

# Concordia Theological Monthly



A P R I L

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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 MIRACLES OF JESUS.** By Dennis Foreman. Boston: The Christopher Publishing House, 1954. 314 pages. Cloth. \$3.50.

This volume is a striking example of the grade A pap which is being fed to church people from many modern pulpits. Here is a book prepared by an author who tries to reconcile science with Christianity at the expense of the Scriptures. He attempts a scientific explanation of the miracles of Jesus; and the results are most depressing.

Although in his opening paragraphs the author insists that the "miracles of Jesus are something like his parables" (page 2), this insight is soon lost, particularly in the applications made of the various miracles. Perhaps an example or two will illustrate the superficiality of this treatment. The story of the raising of Jairus' daughter teaches, according to our author, that life has many disappointments and heartaches. That is all. There is nothing here about Jesus as the Lord of life and death, as the One who will return someday to raise the quick and the dead. All this is missing; and our guess is that the author does not believe these essential truths of Christian theology. Again, the miracle of Jesus stilling the storm is made to teach that life here on earth has its storms, and that Jesus "will appear *with* the storm; he will even emerge *from* the storm, taking shape from what appears to be a part of the storm itself" (page 46).

The book also contains many samples of the banal verse that is frequently used in preaching today to "tickle" rather than to edify the congregation. Here is a case in point (page 96):

If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life from aching  
Or cool one pain,  
Or help one fainting robin  
Into his nest again,  
I shall not live in vain.

True, these lines are taken from Emily Dickinson; but they were written in one of her least inspired moments. From its use we are tempted to conclude that the church of which Dennis Foreman is pastor each year observes be-kind-to-animals week! MARTIN H. SCHARLEMANN

**THEY TALKED WITH GOD.** By Carl W. Segerhammar. Rock Island: Augustana Book Concern, 1954. 190 pages. Cloth. \$2.50.

This book carries the subtitle "Sermon Studies on New Testament Characters." It consists of a series of thirty-two meditations originally

used as radio messages. One can readily see that they commanded an interested audience. The style is direct, clear, popular. The titles are often arresting, for example, "Peter — A Diamond in the Rough," "Matthew — Pennies or Power," "Lydia — God and My Business," and "Jason — A Host to Trouble." As to content, at least in this reviewer's estimation, they are strong in the "I beseech you, brethren," while rather weak in the "by the mercies of God." We hold that even in radio addresses we should not hold back on the kerygmatic side of the Christian message. There is nothing more exciting than that, and it is needed by everybody. Perhaps the term "sermon studies" in the subtitle is intentionally used by the author as a hint to brother preachers that if they choose to follow his guidance they must supply elements presupposed by him.

VICTOR BARTLING

*SCIENCE AND RELIGION and EXPERIENCE AND INTERPRETATION.* By Charles E. Raven. New York: Cambridge University Press, 1953. 224 and 227 pages respectively. Cloth. \$4.00 per volume.

These two volumes contain, slightly altered, the lectures which the Regius Professor Emeritus of Divinity at the University of Cambridge delivered in New College, Edinburgh, in May, 1950 and 1952, under the general title *Religio Medicorum*. They fully live up to the tradition of previous "Gifford Lectures," for depth of thought, excellence of scholarship, and timeliness of subject. In his lectures Dr. Raven shows the historical antithesis of science and religion, of reason and revelation, and seeks a possible synthesis of the two, especially since scientists today are open to religious conviction, and religious sentiment is inclined to consider a reasonable scientific world view. The two volumes supplement each other. In the first the author analyzes the basic concepts and relations of religion and nature, depicts the Biblical attitude toward nature, and then points out how the universe was viewed in the ancient and the medieval period, how, after the Newtonian age, science totally emancipated itself from religion, until in the period after Darwin the scientific world view became almost totally materialistic and mechanistic. In more recent times, however, there has been a breakdown of materialism, and the period of rigid isolation of science and religion seems to be past, as science today, in its various aspects, recognizes the divine dynamic in nature. The first book closes with an appeal to theology to become more increasingly aware of the gratifying attitude of scientists toward the value of religion and to utilize the opportunity for a new and greater emphasis on religion.

