

Concordia Theological Monthly



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ARCHIVES

BOOK REVIEW

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THE FORMATION OF THE GOSPEL TRADITION. By Vincent Taylor.

St. Martin's Press (Macmillan and Co.), 1952. 209 pages, plus two indices. Cloth. \$1.75.

Professor Taylor teaches New Testament Language and Literature at Wesley College, Headingley, Leeds, England. He is reckoned as England's leading authority on form criticism. His most recent contribution to New Testament scholarship is *The Gospel According to St. Mark*, where many of the principles described in the present volume are specifically applied.

This book is something of a landmark in the development of form-critical methods. In fact, the first edition of it (1933) comprised a series of lectures delivered by the author at the University of Leeds to make students of the New Testament aware of the possibilities and limitations of a newly developed method in trying to discover Synoptic origins. Since that time form criticism has developed quite a history, and the author took the opportunity at the time of the second edition and the fourth reprinting to bring his materials up to date.

The strength of this volume is to be found in its description of the possible influence of early Christian communities in the formation of Gospel traditions. It describes the threefold task of form criticism as being that of classifying the Synoptic material according to its form, recovering the original form of the material, and looking for the life situation (*Sitz im Leben*) out of which the material springs.

In one of the concluding chapters Professor Taylor summarizes his materials as he traces the story of the emergence of the Gospels through three periods, extending from A.D. 30 to 50, from 50 to 65, and subsequent to 65. During the first period, Christians preserved cycles of connected reminiscences, and the Gospel tradition came to be mainly a collection of isolated stories, sayings, and saying-groups. The characteristic mark of the second stage was the attempt to gather the scattered elements of the tradition into groups. "The material was arranged in topical rather than chronological succession for purposes of Christian instruction and defence" (p.176). The third period is that of Gospel compilation, for which a special impulse was given by the rapid expansion of the Gentile mission, the lapse of time, and the increased need for Christian instruction and defense.

Whatever opinion one may have of the method of form criticism, it has

the value of getting the student acquainted with the text of the Synoptic Gospels. And the virtue of this particular volume is its humility, its insistence on the limitations of form-critical studies.

MARTIN H. SCHARLEMANN

THE ORIGINALITY OF ST. MATTHEW. By B. C. Butler. London: Cambridge University Press, 1951. 171 pages, plus an index of New Testament passages. Cloth. \$3.75.

This book is important chiefly because it reveals that the rather commonly accepted two-document theory on the origin of the Synoptic Gospels leaves much to be explained. Most New Testament scholars of today work with the assumption that Mark is the earliest Gospel and that Matthew and Luke used Mark and another document, known as "Q," in writing their accounts. The present study of St. Matthew by the Abbot of Downside provides solid evidence for the position that the Gospel listed as first in the New Testament is indeed the first also in point of authorship.

The first chapter is devoted to the test of the "Q" hypothesis. On the basis of a study covering five crucial sets of passages, Dom Butler concludes that "'Q' is unnecessary and embarrassing" (p. 22). The author makes a good point for Luke's dependence on Matthew, primarily by an analysis of the Great Sermon as it is recorded in Matthew 5:3 to 7:27 and in Luke 6:20-49. To this he adds detailed studies of other "Q" passages and their contexts as they are found in Matthew and Luke.

Later chapters are devoted to demonstrating that Mark was dependent, too, in part on St. Matthew. This part of the book, particularly the chapter on "Matthew's Great Discourses," is of great value; for it presents a thorough analysis of our first Gospel. This section is the strongest argument against those who insist that a study of sources is without profit. To follow the author through his discussion of Matthew's discourses (pages 72-106) is an enlightening experience for anyone interested in understanding the Synoptic Gospels.

MARTIN H. SCHARLEMANN

THE SERVANT-MESSIAH. By T. W. Manson. Cambridge: Cambridge University Press, 1953. 104 pages. Cloth. \$2.00.

Dr. Manson, Professor of Biblical Criticism and Exegesis at the University of Manchester, serves as Moderator of the General Assembly of the Presbyterian Church of England. This study of the Messianic Ministry was originally given in the form of six lectures at Yale University Divinity School and later revised and expanded for presentation at Cambridge University.

The three main topics include "The Messianic Hope," "The Messianic Herald," and "The Messianic Ministry." The author finds the origin of the Messianic hope in the national catastrophes of Israel in 721 and 586 B.C., which ruptured the unity between Jewish national and spiritual life. He defines the Messianic hope as "the hope of restoring on a higher level the unity of national life that had been broken by the Exile" (p. 2).

Support for, and illustrations of, this definition are found in the ideals of the synagog, in various apocalypses, in the aims of such groups as the Essenes, the Sadducees, and the Pharisees (especially the latter), and in portions of the Old and the New Testament. The work of John the Baptist is regarded as a final and an abortive attempt to revive a decadent religious system. "His was the last supreme effort to make an unworkable system work. It was the last great attempt to carry out a wholesale religious and moral reformation within Judaism, to enforce the law of righteousness, to compel people to be good. In John's eyes this campaign of his was the last chance for the Jewish people. . . . In reality it was the last effort of the traditional Jewish legal religion to vindicate itself by producing changed lives." (P. 49.)

The Messianic ministry of Jesus is brought to us under the titles Principles, Practice, and Passion. The term *Son of Man* is referred to as an apocalyptic symbol. "Jesus took it from the book of Daniel. We have good evidence that he knew of the Danielic Son of man, and no reason to think that he knew of any other." (P. 72.) With respect to the growing tension between Jewish Messianic hope and the Messianic purposes of Jesus, the following opinion is offered: "Every day it becomes clearer to the Messiah Jesus, if to nobody else, that the kingdom of God does not come, cannot come, by defeating the kingdoms of the world at their own game; that the Messiah is not, and cannot be, the latest, loudest, and the most successful of a long line of international gangsters; that Israel is not to be, and rightly understood cannot be, just another and a greater Rome." (P. 76.)

In the face of all this, it is both surprising and interesting to note that the Messianic ministry of Jesus is viewed as being continued through the ministry of the Christian Church and that the success of it all is to be attributed to the resurrected Christ.

LORENZ WUNDERLICH

THE BIBLE AND THE COMMON READER. By Mary Ellen Chase. New York: The Macmillan Company, 1952. 325 pages. Cloth. \$4.00.

The Bible and the Common Reader is a revised and enlarged edition of material first published in 1944. It grows out of studies in English literature by Mary Ellen Chase, for many years Professor of English Literature at Smith College. The approach throughout is one of evaluating a literary masterpiece, and the King James Version is regarded as the finest and richest monument of English prose. "The Bible belongs among the noblest and most indispensable of our humanistic and literary traditions" (p. 9).

The following statements exemplify the viewpoint of the author: "The Old Testament poem known as the book of Job is the incomparable literary masterpiece of our Bible" (p. 204). "The unknown author of the book of Esther was an architect . . . in his innate sense of form"

(p. 200). "The book of Ruth is one of the most graceful and charming of short stories . . . of any time and in any language" (p. 193). "The Psalms are perhaps the most perfect blending in all literature of poetry and of religion" (p. 226). "The Gospel of St. Luke has been called . . . the most beautiful of all books, not only in the New Testament or even in the Bible, but literally of all books in any language" (p. 283). St. Paul is regarded as "the most brilliant figure among the Christians of the first century and as one of the most remarkable and vital personalities of any age or time" (p. 299). Such literary encomiums will be echoed by countless Bible students.

