptist minister, was one of the founders, saw this famous institution come into existence, and up to his retirement he played a prominent role in its history. Those interested in the origin of the RSV are here given a few glimpses of how this version was produced, for Dr. Goodspeed was one of the revisers. There are two endeavors described in the book to which I must draw special attention. The one is the production of *The New Testament—An American Translation*, which has made the name of Goodspeed probably better known than that of any other Biblical scholar of our day. In 1948, when the 25th anniversary of this translation was observed, already more than a million copies had been sold. With more than one chuckle Dr. Goodspeed gives an account of the indignant utterances of editors and others who criticized the "audacity" he displayed in making the Apostles and Evangelists speak in our present-day vernacular. Now, when the dust and smoke of the skirmish has largely drifted away, he stands vindicated in public opinion, I believe. The other matter which I should like to stress is the author's vital connection with the field of textual criticism and his success in procuring Bible manuscripts for what is now the Goodspeed Collection at the University of Chicago. If anyone thinks that dealing with musty manuscripts must be a very dull occupation, he is urged to read the chapters entitled "Adventures with Manuscripts," "Finding a Byzantine Art Gallery," and "Manuscript Hunting." I wish that especially our young ministers and students of theology would

read this work because it will show them the importance of making good use of their time while the vigor and alertness of youth are still theirs. Dr. Goodspeed at one period of his life was afflicted with serious eye trouble, which threatened to bring on complete blindness and necessitated his avoiding all close work with artificial light. Evidently it was only through enormous industry and concentrated efforts when natural light was to be enjoyed that he achieved enviable eminence as a papyrus specialist and New Testament scholar. The work, I should say in conclusion, is liberally interspersed with anecdotes and animated humorous dialog to make it not only instructive but entertaining reading as well. May it help in the advancement of Biblical studies. WILLIAM F. ARNDT

THE NEW TESTAMENT. AN HISTORICAL AND ANALYTICAL SURVEY.
By Merrill C. Tenney. Grand Rapids, Mich.: Wm. B. Eerdmans
Publishing Co., 1953. 474 pages, $5\frac{1}{2} \times 10\frac{3}{4}$. \$5.50.

This is a first-rate book, written by the Dean of the Graduate School of Wheaton College. Though intended in the first place as a textbook for college classes, it can do excellent service in any advanced instruction, also in private study by cultured laymen, theological students, and pastors. Here is an introduction that actually introduces. To show the context of divine revelation, the author first devotes 120 pages to a picture of the New Testament world (political, social, economic, religious). Then the 27 books of the New Testament are presented in an arrangement that gives the student a clear picture of the development of the Apostolic Church from its origin in the person and work of Christ to its consolidation toward the end of the First Century. Ample material (supplemented by maps and charts) is offered to show the place of each writing in this historical development and to unfold its specific message. The author's analytical outlines are original and frequently very suggestive for the teacher or preacher. In fact, the whole book is written in a style that makes for pleasant reading. At the same time one senses the hand of an experienced teacher and finished scholar who distinguishes between the essential and the peripheral, between established fact and debatable hypothesis. One may at times dissent from his historical judgments on some matters of introduction (e. g., *James* and *Galatians* the oldest Epistles) as well as, occasionally, from some exegetical conclusions (e. g., p. 260: Rom. 7:13 ff. as applying to the unconverted man; p. 367: 1 Peter 3:21, the water of Baptism as merely "emblematic"). But the book as a whole is sound in sober scholarship, evangelical in theology, skillful in methodology, and one can only wish it much success. Attention should be called to the excellent select bibliography appended to the book. VICTOR BARTLING

IN CHRIST. By William Grossouw, translated by Martin W. Schoenberg.
Westminster, Md.: Newman Press. 134 pages plus an index of
Scripture texts. \$2.25.

This little booklet was prepared by a Roman Catholic professor as a

sketch of the theology of St. Paul. It is intended to be a map, a guide which will serve the lay reader in particular in his study of St. Paul. The author sets out to take some of the most important and difficult concepts of St. Paul and to reduce them to simple language. In this task he succeeds rather well.

In general it may be said that this volume is an eloquent commentary on the fact that where the Roman Church has strong competition from Evangelical Christianity, it can and often does produce books intended to help people understand the Bible better, something that does not happen in countries where the Roman Church is in complete control. There it is even difficult to find copies of Scripture. (We tried it in Italy during the War. No one seemed to be able to even suggest where a copy of the Scriptures might be found.) Dr. Grossouw teaches at the University of Nijmegen in the Netherlands. There the situation is quite different.