The author does not advocate a revival of the "old orthodoxies." Scripture no longer can be regarded as infallible. The traditional doctrines of the Creation and the Fall must be revised in the light of the new knowledge. The ancient arguments for Christianity from miracles and prophecy require re-examination. In short, there can be no synthesis of traditional

orthodoxy and scientific claims. But neither can extreme modernism with its doctrinal nihilism have a place in the new awareness of the importance of religion. (There is a latent suggestion that perhaps religious conditions in Britain might point the way to the solution of the problem, for there science and religion have always dwelt together in the universities, and there no antagonism has existed between socialism and churchmanship.) Nor is neo-orthodoxy able to solve the new problem of religious awareness, since it is largely a reaffirmation of orthodoxy.

In the second volume the writer develops, illustrates, and applies his principles by discussing and analyzing special church doctrines to show how these may be used by theologians today to further the new religious emphasis.

The lectures are clear and fraught with historical and scientific material, but they surrender the doctrinal content of traditional Christian theology.

JOHN THEODORE MUELLER

*CHURCH, STATE, AND FREEDOM.* By Leo Pfeffer. Boston: The Beacon Press, 1953. XVI and 605 pages, plus 70 pages of notes. Cloth. \$10.00.

The question of the relationship prevailing between church and state is of importance to any society. It is of crucial significance in America, which, in its founding days, undertook a unique experiment in the separation of powers to create the conditions of religious freedom.

This freedom is sometimes taken for granted. It is good, therefore, to read a thoroughgoing discussion of the whole problem by an authority in the field. In that way we begin to realize what issues are involved in the old problem of separating church from state and state from church. This volume will reveal how wisely this whole question has been treated by those responsible for our laws and court decisions. At the same time the reader becomes acutely aware of the fact that separation is still a very sensitive area, requiring constant vigilance.

The author approaches this area of discussion from his point of view as a special counselor for the Jewish Welfare Board and as a lawyer who has had to handle many cases involving church and state for the Supreme Court of the United States. Coming at the problem from his point of view, Mr. Pfeffer makes a significant contribution.

In point of fact, this volume is three books in one. It is a history of the origin and development of the principle of separation. It is also a record of the leading cases which have developed in this country in the matter of applying the separation principle. In the third instance, it is a prescription for keeping church and state separated. Anyone who wants to speak intelligently on the subject of church and state will have to take this volume into account.

Mr. Pfeffer's discussion is up to date, except for the decisions and changes that have been made since the appearance of his book. At the time of

writing clergymen were still excluded from the benefits of Social Security. That has now been changed, happily. Moreover, there is no discussion in this volume of the "Milwaukee Case," involving the Wisconsin Synod and its proposed high school in the suburb of Wauwatosa. This case, by the way, demonstrates how dangerous it is to assume that religious freedom is something to take for granted. If the decision in this case is allowed to stand, it means that there will be limitations on Christian education, particularly on the secondary level. It is unfortunate that we do not have Mr. Pfeffer's discussion and reaction to this decision of the Supreme Court of the State of Wisconsin. It would be illuminating to see how he handles this case in the light of his vast experience.

Mr. Pfeffer's approach is very realistic. For instance, he has as biting a discussion of Bible reading in public schools as one can find. He points up the fallacies involved in this procedure and goes on to point up the ineffectuality of such reading. "The effect of public school Bible reading on one schoolboy was related to this writer by a rabbi asked by the boy to identify the 'good Mrs. Murphy' who was going to follow him the rest of his life. It took some questioning by the rabbi to ascertain that the boy was referring to the 'goodness and mercy' of the 23d Psalm." (Page 385.)

This volume suffers from two serious weaknesses. It has no index, unhappily, to the many cases discussed in the course of the presentation. Secondly, the author is too often content to quote from secondary and even tertiary sources. Luther's position, for example, is described in quotations that are not traced back to any edition of Luther's works, but only to the use made of them by Lord Acton.

Despite these two deficiencies this is a must volume for anyone who proposes to be conversant with the problems of church and state. No church official's library is complete without this exhaustive, and at times exhausting, book.

MARTIN H. SCHARLEMANN

*THE SUN AND THE UMBRELLA.* By Nels F. S. Ferré. New York: Harper and Brothers, 1953. 156 pages. Cloth. \$2.00.