What, however, is the theological point of view? Again, quotations should suffice. The statement "Many portions, especially of the Old Testament, have now little meaning or value save to the theologian or the scholar" (Foreword, p. xiv) prepares the reader for the opinion "The time has surely passed when to know and to love the Bible one must accept the purely legendary as literal truth or confuse history with fiction" (ibid.). Nor is it at all surprising when the patriarchs Abraham, Isaac, and Jacob receive this reference: "When, or if, these persons actually lived, we do not know . . ." (p. 31), or when the Gospels of the New Testament are labeled instruments of propaganda and products of controversy among the Evangelists themselves.

Thus, as so frequently under similar circumstances, the chief purpose and use of the Bible are lost in this book.

LORENZ WUNDERLICH

THE RELIGIOUS BODIES OF AMERICA. By F. E. Mayer. St. Louis: Concordia Publishing House, 1954. xiv and 587 pages, 6½×9½. Cloth. \$8.50.

The author of this magnificent volume needs no introduction to the vast majority of the readers of the *CONCORDIA THEOLOGICAL MONTHLY*. He has been one of its editors for many years and is at present the managing editor. Pastors who studied at Concordia Seminary, Springfield, Ill., between 1926 and 1937 and those who have studied at the St. Louis seminary since that time will remember him as one of their professors. In the course of his many years as a professor of theology, he has taught History of Christian Thought, Interpretation, Homiletics, Dogmatics, Lutheran Symbolics, and American Denominationalism, particularly the last three. In view of his sound theological scholarship, broad ecumenical spirit, and wide experience in the field of his major interests, it would be hard to find a man more thoroughly equipped for producing such a volume as this. A host of former students, now in the ministry, will heartily support this statement.

Under these circumstances it seems almost superfluous to review Dr. Mayer's book in the *CONCORDIA THEOLOGICAL MONTHLY* at all, for many of its readers either were his students at one of the two Concordias or have at least read his scholarly articles in this journal. In all

likelihood they will have his book on their desk before these lines appear in print. It is the very book they have been waiting for. Its predecessor, *Popular Symbolics*, has been out of print for some time. Other books on the religious bodies of America, each very good in its own way, have appeared in the meantime. Dr. Mayer lists them in his bibliography. But this volume is now not only the latest, but also the most comprehensive on the market. At the same time it presents new insights regarding the nature and work of the more than 250 religious groups in America. The author examines each group with respect to the source of its theological authority and its chief theological emphasis. His sound and fair appraisal will be appreciated by all equally sound and fair religious thinkers.

For convenient study and comparison he has grouped the many religious bodies — churches, sects, and cults — into larger families: The Holy Oriental Catholic and Apostolic Church; the Holy Catholic Apostolic Roman Church; Lutheranism; the Reformed Bodies; the Arminian Bodies; Unionizing Churches; the Enthusiastic or Inner Light Bodies; the Millennial Groups; Anthropocentric and Anti-Trinitarian Bodies; Egocentric or Healing Cults; Esoteric and Miscellaneous Groups. Under the general heading "Interdenominational Trends and Organizations," he discusses "Modernism, Fundamentalism, Neo-Orthodoxy, Ecumenical Theology, Moral Rearmament, the National Council of the Churches of Christ in the United States of America, the American Council of Christian Churches, the National Association of Evangelicals for United Action, the World Council of Churches, the International Council of Christian Churches." Anyone interested in the meeting of the World Council of Churches in Evanston, Ill., this year will find nearly six pages of information on that body, including a comprehensive bibliography.

In this text, says the author, he has endeavored to observe the following theological principles: "An unqualified submission to the divine truth as it is revealed in the sacred records of Holy Scripture; acceptance of the Word of God as the absolute and final standard and rule of all Christian proclamation; the conviction that the Lutheran Confessions are a full and correct witness to this divinely revealed truth; a deep concern to preserve and cultivate the true ecumenical spirit, which recognizes the spiritual unity of all Christians through faith in Christ, transcending all denominational lines, but which at the same time is conscious of the obligation to censure and to correct every doctrinal trend which threatens to undermine or destroy the unity of faith." Someone may say: "Very subjective!" Not at all. Objectivity does not consist in hiding one's own convictions, but in presenting also those of the other party on the basis of the most reliable information. The author spared no pains nor effort to get at the facts and to present them accurately and honestly, as this reviewer, the author's next-door neighbor and colleague, knows from personal observation. But the reader may convince himself by consulting the author's

sources, which are given in the footnotes and in the extensive bibliographies.

To conserve space, the author has made use of some cross references, but wherever he considered it convenient for the reader, he has not hesitated to repeat pertinent materials. As a result, each part may be read as a separate and complete unit. The reader will not be tired by being compelled to turn to earlier or later pages. A theological glossary puts the material within reach also of the layman. Statistics have been relegated to an appendix so that they can be kept up to date with each future printing. An exhaustive index makes this a handy volume for ready reference.

The handsome binding in green cloth, gold imprint on red panels, type set in double column for easy reading, splendid paper and excellent typography, scholarly apparatus relegated to the footnotes and to the end of each part — all combine to make this a prize product of the printer's art.

L. W. SPITZ

BIBLICAL AUTHORITY FOR TODAY: A WORLD COUNCIL OF CHURCHES SYMPOSIUM ON "THE BIBLICAL AUTHORITY FOR THE CHURCHES' SOCIAL AND POLITICAL MESSAGE FOR TODAY." Ed. by Alan Richardson and W. Schweitzer. Philadelphia: Westminster Press. 338 pages. Cloth. \$4.00.

This book is the answer to the request of the World Council of Churches that its Study Department prepare an ecumenical study on Biblical authority, in particular to lay down the hermeneutical principles to find the Biblical answer to the social and political problems which confront the 160 member churches in all parts of the world. It was felt that such a study is necessary (1) because the member churches are scattered throughout all parts of the world and are confronted by divergent ethical and moral issues; (2) because in our age of change men outside the Church are seeking authoritative guidance in social and political matters and are frequently looking to the churches for an answer to the unsolved problems confronting mankind everywhere. The purpose of the study may be stated briefly as follows: While Christians believe that the Bible is God's Word to men and that they must faithfully accept the same as authoritative in their own personal life and conduct, it is less obvious that the Bible is also relevant to the life of society, nations, and cultures. If the World Council of Churches is to speak authoritatively in these areas, there must be a clarification of all the fundamental problems on an ecumenical basis.

