

# Concordia Theological Monthly



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ARCHIVES

## 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 PHILOSOPHY OF THE OLD TESTAMENT.** By Charles H. Patterson. New York: The Ronald Press Co., 1953. 557 pages. Cloth. \$5.00.

The author, a professor of philosophy at the University of Nebraska, undertakes to "present impartially the significant ideas expressed" in the Old Testament. Basic in his approach is the principle of avoiding the adoption of any fixed or final conclusions without having examined the supporting evidence. It is at this point that he immediately runs into a difficulty, for he finds himself constrained to fall back upon the conclusions and interpretations which "recognized scholars" have reached in determining what constitutes the original text and what is to be regarded as additions introduced by editors and scribes in the course of time. Accordingly the author in his book adopts the conclusions of modern higher criticism which distinguishes, e.g., in the Pentateuch, the Judaic, the Ephraimitic, the Deuteronomic, and the Priestly documents, which were combined in the course of centuries by editors who contributed their own material here and there, and ultimately the Pentateuch, perhaps a thousand years after the date of Moses, took on the form which it has at present. The reader will recognize at once that the author views the Old Testament and its literature not as divine revelation and a true record of events, but as the gradual outgrowth of human ideas concerning God and His relation to the affairs of men. Accordingly the Prophets, such as Isaiah, Jeremiah, and Ezekiel, did not elaborate on the teachings of the Pentateuch, but each developed and proclaimed his own new ideas before his audience. Thus Isaiah is supposed to be the originator of the concept of God's holiness, while Jeremiah discovered the doctrine of the "inwardness of religion." To Ezekiel is due the doctrine of the responsibility of the individual for his own misdeeds. Of course, following the methods of modern higher criticism in the case of the Pentateuch, one can very easily make a case for such a theory of revolutionary religious ideas on the part of the Prophets. If, however, the Mosaic authorship of the Pentateuch is accepted, the whole beautiful structure falls to the ground, and the prophetic messages are in harmony with the picture which the Pentateuch draws of God.

Hand in hand with the claims outlined in the previous paragraph, the author holds that many items in the Pentateuch represent legends and ancient mythology whose source is to be sought among the Babylonians and Canaanites. Yahweh, too, is not really the true and only God, but

merely a Being existing in the minds of the writers of the Old Testament literature, and His characteristics vary in harmony with the writers' concepts of Him.

Professor Patterson finds no references in the Old Testament either to Christ or to the New Testament Church. The closest he comes to finding a possible reference to Jesus of Nazareth is in connection with Isaiah 53. But even then the writer holds that it is very doubtful that Jesus of Nazareth saw a prototype of Himself in the suffering servant. He rather holds that the Prophet is speaking of vicarious suffering by which the innocent "voluntarily suffers for the guilty, and as a result of this manifestation of love the guilty are won." *The Philosophy of the Old Testament* reflects nothing of what the Evangelist Luke reports concerning Jesus' conversation with the disciples on the way to Emmaus: "Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Much more could be said, and perhaps ought to be said, about the book, but the preceding statements appear sufficient to characterize the volume and its theological position.

A few errors came to the reviewer's attention. On page 212 Rabshakeh, 2 Kings 18, "came into the city," whereas the negotiations were actually carried on outside it; on the same page the angel of the Lord is said to have slain 30,000 men; and on page 255 Tammuz is designated as a "goddess."

GEORGE V. SCHICK

*THE MONASTIC DIURNAL NOTED: MUSIC OF VESPERS, THE LITTLE HOURS, AND LAUDS OF GREATER FEASTS.* Adapted from the Original Plainsong by Winfred Douglas. Kenosha, Wis.: St. Mary's Convent, 1952. xv and 543 pages. Cloth. \$6.30.

Here is further proof that in our time no one has shown greater skill and musical scholarship in the adaptation of plainchant melodies to English texts than the late Canon Winfred Douglas. In 1932 he published the text of his *Monastic Diurnal*. Before he died, in 1944, he had all but completed the herculean task of providing for all of the *Diurnal* authentic Gregorian settings. To this end he drew chiefly on the important research of the Benedictine Gregorian scholars of St. Pierre-de-Soulesmes, as well as upon the medieval English and Continental rites. The practicability of his settings has been established by a decade and a half of use by the Protestant Episcopal nuns of the Community of St. Mary. The ultimate plan of the Community is the publication of the entire antiphoner, but this must await a date that still lies far in the future. In the meantime, the present volume is presented as one of two interim publications. It contains a complete table of tones, together with the music for vespers, compline, prime, terce, sext, none, and the lauds of certain feasts (including, happily, most of the festivals of *The Lutheran Liturgy's* calendar). The second interim volume, to come out "within

a few years," will complete the lauds office. In the meantime the present volume is almost a "must" for the library of the pastor or choirmaster of any parish in which matins or vespers are sung regularly or occasionally to Gregorian settings.