This volume makes wholesome reading primarily because it underlines the truth that the Church is not chiefly an external organization. The author spends a good bit of his time on that point. He seems to be very much aware of the fact that this is a matter which needs much stress in Roman Catholic circles.

The various chapters have to do with sin, the flesh, the Law, and death.

With all of its good points it must nevertheless be said that the author never quite succeeds in escaping from the over-all framework of Roman theology. For instance, the anthropology he describes is that of the classical world as modified somewhat by theology. "Flesh," for instance, does not mean to the author the total man as alienated from God, but only one part of him comprising passions and desires. Moreover, he makes this very remarkable statement about the Apostle Paul: "Paul never loses sight of the freedom of the will" (p. 20). That is a very strange sentence in view of the last verses of Romans 7.

For the author, Paul is the writer also of the Letter to the Hebrews. True, he very rarely refers to Hebrews, perhaps because he himself felt that the Pauline authority is rather difficult to maintain in the light of all the evidence to the contrary. Nevertheless, he continues to uphold the traditional position of the Roman Catholic Church. In that light, too, this is an interesting volume. It demonstrates two things in particular: It underlines the strength of Roman Catholic theology when it must answer Evangelical criticism of its position; on the other hand, it shows its weakness in having to conform to certain answers even before the question has been thoroughly studied and discussed. We have a feeling that Dr. Grossouw is a spirit akin to that of Father La Grange, who repeatedly ran into difficulties with his Church because of some positions he took with respect to New Testament interpretation, particularly textual criticism.

A new age is dawning for Biblical scholarship in the Roman Catholic Church. This particular volume will be one small milestone along the route.

MARTIN H. SCHARLEMANN

A THEOLOGY OF THE LIVING CHURCH. By L. Harold De Wolf. Harper and Brothers, New York, N. Y. 383 pages, 6½×9½. \$5.00.

Dr. L. H. De Wolf is professor of systematic theology at Boston University, where he occupies the chair once held by Albert C. Knudson, his predecessor and teacher. His "dogmatics" is described by the publishers as a "comprehensive systematic theology, interpreting the Christian faith for men and women of our day." In a review of the book Prof. J. C. Bennett remarks: "The book is written on the basis of theological 'liberalism' by a theologian who has kept his mind open to the 'post-liberal' development of theology." To the reviewer this appears as an excellent characterization of Dr. De Wolf's attempt at restating the Christian doctrine for all who desire a "rational faith." The book deserves praise on account of its clarity, brevity, simplicity of statement, and comprehensiveness of doctrinal content, and, so far as externals are concerned, its admirable mechanical make-up. But to the conservative Christian believer this "systematic theology" is most disappointing. It retains the Christian terminology, but interprets the Christian faith in the light of rational, modern thought, preserving none of the Gospel essentials in the traditional sense. To the author the Bible is a fallible book with internal contradictions, differences between texts, contradictions of known truths, evidences of legend-making, morally unworthy passages, and the like (p. 68 ff.). Nevertheless, the Bible is the inspired Word of God. In its more elevated portions, or as a whole, it claims both inspiration and authority. Inspiration is neither verbal nor plenary in the traditional meaning of these terms, but the Bible was written by "an extraordinary stimulation and elevation of the power of men who devoutly yielded to God's will" (p. 76). The Bible therefore has authority as a whole, in its message concerning the great central themes (p. 83). Higher, however, than the authority of the Bible is that of the "totality of human experience," as this occurs in the Bible and in the "thinking of the most careful and critically disciplined minds" (*ibid.*). God's unity is a development, and no doctrine of the Trinity can go beyond the *Shema'* of the Jewish synagogue (pp. 89 ff.). The correct doctrine of the Trinity is not that formulated by the ancient Christian Church, but the Trinity describes "one God in three modes of revelation" (p. 278). If "labels" must be used, the author is willing to call his view of the Trinity a "modified Sabellianism" or a "type of Modalism" (p. 279). Sin is a violation of a person's "moral judgment" (p. 180), but at the same time also disobedience to God, since "for the members of the Christian community the supreme norm is the will of God" (*ibid.*). The author agrees with A. C. Knudson, who found in habit one of the chief explanations of the origin of sin in the individual (p. 192). There is in man a divine image, because there are in him characteristics which mark him as like God (p. 203), such as a sense of moral obligations, aspirations to goodness, and the like (*ibid.*) Man must repent in the sense of a movement toward moral perfection that is upstream (p. 199). Jesus is the

