

Concordia Theological Monthly



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ARCHIVES

BOOK REVIEW

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COMMENTARY ON THE EPISTLE TO THE ROMANS BY MARTIN LUTHER. Translated by J. Theodore Mueller. Grand Rapids: Zondervan Publishing House, 1954. 207 pages. Cloth. \$2.95.

The story of Luther's lectures on Romans is fascinating. In a letter addressed to J. Lange, dated October 26, 1516, he complains that he is overburdened with work, and among the tasks that he enumerates is that of being *lector Pauli*, lecturer on Paul. Luther research has established that in a period falling in the years 1515 and 1516 he lectured on Romans. At the same time he gave a course in Galatians. For some reason he never published his lectures on Romans; perhaps he desired to improve them before he had them put into print. It was only in our century that Luther's own manuscript of these lectures, which of course were delivered in Latin, was found. Prof. Johann Ficker published it in the original language in 1908, and in 1927 Prof. Ed. Ellwein gave it to us in good modern German. Dr. Mueller's interesting preface supplies further details.

The translation here placed before the public is intended for the general Christian reader who desires to learn how Luther at this early period viewed and taught the sacred truths which St. Paul writes about in Romans. The book, while scholarly and accurate in what it contains, is not meant to constitute a critical edition, for which reason some comments that are of interest chiefly to specialists have been omitted. To aid the reader in understanding Luther's exposition the author has inserted, in parentheses and italics, explanatory sentences or phrases. The text of Romans is given in the King James Version and printed in small type. The rendering of Luther's comment is simple and pleasing; it runs on smoothly, and a person forgets that he is reading a translation. With joy one sees that Luther forcefully presents, even before 1517, the great saving truths of the Gospel, pertaining to grace, the atonement, faith, etc. It may not be unnecessary to add that this commentary must not be confused with the so-called commentary of Luther on Romans in the German language by Chr. G. Eberle, which is an altogether different work, consisting of cullings from all of Luther's writings on the various sections of this Pauline epistle.

WILLIAM F. ARNDT

A COMPANION TO ST. JOHN'S GOSPEL. By J. Stephen Hart. New York: Cambridge University Press (Melbourne: Melbourne University Press), 1952. 215 pages. Cloth. \$2.00.

In essence this volume is a stirring defense of the Fourth Gospel as

"the most reliable account of the Incarnation of the Son of God." (P. 3.) There has been a growing interest within recent years among New Testament scholars in this Gospel; but much of this concern has turned into a contest among various authors to dissect and truncate this book as much as possible. Bishop Hart devoted a lifetime of study to the Gospel according to St. John; and at his retirement undertook to write down the results of his study. He died the day after his book appeared in print. His *apologia*, the first part of the volume, centers in demonstrating the relationship of John to Mark.

The second and larger portion of the book was written as a commentary on each section of the Gospel. It is here that the author reveals most clearly his love for the Gospel of the Beloved Disciple. Here the reader finds the results of years of reflection. His comments are brief and to the point; this alone will be helpful to the busy pastor of today. The book provides many precious insights into a book that must be dear to every Christian.

MARTIN H. SCHARLEMANN

THE APOCRYPHA, BRIDGE OF THE TESTAMENTS: A READER'S GUIDE TO THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT. By Robert C. Dentan. Greenwich: Seabury Press, 1954. v and 122 pages. Cloth. \$2.25.

This little volume brings much valuable information on the history of the intertestamental period. Professor Dentan presents an orderly, connected account of the varied political and economic fortunes of the Jewish people during the days of Persian supremacy, the ascendancy of Alexander's Greek empire, the rivalries of the Ptolemies and Seleucidae, particularly the excesses of the latter, the Maccabean revolt, and the brief period of independence under the Hasmonaeans, and, finally, the domination of the Roman power.

The impact of the Hellenistic world (notably the Alexandrian) on Jewish life and thought is lucidly delineated, showing the customary three-fold reaction: yielding, determined opposition, and attempts at synthesis, on the part of the Jews. Some causes of the great Diaspora and the genesis of the main Jewish sects that appear on the New Testament scene are sketched.

Illuminating this vital period between the Testaments are the Apocrypha. The author gives adequate summaries of their content and tendency. His high estimate of these writings should strike a responsive chord in a Lutheran's heart. Did not Luther regard them as "good and profitable reading material, though not on a level with the Holy Scriptures"?