ARTHUR CARL PIEPKORN

*THE MANUAL OF OLAVUS PETRI (1529)*. By Eric E. Yelverton. London: Society for the Promotion of Christian Knowledge, 1953. 136 pages. Cloth. 15 shillings.

Olavus Petri witnessed the posting of the 95 theses on the doors of the Castle Church in Wittenberg, Germany, on October 31, 1517. He became an ardent disciple of Martin Luther and was among those who brought the blessed message of the Lutheran Reformation to Sweden. The Swedish *Manual* of Olavus Petri is a complete set of occasional offices which he prepared for his compatriots in their own Swedish language. His *Manual* is referred to by Dr. Yelverton as "the first vernacular prayer book to appear in a modern language." In addition to the *Manual* itself, the present publication includes a very well written commentary on the *Manual*. The English translation of the *Manual* is by Dr. Yelverton. In his commentary, the author gives evidence of a good understanding of Lutheran theology and tradition. He is aware of the theological inconsistency of Olavus Petri, the Lutheran, who prays for the souls of the dead (p. 94), though sound theologically otherwise. Dr. Yelverton's translation of Petri's *Manual* seeks to remain as true as possible to the original Swedish text and its linguistic idioms. One is inclined to conclude that Yelverton would make a rather good job of translating writings of Luther into English. As one reads the *Manual* of Olavus Petri, one is soon impressed by his diligent use of God's infallible Word and its glorious Gospel message; his prayers and rites are truly evangelical in spirit and expression, and in them one finds a pastoral sympathy and warmth which are far removed from any type of formalism which is cold and heartless. This becomes apparent particularly in his Visitation of the Sick and likewise in his Visitation of Prisoners under Sentence of Death. His form for dealing with those who wish to be married is most earnest and goes directly to the very heart and soul of the married estate. This form includes the administration of the Sacrament of Holy Communion, but it carefully avoids making of the Eucharist a penitential rite or ceremony. Mr. Yelverton's book is interesting throughout. It impresses upon the reader why Olavus Petri plays such an important role in the history of Lutheranism in Sweden.

WALTER E. BUSZIN

*DIARY OF A DISCIPLE: DEVOTIONAL READINGS FOR FORTY DAYS*. By William C. Berkemeyer. Philadelphia: Muhlenberg Press, 1954. 219 pages. Cloth. \$1.75.

Dr. Berkemeyer has been pastor of St. Matthew's Lutheran Church in Bethlehem, Pa., since 1936. His devotional readings are personal in

character and are referred to as "a contemporary's portrait of Jesus." He says in part: "We shall have a series of sketches of Jesus on those occasions when we believe eyewitnesses were present and interested enough to include these things in a diary record. All that seems problematic and interpretative will therefore appear as indirect reference in this believer's diary." He seeks to keep central and evident the original Gospel materials upon which his portrait is based and relates these to various exigencies of life. There are numerous instances when one wishes the author had said more regarding the atoning work of Jesus Christ on the cross of Golgotha.

WALTER E. BUSZIN

*THE STUDENT PRAYER BOOK.* Edited by John Oliver Nelson and others. New York: Association Press, 1953. 237 pages. Cloth. \$2.00.

While time did not permit reading this prayer book through, we did note its Christian character and its complete and well-balanced content. The book fills a definite need and is indicative of the fact that serious attempts are being made to raise the spiritual level of the students attending the higher schools of learning in America. The volume includes various litanies, prayers for athletics and sport, for dating and courtship, for a good vacation, for those who study too much or too little, for deliverance from snobbery, cribbing, being too smooth, and unwise drinking, for better student-faculty relations, for the grace not to lose balance among activities, and the like. Those who are well acquainted with present-day school life will appreciate the relevance of this volume, whose materials reveal sobriety and good taste. For our purposes a greater doctrinal stress would have been appreciated in various instances.

WALTER E. BUSZIN

*THE CONCEPTION OF THE INNER LIGHT IN ROBERT BARCLAY'S THEOLOGY. A Study in Quakerism.* By Leif Eeg-Olofsson. Lund, Sweden: CWK Gleerup, 1954. 258 pages. Paper. 20 Swedish crowns.