Nineteen different authors contributed toward the book which is divided into four parts. Part I presents the denominational approach to the authority of the Bible. Greek Orthodox, Methodists, Baptists, Congregationalists, Reformed, Lutherans, and Anglicans are represented. It is assumed "that every confession [denomination] looks at the Bible from the point of view

of its own tradition or customary ways of interpretation. . . . The fact is that the believing attitude of the Christians toward the Bible and its message is always mediated to them by the particular Church from which they have received it." (P. 11.) The various contributors present their own view of the authority of the Bible in such domains as "natural law," "general revelation," the "testimony of the spirit," and "reason." However, they are all agreed that in the Bible the churches can find a common basis on which they can prepare the Biblical message for the world today with regard to social and political conduct. Part II consists of a single essay by Schweitzer. He surveys the present position of study in the sphere of interpretation and the application of Biblical theology to Christian ethics in different parts of the world today. The author points out that formerly Bible study occupied itself with the historical and critical problems of the Bible, whereas today Biblical study concerns itself with the Apostolic *kerygma*. Dr. Schweitzer maintains that neither the Fundamentalist nor the Liberal theologian can properly interpret the Bible. He finds the "dialectical Christocentric solution" as the only means whereby the Word of God can be properly interpreted and made relevant to the problems of social ethics for the Church and the world. In Part III various authors deal with the hermeneutical principle of Biblical interpretation, particularly as the Bible's message applies to ethical, social, and moral questions. These guiding principles were formulated and adopted by the Ecumenical Study Conference in 1949 (see CONCORDIA THEOLOGICAL MONTHLY, 1950, p. 65). The Commission agreed on the following statements: The Bible is our common starting point; it concerns itself primarily with God's gracious and redemptive activity for the saving of sinful man; Jesus Christ is the center and goal of the whole Bible; the unity of the Old and New Testaments is found in the redemptive activity of God; all allegorical interpretations are arbitrary. It was further agreed that an Old Testament passage must be interpreted in the light of its relation to the historical situation and checked against a parallel reference in the New Testament. Likewise a New Testament passage is to be examined in the light of its historical setting and context and in its relation to the specific or similar Old Testament situation, more specifically to the whole scope of *Heilsgeschichte*. The interpreter will find the Biblical teaching on specific social or political issues if he begins with a direct study of the text and tries to discover the degree in which our particular situation is similar to that which the Bible presents. In Part IV an attempt is made to apply the principles of interpretation in ethics, politics, and social welfare by applying them to such specific problems as property, law, Church and State, nationalism, racism.

It is only natural that there is a great variation in points of view among the nineteen authors. However, all are agreed that the Bible is God's message for man and that while in this message the Bible does not lay down specific ethical laws for a given situation, it does fix certain basic

principles in the light of which all ethical actions must be judged. The several authors have succeeded in fulfilling their assignment, and it is especially praiseworthy that they have broken with the Liberal Higher Criticism of a generation ago and are attempting to present a "Trinitarian hermeneutics." Our question is whether in making this assignment the World Council of Churches has really kept first things first in the Church's message to the world.

F. E. MAYER

THE SPIRIT OF GOD. By G. Campbell Morgan. Westwood: Fleming H. Revell Company, 1953. 237 pages. Cloth. \$2.50.

In an age of materialism and loose confessionalism the fundamental doctrines of the Christian religion solicit constant reassertion. This is done in the new edition of G. Campbell Morgan's *The Spirit of God*.

The author regards the Word of God as the only infallible guide to truth and as the only corrective to error. Accordingly, he presents his material on the basis of that assumption. "There is no revelation of the activities of the Spirit of God, or of the spiritual world, save the revelation that comes through the Book" (p. 18). While the writer is insistent that the doctrines of the Trinity and of the Holy Spirit are beyond the understanding of the finite mind, he is equally firm in his intention of evaluating such measure of divine revelation as God offers in His Word.

The Biblical material with regard to the Holy Spirit is presented under such categories as: the Spirit in Creation; the Spirit prior to Pentecost; the teaching of Christ concerning the Spirit; the Pentecostal Age; the Spirit in the individual; the practical application. Rebirth, spiritual understanding, holy living, spiritual fellowship, peace, and the power of accomplishing his tasks—all these experiences of the Christian are attributed to the power of the Holy Spirit.

We rejoice at this clear and concise presentation of the Person and the work of the Holy Spirit. His power and activity in the Church, in the world, and in the individual are sharply emphasized. We disagree with the statement: "The Lord had exercised a purely Jewish Messiahship" (p. 126). Moreover, the reference to the Spirit as "the Consciousness of God" is subject to misunderstanding in spite of the sterling confession: "There is one God. There are three Persons within the Unity. The Holy Spirit is third in position . . ." (p. 41).

LORENZ WUNDERLICH

THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH: Six Ecumenical Surveys and the Report of the Assembly Prepared by the Advisory Commission on the Main Theme, 1954. New York: Harper & Brothers, 1954. xxxix and 405 pages. Cloth. \$5.00.

The Second Assembly of the World Council of Churches convened at Evanston during the month of August. The six hundred delegates, representing 161 communions and forty-eight countries, included some of the most prominent churchmen of our time. This volume was the source book for the Assembly. The delegates were divided into commissions to con-

sider each of the surveys it presents. The entire assembly discussed the main theme: "Christ the Hope of the World."

In reality, this is more than a volume; it is a library consisting of six Ecumenical Surveys, each with its own pagination, and, in addition, the Report of the Assembly Prepared by the Advisory Commission on the Main Theme, under which the program of the Assembly seeks to illumine the problems and responsibilities confronting the contemporary Church in the following fields: "Faith and Order—Our Oneness in Christ and Our Disunity as Churches." "Evangelism—the Mission of the Church Outside Her Life." "Social Question—the Responsible Society in a World Perspective." "International Affairs—Christians in the Struggle for World Community." "Intergroup Relations—the Church Amid Racial and Ethnic Tensions." "The Laity—the Christian in His Vocation."

Particular attention should be given to the parts on "Christ, Our Hope," "Christ and His People," "Christ and the World."

For those in attendance at Evanston this volume was indispensable; for those not in attendance it is a hardly less indispensable guide to an understanding of the Assembly's program.

L. W. SPITZ

THE PATH OF PRAYER. An anthology compiled by Osborne T. Miller.

New York: Harper and Brothers, 1954. 153 pages. Cloth. \$2.00.

This is a compilation of short quotations on "prayer" from Christian—some helpful—and non-Christian sources, including representatives of Mysticism Eastern and Western, Unity, New Thought, Divine Science, Liberalism.

F. E. MAYER

AGAINST THE STREAM. Shorter Postwar Writings, 1946—1952. By

Karl Barth. Translated by Ronald Gregor Smith. New York: Philosophical Library, 1954. 253 pages. Cloth. \$3.75.