Dr. Dentan accepts the results of the Higher Criticism. The Book of Daniel "can be dated with certainty in the year 165 B. C." (Page 2.) Canonical Ecclesiastes displays a "suave skepticism" and was written in the Hellenistic Age (p. 24). "Second Isaiah (the unknown author of Isaiah 40—55)" is postexilic (page 41). The author's ideas on Sadducees

and Pharisees (page 63), on miracles, and the resurrection of the dead (page 69) are other instances of his liberal approach. Alerted to this point of view, however, the reader may reap good fruit from a study of this book. A selected bibliography, a chronological table, and an index enhance its usefulness.

HERBERT J. A. BOUMAN

ZUSAGE AN DIE WAHRHEIT. By Wilhelm Stählin. Kassel: Johannes Stauda-Verlag, 1952. 190 pages. Cloth. Price not given.

The author, a retired bishop of the Evangelical Lutheran Church in Oldenburg, dedicated this reverently written volume to his friends in Oldenburg as a farewell gift. In a popular style he endeavors to convey the scope and the meaning of the church's confession to contemporary man. He does this in a brief commentary on the Apostolic and the Nicene Creed. The circumstances under which the book was written probably explain an occasional slip. For instance, Peter speaks of Christ's descent into hell in his First, not the Second, Epistle (p. 88). The author's explanation of the passage could also be challenged. Again, 2 Cor. 3:7 does not identify Christ with the Holy Spirit (p. 141). The statement "*Der Heilige Geist ist die Form, in der Christus in dieser Weltzeit gegenwärtig und wirksam ist*" calls for further clarification. No doubt the author's friends will treasure this loving souvenir.

L. W. SPITZ

PAUL THE APOSTLE. By Giuseppe Ricciotti, translated by Alba I. Ziz-zamia. Milwaukee: The Bruce Publishing Company, 1953. 540 pages. Cloth, \$7.50.

Another excellent book on the Apostle Paul is here put on our desk. Whether it is examined from the point of view of exacting scholarship or that of clarity of style or that of loyalty to the inspiration of the Scriptures, it will always stand the test. The student of the life of Paul is here introduced first, as he should be, to the geographical, cultural, intellectual, and religious background. There follows a discussion of the sources of Paul's biography, a history of criticism and chapters on the chronology of the life of the Apostle, on Paul the writer, his physical appearance, his health, and on charisms, that is, charismatic gifts, in early Christianity. Next we are given the biography proper, beginning with a chapter on the Apostle's birth and early youth and ending with a chapter on his last years, second Roman imprisonment, and death. "A summary glance" concludes the section. A general index and an index of Scriptural references are appended, enhancing the value of the work. The author, a Roman Catholic, is professor of Semitic Languages and Oriental Christian History at the University of Rome. He writes with warmth and in an engaging way. The book by no means is intended to carry on propaganda for the special views and claims of Rome.

To characterize the volume a little further I should add that the South Galatian theory is rejected (on insufficient grounds, in the opinion of

this reviewer) and that the Ephesian origin of the so-called Captivity Letters is likewise given short shrift (again erroneously, as I see it). The Epistle to the Hebrews is ascribed to Paul, although with hesitancy, and a good survey of the various opinions expressed on this subject in antiquity is submitted.

One important factor must not remain unmentioned. The book is extremely rich in illustrations. These are in the form of photographs of localities and buildings in the lands where the Apostle labored or of manuscripts which have to do with his work. The translation is smooth and idiomatic, so much so that reading it you forget that what lies before you is not the original. The price may seem high, but is not too high when one considers the cost of books these days and the superb workmanship and the many illustrations and maps.

WILLIAM F. ARNDT

BELIEFS OF BAPTISTS. By David P. Gaines. New York: Richard R. Smith, 1952. xiv and 295 pages. Cloth. \$3.00.