This thorough and comprehensive study of the "Inner Light" in Barclay's theology is the author's inaugural dissertation for the doctorate at the University of Lund and was published by the theological faculty of that school as a new contribution to its *Studia Theologica Lundensia*. Originally composed in Swedish, the treatise has been well translated into English by C. Montagu Evans. It is no doubt one of the most exhaustive investigations of the subject and evinces throughout careful research and painstaking scholarship. The comprehensive bibliography, covering twelve pages, witnesses to the extensive studies the author has made in this special field. The dissertation begins with a general introduction, shedding light both on the subject and on the personality of Robert Barclay, the pre-eminent theologian of Quakerism. The first chapter discusses at great

length the "Inner Light" before Barclay, both in Christian and in non-Christian areas, and is valuable because it offers new insights and novel motivations. The second chapter treats Barclay's conception of the "right knowledge of God," which in his opinion can be obtained only through "supernatural enlightenment" or the "spiritual birth." It demonstrates, among other things, Barclay's naturalistic conception of sin. The third chapter describes more definitely Barclay's conception of the "Inner Light" as one that is both universal and saving and always inward or spiritual. It analyzes the fundamentals of Barclay's mysticism and describes it as one by which Christian mysticism is jeopardized. In the six chapters that follow the author compares Barclay's "Inner Light" theology with various dogmas of the Church, such as justification, perseverance, the Scriptures, the Church and the ministry, worship, and the Sacraments. In the final chapter the author traces the bearing of Barclay's basic doctrine on the ethical characteristics and practices of the Quakers: their refusal to use flattering titles, the common forms of salutation, luxury in dress, oaths, weapons of defense, and the like. The dissertation thus proves itself a valuable contribution to the literature on the theology of the "Inner Light" and an important guide to students who wish to gain a better understanding of the material principle of Quakerism. J. T. MUELLER

*OUR SONGS OF PRAISE.* Compiled and edited by Edward W. Klammer. St. Louis: Concordia Publishing House, 1953. 147 pages. \$1.25.

An excellent collection of songs for young children which will grace the average Christian home as much as the Lutheran parsonage. The collection furnishes proof that a collection of songs is most charming and enjoyable when they are in good taste and contain worthy texts. The Church year is followed, and there are in the collection many sacred songs of a general nature. The edition contains the melodies and texts only. A volume which will include accompaniments is to follow. It may be used also in the classroom and in the Sunday school.

WALTER E. BUSZIN

#### BOOKS RECEIVED

*From Abingdon Press, New York:*

*Sermons from the Mount.* By Charles M. Crowe. 1954. 159 pages. Cloth. \$2.50.

*Riches of the Kingdom.* By Grace Noll Crowell. 1954. 126 pages. Cloth. \$1.50.

*You Can Conquer.* By Clarence Edward Macartney. 1954. 158 pages. Cloth. \$2.00.

*That Immortal Sea.* By Leslie D. Weatherhead. 1953. 217 pages. Cloth. \$2.50.

*Christianity, Communism and History.* By William Hordern. 1954. 174 pages. Cloth. \$2.50.

*From Augsburg Publishing House, Minneapolis, Minn.:*

*The Apostle Paul: His Message and Doctrine* (*Apostelen Paulus' Forkyndelse og Laere*). By Olaf Moe, trans. L. A. Vigness. 1954. 489 pages. Cloth. \$4.75.

*From Augustana Book Concern, Rock Island, Ill.:*

*The Heart of the Bible*. By J. Vincent Nordgren. 1953. 212 pages. Cloth. \$1.50.

*God and I: Daily Devotions for the Grade School Child*. By Gladys A. Sandberg; illustrated by Edvin Holmer. 1954. 46 pages. Boards. 75 cents.

*They Talked with God: Sermon Studies on New Testament Characters*. By Carl W. Segerhammar. 1954. 190 pages. Cloth. \$2.50.

*The Ceaseless Quest: Devotional Messages*. By Victor E. Beck. 1954. 86 pages. Cloth. \$1.75.

*From Harper and Brothers, New York:*

*Sent Forth to Preach: Studies in Apostolic Preaching*. By Jesse Burton Weatherspoon. 1954. 182 pages. Cloth. \$2.50.

*From Moody Press, Chicago:*

*Right in Romans: Studies in the Epistle of Paul to the Romans*. By C. Norman Bartlett. 1953. 128 pages. Paper. 35 cents.

*Gold from Golgotha*. By Russell Bradley Jones. 1945. 126 pages. Paper. 35 cents.

*The Christian After Death*. By Robert Ervin Hough. 1947. 127 pages. Paper. 35 cents.