In nine chapters the editor and translator offers the American reader the most significant postwar writings of Karl Barth on the ethical, social, and political implications of his theology. The Christian Community and the Civil Community (*Christengemeinde und Bürgergemeinde*, 1946); The Documents on Hungarian Journey; Correspondence with Emil Brunner; The Church Between East and West; and The Jewish Problem and the Christian Answer are the most significant contributions. Barth's theological premises on which he evaluates the political problems are most clearly set forth in the first publication. Barth views the Church and the State as two concentric circles, the larger circle comprising the civil community and the circle within the circle as the Christian community. Like Barthianism, Lutheran theology accepts the Lordship of Christ both in the Church and State, but for entirely different reasons. Barth believes that Christ is the Lord of both by the same sovereign right. But Luther says that Christ has become my Lord by His vicarious suffering and death. Barth says: Christ is the Lord because He has been elected by God as the

representative of all men, and by virtue of His divine sovereign right He is the King of Kings in the State as well as in the Church. Therefore Barth can say that the State belongs to the order of redemption, and he places the doctrine of the State into the Second Article ("suffered under Pontius Pilate") and not into the First Article. According to Barth, God shows forth His grace and mercy in the State, and this is fully in accord with the Fifth Thesis of the Barmen Theological Declaration, adopted by the Confessing Church under Barth's direction in 1934. According to Barth, following Calvin, the State is the instrument of divine grace. It is the outer of the two circles and shares with the Church the common center, namely, Christ, and reflects indirectly the truth and reality of the Christian community. This prompts Barth to declare that in the selection of a political ideology the Church will select that from which it can expect the greatest social justice, so that the Church may become the model and the prototype of the real State (pp. 36, 48). Barth's theological orientation becomes evident further in his inversion of the theological and dogmatical phrase "Law and Gospel" into "Gospel and Law." Barth begins with the indicative, not the imperative, that is, he holds that God has chosen all men in Christ and that Christ is therefore the representative man. This he calls the Gospel. Being informed of this election (Gospel), all men must be and can be obedient to God. This is the Law. In the light of this theological principle one can understand Barth's ethical writings and see how this position determines his attitude in the milieu of the current European political parties.

Barth's apparent indifferent attitude toward Communism at the present time contrasted with his militant stand against Nazism has puzzled many followers and friends. In an open letter Emil Brunner (pp. 106—113) asks why Barth opposed Hitler's totalitarianism but not Stalin's. Barth replied that Hitler's totalitarianism was accepted as a false god, and the people failed to see this religious temptation. In 1933 neither the world nor the Church saw the criminality of Nazism; therefore at that time the Church had the commission to denounce and condemn Hitler's totalitarianism. Today everyone understands and loathes Communism, which openly espouses atheism and is not anti-Semitic, nor anti-Christian, as Nazism was, but outspokenly non-Christian. Therefore Communism, though a totalitarianism, is not a temptation for the Church. The Church therefore does not have a commission to follow American and Vatican policy in oppressing Communism but rather "to go against the stream." The Church does not have a commission to point out the dangers of Communism, since everybody knows and understands them. Therefore today the Church must keep silent and necessarily go against the stream. We found the selection of essays tremendously helpful in understanding Barth's ethical orientation and recommend the book to all those who are interested in Barth's dialectical theology.

F. E. MAYER

THE COVENANT OF GRACE. By John Murray. London: The Tyndale Press, 1954. 32 pages. Paper. 1/6.

John Murray, Professor of Systematic Theology in Westminster Theological Seminary, Philadelphia, delivered this lecture at a meeting convened by the Tyndale Fellowship for Biblical Research at Selwyn College, Cambridge, on July 6, 1953.

For the assertion that "theology must always be undergoing reformation" the author offers the following explanation: "There always remains the need for correction and reconstruction so that the structure may be brought into closer approximation to the Scripture and the reproduction be a more faithful transcript or reflection of the heavenly exemplar" (p. 5). Thereupon he sets himself the task of presenting a more Biblical articulation and formulation of the covenant concept.

His investigation of the Scriptural use of the term *covenant* suggests these three categories: covenants between men; covenants made by man with God; covenants which God dispenses to men. It is chiefly the last type of covenant which concerns John Murray in his presentation. The five divine covenants which are evaluated are those which God made with Noah, Abraham, Moses, David, and the Covenant of the New Testament. The chief point of investigation in each is: "Does the idea of mutual compact or agreement constitute the essence of a divine covenant?" (P. 12.) While distinctive features are found existing in the various covenants (e.g., the Mosaic covenant compared with the post-diluvian Noahic), the writer comes to the following twofold conclusion: (1) The covenants of God, dispensed for and to man, constitute a sovereign administration of divine grace and divine hope; (2) The real essence of a divine covenant consists not in contract, or agreement, but in the assurance: "I will be your God, and ye shall be My people" (Jer. 7:23).

This lecture offers thought-provoking reading.

LORENZ WUNDERLICH

THE RESURRECTION OF JESUS CHRIST. By John R. Rice. Wheaton, Ill.: Sword of the Lord Publishers, 1953. 60 pages. Paper. 50 cents.

Chapter V of the book *Is Jesus God?* is here offered in pamphlet form under the title *The Resurrection of Jesus Christ*. The author weighs the truth and the significance of the bodily resurrection of the Lord Jesus Christ. His discussion centers in these theses: "To deny the resurrection of Christ is to deny His deity. To deny the resurrection of Christ is to deny historic Christianity. To deny the resurrection of Christ is to deny the Bible." (P. 9.) Emphasis is placed on the fact that this truth is an absolute essential to the saving Gospel. Moreover, as center of Old and New Testament prophecy, the bodily resurrection of Jesus becomes the basis for such fundamental truths of the Scriptures as justification, the sacerdotal intercession of Christ, the final Judgment, and the resurrection of all humanity.

Internal and external proofs for the resurrection of the Lord Jesus are presented within the framework of Acts 1:3: "He showed Himself alive after His Passion by many infallible proofs. . . ." A final section in essence voices the appeal: If you wish to be convinced of the resurrection of Jesus, try Him as your Savior!

On the basis of John 9:36; 11:4; and 20:31 one is compelled to disagree with the assertion: "None of the miracles of Jesus were intended to prove His deity" (p. 12). Similarly, millennialism is regarded and espoused as a Scriptural truth. (P. 31 ff.)

Christians generally will rejoice at this sterling adherence to, and defense of, our creedal statement: "The third day He rose again from the dead."

LORENZ WUNDERLICH

CHRISTIAN BY DEGREES: MASONIC RELIGION REVEALED IN THE LIGHT OF FAITH. By Walton Hannah. London: Augustine Press, 1954. 222 pages. \$2.50.

If *Darkness Visible*, now in its seventh edition, shocked and stunned both friends and foes of Freemasonry, *Christian by Degrees* will leave them heaving and gasping for breath. No modern critique of Freemasonry so unsparingly and yet objectively exposes the unchristian character of this international brotherhood as does the Rev. W. Hannah's latest publication.

In *Darkness Visible* the author reproduced and investigated in particular the basic degrees (Entered Apprentice, Fellow Craft, Master Mason) and the Royal Arch and demonstrated their irreconcilability with Christianity. In *Christian by Degrees* he reproduces and examines the so-called Christian degrees in the Ancient and Accepted Rite (known in our country as the Ancient and Accepted *Scottish* Rite) and several Masonic orders of chivalry. The author finds that also these degrees are not truly Christian. "No book has ever been written, or in my opinion could be written, that explains the ritual in terms compatible with the full Christian faith" (p. 13).

In Part I the author traces "the religious development of the Craft from the Catholicism of the Middle Ages through the deism of the eighteenth century to the woolly sentimental syncretism of the twentieth" (p. 9). Whatever vestiges of Christianity still remain in modern rituals, so the author contends, are not Christian by design and intent, but merely out-of-date trappings of a remodeled garment. His careful examination of the Hiram legend compels one to assume the futility of reading even into this legend a distinctively Christian train of thought.

