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BOOK REVIEW

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

THE GOSPEL ACCORDING TO ST. MARK. By Vincent Taylor. New York: Macmillan Co., 1953. 667 pages and index of Greek words and another index of proper names. \$10.00.

This commentary on the second Gospel has been called the "new Swete." This accolade is a recognition of the monumental work done in a former commentary on this particular Gospel by Henry B. Swete. Until the publication of this present commentary, Professor Swete's treatment of this Gospel was the standard in the field.

The work of Swete appeared some decades ago. For that reason it dealt very little with the critical problems that were raised only in the years following. Professor Taylor's aim is to take the critical theories of recent decades into account as he treats the total subject matter of this Gospel as well as its individual passages. On this matter Taylor himself says: "If, with some courage, but with humility, I venture to follow in Swete's steps, it is because historical questions can no longer be ignored and because a wealth of discussion is available such as did not obtain in his day" (VIII). Specifically, it is the contributions of form criticism that Vincent Taylor aims to consider to incorporate into his discussion. He himself is one of Britain's leading form critics; and so he comes to the subject with considerable competence.

The author insists that he is in no way attempting to write a definitive commentary on the Gospel of St. Mark. However, it is this reviewer's opinion that this volume will be considered as such for many years. It is difficult to see how it could be more thorough and complete. It is the position of many scholars today that Mark is the first Gospel and that Matthew and Luke used his Gospel in the preparation of their own writings. If that point of view is accepted, it is difficult not to accept everything that Vincent Taylor presents in this commentary. However, this is still not a settled issue. There are still such as uphold the primacy of Matthew rather than of Mark, as witness, for example, the rather recent publication of B. C. Butler's *The Originality of St. Matthew* (Cambridge, 1951). Roman Catholic scholars are particularly emphatic in insisting on the fact that Matthew was the first Gospel to be written. Very few Roman Biblical commentators, therefore, would be in a position to accept Vincent Taylor's point of view. In the Lutheran Church, particularly in our own Synod, the two-document theory and the whole speculative presentations of form critics are not accepted fully as established fact. There is considerable room for questioning. Nevertheless, one has to reckon with the fact that most

Biblical interpreters today operate with the principles of form criticism and with the two-document theory.

Fortunately, all such isagogical considerations can be dealt with in prefaces and introductory chapters without particularly affecting the treatment of the text itself. Even though one might not be able to agree with all that is found in the very lengthy introductory statements of Vincent Taylor, yet the treatment of the text itself is superb. Anyone who wants to deal competently with the Gospel of St. Mark will have to reckon with this commentary. In fact, it is recommended herewith to anyone who might want to develop Bible-study courses on the second Gospel. This Gospel has special problems and textual difficulties of its own; and so the publication of such a book as this is a welcome addition to the materials available to our generation in the area of New Testament interpretation.

MARTIN H. SCHARLEMANN

THE FIRST EPISTLE GENERAL OF ST. PETER, AN INTERPRETIVE PARAPHRASE. By Ewald M. Plass. St. Louis: Concordia Publishing House, 1953. 31 pages. Paper. 35 cents.

This is one in a series of paraphrases prepared by one of the members of the Student Service Commission and intended primarily for use by college students. The author is professor of Christian doctrine at Concordia College, Milwaukee. His interpretive paraphrasing leans very heavily on previous materials, particularly those of Bishop Wand of London. However, it is given the particular emphasis and interpretation needed by American college students from our Christian families. As such this little booklet should prove to be quite valuable.

If there is any one criticism that might be made of this particular rendering it would be this, that some of the phrases become rather unnecessarily elaborate. Only college students would make much of a sentence like this: "At the very center of this will be an intimate, enrapturing recognition of God and a transporting communion and fellowship with Him." At one place the author also uses this rather complicated expression, "But this positive truth has an inevitable negative implication." College students will, perhaps, be able to manage such heavy phrases. It might, however, have been better to do these expressions more simply.

All in all, however, the Student Service Commission should be commended for continuing this series of interpretive paraphrases.

MARTIN H. SCHARLEMANN

THE MISUNDERSTANDING OF THE CHURCH {Das Missverstaendnis der Kirche}. By Emil Brunner, trans. by Harold Knight. Philadelphia: The Westminster Press, 1953. 132 pages. Cloth. \$2.50.

Lutherans will both nod and shake their heads when they read this vitally important criticism of the ecumenical movement of our day.

So much that Brunner says accords with our profoundly held con-

victions: It is impossible to equate the *ekklesia* of the New Testament with the institutional Church; Calvin is mistaken in his individualistic ecclesiology; "the new dimension of life in the Holy Spirit and the new aeon which Jesus Christ has not merely announced, but also inaugurated" (p. 22) results in a profound difference between the New Covenant and the Old; any attitude which pretends to communion with God without communion with man is false; modern rationalists err in equating the universal priesthood of believers with democratic concepts; theological intellectualism has a stifling effect on the operation of the Holy Ghost; the course that Western ecclesiology took in its development into the Roman Papacy was disastrous; in the Roman Church "Canon Law is a substitute for the Spirit" (p. 51); ecclesiologically the Calvinistic denominations and the sects are intrinsically identical (p. 96); Jesus "made atonement for all mankind, and not for believers only" (p. 115); the idea of an invisible Church in contrast to a visible Church is Zwinglian and Calvinistic, but foreign to Luther (p. 130); there was no systematic communism in the early Christian community in Jerusalem.

Brunner's basic positions are that the *ecclesia* is an end in itself and not a means to an end, and that the *ecclesia* means merely an abstract fellowship — "a common participation, a togetherness, a community life" (p. 10). From this Lutherans will dissent as being itself a misunderstanding of the Church. Lutherans will dissent further, for instance, from Brunner's concession that the story of the footwashing on Maundy Thursday may not be "true and historical . . . from the point of factual information" (pp. 32, 33); his assertion that the primitive Christian witness to the Resurrection is hardly recoverable, but different in any case from the Pauline assertions about it and the late reports of the Synoptics (p. 86); his damning with faint praise the "Melancthonian" definition of the Church in Article VII of the Augsburg Confession (p. 103); his unwillingness to accept Matt. 16:18 as authentic (p. 120); his assumption of fundamentally different traditions in the New Testament (a Judaistic tradition, a Pauline tradition, a Johannine tradition, and a superficially Pauline tradition in the Pastoral Epistles); and his Sacramentarian conviction that Zwingli's symbolic interpretation of the Last Supper is "exegetically correct" (p. 126; similarly on pp. 63, 68).

Brunner's German is not easy to render in English, and Mr. Knight's effort has been laudably successful. He has been needlessly faithful to the original in referring to the "National Council of the Protestant Churches of America" (p. 99) and in taking over into English the German transliteration "Utschimura" (p. 131). Ignorance of the works in question may be reflected by his consistent reference to Loofs' *Symbolism* (for the German *Symbolik*) and his citation of Smalcald Articles, Part III, Article IV, as "Schmalk, Art. 111, IV" (p. 61). "Camperhausen" (p. 124) is obviously a typographical error for "Campenhausen."

ARTHUR CARL PIEPKORN

MODERN UNCERTAINTY AND CHRISTIAN FAITH. By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co. 86 pages. \$1.50.