This volume is no systematic survey of Baptist doctrine, as the title might suggest, but an eighteen-chapter collection of 72 sermons and lectures which the author, now retired, delivered during a 31-year ministry at the Baptist church of Waterbury, Connecticut, and in which he aims "to interpret the Christian faith by the spirit, rather than the letter, of Baptist tradition." The Calvinistic bias of Baptist religious thinking is repeatedly affirmed. The over-all position of the author can be gauged from some representative statements. "Baptists believe that once you are regenerated and adopted as a child of God you cannot thereafter be lost"; the hymn "How Firm a Foundation" (No. 427 in *The Lutheran Hymnal*) was written by an English Baptist pastor as a formulation of the doctrine of "eternal security" or "the final perseverance of the saints" (p. 21). We may say that "Jesus saved us by His death on the cross" in the sense "that when He died His spirit was released to live in us through faith; and we are saved by the power of His life in us" (p. 43). "Baptism is not a condition of salvation. It is only a symbolical service, like the Lord's Supper. It has no sacramental character in the sense that it confers upon those baptized a spiritual change or status of any kind." (Pages 82, 83.) Baptists do not hold that in the Holy Eucharist the elements "are a channel of special spiritual grace to those receiving them in faith. . . . For them the bread and the cup are only symbols to lift the thoughts to Christ who communicates himself directly to the believing soul." (Page 86.) "Equally sincere persons hold variant views of [Jesus'] nature. Some believe that in a unique way he was the Son of God, others that he was a good man who in his spiritual growth became Godlike. I have long since come to the conclusion that these questions of critical study, while interesting and deserving of notice, are comparatively unimportant from a practical standpoint." (Page 132.) The chapter on "The Christian Year" contains sermons on Lent, Easter, Advent and Christmas, in that order. An appendix

reprints the "New Hampshire Confession of Faith" and the membership "covenant" of the Waterbury Baptist Church.

ARTHUR CARL PIEPKORN

CREDO. By Martin Harrison. Chicago: Henry Regnery Company, 1954. xiv and 369 pages. Cloth. \$4.50.

Credo is to serve as a practical guide "for all Catholics and all those interested in learning about the Catholic faith." The Roman Catholic faith, of course, is meant. Since it bears the *Nil obstat* and the *Imprimatur*, it must be regarded as an authoritative source for Roman Catholic doctrine. It is said to be based on St. Thomas' inspired writings. Protestants are often accused of misrepresenting Roman Catholic doctrine; so let us have *Credo* speak for itself. In answer to the question "Why did God make me?" the author quotes the Roman Catholic catechism: "God made me to know him, love him and serve him in this world, so as to be happy with him for ever in the next." He explains: "It is a covenant; if we do our part, God will do his without fail. Service merits eternal happiness: refusal entails an eternal punishment through loss of God." (Page 1.) In the chapter on redemption the author explains: "Christ was always happy because he lived a perfect human life as it should be led in accordance with God's purpose in creation. Christ came to show man how to live in the way intended by God and so to find happiness." (Page 18.) His final definition of redemption is "the total change in spiritual values, the whole-hearted acceptance of Christ's system of life—a real following of Christ in self-denial and carrying the Cross" (p. 20). What about indulgences? Rome has not changed since the days of Leo X. The author says: "Each sin, in addition to its guilt, has a just punishment or penalty attached to it, known only to God, but one which must be satisfied to the uttermost farthing; it is a debt which must be paid either in this world or the next" (p. 136). Fortunately, "the Church has power to forgive and to remit penalties due to sin; the first by the sacrament of penance; the second by means of indulgences" (p. 137). An indulgence, then, "is really a 'remission' or pardon of the punishment due to sin after its guilt has been forgiven" (p. 136). "The penalty for sin is thereby not simply cancelled out; but what is wanting to our satisfaction is given to us from the treasury of the infinite merits of Christ and the added merits of the saints" (p. 137). It would seem, then, that the merits of Christ are not really infinite but must be supplemented by the merits of the saints. Purgatory is not quite as lurid as it was in the days of John Tetzel, but it is still there to smudge the hope of Christ's redeemed and to darken the glory of His grace.

The chapters on Christian virtues are not bad. In fact, some paragraphs are good. Unfortunately the author knows nothing about the true source and motivation of such virtues. Rome's religion is one of Law, not of Gospel; of works, not of grace. How hard it must be for the sinner to find Christ as the Savior in such a climate!

L. W. SPITZ

VOM GEHEIMNIS DER SCHÖPFUNG. By Max Lackmann. Stuttgart: Evangelisches Verlagswerk, 1952. 371 pages. Cloth. DM 22,50.