The subtitle of this book is "A Parable for Today." The book is cleverly conceived and interestingly written, but the conservative Christian reader will regret that it openly disavows fundamental Biblical truths. The "sun," according to the "parable," is God's love which shines freely upon all men. But men put up various umbrellas to keep away this divine sunshine. One umbrella is the orthodox doctrine of Christ, in particular, that of His sinlessness, which robs Him of His humanity. Another umbrella is the doctrine of the virgin birth, which became necessary to bolster the miracle of Christ's sinlessness. A third umbrella is the traditional doctrine of the divine atonement, which presupposes that God is the very opposite of love. A fourth umbrella is the doctrine of Christ's resurrection, which had its origin in the fact that ideas from the mystery religions were sucked into Christianity. Of all umbrellas the writer regards the doctrine of Christ's

second coming as the darkest, since it completely shuts out the living God. The incarnation, as other doctrines connected with it, merely serves as the revelation of God's love "to indwell and fulfill man." Another umbrella is the doctrine of the divine inspiration of the Bible, and here even Jesus was mistaken when He made Scripture both the final authority and the object of faith. But the church itself became an umbrella when it made itself the agent of salvation for the individual. Thus, the book asserts, there are numerous umbrellas within Christendom. But, as the writer continues, there are umbrellas also outside Christianity put up by men to shut out the sunshine of divine love, such as the ideology of Communism, man's reason and law, and science considered as an absolute. These indeed are "umbrellas" that shut out God's love in Christ Jesus and may be summed up in the word "unbelief," or the rejection of the Biblical truths revealed for man's salvation. This is done also in the author's "parable," which puts revealed Biblical truths on the same level as human ideologies that are both untrue and pernicious.

J. T. MUELLER

*THE ENGLISH RELIGIOUS TRADITION. Sketches on Its Influence on Church, State, and Society.* By Norman Sykes. London: SCM Press, Ltd., 1954. Cloth. 121 pages. 7s6d.

The British Broadcasting Corporation presented this series of thirty talks in 1952 by Norman Sykes, Dixie Professor of Ecclesiastical History and Fellow of Emmanuel College, Cambridge. They are bold sketches of the major religious movements in England during the past four centuries, sometimes oversimplified, but always interesting.

A little volume of this kind can bring much by way of review and new information to help the busy pastor or teacher to maintain his acquaintance with essential information in English church history. CARL S. MEYER

*EIN ANDERES AMERIKA.* By Lina Lejeune. Stuttgart: J. F. Steinkopf Verlag, 1954. 157 pages. Cloth. DM 9.80.

During the summer of 1938, before the Hitler confusion had set in, Vice-President H. Le Roy Fancher of Houghton College in western New York visited Eisenach, where he met the author of this book, who at that time was the proprietress of a school for brides which had gained considerable note in Germany. In 1949, after the Hitler regime, Houghton College engaged Miss Lejeune as professor of modern languages (German and French). What she heard and saw in Fundamentalist America ("the other America") is interestingly reported in her "travel account," whose insights and impressions are valuable, since Miss Lejeune is a well-educated, mature teacher. Friends made it possible for her to see the whole Fundamentalist America from the Atlantic to the Pacific coast. At times her descriptions are lacking in accuracy as she sees our country from too narrow a view, but on the whole her judgments are correct, and she succeeds in holding her readers spellbound to the last page. Since she

interprets American conditions and expressions for her German readers, the American reader may glean many German equivalents for English expressions. We hope that this fascinating narrative will interest many Americans in the study of the German language.

JOHN THEODORE MUELLER

*HUNTED HERETIC: The Life and Death of Michael Servetus, 1511 to 1553.* By Roland H. Bainton. Boston: The Beacon Press, 1954. xii and 270 pages. Cloth. \$3.75.

The differences between Calvin and Servetus were fundamental. Servetus believed that Jesus was the Son of the Eternal God, but not the Eternal Son of God. Servetus was condemned to die as a heretic, because of his anti-Trinitarianism and antipaedobaptism. He was burnt at the stake at Champel on October 27, 1553.

The author says: "The execution of Michael Servetus posed the question of religious liberty for the evangelical churches in an unprecedented manner. . . . The story of Calvin and Servetus should demonstrate for us that our slogans of liberty need continually to be thought through afresh." (Page 214.)

The story has in it dramatic aspects and lessons. It is told by one of the foremost experts on the sixteenth century in this country. It includes solid scholarship, a careful analysis of Servetus' theology, and a technical exposition of his scientific accomplishments. All in all, it is an excellent piece of writing. It is the authoritative account of the life of Servetus. It establishes that Servetus was burnt because of his theological views, not because of his political intrigues, or because of Calvin's personal animosity towards him.