Dr. Berkouwer is professor of systematic theology at the Free University of Amsterdam and has received international recognition as a teacher, author, and lecturer. The real theme of his lectures, which were delivered at Calvin College and Seminary in April, 1952, is the Church of Christ, ruled as *His* Church forever and ever. With the kingship of Jesus in mind, he discusses the following subjects: "The Authority of Holy Scripture in Our Time," "Old and New Protestantism," "Reformation or Revolution," "Modern Uncertainty and Christian Faith," "The Modern World View and the Commandment of God," and "Jesus Christ and His Church." Against Romanism and liberal Protestantism he defends Scripture as the only source and rule of the Christian faith. Against Romanism he pictures the Reformation as a divine blessing, because it was a new hearkening to the Word of the Gospel. He points out that modern Protestantism, under which head he groups all modern liberal trends among Protestants, is opposed to the certainty of faith, on the one hand, and to obedience to the divine Word, on the other. He then depicts the destructiveness of negative Protestantism so far as traditional theology is concerned, but closes with the joyous note that, despite all attacks on the Gospel, Christ rules triumphantly and mightily protects His Church against the gates of hell. The lectures are written from the peculiar Calvinistic view of the author, who, however, does not identify himself with Fundamentalism as it is common in our country, but regards himself as a loyal follower of John Calvin, whose teachings he regards as those of Scripture, though he frequently refers also to Luther. But on the whole they present an earnest defense of the Gospel against Romanism and liberal Protestantism. The writer's analysis of heretical trends is keen and in general correct, and there is much greatly needed instruction and rich comfort in his book for all who hold to the divine truth of Scripture. Especially to all who desire a brief and popular overview of the unevangelical trends in Romanism and modern Protestantism the book will prove very helpful. The presentation is simple and popular and adapted to the understanding also of Christian laymen. We recommend these six timely lectures for careful study by both our clergy and our laity. J. T. MUELLER

THE ORTHODOX CATHOLIC FAITH. By Damian Krehel. New York: Archdiocese of the Eastern Orthodox Catholic Church in America, 1953. 44 pages. Paper. No price indicated.

This frankly polemic tract by a Russian-American Orthodox archpriest of Elmira, New York, proposes to prove—in explicit opposition to the Roman Catholic Church's pretensions to exclusive Catholicity—"that the Holy Eastern Orthodox Catholic and Apostolic Church was predestined [to be] and is the *de iure* successor of the original Church of Christ on

earth." While the author displays a naively uncritical trust in the Apostolic origin of the "Apostolic Canons" (p. 13) and in the authority of the Byzantine recension of the New Testament text (p. 32), Lutherans will find the theological views expressed highly interesting. The "Rock" (Matt. 16:18,19) is the "firm faith" of St. Peter (p. 18). Matt. 18:17 proves that "according to Jesus, every Christian's duty is to be subordinate in religious matters to the Church" (p. 21). The chief grounds for the continuing separation between the Latin Church and Orthodoxy are the former's insistence upon the *Filioque*, the Immaculate Conception of the Blessed Virgin Mary (declared to be in conflict with John 3:6; Rom. 5:12; and Phil. 2:12,13), indulgences (although there can be no such thing as supererogatory deeds), papal infallibility (although the Sixth General Council excommunicated "infallible" Pope Honorius for his Monothelism), and purgatory (although "there is no need of other purification except that established through Jesus"). This tract is further evidence of the increasing assimilation of American Orthodoxy to its environment and its gradual emergence as a thoroughly American denomination.

ARTHUR CARL PIEPKORN

BIBLE THESAURUS. By Ernest Godlove Eberhardt. New York: Exposition Press, Inc. 715 pages. Cloth. \$5.00.

Ernest Godlove Eberhardt offers a compilation of Scripture texts under more than 100 topics in alphabetical arrangement. The special merit of this book lies in the fact that such Bible passages are printed in full under the respective categories, thus effecting a tremendous saving of time and effort in looking up numerous references. A random selection of topic includes: Adoption, Angels, Baptism, Canaan, the Church, Faith, Government, Idolatry, Jerusalem, Jesus Christ, Prayer, Resurrection, Sabbath, Worship, Wrath of God.

Of special interest is the fact that Ernest G. Eberhardt was a chemist for 62 years with one of the largest pharmaceutical houses of America. Nevertheless throughout that time he was a devout member of his Church, a Church which believes in the inspiration of the Scriptures and in the deity, the atonement, the resurrection, and the return of the Lord Jesus. For more than half of the time Ernest Eberhardt devoted to his occupation he was active as trustee, Bible class teacher, and Sunday school superintendent. He experienced the joy of reading the final page proofs of his book shortly before his death in 1953. His earnest desire that his *Bible Thesaurus* would be "found helpful by the busy pastor and Christian worker, and also by the average person who wishes to know more about what is in the Bible on certain topics," should surely be realized. It is offered "in the hope and with the prayer that it may serve to increase both the knowledge of, and the love for, the Word of God." May God prosper that purpose.

LORENZ WUNDERLICH

DICTIONARY OF MYSTICISM. Edited by Frank Gaynor. New York: Philosophical Library, 1953. 210 pages. Cloth. \$5.00.

One of sixty published or projected works in the "Midcentury Reference Library," this volume defines over 2,200 terms used in the literature of mysticism, occultism, and esoteric and Oriental philosophy, from "Aaron's rod" to "Zoroastrianism." The definitions are rather on the brief side (an average of about 35 words), and errors turn up as early as the second entry ("Abbadon" for "Abaddon"). At the same time, of 27 terms chosen at random throughout the book, sixteen were not defined in this reviewer's collegiate dictionary. The work would thus seem to possess real value for individuals whose reading occasionally takes them into the areas this dictionary is designed to cover. Of interest to the readers of this journal is the statement in the article on "Freemasonry": "It teaches morality and basic religion by means of symbols, particularly those derived from the builder's craft; its basic doctrines include belief in God, the Great Architect of the Universe, and belief in the immortality of the soul" (p. 66).

ARTHUR CARL PIEPKORN

UNABRIDGED CONCORDANCE TO THE OLD AND NEW TESTAMENTS. By Alexander Cruden. Grand Rapids: Baker Book House. 719 pages. Cloth. \$6.95.

This concordance by Alexander Cruden solicits a reminder rather than an introduction. Together with Bible dictionaries, Bible handbooks, and Bible thesauri, it has been an invaluable aid to Bible study for more than two centuries since its first publication in 1737. Such Bible students among us, however, as have either an abridged edition or an unusable worn copy, will welcome the information that the unabridged edition in good print, of light weight and practical format, and in contents "exactly as it came from the desk of its original author," is now available.

It is ample tribute indeed to the devoted and painstaking efforts of Alexander Cruden that his concordance has been reprinted again and again during the 185 years since the third and last personally corrected edition was published in twenty copies. This concordance rightfully claims a place in the list of the world's great reference works. LORENZ WUNDERLICH

A REVELATION OF TREASURE HID. By Apostolos Makrakis. Translated from the Greek by D. Cummings. Chicago: Orthodox Christian Education Society, 1952. 80 pages. Paper. \$1.00.