Son of God inasmuch as we see God's glory revealed in Him (p. 255). At Calvary God revealed to sinners the despicable evil of sin and His own glorious love, but this does not mean a substitutionary atonement in the sense of conservative theology (p. 268). The kingdom of God is the realm in which His will is done "as it is in heaven," that is, completely (p. 299). Baptism is a symbolic act, signifying a cleansing (p. 345). Infant Baptism is justifiable, not because it removes the guilt of original sin, but because it welcomes children into the community of divine love (p. 346 ff.). The Lord's Supper symbolizes the fellowship of faith (p. 349 ff.). It is perhaps not quite fair to judge the book entirely on the basis of a few thoughts taken from it. Nevertheless, the thoughts quoted show how the author desires to adapt the Christian faith to the understanding of men and women who no longer are in agreement with traditional theology and therefore are looking for *Ersatz*. The method of the author is not new, for he uses approaches such as we find in Schleiermacher, Ritschl, Adolph Harnack, Fosdick, and other liberal predecessors. We recommend the book for study by those who wish to acquaint themselves with the new type of liberalism that is becoming more and more popular in Anglo-Saxon areas as a substitute for existential theology. St. Paul refused to preach the Gospel *en sophia logou*, lest the Cross of Christ should be made of none effect (1 Cor. 1:77). Just that has happened to the theology of this book.

J. T. MUELLER

JEHOVAH OF THE WATCHTOWER. By Walter R. Martin and Norman H. Klann. New York: Bible Truth Publishing Society, 1953. 125 pages, 5 × 7½. \$1.75.

This study by two Baptist ministers centers in an exposé and refutation of Jehovah's Witnesses' denial of the deity of Christ. This section answers fully the cultists' standard arguments as they are presented in the New World translation of the New Testament. But this study is hardly — as the Introduction states — "the first full-length portrait of the movement." Nor does it describe such central points of the sect's message as its ransom theory and its concept of Jehovah's theocracy. F. E. MAYER

THE GOSPEL OF PRAYER. By Albert Cassel Wieand. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1953. 245 pages, 5½ × 8½. \$3.00.

Dr. Wieand has given a great deal of thought to prayer. His aim in writing this book has been "to take up the basic truths or ideas in Christ's philosophy of prayer one by one in their functional aspects, to understand them clearly and analytically, and then to present them as interestingly as possible to the average Christian." The book may, therefore, be viewed as a biography of the prayer life of Jesus, with the purpose of presenting a perfect pattern of prayer for Christians to emulate.

Perhaps a remark is in order regarding the title of the book. It would be better not to include the word "Gospel." This joyful word is at present

used in so many different ways that it is losing much of its original significance as the good news of the grace of God in Christ Jesus. The indiscriminate use of a word cheapens it.

The indefinite use of a word may also reflect unclear thinking with respect to its primary meaning. The reader is reminded of that in searching this volume for a clear definition of the term "Gospel." In a book on prayer such a definition should appear somewhere, for instance, in the chapter on praying in the name of Jesus. Wherever the redeeming work of Jesus is concerned, one ought to expect a precise statement regarding the vicarious atonement. That is the touchstone with which also this book must be tested. But such a statement is missing. Whereas the author correctly defines the names "Emanuel-Jesus" as "God with us to save us," he continues: "But has Jesus finished the work of redeeming the world? Or is He still at it? He was at it then, through His human body. He is at it now, through His body the church." It may be merely a typographical error when in quoting 2 Cor. 5:19,20 the book says: "He has committed to us the work [sic] of reconciliation," but it is in harmony with the previous statement. Paul, however, did not say "work" but "word." Redemption is solely the work of the Redeemer; proclaiming it is the work of His people.

This difference is important in defining the phrase "praying in the name of Jesus," which means no more than to pray believing in Jesus as the Redeemer. Only because I am a child of God through faith in Jesus as my Savior can I appear before the throne of the Father with my prayers. Any other prayers, no matter how fervently spoken, are futile.