CARL S. MEYER

*THE ANGLICAN PULPIT TODAY. Representative Sermons by Leading Preachers of the Anglican Communion.* Edited by Frank D. Gifford. New York: Morehouse-Gorham Co., 1953. 253 pages. Cloth. \$3.50.

Dean Gifford herewith publishes a collection of forty-two sermons by as many preachers of the Anglican tradition throughout the world. The Foreword reveals an interesting purpose to the work, namely, to provide, especially for men preparing for the ministry, a survey of uniquely Anglican preaching. This uniqueness derives from a simultaneous stress "on both the sacerdotal and the homiletic aspects" of the ministry and the service of worship. Dean Gifford points out that some Anglican clergy are much like Protestants in their accent on the preached Gospel, others utilize preaching chiefly for teaching and the explanation of worship, and still others want "both the dispensing of the Word and the administration of the Sacraments to be essential and interrelated." The editor observes that the sermons are shorter than those of the Protestant pulpit, that they are less Biblical or expository and use "fewer literary quotations or illustrations." The sermons vary in form and in the explicitness of the Gospel.

RICHARD R. CAEMMERER

*AN INTRODUCTION TO PSYCHOLOGY: An Evangelical Approach.*

By Hildereth Coss. Grand Rapids: Zondervan Publishing House, 1952. 464 pages. Cloth. \$4.95.

Here is something new in the field of psychological literature, a textbook for college students in general psychology written from a positive Christian point of view, or, to use the language of the author, "a textbook in general psychology screened through the Word of God." The author is head of the Psychology Department at Taylor University, Upland, Ind. The book grew out of more than twenty years of teaching experience and deals with the subjects of general psychology in fourteen chapters. Those on "Organic Evolution" and "The Dynamic Christian Personality" deserve special attention. Teachers and students of psychology will also appreciate the chapter on "The Schools of Psychology."

Each chapter is followed by an extensive bibliography covering the pertinent literature for the subject discussed. The book contains many helpful illustrations for the benefit of the student and the instructor, and a fairly comprehensive glossary of difficult terms. The index of terms and names at the end of the book enhances its usefulness considerably.

The style of the book is clear and readable, avoiding all unnecessary pretentious professional jargon. The print is excellent and the format that of the handy textbook type.

No two teachers of psychology or textbook writers will agree in all detail as to what ought to constitute a course in general psychology, and so there will be some difference of opinion about the content and the emphases of this book. These are matters of subjective opinion and experience, and no absolute criterion can be applied.

But the unique characteristic about this book is the fact that here in 1954 we have a professor of psychology and a Ph.D. in that field endowed with the moral and academic courage to write a textbook on psychology "screened through the Word of God," without in any way ignoring or neglecting or doing violence to what modern psychology has contributed to human knowledge. The author does not hesitate to quote the Bible (many times and with understanding), to mention God (45 times), to call attention to sin (five times), to divine grace (three times), immortality (twice), redemption, conversion, and to point out the influence these factors have had in human life and behavior.

Psychology, defined as the science of the soul and its behavior, aims to find the answer to the question Why does man behave as he does? Modern psychology has contributed much towards a better understanding of man and his behavior; still there remain important areas of man's mysterious being which cannot be penetrated by scientific research or by test tube and laboratory methods, but which nevertheless have a profound bearing on his life. Man has a spiritual side to his being. To recognize that is of paramount importance for an understanding of man. To ignore that fact is to ignore an important factor of psychology. No one can

fully understand or explain human conduct without a recognition and knowledge of sin and its devastating effect upon human nature, or of the image of God in man, or of the natural law and conscience inscribed in the heart of man, or of the power of faith and conversion, etc. But that knowledge can be acquired only through revelation and not by experimentation. This is not a confusion of theology and psychology; this is good psychology, if psychology really aims to do what it claims to accomplish.

The author and the publisher are to be commended for that courage and their Christian conviction in giving this book to the Christian students of our country, who so often become confused in their faith in modern psychology classes. This book deserves a place in the library of every church-affiliated college in the United States and Canada.

A. M. REHWINKEL

*THE LITURGICAL RENAISSANCE IN THE ROMAN CATHOLIC CHURCH.* By Ernest B. Koenker. Chicago: The University of Chicago Press, 1954. 272 pages. Cloth. \$5.00.