Apostolos Makrakis (1831—1905) was a Greek lay theologian, philosopher, mystic, reformer, and patriot. Although he was frequently in trouble with the civil and ecclesiastical authorities during his lifetime, the present head of the Greek Orthodox Archdiocese of North and South America, Archbishop Michael, describes him as "gifted with a great mind, a deeply cultivated Christian heart, and an enthusiastic soul devoted exclusively to the Savior Jesus Christ." In spite of its editorial shortcomings,

this brochure, which includes in addition to the title essay three lectures on freedom, on the "motherland" (the Church), and on justice (*dikaio-syne*) respectively, serves as a good introduction to Makrakis' theological-philosophical method. The editors have added an extensive annotated supplement (pp. 65—80) excerpted from the *Pedalion* of Agapios and Dorotheos, containing the "Apostolic Canons Respecting Baptism" and the Orthodox patristic commentary thereon, designed to show that only Orthodox Baptism by trine immersion is valid and that "inasmuch as the Latins [Roman Catholics] are not planted together with the double-natured grain, Christ, in the water of Baptism, neither their body nor their soul is theurgically affected, and, to put the matter more plainly, they simply cannot sprout salvation, but inevitably wither and go to destruction" (p. 25, n.); when they enter the Orthodox Church, therefore, they ought to be (re)baptized and not merely chrismated [confirmed].

ARTHUR CARL PIEPKORN

THE SECOND COMING OF CHRIST. By F. Berkhof. Grand Rapids: Wm. B. Eerdmans Publishing Co. 102 pages. Cloth. \$1.50.

Professor Berkhof, President emeritus of the Calvin Theological Seminary, Grand Rapids, Mich., offers an exposition of the second coming of the Lord Jesus under the topics: the time, manner, purpose, glory, and comfort of His coming. He seeks to counteract the thinking that the appearance of our Savior at the end of time has already found its fulfillment "in the influence which He still exercises in the world" or in the "coming of the Holy Spirit."

The author's desire is to "give expression to the truth as God has revealed it, and to promote the proper understanding of this blessed truth among the people of God." This desire is presented in statements like these: "The purpose of the Lord's second coming has no meaning whatsoever for typical Modernists, since they rule out that coming altogether" (p. 50); "According to Scripture Christ will come again at the end of the world, and His coming will at once be followed by the general resurrection, the final judgment, and the renewal of heaven and earth" (p. 28).

The statements "The redemptive work of Christ as it is set forth in the New Testament is not yet complete" (p. 14) and "By the second coming of Jesus Christ the Lord will complete His great work of redemption" (p. 68) find their explanation in these words of the author: "His sacrificial work is indeed finished, but the application of this and His intercessory work still continue, and will continue until the consummation of all things" (p. 14). In preference to the first quotation of this paragraph we adhere to the theological language: The atonement is complete, and the intercession of the exalted Christ has applicative rather than atoning value.

Especially the last three chapters of this volume clearly present the spiritual and practical values for us Christians in the final consummation of our faith through the second coming of our blessed Savior.

LORENZ WUNDERLICH

THE DEATH OF CHRIST. By James Denney, edited by R. V. G. Tasker. Chicago: Inter-Varsity Christian Fellowship, 1952. 207 pages. Cloth. \$1.50.

This is the first American edition of a British Evangelical classic that originally came out in 1902. A second edition followed soon after with supplementary chapters dealing with "The Atonement and the Modern Mind." Of this the present edition is a revision, simplification, and abridgement. It furnishes a compact but scholarly review of the death of Christ as the central theme in the Synoptic Gospels, in the "earliest Christian preaching" as revealed in Acts and the Petrine letters, in the Epistles of St. Paul, in Hebrews, and in the Johannine literature. The closing chapters discuss the continuing relevance of the death of Christ to Christian preaching and Christian theology. The Protestantizing, evangelistic bias of the author is only rarely apparent and will be automatically corrected by the careful reader. *The Death of Christ* will prove highly useful for pastors as they prepare for their Lenten preaching. ARTHUR CARL PIEPKORN

THE QUEST FOR CHRISTIAN UNITY. By Robert S. Bilheimer. New York: Association Press, 1952. 181 pages. Cloth. \$2.50.

An American leader in the ecumenical movement here gives his "account of the quest for unity among Christians and the churches during the past half century." He briefly traces the American denominations of today back to their historic roots. Next he describes the distinctively American type of Christian unity resulting from our country's historic individualism, tempered by revivalism, skepticism, a tendency to disregard the niceties of theology, a common conviction of missionary duty and responsibility, the predominantly "middle-class flavor" of America's Protestant churches, and the challenge of secularism. Then he sketches the areas of agreement (in terms of the ecumenical manifestoes from Lausanne to Amsterdam) and the five primary areas of disagreement: The relation of the Church to the kingdom of God; the relation between the "visible" and the "invisible" Church; the conditions of church membership; the Sacraments; and the authority of the ministry. Part One ends with a summary of the steps that led to the formation of the World Council of Churches and of the "next steps" that the ecumenical movement must take. Part Two consists of interpretations "from the inside" of the major American denominations—Baptists, Methodists, Presbyterians, Episcopalians, Disciples, Congregationalists, Lutherans (by Professor Joseph Sittler of Maywood), Friends, and the Eastern Orthodox. As the statements of ecumenical-minded members of their respective bodies consciously speaking to an ecumenically interested readership, these summaries of denominational convictions and emphases are highly valuable. At the same time it would be unwise to generalize from them or to regard them as comprehensive credos. *The Quest for Christian Unity* is a useful addition to the literature of the ecumenical movement. ARTHUR CARL PIEPKORN

A PHILOSOPHICAL SCRUTINY OF RELIGION. By C. J. Ducasse.
New York: The Ronald Press Company, 1953. vi and 441 pages.
Cloth. \$4.50.

In a sense, this book from the pen of a professor emeritus of philosophy at Brown University is an apologetics in reverse. Professor Ducasse declares that he wishes to avoid "wanton iconoclasm" as well as "pious apology." Wielding "Occam's razor" energetically, he cries a plague on the houses both of what he calls the scientific imperialists who dogmatize skeptically in the name of science and the theological imperialists who dogmatize fideistically in the name of religion. While he frequently professes his adherence to "the true spirit of science"—which he defines as "neither the will to believe nor the will to disbelieve, but the will to investigate, and the readiness to readjust one's theoretical horizons whenever residual facts may demand it" (p. 6)—the author in fact gives the impression of being intensely critical as far as Christianity is concerned and of being almost naively credulous in other areas.

His definition of religion is exceedingly broad; it "is any set of articles of faith—together with the observances, attitudes, obligations, and feelings tied up therewith—which, in so far as it is influential in a person, tends . . . to provide motivation for the individual to conduct himself altruistically on occasions when his individual interest conflicts with that of society and when neither his spontaneous altruistic impulses, nor the sanctions of the laws or of public opinion, are potent enough by themselves or together to motivate such conduct . . . (and) to give the individual in some measure the serene assurance out of which flows courage on occasions of fear, dignity in defeat, humility in success, conscientiousness and moderation in the exercise of power" (p. 415). To perform these functions "the dogmas of the religions need not at all be true but only be firmly believed to be true" (p. 4).

Both orthodox theism and Humanism come in for some sharp blows; the nontheistic religions of the East (like Buddhism) and parapsychology fare much better. Polytheism appears to Professor Brown "to be a more plausible and more defensible form of theistic belief than monotheism" (p. 3), whether the latter be conceived of personalistically or as impersonal pantheism. Evil is accounted for in exclusively hedonistic terms. Prayer has subjective values, but its objective effects have no necessary relation to a Higher Power. People whose theistic belief is sufficiently vague that they can hold on to it after discovering that "there is really no evidence that the belief is true" (p. 351) are "psychologically fortunate."