L. W. SPITZ

KARL BARTH'S KIRCHLICHE DOGMATIK. By Otto Weber. Basic text, 162 pages; supplementary volume, 92 pages. Neukirchen: Buchhandlung des Erziehungsvereins, 1950, 1952. DM. 9.00.

Barth's *Kirchliche Dogmatik* is planned to comprise five volumes. Thus far three volumes have appeared; each in at least two separate volumes of approximately 700 pages, much of it in fine print, a total of about 5,000 pages. In the first part of Vol. I Barth discusses Prolegomena under such heads as the Word of God, the Triune God, the Incarnation of the Word. Barth devotes the second section of Vol. I to the Holy Spirit and the Holy Scriptures. In Vol. II Barth takes up the Knowledge of God, the Reality of God, His Election, and His Commandment. Vol. III, which comes in four separate volumes, takes up Creation, Anthropology, Divine Predestination, and Ethics. Barth is planning a fourth volume to discuss reconciliation and a fifth to take up the doctrine of redemption.

Not many theologians are in a position to go through Barth's *Summa*, and Otto Weber's *Compendium* will serve to acquaint the interested theologian with the chief thoughts of Barth's system. Weber, professor at Goettingen, makes no attempt to interpret Barth. His concern is merely

to reproduce the gist of Barth's theology by quoting climactic sentences from Barth or condensing into a short sentence material covering a dozen pages in Barth's *Dogmatik*. Anyone who has attempted to follow Barth's dialectical method as expanded in his *Dogmatik* will experience the same difficulties when reading Weber's synopsis. The supplementary volume, devoted chiefly to Barth's ethics (Vol. III, 3 and 4), is not as condensed and hence more satisfactory than the first. As a *compendium* Weber's introduction to Barth's *Dogmatik* is recommended as faithfully presenting Barth's theology.

F. E. MAYER

CAMPUS GODS ON TRIAL. By Chad Walsh. New York: The Macmillan Company, 1953. 138 pages, 5×7½. \$2.50.

Dr. Chad Walsh is professor of English at Beloit College, Beloit, Wis., "poet in residence," and editor of the *Beloit Poetry Journal*. In the volume before us he discusses with great vividness and charm the "campus gods" or, in other words, the prejudices that keep students from accepting Christianity and joining a Christian church. There are, among other things, "atmospheric reasons," "psychological reasons," "heartfelt reasons," and also "Christian reasons," why students do not become Christians. He analyzes these with great acumen and then "fits the jigsaw puzzle together," setting forth the "credentials of Christianity" and showing finally that the whole of Christianity might be centered in the three concepts "man, God, and love." There is much which Christian campus directors and college professors can learn from this book. Very helpful also is the appended bibliography for students who wish to do further study in Christianity, though here largely liberal writers are suggested, such as Henry P. Van Dusen and George A. Buttrick. While the author uses the traditional terms of theology, he does not seem clearly to profess the traditional Christian theology. To him, for example, the Trinity appears to mean only that God is experienced in three different ways (p. 127), which means that his concept of the Trinity is modalistic. In an interesting "Appendix" the writer shows that of the hundreds of students that were asked why they were not Christian, twenty-six per cent mentioned as their reason "science versus religion," while twenty-one per cent mentioned "ignorance," seventeen per cent "Christians" ("People in the churches are a poor advertisement for Christianity"), but only ten per cent "Puritanism" ("If you are a Christian, you cannot have fun") and also only ten per cent "changing times" ("Christianity is old stuff"). Dr. Walsh shows his admiration for C. S. Lewis in many ways and often applies his method. His book *C. S. Lewis: Apostle to the Skeptics* has interested a wide circle of readers.

J. T. MUELLER

REPORT FROM CHRISTIAN EUROPE. By Stewart Winfield Herman. Friendship Press, New York, N. Y. 212 pages. \$2.50.

Europe is the buffer continent between East and West. In a sense, it

is hardly a continent. It is the western extension of the northern half of Asia. What will happen to Europe? Will it be absorbed by the East? Will it retain a *quasi* independence of both East and West? Will it eventually become a protectorate and bastion of the West? Or what else will be its future? These are questions which chiefly concern statesmen. But they are questions also which Christians interested in the future of the Church cannot evade. Rome, Constantinople, Moscow, Canterbury, Geneva, and Wittenberg are, after all, in Europe. Whatever happens to the churches in Europe will eventually affect the churches in the rest of the world. The churches of Europe deserve therefore to be studied, to be understood, and to be watched.