This book treats a timely subject. Fortunately it was written by a Lutheran theologian. Dr. Koenker is a member of The Lutheran Church—Missouri Synod and a member of the faculty of Valparaiso University. In his Preface he says frankly: "Every writer operates from within a certain frame of reference. That of the present writer is determined by the Holy Scriptures as these were rediscovered through the Lutheran Reformation." It would have been easy for him to wax hot and cold while writing his book; instead, he succeeded remarkably in remaining academically objective without becoming dull and unassertive. He discusses a most vexing and difficult problem with insight and clarity; his approach, though profoundly critical, never becomes nasty, petty, compromising, or unreasonable. Without making it his primary objective (the book is an adaptation of the dissertation he presented in candidacy for the degree of Doctor of Philosophy), his study furnishes indisputable proof for the fact, all errors of Rome notwithstanding, that the Gospel has not been sterile and dead, but fruitful and vital also in the Roman Catholic Church. Thus in Chapter VIII he shows that Dom Odo Casel's *Mysterientheologie*, though not yet accepted by the hierarchy in Rome, removes some of the props from Rome's doctrine of transubstantiation and puts into question certain decrees of the Council of Trent.

Dr. Koenker calls attention also to other problems which embarrass Rome today. There is a strong reaction within the Roman Catholic Church against stressing the sacrifice of the Mass to the exclusion of reception of the Sacrament of Holy Communion. There is growing agitation against the excesses of the cult of the saints, against the perpetuation of fables and myths, and against the use of the rosary during the celebration of Mass. Not a few Roman Catholics resent the sentimentalism which finds its way

into novenas and into much present-day hymnody of the Roman Catholic Church. There is a demand for a deeper and more widespread study of the Holy Bible and of sound theology. The doctrine of the universal priesthood is receiving a new interpretation which comes close to that given by Martin Luther. There is great demand for use of the vernacular in services of corporate worship, even including the Mass itself, and the movement for greater congregational participation in worship practices of the church is meeting with considerable official encouragement. Professor Koenker is of the opinion that the Roman Catholic Church will ever remain aloof from the world-wide ecumenical movement, partly because her hierarchy will never surrender its prestige and power and partly because Rome insists that if there is to be church union it must be on the basis of a complete surrender and return to the Roman Catholic Church. American Roman Catholicism has not yet felt the full impact of the liturgical renaissance; its aims and success are more evident in Europe, particularly in Germany, the land of Martin Luther, whose spirit is not detached from this renaissance. Austria and France, too, are seeing a rebirth of the Roman Catholic Church. Chapter XII, in which the artistic expression of the new spiritual life is discussed, is one of the most interesting and inspiring chapters of the book; would that more Lutherans of America were as far along in the appreciation of Christian art and in an awareness of its value and efficacy for the spiritual life of the Lutheran Church and her people as are many of the leaders of the liturgical renaissance of the Roman Catholic Church. On page 198 Professor Koenker says: "The one-sided stress on the presence of Christ in the Eucharist, the approach bent on obviating heresy, the understanding of religion in terms of a system of doctrine—all these must go." It would have been well for the author to explain or modify the last part of this statement, since it can be challenged with good cause. In view of the fact that his book stresses throughout the importance of sound theology and the dangers of false doctrine, we shall assume that he is speaking of a type of doctrine which degenerates to mere theological verbiage. Taking into consideration that the liturgical renaissance of the Roman Catholic Church is seeking earnestly to restore truth and to reject error, the movement deserves our prayers, not our condemnation. One cannot but arrive at this conclusion after one has read Dr. Koenker's splendid book.

WALTER E. BUSZIN

*A. TREASURY OF HYMNS.* Selected and edited by Maria Leiper and Henry W. Simon; decorations by Frank Lieberman, historical notes by Wallace Brockway. New York: Simon and Schuster, 1953. 376 pages. Cloth. \$6.00.