*From SCM Press, London, England:*

*The Third World Conference on Faith and Order, Held at Lund August 15 to 20, 1952*. Ed. Oliver S. Tomkins. 1953. 380 pages. Cloth. 21/—.

*From Baker Book House, Grand Rapids, Mich.:*

*Prayer Meeting Talks and Outlines* (*Minister's Handbook Series*, Vol. VII). 1954. 96 pages. Cloth. \$1.75.

*History of the Jewish Nation after the Destruction of Jerusalem Under Titus*. By Alfred Edersheim, revised by Henry A. White, with a preface by William Sanday. 1954. xiv and 553 pages. Cloth. \$4.20. This is the second release in the publishers' "Co-operative Reprint Library." It is an unaltered photolithoprinted reissue of the third (1895) edition of one of the standard works by a distinguished nineteenth-century authority on Judaism and the Septuagint.

*From Fleming H. Revell Company, Westwood, N. J.:*

*Rural Preaching*. By Edward K. Ziegler. 1954. 158 pages. Cloth. \$2.00.

*From Zondervan Publishing House, Grand Rapids, Mich.:*

*Ellicott's Commentary on the Whole Bible: A Verse by Verse Explanation*. Edited by Charles John Ellicott. 1954. Vol. VII: Acts to Galatians,

xvi and 468 pages. Vol. VIII: Ephesians to Revelation, 641 pages. Cloth. \$5.95 each. These are the second and third volumes to appear in the current reprinting of the distinguished eight-volume *A Bible Commentary for English Readers*, of which Vol. VI, "The Gospels," was reviewed in this journal in Vol. XXV (May, 1954) p. 399. In Vol. VII Dean E. H. Plumptre comments on Acts and Second Corinthians, Dr. William Sanday discusses Romans and Galatians, and Canon T. Teignmouth Shore interprets First Corinthians. The contributors to Vol. VIII are Bishop Alfred Barry (Ephesians, Philippians, Colossians, Philemon), Canon A. J. Mason (Thessalonians, 1 Peter), Dean H. D. M. Spence (Timothy, Titus), Dr. W. F. Moulton (Hebrews), Dr. E. G. Puchard (James), Dr. Alfred Plummer (2 Peter, Jude), Archdeacon W. M. Sinclair (Johannine Epistles), and Bishop W. Boyd Carpenter (Revelation).

*The Book of Genesis*. By Marcus Dods. Edinburgh: T. and T. Clark, n.d. xxii and 202 pages. Cloth. \$2.50. A reprint (nineteenth thousand) of the original 1891 edition.

*The Post-Exilic Prophets: Haggai, Zechariah, Malachi*. By Marcus Dods. Edinburgh: T. and T. Clark, n.d. 153 pages. Cloth. \$2.50. A reprint of the 1879 edition.

*From Vandenhoeck and Ruprecht, Göttingen, Germany:*

*D. Martin Luthers Evangelien-Auslegung*. Edited by Erwin Mülhaupt. Vol. V: *Das Johannes-Evangelium*. Fascicle 22: St. John 14, 22—16, 23. 1954. 128 pages. Paper. DM 9,—.

*From Scripture Press, Chicago, Ill.:*

*The Greatness and Grace of God: Conclusive Evidence That Refutes Evolution*. By Clarence H. Benson. 1953. xi and 224 pages. Cloth. \$3.00. In this volume the founder and president of the Evangelical Teacher Training Association has revised and combined two earlier works, *Immensity* (1937) and *Earth, the Theater of the Universe* (1929), and has arranged the material for use as a textbook in Christian Evidences.

*From Friendship Press, New York, N. Y.:*

*Man and God in the City*. By Kenneth D. Miller. 1954. 180 pages. Cloth, \$2.00; paper, \$1.25.

*From Van Kampen Press, Wheaton, Ill.:*

*The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit*. By John F. Walvoord, 1954. xix and 275 pages. Cloth. \$3.50.

*Principles of Sacred Theology*. By Abraham Kuyper. Translated from the Dutch by J. Hendrik de Vries, with an introduction by Benjamin B. Warfield. 1954. xxv and 683 pages. Cloth. \$6.95. A photolithographed reissue of the 1898 edition of the distinguished nineteenth-century Amsterdam Calvinist theologian-philosopher's *Encyclopedia of Sacred Theology*, abridged from the 1894 original three-volume Dutch edition, published under the title *Encyclopaedie der Heilige Godgeleerdheid*. One of Kuyper's principal works, it is an exposition, on frankly Calvinistic principles, of theology as a science and of its place in the total scientific structure.