Professor Ducasse is always lucid in his presentation, and he writes with wit and with grace. His book would have been the stronger for an adequate treatment of the implications of the Incarnation, the Atonement, and the Sacraments for Christian theology, instead of the single second-hand obiter dictum on page 190. The chapter on mysticism surprisingly contains no reference to Orthodox Hesychasm. While the influence of

James Bissett Pratt, Virgilius Ferm, James H. Leuba, and George Albert Coe is strong, yet as far as the currently influential leaders of theological and philosophical thought in America and in the world are concerned, this book might almost have been written fifteen years ago.

A Philosophical Scrutiny of Religion rates attention from Christian clergymen as an articulate and readable statement of a skeptical position which fairly approximates that of many individuals with whom pastors can expect to deal in the more literate strata of the population.

ARTHUR CARL PIEPKORN

EARLY CHRISTIAN FATHERS. Edited by Cyril C. Richardson. Philadelphia: The Westminster Press, 1953. Cloth. 415 pages. \$5.00.

This book is Volume I of *The Library of Christian Classics*. It contains new translations of some of the basic Christian writings of the first two centuries. The effort has been made to render the originals in "clear, idiomatic English. . . ." Of special interest to the scholar is the extensive book list included in the volume. Another important feature is that the writings included in the volume are preceded by portions of introductory material. There are indexes and Bible references. In an age in which men are again returning to the past for re-study of its life and culture pattern this book should find many and avid readers. PHILIP J. SCHROEDER

THE ORIGIN AND DEVELOPMENT OF EARLY CHRISTIAN CHURCH ARCHITECTURE. By J. G. Davies. With 17 half-tone illustrations and 45 diagrams. New York: Philosophical Library, 1953. 152 pages. \$4.75.

Like other aspects of Christian archaeology and history, the origin of ecclesiastical structures has been extensively investigated during the past half century. But the findings of this research have long awaited a readable synthesis. Such a synthesis Mr. Davies—a priest of the Church of England, a lecturer in Theology at the University of Birmingham, and the author of *Daily Life in the Early Church*—has here given us. His field covers the entire Mediterranean world during the first six centuries of our era: from Merida in Spain to Arbela in Iraq, from Lyons and Nikopolis in the north to Thelepte and Alexandria in Africa. While the book explicitly makes no claim to exhaustiveness, and while some of the data admit of meanings other than those placed upon them by the author, the result of his efforts is a work of inescapable importance not only for the church historian, the theologian, and the professional church architect, but in a very direct way for pastors and parochial building committees. It is probable that the sixth-century Church of SS. Peter and Paul at Gerasa, for instance, depicted in restoration on Plate XI, will ultimately have more to say to the builder of a twentieth century Lutheran parish church in America than a medieval Gothic Church in Germany, England, or France. An

extensive bibliography, a useful index, superbly helpful illustrations and diagrams, and a succinct glossary add to the value of the book.

ARTHUR CARL PIEPKORN

THE LETTERS OF SAINT ATHANASIUS CONCERNING THE HOLY SPIRIT. Translated with Introduction and Notes by C. R. B. Shapland. New York: Philosophical Library, 1951. 204 pages. Cloth. \$6.00.

"By reaffirming the propriety of the Spirit to the Son, Athanasius not only secured, at a decisive hour, the Church's faith in the one Godhead; he fixed the line upon which its Pneumatic doctrine was to develop" (p. 43). So Mr. Shapland evaluates the significance of these four indisputably authentic letters, which he has translated into English for the first time. St. Athanasius wrote them from exile about 359/60 to Bishop Sarapion of Thmuis to counteract the heresy of a localized, conservative, Egyptian sect known only from these letters. These "Tropici" taught on the basis of Amos 4:13 and 1 Timothy 5:21 that the Holy Ghost was a creature, an angel, unlike the Son. Without using the term *hypostasis*, without affirming expressly a procession of the Holy Ghost from the Father through the Son, and without explicitly calling the Holy Ghost God—the closest he comes to it is to say that He is *theologoumenon*, "confessed as God"—St. Athanasius recovers for the Church "the New Testament conception of the Holy Spirit as the Spirit of the Son, not only inasmuch as the Son gives and sends Him, but because He is the principle of Christ's life within us. His ministry is the ministry of the Son; and all the action of the Son is accomplished in Him." (P. 35.) The action of the Godhead derives from the Father and is accomplished through the agency of the Son in the Holy Ghost, apparently in the sense that the Holy Ghost realizes and actualizes the power of God. In addition to the excellent translation and the very considerable textual study that underlies the English version, Mr. Shapland has furnished a compact introduction, illuminating footnotes, and careful indices of words and subjects, proper names, patristic references, and Scripture references. Our spiritual forebears delighted in the study of the Church Fathers in the original and their theology—and ours—became the richer for it. Let their spiritual sons take the same delight in this valuable contribution to Patristic literature in English!

ARTHUR CARL PIEPKORN

THE HIERARCHY OF HEAVEN AND EARTH: A NEW DIAGRAM OF MAN IN THE UNIVERSE. By D. E. Harding, with an introduction by Clive Staples Lewis. Illustrated by the author. New York: Harper and Brothers, 1952. 268 pages. Cloth. \$3.50.

"This book is, I believe," says the author of *The Screwtape Letters* in his Preface, "the first attempt to reverse a movement of thought which has been going on since the beginning of philosophy," the process that has

led mankind from a stage of thinking where "the universe appears packed with will, intelligence, life and positive qualities" to the current nihilisms "where almost-nobody discovers his mistakes about almost-nothing." Mr. Harding is in his mid-forties, a professional architect who has practiced in England and India, a wartime officer in the Royal Engineers, a lay philosopher, and a lay theologian with recent articles in *Theology* to his credit. In this book he argues that man-humanity stands in the center of a hierarchical order that begins with the electron and proceeds through the atom, the molecule, and the cell to man; beyond man the hierarchies rise through the human species, geospheric life, the planet, the star, and the galactic nebula. Beyond the electron is the Center, beyond the galactic nebula is the Whole; both the Whole and the Center is God (which recalls Luther's dictum: *Nichts ist so klein, Gott ist noch kleiner; nichts ist so gross, Gott ist noch groesser.*) In defense of his thesis Mr. Harding marshals an impressively erudite body of scientific fact and hypothesis. The whole work is a stimulating and audacious piece of large-scale philosophical theorizing that deserves attention, if only because it indicates that another interpretation can reasonably be placed on the facts of contemporary science beside the interpretation of naturalistic humanism.

ARTHUR CARL PIEPKORN

SERMONS FROM JOB. By John Calvin. Translated by Leroy Nixon.

Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952. xxxvii+300 pages, 5¾×8¾. \$4.50.