In Part II Rev. Hannah reproduces the rituals of the alleged Christian degrees of the Ancient and Accepted Rite, viz., the Rose Croix of Heredom (18) and the Grand Elected Knight Kadosh (30). Only these two degrees are worked in England, degrees 4 to 17 and 19 to 29 being conferred in name only, and degrees 31, 32, and 33 only after the

unanimous vote of the Supreme Council. In the United States it is possible to work through degree by degree to 32. The author reproduces in full also the rituals of the Knights Templar and the Knights of Malta. A sober analysis from the Christian point of view follows each ritual.

Appendix A provides enough of an insight into the ritual of the Ancient Arabic Order of Nobles of the Mystic Shrine (commonly referred to as "Shriners" and worked only in the United States) to fill one with contempt and disgust. "Crippled children indeed may rise up and call them blessed, but surely there are more becoming ways of banding men together in the sacred cause of benevolence. O Charity, what inanities are committed in thy name!" (Page 206.) Appendix B gives a list of those members of the clergy of England who are affiliated with Christian degrees or with Knights Templar. Appendix C gives a list of the officers and members of the 33d degree of the Ancient and Accepted Rite for England and Wales (1954). The well-done index will prove indispensable to the careful reader of the book.

Also in this volume Rev. Hannah does not lose sight of the American scene. Wherever possible, he points up relations between English and corresponding American degrees. For this consideration American readers of the book owe Rev. Hannah a special vote of thanks. The author is guided by the following interpretation of the term Christian: "Wherever the word 'Christian' or 'Christianity' is used in this book, it refers to faith in our Lord and Saviour Jesus Christ, the incarnate Second Person of the Holy Trinity, the faith once delivered to the saints and proclaimed by the Church, His mystical Body. It means the faith of the New Testament, the creeds, and the Fathers of the Church" (p. 10).

Rev. Hannah expresses the sentiments of every faithful shepherd of the flock of Jesus Christ. Therefore every Christian pastor will wish to consult this valuable book. He will then discover for himself, as did this reviewer, that Rev. Hannah's evidence is factual, his logic irresistible, and his conclusion inescapable.

PAUL M. BRETSCHER

THE LUTHERAN CHURCH IN BRITAIN. By E. Geo. Pearce. London:

The Evangelical Lutheran Church of England, 1953. 52 pages.
Paper. One shilling (14 cents).

The author is thoroughly acquainted with the history of the Lutheran Church in Britain and knows how to relate it in an interesting manner. He himself has helped to make it. For a number of years he was the pastor of Luther-Tyndale Memorial Church and of Holy Trinity Church in London. At present he is missionary at large in Britain. During his pastorate he was active in the organization of spiritual work among the thousands of Lutheran refugees who came to England during and after the recent World War. His present position will make it possible for him to do even more for these Lutheran exiles.

This booklet is more than a brief history of the Lutheran Church in

England. Besides showing the reader that the Lutheran Church is not a newcomer to the shores of that Island, it explains what the Lutheran Church is, what Lutherans believe and teach, and how they worship. Pastor Pearce has compressed an amazing wealth of important information into the limited compass of these few small pages.

The art work, including the front cover, which shows King Charles II granting a Royal charter in 1669 establishing the Lutheran Church in England, is by Stanley Wood.

L. W. SPITZ

THE CHURCH OF ENGLAND AND THE CHURCHES OF NORWAY, DENMARK AND ICELAND: REPORT OF THE COMMITTEE APPOINTED BY THE ARCHBISHOP OF CANTERBURY IN 1951. London: Society for the Promotion of Christian Knowledge, 1952. 35 pages. Paper. 4 s. 6 d.

Despite its small size this pamphlet is of vital importance both for the better mutual understanding of Lutherans and Anglicans and for the better mutual understanding of Lutherans among themselves. The 1948 Lambeth Conference of Anglican Bishops requested the Archbishop of Canterbury to appoint a committee to confer with counterpart committees representing the Churches of Norway, Denmark, and Iceland "for the purpose of considering the relations of these Churches to the Anglican Communion." The other three national Churches agreed to appoint similar committees, and the four committees (five Anglicans, three Norwegians, three Danes, one Icelandic) met at Oslo in March, 1951. These facts are recited in the two-page Introduction by the Bishop of Chichester.

The four-page report of the Anglican Committee is the heart of the pamphlet. It affirms the agreement of the four Churches "in the fundamental doctrines of the Christian faith," in that each "accepts the Holy Scriptures as the supreme standard of faith," each uses the Apostles' and Nicene Creeds, each "accepts the divinely instituted sacraments of Baptism and Holy Communion ministered with unfailing use of Christ's words of institution and of the elements ordained by him." The report goes on to say significantly: "There was agreement that the *Confessio Augustana* and the formularies of the Church of England concur in affirming Justification by Faith, and it appeared that the Lutheran members of the Conference were satisfied that there is no place in Anglican teaching for any doctrine of the meriting of grace by good works."

Divergences in connection with Confirmation are noted. The most serious difference between the two communions concerned the Episcopal Succession, for while the Lutherans "set a high value upon the office of the bishop in the Church with his functions as chief pastor, as guardian of the faith, as an organ of unity, and as (save in very rare circumstances) the minister of ordination" as well as upon "the continuity of bishop succeeding bishop in each see," the Lutherans informed the Anglicans that "the breach of succession by episcopal consecration at the Reformation

was made deliberately, since it appeared at the time to be the only way of recovering the office of bishop from corruptions which totally distorted its character." Hence the Lutherans refuse to regard succession by consecration as an *essential* element in the continuity of the ministry and the Church and resented such a phrase as "restoring the succession" to a Scandinavian Church. The Anglicans explained that "succession by consecration" is only one element in the Church's continuity but that they were "bound to cherish (it) for the sake of the whole Church." A committee of three was appointed to engage in further theological discussions of the issues involved.

With reference to Intercommunion the Anglicans explained that agreements on this point between Anglicans and other Churches had in the past been on the basis of the Lambeth Quadrilateral (which includes the historic episcopate as a fourth factor beside the Sacred Scriptures, the Apostles' and Nicene Creeds, and the Sacraments of Holy Baptism and Holy Communion).

The Scandinavians called attention to the inconsistent practice of the Anglican Church in admitting Scandinavian communicants to Holy Communion in Anglican Churches. The Scandinavian committees recommended to their Churches that Anglican ministers be admitted to preach and minister in Scandinavian Churches "with the same freedom as Lutheran ministers," and that "Anglican communicants be freely welcomed to receive Holy Communion" in the Scandinavian Churches, "though the Anglicans had pointed out the limitations that exist to acceptance of this by Anglicans."

In addition to commending the report to the "sympathetic attention and careful study of the Church," and urging the continuance of discussions between these Churches, the Anglican committee recommended "that communicants in good standing in the Churches of Norway, Denmark, and Iceland be made welcome to receive Holy Communion in the Church of England," without the limitations imposed in the resolution adopted by the Upper Houses of Convocation in 1933.