There is much to be said for this publication. It covers a wide variety of hymns, is attractively bound, and its individual pages appeal to the eye. The message of salvation through the atoning blood of Jesus Christ was

not deleted from its hymns, and the volume does not cater to a social gospel. The majority of its hymns and hymn tunes are familiar, and there is much information in the brief historical notes which is not generally known. Two settings of "A Mighty Fortress" were included, the one with the English and the other with the German text. We were happy to find in it, too, the plain-song setting of "Vexilla Regis," together with the excellent translation by John Mason Neale. A good percentage of the hymns included may be sung with enjoyment and "unto edifying" even by music lovers who possess critical musical sense and knowledge of a higher order. Consequently, we were a little surprised to find Ralph Vaughan Williams' "Sine Nomine" in its simplified version; the more elaborate but not difficult arrangement is far more satisfactory and inspiring. A melody by Dykes was assigned to "The King of Love My Shepherd Is"; the traditional Irish melody would have been better, since it is better known and has more popular appeal. There are too many tunes by Barnby, Dykes, and other 19th-century composers which had been relegated to obsolescence as long as twenty years ago. For the majority of the chorales the original rhythmical version would have been better than the isometric. The compilers explain why they included certain compositions which are not hymns; it is accordingly difficult to understand why an inane song like "Little Drops of Water" (p. 292) should have been included, since children's hymns should be meaningful and help to prepare children for adulthood. To Lutherans the theology of "Once to Every Man and Nation" (p. 188) and of Mozart's "Ave Verum" (p. 278) is not acceptable. The classifications of the book are at times misleading; while it is difficult to define and apply the term "gospel hymn" satisfactorily, we do not ordinarily think of a hymn like "Just as I Am" as in that category. "Jesus, Savior, Pilot Me," which is not so classified, comes much closer to being a "gospel hymn." (We were again impressed by the fact that there is so little Gospel in so-called gospel hymns; for this very reason we prefer to refer to them as revival hymns.) The first four hymns of the "gospel hymn" section contain practically no Gospel. The Gospel content of "The Old Rugged Cross" is hardly to be compared with the Gospel content of our Lutheran Lenten chorales. *A Treasury of Hymns* reflects the fact that the people of America are indeed a heterogeneous people. We know of nothing that can integrate them better than good hymnody.

WALTER E. BUSZIN

*A HISTORY OF PREACHING IN BRITAIN AND AMERICA, Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them.* By Frederick Roth Webber. Milwaukee: Northwestern Publishing House, c. 1952. Vol. I. 758 pages. Cloth. \$5.00.

Current homiletical literature is characterized by dozens of little books. Here is a large one — and not only big, but good. The first of a projected three-volume series, Part One comprises the study of England. In 746 pages

the Rev. F. R. Webber presents a history of British preaching, beginning with the Celtic Church and closing with Archbishop Temple, G. Campbell Morgan, and several other recent preachers now deceased. A supplementary chapter sketches the history of preaching in Cornwall, a focus of the author's special interest. Pastor Webber's method is to give a sketch of a given period with historical judgments and theological appraisals. Thereupon he presents biographical sketches of the outstanding preachers of the given period. Each of these sketches is a unit in itself and sometimes repeats material from adjacent historical or biographical units. This makes for a somewhat cyclical treatment in the mind of the reader who goes through the work at one sitting; but it makes the volume unusually helpful for reference. A good index of subjects and persons is appended. Careful summaries of available literature follow each biography. Contemporary living preachers are not discussed. The author reveals not only competence, but also concern for his task. He has a heart for the people, through the centuries, to whom the Gospel came in Britain. His close acquaintance with English geography and architecture is apparent in his careful listings of place names and in his illustrations. His reflections on the contrast between the "chapel" and its accent on preaching, and the Anglican parish with its sacramental life, is illuminating. But the author is critical also of the Tractarian denial, in effect, of the spoken Gospel as a means of grace. Interesting is the author's theory concerning the long-range causes of the Reformation in England (p.153). Pungent and appropriate observations dot the pages: The dangers of unionism; the importance of a clear understanding of objective justification (e.g., p.380); the incompatibility of accents on church building and on preaching (p. 130); the need of preaching to edification as well as awakening (cf. pp.53,94, and the splendid quotation from Latimer, p.165); the contrast between the spoken and written style (p.406); the paradox of the liberal evangelical (p.701).—Reading and rereading this book will stimulate the preacher's respect for his own calling and refresh the focus upon Law and Gospel in his preaching. We sincerely hope that Volume Two on Scotland, Wales, and Ireland, and Volume Three on America will appear in due course.

RICHARD R. CAEMMERER

*A MESSAGE FROM OUR CHURCH.* By Elmer Kettner. St. Louis: Concordia Publishing House, 1954. Flip chart and user's manual. \$1.75.