This ample volume is in the series to which Mr. Nixon has contributed earlier translations and one monograph on Calvin as a preacher. Twenty-eight pages of the present volume are a very able summary by Harold Dekker on the preaching of Calvin and particularly the sermons on Job. Several sections are of interest to the Lutheran preacher. "Calvin firmly believed that there must be a place in the act of preaching for the continuing inspiration of the Holy Spirit. He did not go as far as Luther, for whom the Word preached was virtually the same as the Word written, but neither did he accept the Zwinglian and Anabaptist view that the sermon was nothing more than a sign pointing to Christ. He took a mediating position in holding on the one hand that the Bible is uniquely inspired and is in its written form objectively the Word of God, and that the sermon has authority only as an explication of the Word written; but on the other hand that the sermon becomes redemptively effective only when the Holy Spirit is operative in both the preacher and the hearers" (p. xiv). The sermons are stenographic reports and hence seem unadorned by literary standards. They closely ally exegesis and practical application, but they do not seek for a unity of problem. Interesting is the nonexegetical interpretation of Job 19:26-29, confined to what Calvin assumed Job knew in his time. Some facets of these sermons give accent to areas not generally treated in Lutheran preaching.

RICHARD R. CAEMMERER

PATTERN FOR SUCCESSFUL LIVING. By Fred Pierce Corson. Philadelphia: The John C. Winston Company. 148 pages, $7\frac{3}{4} \times 5$. \$2.50.

The purpose of this interesting book is to help people to get from where they are to where they want to be. This thought is emphasized in every one of the twenty-six brief chapters, which try to take into account every factor that could contribute to successful living. Without endorsing every statement of Bishop Corson, we may say that one can derive a great deal of inspiration and profit from this thought-provoking volume if one bears in mind two fundamental facts which the author either did not mention or adequately stress. The one is that without faith in the atonement wrought by the Son of God there can be no successful living; the other is that successful living, like every other gift, is from above and comes down from the Father of Lights. The book is a rich storehouse of helpful material for use in sermons, addresses, and pastoral counseling.

O. E. SOHN

WORDS OF LIFE. A selection of Sermons for the Church Year Based on the Eisenach Gospel Series. By Pastors of the Evangelical Lutheran Church of Australia. Lutheran Publishing House, Adelaide, South Australia, 1953. 542 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. Approximately \$3.00.

This fine volume is a welcome contribution from the Church "down under" to Lutheran preaching. Names of authors are not indicated. A list of suggested hymns is appended, the numbers of which do not correspond with those of the *Lutheran Hymnal*. The sermons reveal a remarkably uniform high quality of textuality, organization, and clear expression. They reflect parish preaching in the best sense. American preachers will do well to utilize their devotion to the text.

RICHARD R. CAEMMERER

THE GOSPEL ON SKID ROW. By Frank Jennings. Fleming H. Revell Company, New York, N. Y. 159 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.00.

Frank Jennings, pastor of Stanford Hill Congregational Church in London, came to America in the summer of 1951 to make a pastoral exchange with an American minister. This plan miscarried. To make his visit worth while, he determined to pursue his specialized study on American soil. For the best part of his life in England he had lived, tramped, and worked among the down-and-outs and had helped them through Christian missions. With this background it was easy for him to convince his friend George Bolton of the Bowery Mission, New York, and other friends of missions in the skid rows of Syracuse, Chicago, Rochester, and elsewhere, to help him conceal his identity and sink out of sight among human derelicts in flophouses. He lived with the dregs of society, ate with them, slept with them, and wore the same kind of ragged, filthy clothes they did. This close association with human flotsam

and jetsam swished back and forth by the waves of sin gave him the material for his book *The Gospel on Skid Row*.

Jennings' graphic description of Alec the Bowery Bum, George the Gambler, Paulette the Prostitute, Charlie the Boozer, Roy the Journalist, Alf the Communist, Carl and Tillie, and Sam the Boxer are striking modern examples of the Parable of the Prodigal Son, the woman at Jacob's Well, Zacchaeus in the sycamore tree, and the publicans and sinners who responded to Jesus' call.

Two points ought be evident to everyone who thoughtfully turns these pages. No one has the right to assume a holier-than-thou attitude toward the gutter rat, because sin can strike anyone down, and the Gospel still has the power to lift the most abandoned of sinners out of association with devils into blessed fellowship with God. The pastor also will find much in these stories that will inspire him to a greater appreciation of the Gospel he is preaching. The determination to know nothing but the crucified Christ, a willingness to stoop down and offer the balm of God's Word to despised and forsaken wrecks, and a desire to pray the second petition of the Lord's Prayer in his study and before his congregation more fervently are only some of the values this book offers the clergyman-reader.

ALEX WM. C. GUEBERT

IN PARABLES. By Clovis G. Chappell. Abingdon-Cokesbury Press, New York, N. Y., c. 1953. 153 pages, 5¼ × 7½. \$2.00.

Chappell's twenty-first book brings fourteen sermons on parables of Jesus. In some, readers will find the theology basic and challenging. In others, they will be a bit disappointed. On the Parable of the Laborers, Matthew 20, we read: "The test of what is in our hearts is what we do with what is actually in our hands. These five o'clock laborers were rewarded because they had done their best with the opportunities that were actually theirs" (p. 39). The Parable of Counting the Cost, Luke 14, is referred to the decisions in the "building of a Christlike character." The Parable of the Prodigal Son, Luke 15, stays with the story of the younger son and stresses yielding our hearts to God. The older son is discussed in a separate sermon entitled "Sour Saints," and this is one of the best in the book. We cheer when we find the Parable of the Pounds, Luke 19, expounded: "We have all received the Gospel of Christ. . . . We have all come to possess eternal life through Jesus Christ, our Lord. . . . We are alike in that we all have equal access to God" (p. 136). Likewise well done is the Parable of the Unjust Steward, Luke 16. Whether you adopt Chappell's theology or not, you profit from his facile and personal expression.

RICHARD R. CAEMMERER

THE PSYCHOLOGY OF PASTORAL CARE. By Paul E. Johnson. New York and Nashville: Abingdon-Cokesbury. 368 pages, 9 × 5¾. \$4.75.

"What we hope to discover is a new way of looking at people, not

through a telescope of detached curiosity or a microscope of magnified minutiae, but in face-to-face responsiveness to perceive with deeper appreciation the values they are striving in devious ways to attain." With this statement from the preface, Dr. Johnson, professor of the psychology of religion and chairman of the Pastoral Counseling Service at Boston University, summarizes best his new book. The volume has grown out of his personal experience at the University, where the faculty of theology and psychology and mental health bring students into a teamwork relationship through the staff of the Pastoral Counseling Service. It is a valuable and timely book for every pastor and will help him as a reference work in dealing with various situations. It is not intended to serve primarily as a reference book but will certainly be used by pastors in this way. The language is clear and non-technical. Occasional case history helps to clarify the author's point. The chapters cover: I. The Person and the Pastor; II. Pastoral Relationships; III. Responsive Counseling; IV. Confession; V. Marriage Counseling; VI. The Pastor and the Family; VII. The Ministry of Healing; VIII. Meeting Death; IX. The Pastor Himself; and X. Ultimate Concerns. The book does not offer easy ready-made solutions but opens the door to a fuller appreciation of basic considerations in pastoral care. Dr. Johnson has covered his subject, *Psychology of Pastoral Care*, well; but one has the feeling that the power of God operating through the means of grace is somewhat slighted. This weakness does not detract from the value of the text for the pastor who is eager to improve his skills and insights in order to render better pastoral service. Appendix A presents the standards for the work of the chaplain in the general hospital, officially approved by the American Protestant Hospital Association; and Appendix B, the standards for clinical pastor education, adopted by the National Conference on Clinical Pastoral Training. The Bibliography is extensive and will guide the reader into many materials for further study of this subject.