The challenge posed by the Christian churches of Europe is the burden of Dr. Herman's latest book, which might be regarded as the last of a grand trilogy depicting the problems of the Christian Church in Europe. The other parts of the trilogy are *It's Your Souls We Want* and *The Re-birth of the German Church*.

Dr. Herman brings to his task more than seventeen years of rich experiences in Europe as American pastor in Berlin, as promoter of the program of Christian relief and reconstruction sponsored by the World Council of Churches, and, for several years after 1948, as director of the L. W. F. Service to Refugees. The nature of his responsibilities compelled him to travel far and wide in Europe, to become intimately acquainted with church conditions, even with the churches behind the Iron Curtain. He has modestly labeled the results of his experiences "report." But the book is more than a report. It is a course in current European church history. It is a sweeping — though sometimes too sweeping — synthesis of some of the most significant aspects of the religious life in Europe as seen by an American. In his colorful panorama, the author investigates such areas as Church-State relations in various European countries, socialism and the Church, Communism and the Church, the pretensions of the Vatican, and others.

Here are some relevant questions to which the author supplies clear and explicit answers: What about Martin Niemoeller, Bishop Otto Dibelius, Bishop Lajos Ordass, Professor Josef Hromadka? What about Tito's attitude toward the Church? What about the *Una Sancta* movement? What is the real aim of the Evangelical Church of Germany? What about the religious life in Roman Catholic countries like Italy and Spain, and in Lutheran countries like Norway and Sweden?

Whoever is interested in what is happening on the religious front in Europe will profit much from a careful study of this book. Whoever plans to tour Europe next summer *ought* to read this book and spend more time with it than with attractive folders mailed by tourist agencies which, in recent years, seem to have a penchant for featuring the Eiffel Tower, the Tower of London, the Tower of Pisa, and some church towers. All

these towers will someday crash like the Tower of Babel. But we may be sure, as Grundtvig puts it:

*Built on a Rock the Church doth stand,
Even when steeples are falling.*

And there is no history more intriguing than the history of the Christian Church.

PAUL M. BRETSCHER

AMERICAN EDUCATION AND RELIGION: *The Problem of Religion in the Schools*. By F. Ernest Johnson, ed. New York: Harper and Brothers. 211 pages, 5¼ × 8¼. \$2.00.

The complexity of the issues surrounding the place of religion in American education gives value to this book as a contribution toward a basic understanding of these issues. The "American dilemma in education" is discussed by eleven authors representing the Experimentalist, Jewish, Roman Catholic, and Protestant views or positions. The authors agree in the judgment that religion ought to have a place in education as an essential element of a wholesome culture. However, as can be expected in such a symposium, they differ sharply in opinion with regard to such subsidiary problems as the meaning of Church and State separation, the validity of the private or parochial school in a democracy, the released-time question, and especially the what and how of religious instruction. If general agreement has been reached on the one hand, that organized religion must not attempt to dictate the program of the schools, and, on the other hand, that a negativistic attitude toward the religious faiths of our people must not be perpetuated in American education, then the question still remains: Which constructive course can be taken? We are reminded of Luther's advice, "Pray God that He make many more Christians."

A. G. MERKENS

THE BREVIARY EXPLAINED. By Pius Parsch. Translated by William Nayden, C. Ss. R., and Carl Hoegerl, C. Ss. R. B. Herder Book Co., St. Louis, Mo., and London, England, 1952. 459 pages, 5¾ × 8½. Price, \$6.00.

The work of Pius Parsch, the renowned Augustinian of Klosterneuburg, is by no means unknown in America. His *Messerklärung* has been available in an English translation, published in America, for almost twenty years. (*The Liturgy of the Mass*. By Pius Parsch. Translated by Rev. Frederic C. Eckhoff, with a Foreword by the Most Rev. John J. Glennon, D. D., archbishop of St. Louis. B. Herder Book Co., St. Louis, Mo., and London, England, 1936. 358 pages.) In 1947 its 13th impression was released by the presses of the Herder Book Company. His *Jahr des Heiles*, which is currently being done into English and of which the first volume of the English translation is available, enjoys widespread popularity also outside the pale of the Roman Catholic Church. Between 150,000 and 200,000 copies of the original German version are today in use. When

therefore the present translation of Pius Parsch's *Breviererklärung* appeared in published form in 1952, the many admirers of Pius Parsch once more rejoiced. They had good cause to rejoice, for this noted Augustinian of Austria employs a style which radiates warmth and sincerity. In his writings he carefully avoids academic perplexities, and he knows how to write in a popular vein without becoming banal and platitudinous. An evangelical spirit permeates his work. Unlike many other authors of his Church, he does not indulge in the use of vitriolic tirades against the Reformation movement of the 16th century. As a result his writings have become popular also among Lutherans and Protestants of Europe and America.