This is a flip chart containing 18 illustrations and Scripture texts, to be used by the laity in personal missionary work. The cards are fastened to a cardboard stand which may be placed on the table, making it simple to show chart after chart while bringing the Christian message to the unchurched. An explanatory manual is included. The device could also be used as a visual aid in Sunday school classes to acquaint our youth with the work of the Kingdom.

O. E. SOHN

## BOOKS RECEIVED

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

*The Medical Language of St. Luke.* By William Kirk Hobart. Grand Rapids: Baker Book House, 1954. xxxvi and 305 pages. Cloth. \$3.60. This ninth title in the publisher's Co-operative Reprint Library is a photolithoprinted reissue of the 1882 edition of a carefully tabulated, well-indexed study of the medical terms occurring in the Gospel according to St. Luke and the Acts of the Apostles. The author's thesis is that the Third Gospel and the Book of Acts are, on a linguistic basis, demonstrably the works of a person well acquainted with the language of the Greek medical schools. To this end he discusses in Part I the medical language employed in the account of the miracles of healing, and in Part II the medical language used outside of medical subjects. A six-page appended note discusses the probability of St. Paul's employment of St. Luke's professional services.

*The Faith That Rebels: A Re-examination of the Miracles of Jesus.* By David Smith Cairns. Sixth edition. New York: Harper and Brothers, 1954. 260 pages. Cloth. \$3.00. First published in 1928, this work went through four subsequent editions during the following five years. After a lapse of twenty-one years the present sixth edition—an unchanged reprint of the fifth—makes the work available to a new generation of exegetes and theologians. The author, now deceased and sometime moderator of the United Free Church of Scotland, rejects both what he calls the "traditional" and "Modernist" theories of our Lord's miracles in favor of his own interpretation, in which he endeavors to take account of modern scientific and religious world views. He concludes that the "undying message" of the miracles of our Lord and of His teaching about faith is "that God is more near, more real and mighty, more full of love and more ready to help every one of us than anyone of us realizes." In his foreword, Donald Baillie points out the affinities between Cairn's thought and that of A. G. Hogg, Gustav Aulén, and Karl Heim, all of whom acknowledge their dependence on Arthur Titius.

*Pastor and Church: A Manual for Pastoral Leadership.* By Gilbert L. Guffin. Nashville: Broadman Press, 1955. xviii and 154 pages. Cloth. \$2.00.

*King Ever Glorious: The Story of Holy Week.* By Paul W. Streufert. St. Louis: Concordia Publishing House, 1955. 112 pages. Cloth. \$1.50.

*Death . . . and After?* By Lee Roberson. Wheaton: Sword of the Lord Publishers, 1954. 93 pages. Cloth. \$1.50.

*When the King Comes Back.* By Oswald J. Smith. Wheaton: Sword of the Lord Publishers, n. d. 136 pages. Cloth. \$1.50.

*Beyond Our Limitations.* By Tracy Hollingsworth Lay. New York: Philosophical Library, 1955. 114 pages. Cloth. \$3.00.

*An Intellectual Primer.* By Jay C. Knobe. New York: Philosophical Library, 1955. 88 pages. Cloth. \$2.50.

*General Rubrics for the Conduct of Divine Worship in the Lutheran Church.* St. Louis: Concordia Publishing House, n. d. [1955]. 11 pages. Paper. 25 cents.

*Evening Mass.* By Gerald Ellard. Collegeville: The Liturgical Press, 1954. ix and 90 pages. Cloth. \$2.00.

*The Woman of Tekoah, and Other Sermons on Bible Characters.* By Clarence Edward Macartney. New York: Abingdon Press, 1955. 160 pages. Cloth. \$2.00.

*Kerygma and Myth: A Theological Debate.* Edited by Hans Werner Bartsch; translated from the German by Reginald H. Fuller. New York: Macmillan Company (London: S.P.C.K.), 1953. xii and 228 pages. Cloth. \$4.50.

*Our Songs of Praise.* Compiled and edited by Edward W. Klammer; harmonizations prepared by Paul G. Bunjes. Full music edition. St. Louis: Concordia Publishing House, 1954. vi and 168 pages. Cloth. \$2.95.

*Corpus Christi: Essays on the Church and the Eucharist.* By E. L. Mascall. London: Longmans, Green and Company, 1953. xii and 118 pages. Cloth. 15/—.

*The Development of Christian Worship: An Outline of Liturgical History.* By Benedict Steuart. New York: Longmans, Green and Company, 1953. xxvi and 290 pages. Cloth. \$4.50.

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