EDWARD J. MAHNKE

20 *OCCASIONAL SERMONS*. By Pastors of the Evangelical Lutheran Church. Minneapolis, Minn.: Augsburg Publishing House, c. 1953. 234 pages, 5½×8. \$3.00.

This volume is a unit in the noteworthy series of volumes of regular or special sermons published by Augsburg. This collection provides sermons for occasions such as Rally Day, Rural Life Sunday, Thanksgiving, Baccalaureate, and anniversaries. Some interesting variations in treatment emerge. Splendid is the sermon for Independence Day on Hebrews 11:16 (pp. 95 ff.). Richly evangelical is the sermon for Harvest Festival on Psalm 67 (pp. 117 ff.). A good sketch of the pastoral ministry is the sermon of farewell to a congregation (pp. 195 ff.) on Eph. 3:14-21. In some instances basic Gospel has been presupposed too much, thus to an exaggerated degree in the sermon for graduation (pp. 153 ff.) on 1 Cor. 3:9. The accent on the living Christ in the sermon for installation

(pp. 175 ff.) almost negates the meaning of Christ's death. The attempt at storytelling the sermon for Children's Day (p. 39 ff.) is novel. — Correct "Savonarola" (p. 165). RICHARD R. CAEMMERER

THE CHRISTIAN KINDERGARTEN. By Morella Mensing. St. Louis: Concordia Publishing House, 1953. 174 pages, 7¼×9½. Red cloth. \$4.00.

This book is not a textbook. Written by an experienced and successful Christian teacher of small children, it is a timely and extremely valuable contribution toward the establishment and development of effective Christian kindergartens. It supplies from the richness of the author's pedagogical experiences and insights the kind of suggestions and helps for which many are eagerly seeking.

The nature, objectives, program, and environment of the Christian kindergarten; the nature, characteristics, and total-growth process of the small child; techniques and procedures that make for successful kindergarten teaching; the kindergarten curriculum, programs of study, equipment and supplies; profuse illustrations in photographic reproductions and drawings; lists of selected references at the end of each chapter; a year's course in religion, with suggested songs, prayers, and activities; innumerable suggestions with regard to storytelling, play, excursions, and introducing the child to drawing, music, crafts, reading, and numbers — these and many other valuable details of content make the book an indispensable guide and storehouse of resource materials, especially for the teacher.

A new appreciation of the value and possibilities of a Christian kindergarten as an educational agency will come to all who read and use this book. A. G. MERKENS

EFFECTIVE EVANGELISM: "The Greatest Work in the World." By George E. Sweazey. New York: Harper and Brothers, c. 1953. 284 pages, 5½×8¼. \$3.50.

This textbook on evangelism, prepared by the Secretary for Evangelism for the Presbyterian Church, U. S. A., is a useful summary of the entire subject for the pastor and will furnish valuable chapters for special readings in training groups for evangelism. The advantage of the book is the description of the goal of evangelism as bringing "people to faith in Christ and membership in His Church" (p. 19). The book stresses the importance of the congregation in the evangelistic process. The chapters discuss the basic requirement of Christians who wish to evangelize, various activities and agencies within the parish for promoting the evangelistic program, the care of new members and of absent members, mass communication and interchurch organization. Three chapters propose to deal with "What To Say" in evangelism. "Sin and Salvation" are described as part of the motive for evangelism (p. 29) and "The Power of the Cross" is described as one of twenty "evangelistic appeals" (p. 69). The chapter on "What To Say" describes a variety of openings and strategies

in conversation rather than the Gospel itself (pp. 136 ff.). The chapter on evangelistic preaching (pp. 159 ff.) likewise spends a minimum of time on content and a maximum on arrangement. The table of contents does not include "Gospel." The Lutheran preacher should find himself quite able to fill in this lack and he will find much of the remainder of the book practical and pertinent for his situation.

RICHARD R. CAEMMERER

THE LOST CHURCHES OF CHINA. By Leonard M. Outerbridge. Philadelphia: The Westminster Press, 1952. 237 pages, 5½×8. Cloth. \$3.50.

Dr. Outerbridge, a minister of the United Church of Canada, became a missionary to China in 1925. In 1949 he returned to China for a study of problems confronting Christians by the rise of Communism. *The Lost Churches of China* is the outcome of this research. The author shows that Christianity established itself some five times in China: (1) the Assyrian ("Nestorian") mission of the seventh to ninth centuries, (2) the Assyrian mission of the thirteenth and fourteenth centuries, (3) the Roman Catholic mission in the days of the Ming and early Ching dynasties, (4) the later re-establishment of the Roman Catholic mission, and (5) the Protestant missionary enterprise, the last two being of the nineteenth and twentieth centuries. In each of the five cases the work of the missionaries disintegrated, and so he calls the churches that were established and then disappeared "lost churches." One wonders! Surely there is still a noticeable remnant of the work of the past hundred years. One can hardly call this effort "lost."

The main purpose of the book is to try to discover why church work which once flourished in China should in each case go down again. The author feels the same mistake was made in each of the five cases: Christianity allied itself with a political power, and then when that power went down, so did Christianity, "five times in thirteen hundreds years." The author also indicated that the churches tried to further their cause by promoting the social gospel to the neglect of the real Gospel of salvation. "To the Chinese this dazzling outpouring of gifts from the West made Christianity the most materialistic religion they had ever known." In another place he states, "We have left undone that which we should have done."

We ought to say in passing that our own missions in China, as well as the misions of many other church bodies there, were not tied up with any political power. Nor could it be said that there were many cases of "dazzling outpouring of gifts from the West." That there was some of this is not to be denied. On the other hand, many of us feel that many Christians are carrying on in exercising their faith, even (perhaps underground) spreading the Word of God. The Word will not return void.

E. C. ZIMMERMANN

ESTABLISHING THE CONVERTS. By Arthur C. Archibald. Philadelphia: The Judson Press, c. 1952. 108 pages, $5\frac{1}{4} \times 8$. \$2.00.

Dr. Archibald wrote one of the most popular of early books on evangelism, *New Testament Evangelism*, Philadelphia: Judson, 1946. This little book proposes to meet the problem of "the hole in the sack": "In general, we lose each year approximately one-third as many members as we welcome on profession of faith" (p. 14). The chapters deal with various phases of the life of the Christian in his congregation, in which his relation to the fellow Christian is to be strengthened. Every pastor ought to use a book like this to remind himself that his task is not simply mission but also edification.

RICHARD R. CAEMMERER

DESIGN FOR CHRISTIAN LIVING. Sermons by Hugh Thomson Kerr. Edited by Donald Craig Kerr. Philadelphia: The Westminster Press, c. 1953. 157 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. \$2.50.

This anthology of sermons by the late Hugh Thomson Kerr has been edited by his son both from his parish and his radio preaching. Many of the sermons are remarkably short. Readers will appreciate some deft turns of thought or phrase for setting forth well-known facts. The basic Gospel is explicit in varying degrees. The total impression given by the book is that of a warm faith applied to the actual issues of life.