These various virtues find eloquent expression also in the present excellent translation of Pius Parsch's *Breviererklärung*. The book is interesting as well as refreshing and edifying. It will stimulate the intelligent lay reader as well as the well-read liturgiologist. This applies to all its parts, of which there are three chief divisions: I. Fundamental Notions; II. The Constituent Parts; III. The Spirit of the Breviary. In Part I the author sets forth reasons why a breviary is important and why it should be used in the liturgical life of a people. Many of the reasons adduced are valid also for nonmembers of the Roman Catholic Church; they help to make clear why not a few among ourselves are of the opinion that a Lutheran breviary should today be made available among the Lutherans of America, as has been done among the Lutherans of Germany. While the publication of a Lutheran breviary would likely meet with much indifference and some opposition, Parsch's section on "Some Historical Notes on the Breviary" (pp. 10—28) offers proof that such indifference and opposition have been encountered even among the clergy of the Roman Catholic Church.

The section devoted to a discussion of "The Constituent Parts" of the breviary (pp. 48—184) offers much information which likewise will be of benefit to Lutheran and Protestant readers. Parsch is perhaps at his best while discussing the Psalms. His remarks glow with warmth and healthy insight. His statements regarding the benefits we of today may derive from those very personal Psalms of David, in which he implores the Lord to pour His wrath and displeasure on those who hate and persecute the son of Jesse, are indeed sound, enlightening, and Scriptural. Pius Parsch possesses good Scriptural insights. It is relatively seldom that he says something to which we as Lutherans must take exception. While his clarity of presentation and his lucid style permit one to read his writings with facility and ease, he does, of course, as a thinker and as a theologian, force one occasionally to weigh and to ponder. Thus, while discussing "The Spirit of the Breviary" (pp. 187—449) and the "Structure and Spirit of the Hours" (pp. 187—203), he inadvertently halts one's progress for a moment with the remark: "Objective spirituality lets God take the lead; it answers in prayer. Subjective spirituality leaves the initiative to man, striving to make himself receptive of God's Word" (p. 189). One is forced,

on the one hand, to think of the far extreme to which the Church of Rome goes in her insistence upon objectivity in worship; on the other hand, one thinks, too, of Protestants going to just as far an extreme in the opposite direction. We Lutherans seek the middle course, but our work, too, is encumbered by the activities of extremists and radicals of various types.

While reading *The Breviary Explained*, one is amazed again and again at the richness and the depth of the Roman rite. Not only the Mass, but also the Breviary of Rome is the product of ages. Parsch's book, despite the simplicity of its approach, illustrates that the Breviary is a storehouse and a thesaurus for those who seek spiritual edification and deepening in the liturgical heritage of the Christian Church. But here perhaps, too, lies a defect of the Roman rite, and its strength thus becomes its weakness. It seeks to say and do too much. It engulfs and submerges one; its diet becomes too heavy, particularly for the undernourished and the underfed. Not only the common-run worshiper, but even the theologian and the scholar is at times overwhelmed and easily frustrated. Even if one discounts the ceremonialism involved, the food itself is too often too highly concentrated. One has at his disposal too much of a good thing. One longs for simplicity and must fight off the temptation to become either an unreasonable iconoclast or an antiliturgical ascetic. When, in addition, the Mass or the Breviary are used in an ancient and unknown tongue, the problem becomes even more acute, and one then realizes how very dangerous and ineffective an extreme type of liturgical objectivity can become. We admire Pius Parsch not only for being aware of this fact but also for taking action to offset these dangers. He is among the front-rank leaders of the Roman Catholic Church who advocate using the Missal and the Breviary in the language of the people and thus differs radically from Dom Gueranger and others, notably of the Solesmes school, who oppose the use of the vernacular with fervid revulsion and deep-rooted antipathy. Under the sponsorship of Klosterneuburg and under the leadership of men like Pius Parsch, the *Volksliturgische Apostolat* is meeting with such widespread success that it has reached also the shores of America. While Parsch's interest in the use of the vernacular becomes evident from many of his writings, notably in his *Volksliturgie—Ihr Sinn und Umfang* (Volksliturgischer Verlag, Klosterneuburg, Vienna, 1940), it asserts itself also in *The Breviary Explained*, e. g., on page 448, where we read: "In every church and parish the faithful should assemble, morning and evening, to pray the Office in the name of the whole community. And naturally, as head of the community, the pastor will, and should, participate in this prayer in the vernacular tongue."