Three appendices complete the report. The first, by Prof. S. L. Gleen-slade of Durham, relates the Churches of Norway, Denmark, and Iceland to the rest of the Lutheran Church and outlines the history of the post-Reformation episcopate in these countries. The Rev. H. M. Waddams in the second appendix states the present "interim" relations of the Church of England to the Churches of Sweden, Finland, Latvia, and Estonia. In the case of Sweden the Lambeth Conference of 1920 made recommendations—never formally acted upon by the Church of England Houses of Convocation, but realized in common practice—to the effect that Swedish communicants be admitted at Anglican altars. Bishops of each Church have participated in the consecrations of bishops of the other. The admission of Finnish communicants at Anglican altars has been approved by both Convocations of the Church of England. Similar arrangements

were approved by the Upper Houses of both Convocations as far as the Churches of Latvia and Estonia were concerned, but final action by the Lower Houses was deferred by the Soviet annexation of the Baltic states. The third appendix contains the extremely interesting minutes of the conference that is the subject of the report; noteworthy is the strong objection of the Scandinavian Lutherans to the introduction of the Apostolic Succession "by accidental taking part by a foreign bishop in possession of Succession without the intention or assent of the Church concerned."

ARTHUR CARL PIEPKORN

PREACHING THE GOSPEL OF THE RESURRECTION. By D. T. Niles. Philadelphia: The Westminster Press, 1953. 93 pages. Cloth. \$2.00.

Dr. Niles is an outstanding Methodist preacher and author in Ceylon. This his latest book is not only edifying for the Christian reader, but also very stimulating for the sermonizer who desires to speak and live his part as an ambassador of the living Christ. Its four chapters emphasize the "gospel of the resurrection" as the central message of Christian preaching and develop the theme that "across the face of human existence God writes His Signatures of Hope, Death, Love, and Life." While not minimizing the fact that Christ "was delivered for our offenses," the author points beyond the crucifix to the empty cross as to the symbol of fuller significance. For him, as for the New Testament writers, Christ's resurrection is not only proof of our justification but also the source of deep insights concerning God and man, hope and death, love and life. This book can help to encourage year-round preaching which brings men face to face with the risen Christ that they may "know the power of His resurrection."

A. G. MERKENS

UNDER THREE FLAGS. By Stephen Neill. New York: Friendship Press, 1954. 185 pages. Cloth, \$2.00; paper, \$1.25.

Bishop Neill labored twenty years as an Anglican missionary in South India, during which time he wrote his widely used *Builders of the Indian Church*. Since 1948 his travels have included the Far East, and at present he is secretary of a committee of the International Missionary Council devoted to the production of material for newly literate peoples.

This book has six well-defined chapters devoted respectively to a succinct overview of the development and establishment of independence, the problems of poverty and what is being done about it, the development of the Christian Church, the Church in independent India, church union (especially in South India), and a final chapter on "Why Missionaries?"

The author is thoroughly acquainted with conditions in India, Pakistan, and Ceylon and knows the difficulties. He says, for instance, "The existence of the younger churches is an outstanding miracle . . . when we consider the difficulty of winning even a single convert" (p. 84). The author urges "total evangelism," stating that "evangelism, . . . must present Christ both as the fulfillment of that which the other religions are sincerely seeking

where it is not to be found and as the positive answer to the denials by which they stand" (p. 124). He answers the question, "Could the Indian churches survive if, as has happened in China, all foreign personnel was suddenly withdrawn?" with an emphatic "Yes" (p. 154).

For anyone wishing to keep abreast of the times in India, Pakistan, and Ceylon, especially as it concerns the Christian Church, this book will give the information in lively, readable form. E. C. ZIMMERMANN

KINDERGEBETE. By Barbara Krokisius, with illustrations by the author. Hamburg-Volksdorf: Evangelischer Verlag Herbert Reich, 1953. 62 pages. Cloth. Price not given.

A talented young German artist, who died in 1949 and whose brief life of 26 years is described in a postscript by Walter Schnoor, has herein bequeathed to our time some lovely drawings (that will appeal to adults no less than to children) to illustrate the texts (mostly traditional) of seventeen German children's prayers. ARTHUR CARL PIEPKORN

GOSPEL PRAYERS—PRAYERS ON THE STANDARD GOSPEL LESSONS AND FOR SPECIAL OCCASIONS. By Paul C. Neipp. 1954. Order from the Author, Box 384, Ridgecrest, Calif. 58 pages. Fabrikoid. \$1.50.

Though not written in the form of collects, these prayers can readily be used by pastors when they base their sermons on the Gospel for the day. From the standpoint of character, spirit, content, and language, the prayers prepared by Pastor Neipp are well-suited for use in carefully prepared and edifying services of worship. Pastors will find them to be useful also when ministering to the aged, the sick, the dying, and others. Shut-ins might be encouraged to invest in *Gospel Prayers*, which will offer them genuine evangelical comfort and strength. These prayers may be used also at the family altar, on Mother's Day, Labor Day, Memorial Day, at church and Sunday school picnics, at Graduation Exercises, on Independence Day, and on other occasions. Occasionally one may be impelled to change the wording somewhat, e.g., when one reads on page 47 that mothers "are the greatest force in the world against sin and evil."

WALTER E. BUSZIN

THE LORD OF THE HARVEST. By S. Franklin Logsdon. Grand Rapids: Zondervan Publishing House, c. 1954. 153 pages. Cloth. \$2.00.

The author is onetime pastor of the Moody Memorial Church in Chicago and now pastor of a Baptist church in Holland, Mich. These 16 sermons are, for the most part, studies of phases of the doctrine of the Holy Spirit. There is little hint of the work of Jesus Christ as basic to the coming of the Spirit, and almost none concerning the message and story of Jesus' work as the tool which the Spirit uses in order to gain and preserve His entry in the human heart. The reference on p. 50 concerns the use of

Scripture in general. Nevertheless the book is valuable as a sample of one man's effort to explore and delineate Scripture teaching by means of a series of sermons.

RICHARD R. CAEMMERER

PROCEEDINGS OF THE JOINT SESSIONS OF ASSOCIATED LUTHERAN CHARITIES AND THE LUTHERAN WELFARE CONFERENCE IN AMERICA IN THE YEAR 1953. H. F. Wind, D.D., editor. St. Louis: Associated Lutheran Charities, 1953. 124 pages. Paper. \$1.50.

Though belated, this notice of the annual volume of *Proceedings* of the Associated Lutheran Charities should draw attention, not just to the careful coverage through study papers of welfare work in the Lutheran Church in America (sessions were held jointly with the Lutheran Welfare Conference in America), one of which is a digest by the Rev. Paul G. Hansen of Denver of his study of the family; but also to the presidential address of the Rev. H. F. Wind, D.D. (note the Theses on the Church's welfare work, pp. 4 and 5, produced by the Lutheran Seminar on Church and National Life of April 18, 1953), and the resolutions of the convention to Dr. Wind, who retired after 15 years as president and 34 as officer of the association to enter upon his duties as executive of the Department of Social Welfare of The Lutheran Church—Missouri Synod.

RICHARD R. CAEMMERER

YOU CAN CONQUER. By Clarence E. Macartney. New York: Abingdon Press, c. 1954. 158 pages. Cloth. \$2.00.