RICHARD R. CAEMMERER

CHOICE SERMON NOTES. By Charles Haddon Spurgeon. Edited by David Otis Fuller. Grand Rapids, Mich.: Zondervan Publishing House, c. 1952. 217 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.95.

The first volume of this series appeared in 1941. These outlines are remarkably useful for summarizing Spurgeon's methods and revealing useful strategies of approach to a doctrine or a text. Very frequently Spurgeon extemporized his sermons on the basis of these simple sketches. Some of the studies have addenda of quotations or illustrations. The customary criticisms of Spurgeon's method and doctrine apply. A thoughtful preacher will know how to derive value from the volume.

RICHARD R. CAEMMERER

THE CHURCH WE LOVE. By Wilbur LaRoe, Jr. New York and Nashville: Abingdon-Cokesbury Co. 79 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$1.25.

One could only wish that the author had begun his book with its last three sentences and used them as his background: "Jesus is not only the beautiful and perfect revelation of God, but he is the mediator between us and God, a mediator who willingly gave his life for us. It is not through our own merit that we are to be saved, but through the merit of Jesus Christ. It is through him and through him alone that we can be redeemed and our lost world saved." That is the extent to which the Gospel finds a place in this book, even when the person of Christ and

work of missions is discussed by the author, a layman and former moderator of the Presbyterian Church, U. S. A. Yet there is a fine evaluation of the ministry and its chief functions as well as of the importance of lay activity, co-operation, and prayer. One is puzzled how a man can reveal so fine an acquaintance with the teachings of Scripture on Christian living but give the heart of the Gospel so wide a berth. The book is predominantly this-worldly in outlook.

O. E. SOHN

FUNDAMENTALS IN CHRISTIAN EDUCATION. THEORY AND PRACTICE. By Cornelius Jaarsma. Grand Rapids: Wm. B. Eerdmans Publishing Co. 482 pages. Cloth. \$5.00.

Dr. Jaarsma, professor of education at Calvin College in Grand Rapids, Mich., offers in this book a compilation of 40 selected readings from essays and addresses by 17 Reformed educators of America and the Netherlands. The volume is not intended as a well-rounded statement of a Christian philosophy of education; however, its critical discussions of the theory and practice of Christian education within the framework of the Reformed faith contribute toward the development of such a statement.

The book is divided into three main sections treating fundamental problems concerning respectively the basis, aim, and program of Christian education. It sets forth, in accordance with Reformed convictions, the principles controlling each phase in the development of Christian education. The summaries of key thoughts and brief comments which the compiler appends to each chapter and by which he pinpoints crucial issues are helpful and valuable.

Distinctively Reformed in outlook, the book reflects the conviction that Christian schools should be established not by Christian congregations but by Christian parents. However, thereby, the value of the book as a pioneering effort to lay the foundations for positive Christian education is not minimized.

The volume commends itself not only to theologians, philosophers, and educators who are charged with leadership responsibility for the development of a full-orbed statement of a Lutheran philosophy of education, but also to pastors, teachers, and students in general who seek stimulation of thought and resource materials with regard to the theory and practice of Christian education.

A. G. MERKENS

AND PEACE AT THE LAST. By Russell L. Dicks and Thomas S. Kepler. Philadelphia, Pa.: The Westminster Press. 94 pages, 5 × 7½. \$1.50.

In the first part of this book Dr. Dicks seeks to portray death from the viewpoint of a patient who has just received the fatal verdict from his physician. His purpose is to teach the reader how to make the necessary adjustments and be able to die in peace. Hence it is very strange that Christ Crucified was not admitted into that sickroom.

In the second portion Dr. Kepler, with the same objective in view,

presents a number of excerpts from various writings on death and dying. In some of these there is at least casual reference to the Atonement and the surpassing peace of heaven which flows from the devout acceptance of it, yet the emphasis is weak. This is not the type of bedside ministry which we would offer to our people.

O. E. SOHN

FORWARD THROUGH THE AGES. By Basil Mathews. New York: Friendship Press. 275 pages, $5\frac{3}{4} \times 8\frac{1}{4}$. \$2.75.

The author was born in Oxford and was graduated from its famous university. While living in London, he for many years served British missionary societies as an editor and writer and edited a weekly news service of all the churches around the world. He attended most of the great missionary meetings held during the past half-century, including Edinburgh in 1910, Jerusalem in 1928, and Madras in 1938.

His book is a compendious church history and mission history in which all the main events, names, and places are briefly set forth with a remarkable sense of balance. In a fluid style he indicates how the church was spread from the earliest beginnings till the modern twentieth-century movements. His appraisals of happenings in mission history seem sound, and they are succinctly set forth for busy readers. One notes that this man had a profound knowledge of the past and that all modern movements have passed his eye as a gigantic panorama, with him at the same time living in the picture.

A fifteen-page index thoroughly covers events, names, places, movements, organizations, and religion. A time chart, tipped into the back of the book, shows the comparative dates of important events for the major religions of the world. For a quick brush-up on church history and an equally quick overview of the whole mission enterprise, this is it.

E. C. ZIMMERMANN

HOW TO FINANCE THE LOCAL CHURCH. By Ray Emerson Stahl. Cincinnati, Ohio: The Standard Publishing Company. 31 pages. Paper. 30 cents.

A little guidebook on stewardship education and the planning and execution of the financial program of the church. Nothing new, yet everything to the point and offering useful suggestions.

O. E. SOHN

FOR FATHERS ONLY. By Earl S. Rudisill. Philadelphia: The Muhlenberg Press. 168 pages. Cloth. \$1.75.

A readable, nontechnical presentation of the problems and requirements of being a good father in the present generation. It presents the father as a person, a husband, and a parent of younger and adolescent children. One is amazed, however, that a Lutheran pastor can make this statement: "Paul

was powerfully influenced by Asiatic philosophies, especially in his ideas of women. . . . Women have little for which to thank him as far as their relative position is concerned. In decided contrast to the words and acts of Jesus, Paul relegated them to an inferior place." What does this view do to the doctrine of inspiration and to Paul's statement: "The things that I write unto you are the commandments of the Lord" (1 Cor. 14:37)? Too, like many scientific books on this subject, especially in the area of successful child training, one is left to guess what Christianity is. One reads about Christian principles, but looks in vain for an explanation of them and their Gospel foundation. The author takes too much spiritual insight for granted.

O. E. SOHN

CHURCH AND STATE. By Claud D. Nelson. Central Department of Publication and Distribution, 120 E. 23d St., New York 10, N.Y. (National Council of the Churches of Christ in the U.S.A.) 39 pages. 60 cents.

This pamphlet proposes to be a "guide to study and discussion" on "the American pattern of interaction between the forces of religion and government." After several pages of somewhat random quotations reflecting "points of view," it provides several pages of historical review and then a series of "clarifying considerations" and "current practices or proposals tending to modify the American pattern." The major emphasis of the booklet deals with the Roman Catholic implication, discussing "public funds for denominationally controlled hospitals" and the issues surrounding education. In the latter area the Jewish practice of "dismissed time" is recommended. The pamphlet is useful as a stimulus for group discussions, but its premises need careful supplementing.

RICHARD R. CAEMMERER

CHRISTIAN CITIZENSHIP. By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 1953. 125 pages. 75 cents.