Those who are interested in the Lutheran liturgy and in its various component parts, in the church year, and in a gratifying interpretation of liturgical Psalms will find Pius Parsch's *The Breviary Explained* to be eminently worth while. The book contains much that will be of use and benefit to the Lutheran preacher and to the Lutheran liturgist.

WALTER E. BUSZIN

CHRIST AND WOMANKIND. By Peter Ketter. Westminster, Md.: The Newman Press. 446 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$5.00.

The original work, of which this is a translation recently reprinted, was published at Duesseldorf in 1935. Its purpose is to present the teaching of Christ and His Church concerning womankind, dealing, first, with the status of woman before His coming; next, with His contribution to, and requirements of, womankind; and, last, with individual women in the life of Jesus and in the Apostolic age. According to the introduction, the book was intended as an answer to unbelieving critics who had been flooding Germany with literature that sought to undermine the credibility of the Gospel and to represent Christ as a product of human ideology. It reflects thorough research, but as the *nihil obstat* and *imprimatur* suggest, much Roman tradition and doctrine has been skilfully interwoven. The discerning pastor, however, who is able to prove all things and to keep that which is good, will be able to glean from the book helpful material on the subject of Bible women or Christian woman, especially in the sections based on the Passion and Easter story.

O. E. SOHN

PREACHING FROM PICTURES. By Kenneth W. Sollitt. W. A. Wilde Company, Boston, Mass., c. 1938. xv + 150 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. \$2.50.

This book is a revised edition of a volume on a type of service infrequently attempted. The publisher furnishes nearly a thousand black-and-white prints for such use. The suggestions of the author will not find general acceptance, since they involve matters of taste and liturgical decorum. The addresses sometimes draw more upon sentiment and imagination than the suggestions of Scripture. Nevertheless many a pastor will find the work stimulating toward his own efforts in preparation for special and incidental services. One volume has appeared of Lenten sermons which are correlated with pictures ("Pictures of the Passion" by W. F. Bruening in *God Goes to Golgotha*, Concordia Publishing House, 1948). Interesting is Mr. Sollitt's suggestion that Hofmann's *Christ in Gethsemane* indicates "rest and peace and tranquility" after the agony, prayer, and aid in the Garden.

RICHARD R. CAEMMERER

GREAT PROTESTANT FESTIVALS. By Clarence Seidenspinner. Henry Schuman, New York, N. Y., 1952. 148 pages, $5\frac{1}{4} \times 8\frac{3}{4}$. \$2.50.

The present-day Protestant spirit of this book is revealed by the very first words of the first chapter, which read as follows:

Everyone loves a party! What fun it is to celebrate a birthday with gaily wrapped packages, good friends, and a huge cake all glistening in its very own candlelight! What fun it is, on a holiday, to pack a picnic basket, invite the neighbors to share the day, and to go off to the woods or the beach! Everyone likes to mark a special occasion by some kind of celebration. Everyone likes to put a halo around

life's festive moments. No wonder that Protestant Christians enjoy the yearly cycle of worship.

While Mr. Seidenspinner, who is at present a special instructor in literature and the fine arts at the Garrett Biblical Institute, accepts the traditional seasons of the church year, he prefers a church calendar which is built around the autumn, the winter, the spring, and the summer cycles. He is aware that traditionally the new year of the Church begins with the First Sunday in Advent, but he says: "Rally Day — marks the official beginning of the new church year" (p. 37). The author's approach to the character and problems of the church year differs strongly at times from that of the so-called liturgical churches. The view is typical of a large segment of American Protestantism. His attitude towards the Lutheran Church and her traditions is respectful. He says: "The Lutheran Church is, of course, one of the major branches of Protestantism. It has always preserved the best liturgical practices of antiquity . . . Lutheran programs . . . are inclined to make less of the social or fellowship aspects of Lent than the freer Protestant churches do. Furthermore, their Lenten topics are more inclined to remain within the framework of the Bible rather than to lift up for consideration important aspects of the common life" (pp. 88, 89). One finds much information in the book regarding the rise and character of Mother's Day, the Festival of the Christian Home, Rural Life Sunday, Memorial Day, Children's Day, Vocation Day, and other days observed by American Protestantism.