The noted author does his usual interesting job with texts, this time in a review of the problems of life, so commonly discussed in contemporary literature, for which the Christian religion should give remedy and solace. Several references, and one whole sermon, point to Phil. 4:22 and the Christians in "Caesar's household" as an instance of Christians surmounting an evil environment to live victoriously. Taken individually, some of the chapters remain only within the framework of morals and behavior. Taken in connection with the sermon on conquering our past, based on Is. 1:18 and its references to the Atonement, the motive power of the Cross comes through. The subsequent sermon, on overcoming death, is likewise explicitly evangelical.

RICHARD R. CAEMMERER

GOD'S WRATH. Romans, Vol. 2. By Donald Grey Barnhouse. Wheaton, Ill.: Van Kampen Press, c. 1953. 292 pages. Cloth. \$3.00.

This is the second volume of expository sermons "on the whole Bible, taking the Epistle to the Romans as a point of departure," and comprises texts from 2:1 to 3:20. Preachers following the church year and the propers of the liturgical service have occasion for series of expository sermons of this type usually only in secondary services. Dr. Barnhouse does an interesting job of it. The "law" emphasis of the title and the chapters covered by the book is not allowed to darken the Gospel message

of righteousness through Christ. To this reviewer the core concept of the section, namely righteousness, remains not too clearly defined, in that it seems to be identified with ethical purity; and hence the way is cleared for the suggestion that our salvation is achieved through the imputation to our account of the ethical purity of Jesus. "I am convinced that if the true doctrine of salvation has been received by any sinner, there will be the immediate entry of the divine life into his being, and from that instant there will be a sharp change in his life that will lead him on and on into practical righteousness and holiness" (p. 180). It will be interesting to read Dr. Barnhouse's next volume and to see whether he succeeds in avoiding this latent bracketing of faith and behavior in the process of justification.

RICHARD R. CAEMMERER

CHRISTIANITY, DIPLOMACY AND WAR. By Herbert Butterfield. New York: Abingdon-Cokesbury Press, n. d. 125 pages. Cloth. \$1.75.

The author is a professor at Cambridge and an interpreter of history, via books and radio, to the English people. He seeks to help Christians face the problem of war first by demonstrating several ideas of war, which have been developed to satisfy the Christian conscience, as unworkable; one is "war of defense," the second is "war for righteousness." The American reader will be quite amazed at the candid admission of culpability which the Briton practices in these pages. He points out that aggression is not a simple act, but has a variety of causes; and he counsels against self-righteousness in the judgment of any nation. The heart of the book is the assumption that the diplomacy which operated in the field of balance of power of the European state-system is not without relevance to our own thinking, in that it suggests viewing both belligerents, confronting the international order as a whole, allowing for paradoxes, and curbing self-righteousness (p. 101). He concludes that no "war for righteousness" against Communism will do, and that our diplomacy will have to be not ideological, but one of maintaining an international order.

RICHARD R. CAEMMERER

SENT FORTH TO PREACH. By Jesse Burton Weatherspoon. New York: Harper & Brothers, c. 1954. 182 pages. Cloth. \$2.50.

In these lectures, delivered at a sister seminary, a professor of preaching in the Southern Baptist Theological Seminary at Louisville reviews the nature and purpose of preaching as outlined in Jesus' commission to the Apostles and in their fulfilling of their mandate. The author ranges over the whole New Testament and draws heavily on C. H. Dodd, E. F. Scott, A. M. Hunter, and others in support of his accents. Occasionally the author's approval or disapproval of his literary source is ambiguous (cf. p. 49). The author makes a wholesome effort to integrate theology concerning Christ with the Person of Christ in the message of Christianity (cf. p. 97). A fine accent, noteworthy because of its rarity in many areas

of American Protestantism, is the function of preaching in "Building Up the Church" (pp. 127 ff.). "The minister . . . is at once *evangelist* holding forth the word of life to the lost, *pastor* tending and nurturing those who are committed to his care, and *teacher* whose work is to equip his people with truth, principle, outlook and righteous purpose that will make them positive factors in the midst of life" (p. 151).

RICHARD R. CAEMMERER

LIGHT FROM THE CROSS. By Friedrich August Tholuck. Chicago: Moody Press, 1952. 293 pages. Cloth. \$3.50.

One of the Wycliffe Series of the Christian Classics, these sermons are regarded a contribution to the evangelical revival in Germany, preached to students at Halle. Tholuck died 1877.

RICHARD R. CAEMMERER

THE GOLDEN BOOK OF IMMORTALITY. Compiled and Edited by Thomas Curtis Clark and Hazel Davis Clark. New York: Association Press, c. 1954. xxi and 232 pages. Cloth. \$2.50.

The items are chiefly in the contributions of world literature to the concept of immortality; a few of the items under "Easter Horizons" speak of the Christian hope of resurrection. The effort is made to speak of a universal "immortality" rather than the resurrection of some to life eternal.

RICHARD R. CAEMMERER

THE WESTMINSTER PULPIT. Volume I: *THE PREACHING OF G. CAMPBELL MORGAN.* Westwood: Fleming H. Revell Co., c. 1954. 351 pages. Cloth. \$4.00.

Under the caption *The Westminster Pulpit* the publishers propose to offer the sermons of G. Campbell Morgan in ten volumes. Dr. Morgan was one of the outstanding conservative expository preachers. His preaching ministry, centering in Westminster Chapel in London but extending in travels throughout the world, covered roughly the first 40 years of this century. In that time he published 70 books. The 26 sermons of this first volume are direct, yet warm and personal, and characterized by close study of Scripture, both of the announced texts and the many references. The theology of decision and of "yielding to the Spirit" is apparent in some of the sermons. "You have no will power? Christ says, 'Exercise your will and abandon yourself to Me by an act of will.' Is your hand withered? Stretch it out. That is His perpetual method." (P. 291.) The result is a considerable contrast to the concept of faith discussed in 1 Corinthians 2 and accentuated in the exposition to the Third Article. The work of Christ is presented: "My Friend has proved His love to the satisfaction of my heart in such full and perfect measure that I have no alternative, so help me God, other than that of yielding myself to Him, spirit, soul, and body, lover to lover in an embrace that makes us one forever" (p. 127).

RICHARD R. CAEMMERER

BOOKS RECEIVED

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

A Philosophical Study of the Human Mind. By Joseph Barrell. 1954. xii and 575 pages. Cloth. \$6.00.

A Theology of Grace: An Inquiry Into and Evaluation of Dr. C. van Til's Doctrine of Common Grace. By James Daane. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 160 pages. Cloth. \$3.00.

The Preacher and His Audience. By Webb B. Garrison. Westwood: Fleming H. Revell Company, 1954. 285 pages. Cloth. \$3.00.

Face to Face with India. By Roland E. Wolseley, illus. by Kurt Wiese. New York: Friendship Press, 1954. xiii and 177 pages. Cloth. \$2.50.

A History of the Ecumenical Movement 1517—1948. Edited by Ruth Rouse and Stephen Charles Neill. Philadelphia: The Westminster Press, 1954. xxiv and 822 pages. Cloth. \$9.00.