Training for Christian citizenship assumes increasing importance in our age of clashing political ideologies, of threats to God-given rights and blessings, of civic and political problems which disturb many consciences, and of disregard of duties by both the governing and the governed.

In focusing the light of Scripture on many current questions concerning civic and political matters, this little book serves as a timely and helpful offering for private reading and for study in Bible classes. It is an expansion of materials originally offered by the same author in a Bible class course entitled *The Christian and His Country* and published in the April, 1952, issues of the *Concordia Bible Student* and the *Concordia Bible Teacher*. Questions appended to each of the chapters of the book are designed to stimulate study and discussion. The appendix contains a true-

false test for review and discussion, rules regarding good citizenship, and the use of the American flag; also 10 prayers for the government.

A. G. MERKENS

52 *PRIMARY WORSHIP PROGRAMS*. By Idalee Wolf Wonk. Cincinnati: Standard Publishing Company, 1953. 285 pages. Red cloth. \$2.75.

A useful book, filling a need felt by many, although not all prayers and stories contained therein may be wholly approved by all readers. "This book will help teachers and superintendents in their effort to provide interesting and worth-while worship programs for Primary boys and girls."

Based on a brief Scripture passage, each of the 52 programs is introduced by a call to worship in verse form and includes a Bible story, an object lesson, and a modern-day story. For the offerings to be brought by the children the author supplies appropriate, brief, and appealing introductory remarks and a small verse prayer to consecrate the offerings.

The use of this book will save the teacher much time in planning worship programs for the primary-age children in Christian elementary, Sunday, vacation Bible, and Saturday schools.

A. G. MERKENS

WHERE'ER THE SUN. By Samuel Hugh Moffett. New York: Friendship Press, 1953. 121 pages. Cloth. \$2.00.

Jesus shall reign where'er the sun
Does his successive journeys run

is the theme on which Dr. Moffett has written his book. In ten chapters he has indicated names and countries in which Jesus now reigns in the hearts of men, rather of some men. He writes grippingly of Sundar Singh of India, who carried the New Testament into the mountain fastnesses of Tibet; of Jimmy Yen of China, who turned down a fortune and a lucrative career to stay with his church work; of the development of young churches in the Philippines, Indonesia, Japan, and New Guinea; of opportunities in Latin America; of the young prince Chantarakorn of Siam, who wanted to become a Christian because he saw how lovingly Christians live and work together and how national churches are springing up "where'er the sun does his successive journeys run." One is somewhat surprised at the tremendous amount and the variety of the subject matter, gathered from every continent on the globe.

The author states "men are not all right as they are. All of us need Christ, and without Christ, no matter how nice or how good or how wise we are, we are not all right." His conclusion is that the message must be brought to all men that Jesus Christ is the Lord and Savior, who alone takes away the sin of the world.

The book stimulates a lively interest in the promotion of world missions.

Dr. Moffett and his wife served for a time as Presbyterian missionaries to China. They are preparing now to continue their career in Korea.

E. C. ZIMMERMANN

BOOKS RECEIVED

From the Van Kampen Press, Wheaton, Ill.:

ADDRESSES ON ROMANS. By Louis T. Talbot. Second edition. 237 pages. Cloth. \$2.50. A reprint of the 1936 edition.

From Kregel Publications, Grand Rapids, Mich.:

HEBREWS: THE EPISTLE OF WARNING. By John Owen, with a preface by Herbert Lockyer. 283 pages. Cloth. \$3.00. This verse-by-verse exposition is reproduced by photolithography from an earlier edition of the first commentary produced by John Owen (1616—1683), "the most massive of the Puritan divines."

From Marshall Morgan and Scott, Ltd., 33 Ludgate Hill, London, E. C. 4, England:

REVIVAL IN ROMANCE AND REALISM. By Mrs. Henry M. Woods. 236 pages. Cloth. An extensively revised second edition of a book first published some fifteen years ago, describing the World-Wide Revival Prayer Movement, of which the author is the founder.

From Concordia Publishing House, St. Louis, Mo.:

CROSSING THE KIDRON: A SERIES OF SERMONS FOR LENT AND EASTER. By Twelve Pastors of The Lutheran Church—Missouri Synod. 108 pages. Paper. \$1.25.

From the Associated Lutheran Charities, St. Louis, Mo.:

PROCEEDINGS OF THE JOINT SESSIONS OF (THE) ASSOCIATED LUTHERAN CHARITIES AND THE LUTHERAN WELFARE CONFERENCE IN AMERICA IN THE YEAR 1953. Edited by H. F. Wind. 124 pages. Paper. \$1.50.

From Harper and Brothers, New York:

EDUCATION INTO RELIGION. By A. Victor Murray. 230 pages. Cloth. \$3.00.

ONE FINE HOUR. By Frederick Keller Stamm. 176 pages. Cloth. \$2.50.

From Muhlenberg Press, Philadelphia:

THE DILEMMA OF CHURCH AND STATE. By G. Elson Ruff. 103 pages. Cloth. \$1.50.

From the Philosophical Library, New York:

THE FUNDAMENTALS OF WORLD PEACE. By A. Hamer Hall. 112 pages. Cloth. \$3.00.

From Fleming H. Revell Co., Westwood, N. J.:

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS: Based on Lectures Delivered by Martin Luther at the University of Wittenberg in the Year 1531 and First Published in 1535. A revised translation, edited by Philip S. Watson on the basis of the "Middleton" edition of the English version of 1575. 567 pages. Cloth. \$5.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

A CALL TO THE UNCONVERTED TO TURN AND LIVE. By Richard Baxter. 142 pages. Cloth. \$2.00. A complete and unabridged reprint of an English evangelistic classic that was a best seller in the United States when it first appeared in the seventeenth century.

PATHWAYS TO POWER. By Merrill S. Unger. 160 pages. Cloth. \$2.00.

THE LORD OF THE HARVEST: THE MANIFESTATION AND THE MINISTRATION OF THE HOLY SPIRIT. By S. Franklin Logsdon. 153 pages. Cloth. \$2.00.

HOW I CAN MAKE PRAYER MORE EFFECTIVE. By Herbert Lockyer. 125 pages. Cloth. \$1.50.

THE MASTER'S INDWELLING. By Andrew Murray. 180 pages. Cloth. \$.50. A complete and unabridged reprint of a well-known series of devotional papers originally prepared for and delivered at the Northfield Conference of 1895.

MACLAREN'S 1024 BEST ILLUSTRATIONS. Selected by James H. Martyn. 296 pages. Cloth. \$2.95. A photoreprint of a selection of illustrations and anecdotes from the sermons of Alexander MacLaren, originally published in 1885 under the title *Pictures and Emblems*.

From William B. Eerdmans Publishing Company, Grand Rapids, Mich.:

THE INFALLIBLE WORD: A SYMPOSIUM BY THE MEMBERS OF THE FACULTY OF WESTMINSTER THEOLOGICAL SEMINARY. Edited by N. B. Stonehouse and Paul Woolley. viii and 300 pages. Cloth. \$2.50. A photolithoprinted third printing of a collection of seven essays, first published in 1946, written with the aim of clarifying and affirming in the face of modern attacks upon it, the doctrine that the Bible is the infallible Word of God.

THE ATONEMENT. By Archibald Alexander Hodge. 440 pages. Cloth. \$4.50. A reprint of the volume originally published by the Presbyterian Board of Publication in 1867.