WALTER E. BUSZIN

BOOKS RECEIVED

From Zondervan Publishing House, Grand Rapids, Mich.:

The following titles in the F. B. Meyer Library, a collection of reprints of works by this distinguished English Baptist evangelist, who died in 1929 at the age of almost eighty-two:

ABRAHAM, OR THE OBEDIENCE OF FAITH. 160 pages. Cloth. \$2.50.

DAVID, SHEPHERD PSALMIST-KING. 160 pages. Cloth. \$2.50.

MOSES, THE SERVANT OF GOD. 189 pages. Cloth. \$2.50.

PAUL: A SERVANT OF JESUS CHRIST. 155 pages. Cloth. \$2.50.

EPHESIANS: A DEVOTIONAL COMMENTARY (*Key Words of the Inner Life*). 126 pages. Cloth. \$1.95.

SOME SECRETS OF CHRISTIAN LIVING. 120 pages. Cloth. \$1.95.

THE PRESENT TENSES OF THE BLESSED LIFE. 127 pages. Cloth. \$1.95.

THE SHEPHERD PSALM. 128 pages. Cloth. \$1.95.

1000 BIBLE OUTLINES: SERMON OUTLINES FOR PASTORS AND CHRISTIAN WORKERS, with a foreword by F. B. Meyer. By F. E. Marsh. 1953. 493 pages. Cloth. \$4.95. Apart from a note of the publishers to the user, this is an unaltered reprint of the 1925 edition of Marsh's *1000 New Bible Readings*.

SPURGEON'S SERMONS, Vol. XX, with an introduction by W. C. Wilkinson. By Charles Haddon Spurgeon. 1953. 397 pages. Cloth. \$2.95. A reprint of the final volume of the Memorial Library edition, of particular interest because it is a biography of the distinguished preacher.

From Baker Book House, Grand Rapids, Mich.:

OUTLINE STUDIES IN THE NEW TESTAMENT: ACTS TO EPHESIANS. By William G. Moorehead. 1953. 247 pages. Cloth. \$3.50. An unaltered lithoprinted reissue of a textbook by the late Presbyterian Bible scholar, William G. Moorehead of Xenia Theological Seminary.

BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE AND GREEK-ENGLISH DICTIONARY TO THE NEW TESTAMENT. By James Gall. 1953. 374 pages. Cloth. \$4.95. An unaltered photolithoprinted reissue of the 1863 edition of a useful New Testament reference work.

From Moody Press, Chicago:

THE NEW TESTAMENT: A PRIVATE TRANSLATION IN THE LANGUAGE OF THE PEOPLE. By Charles B. Williams. 1953. 575 pages. Cloth. \$3.00. This is an unaltered reprint of the 1937 edition of a translation of the New Testament that a number of Protestant scholars have declared to be one of the best English translations in existence.

BEYOND HUMILIATION: THE WAY OF THE CROSS. J. Gregory Mantle, D. D. 7th edition, revised. No date. 248 pages. Cloth. \$3.00.

This is a reprint of a half-century-old series of 21 meditations on the denial of self through the daily taking up of the cross.

From Fleming H. Revell Co., Westwood, New Jersey:

NOTES ON THE PARABLES OF OUR LORD. By Richard Chenevix Trench. 1953. 518 pages. Cloth. \$3.75.

NOTES ON THE MIRACLES OF OUR LORD. By Richard Chenevix Trench. 1953. 517 pages. Cloth. \$3.75.

This and the preceding title are complete photolithographed reprints of two great exegetical classics which have lost none of their freshness or their relevance during the almost one hundred years that have elapsed since their first publication.

From the Westminster Press, Philadelphia:

KARL BARTH'S CHURCH DOGMATICS: *An Introductory Report on Volumes I:1—III:4*. By Otto Weber, trans. by Arthur C. Cochrane. 1953. 253 pages. Cloth. \$6.00.

The useful digest of Karl Barth's great *Kirchliche Dogmatik* reviewed on page 168 of this issue — including the supplement — is here offered in thoroughly readable English form.