We Are Responsible: A Discussion Guide. New York: Department of Publication and Distribution, National Council of Churches [1954]. 38 pages. Paper. 30 cents. This is a six-unit syllabus of discussion questions, prepared as an aid to studying *Christian Faith and International Responsibility*, the 48-page report of the Fourth National Study Conferences on the Churches and World Order, held in Cleveland, Ohio, October 27—30, 1953.

Loyalty and Freedom. By Rhoda E. McCulloch. New York: General Department of United Church Women, National Council of Churches [1954]. 48 pages. Paper. 35 cents. This pamphlet poses, and seeks to answer in terms of traditional Protestant principles, the question: "Is there to be a rebirth of freedom in our country, or will reactionary forces be allowed to destroy the free spirit in American politics, American education, and American religious life?" A useful appendix, "What Do the Churches Say?" provides quotations from recent pronouncements of the churches on the subject of the pamphlet.

Sympathetic and Impartial Friendship: A Formula for Peace in the Middle East. By Walter W. van Kirk. New York: Central Department of Publication and Distribution [1954]. 21 pages. Paper. 15 cents. This is a reprint of an address by the Executive Director of the Department of International Justice and Good Will of the National Council of the Churches of Christ in the U. S. A., in which he sets forth his own views on the explosive Near Eastern situation.

A History of Preaching. By Edwin Charles Dargan, with an introduction by J. B. Weatherspoon. Grand Rapids: Baker Book House, 1954. Two volumes in one. 1168 pages. Cloth. \$7.95. This is a reissue within the covers of a single volume of a half-century old standard work by the late Professor of Homiletics in the Southern Baptist Theological Seminary at Louisville. Volume I covers the period from the Apostolic Church to the close of the Reformation Period. The second volume begins at this point and carries the history of preaching in Great Britain and on the Continent

forward to the end of the last century. (A projected third volume, never completed, was to have contained a history of the American pulpit.)

Commentary on the Gospel of Luke. By Norval Geldenhuys. Grand Rapids: William B. Eerdmans Publishing Company, 1952. 685 pages. Cloth. \$6.00. A reprinting of the first volume to be issued in the *New International Commentary on the New Testament*, first published in 1951, by a capable, conservative, and scholarly exegete of the Dutch Reformed Church of South Africa.

The Cross Is Lifted. By Chandran Devanesen, illus. by Frank Wesley. New York: Friendship Press, 1954. 68 pages. Cloth, \$1.50; paper, \$1.00.

What Rome Teaches. By Edward J. Tanis. Grand Rapids: Baker Book House, 1954. 56 pages. Paper. 60 cents.

Who Shall Be God? By Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1954. 183 pages. Cloth. \$2.50.

The Seven Laws of Teaching. By John Milton Gregory; new edition revised by William C. Bagley and Warren K. Layton. Grand Rapids: Baker Book House, 1954. xii and 129 pages. Cloth. \$1.75. This is an unaltered photolithoprinted reissue of the 1917 revision of a handbook for Sunday school teachers first published in 1884.

The Fall and Rise of Israel: The Story of the Jewish People During the Times of Their Dispersal and Regathering. By William L. Hull, with a foreword by I. C. Rand. Grand Rapids: Zondervan Publishing Company, 1954. 424 pages. Cloth. \$3.95.

Reason and Discontent: The Task of Liberal Adult Education. By Lyman Bryson. Pasadena: The Fund for Adult Education, 1954. 48 pages. Paper. No price indicated.

Christ and Catholicism. By Frederick A. Johnson. New York: Vantage Press, 1954. xi and 284 pages. Cloth. \$3.50.

Choosing Our Memories. By Edward Kuhlmann. Columbus: The Wartburg Press, 1954. 188 pages. Cloth. \$2.00.

Concerning Sin and Grace (Synd og Naade). By J. N. Kildahl, translated by Bernhard H. J. Habel. Minneapolis: Augsburg Publishing House, 1954. 428 pages. Cloth. \$4.75.

Dictionary of European History. Compiled by William S. Roeder, with an introduction by Harry Elmer Barnes. New York: Philosophical Library, 1954. viii and 316 pages. Cloth. \$6.00.

From Nation to Nation. By Martha L. Moennich. Grand Rapids: Zondervan Publishing House, 1954. 153 pages. Cloth. \$2.00.

The Symbols of Religious Faith: A Preface to an Understanding of the Nature of Religion. By Ben Kimpel. New York: Philosophical Library, 1954. x and 198 pages. Cloth. \$3.75.

Autobiographical Writings of Hans Nielsen Hauge. Translated by Joel M. Njus. Minneapolis: Augsburg Publishing House, 1954. 159 pages. Paper. \$1.50.

The Moral Foundation of Democracy. By John H. Hallowell. Chicago: The University of Chicago Press, 1954. ix and 134 pages. Cloth. \$3.50.

Our Refuge and Strength: Sermons and Meditations. By Maynard A. Force. Rock Island: Augustana Book Concern, 1954. 140 pages. Cloth. \$2.00.

The One Hundred Texts of the Society for Irish Church Missions. By T. C. Hammond. London: The Society for Irish Church Missions, 1952. 560 pages. Cloth. \$3.25. This is the fourth large printing of a strongly polemical anti-Roman Catholic manual, first published in 1939, based upon ten series of ten Bible texts apiece interpreted in each case—with frequent references to the original language—to show the untenability of the Roman Catholic errors which it undertakes to refute.

The Gospel in Ezekiel, Illustrated in a Series of Discourses. By Thomas Guthrie. Grand Rapids: Zondervan Publishing House, no date. vi and 396 pages. Cloth. \$2.95. This is an unaltered reprint of the original edition of a title which marks the beginning of the literary career of a distinguished Scottish Free Church clergyman and editor of the nineteenth century.

By Faith Alone: The Life of Martin Luther (Maarten Luther: Doctor der Heilige Schrift, Reformator der Kerk). By W. J. Kooiman, trans. by Bertram Lee Woolf. London: Lutterworth Press, 1954. Cloth. 218 pages. 18s.

The Book of Isaiah in Fifteen Studies. By George L. Robinson. Revised edition. Grand Rapids: Baker Book House, 1954. Cloth. 175 pages. \$2.50. The original edition of this title came out in 1910. This is a photolithoprinted reissue of the revised edition of 1938, unchanged except for the addition of a one-page preface by the author on the Dead Sea Scroll.

Kritik an Bultmann: Religionspsychologische Randbemerkungen zur Entmythologisierung des Neuen Testaments. By Ernst Lerle. Frankfurt-am-Main: Lutheraner-Verlag, 1953. 64 pages. Paper. DM 2,40.

Evangelisch-Lutherische Freikirchen in Deutschland. By Ulrich Kunz, Martin Kiunke, Hans Kirsten, Heinrich Martin, and Gustav Malschner-Maliszewski. Frankfurt-am-Main: Lutheraner-Verlag, 1953. 31 pages. Paper. DM 0,90.

The Judgment of History. By Marie Collins Swabey. New York: Philosophical Library, 1954. x and 257 pages. Cloth. \$3.75.

The Lutheran Churches of the World 1952. Edited by Abdel Ross Wentz. Geneva: The Lutheran World Federation [1952]. 443 pages. Cloth. \$2.25.