The scope of this stimulating piece of research is indicated in the sub-title: "The history of the exegesis of Romans 1:18-23; 2:14-16; and Acts 14:15-17; 17:22-29, from the second century to the beginning of the era of Orthodoxy." A quondam student, but no slavish follower, of Karl Barth, Lackmann addresses himself to a double task: (1) to furnish the exegetical bases for a new and badly needed reformulation of what the church's theology throughout the period under survey called "general revelation" and "natural knowledge of God"; and (2) to oppose with energy the exegetical and systematic postulations of Barth and his followers—notably in Thesis I of the Barmen Declaration—to the effect that the consensus of the church on this subject is a pernicious "Christian heresy" which must be extirpated from our dogmatics and our preaching. The method of Lackmann's work is this: After justifying his commitment to the common sense of the church on the question of "natural knowledge of God," he summarizes first the "Catholic" and then the "Reformation" exegesis of each phrase in the Latin version of the four passages in question; this he follows with a criticism of both interpretations of each phrase (now set forth in a German version), a set of guiding principles in twenty theses and eighteen pages, and an appendix in which the opinions of the individual commentators on the passages in question from Tertullian to John Gerhard are summarized. This reviewer sees Lackmann creating a persistent problem for himself by his arbitrary and historically dubious antithesis of "Catholic" (i. e., the pre-Reformation Eastern and Western theologians, plus post-Tridentine Roman Catholic) and "Reformation" (i. e., Lutheran and Reformed). This does not detract from the value of this *Nein* to Karl Barth (and *Ja* to Emil Brunner) as a gold mine of carefully evaluated and organized reference material for both the historian of dogma and the systematist. Lutheran dogmatists in particular cannot evade the challenge of the task which Lackmann sets for them on pages 273—277.

ARTHUR CARL PIEPKORN

READINGS IN THE PHILOSOPHY OF RELIGION. By John A. Mourant. New York: Thomas Y. Crowell Company, 1954. xii and 500 pages. Cloth. \$2.95.

A selection of readings such as this is intended primarily for the student at the theological seminary. As a matter of fact, the editor hopes that the diversity and the number of selections, in combination with the general introductions and the headnotes preceding each selection, may make this book suitable for use in place of the conventional type of text. Teachers of the philosophy of religion will have to determine how well he has succeeded. The book contains fifty-five selections of past and present philosophical and religious writings, each sufficiently long to give the student some idea of the writer's method and purpose. The editor's notes

are most helpful to establish relevance and continuity. Seminary graduates also will enjoy reading this book in memory of their school days.

L. W. SPITZ

VOM SINN DES LEIBES. By Ernst Wilhelm Stählin. Third edition. Stuttgart: J. F. Steinkopf, 1952. 175 pages. Cloth. DM 4.80.

First published in 1930, this book by the (now retired) Lutheran Bishop of Oldenburg develops the thesis that in inquiring into the meaning of the body it is more accurate to say that the person *is* body and soul than that he *has* body and soul. It is a frank, serious, and profoundly theological effort at evaluating the meaning for our corporeality of the Creation, the Incarnation of Our Lord, and His Resurrection. "The Christian word concerning the body is both the last and the decisive word on the matter of the meaning of our earthly existence. Christian faith voices a deliberate, joyous and decisive affirmation of the body; in reality, only faith—aware as it is of the divine ordinances of creation and redemption—can voice this affirmation. This affirmation involves a complete readiness to regard the body as God's creation and to respect it both as the form of our human existence and as a part of an overarching vital context. . . . This affirmation realizes that the body is the arena of conflicting powers, that it is at once glorious and miserable, and that this ambiguity is resolved and transcended only in the divine promise. Therefore this affirmation responds with its corporeal assertion to the corporeal assertion of God, which it perceives and honors in the Incarnation, the death and the Resurrection of Christ; just for that reason it is determined to give the body its part in prayer and cultus and through bodily discipline to witness to the hope in which the body also has its part." (Pages 172 to 173.) In spite of the fact that on occasion the argument is a little abstract—in a characteristically German fashion—this book is a wholesome and welcome antidote to the excessive and un-Lutheran spiritualizing of our theology that is one of our constant temptations.

ARTHUR CARL PIEPKORN

BIBLISCH-THEOLOGISCHES HANDWOERTERBUCH ZUR LUTHER-BIBEL. By Edo Osterloh and Hans Engelland. Fascicles 7—10. Göttingen: Vandenhoeck und Ruprecht, 1954. Paper. DM 3.40 per fascicle.

The final fascicles, 7 through 10, of this up-to-date Bible lexicon have now appeared. The first three were reviewed in the July, and the next three in the November, 1952, issue of this journal. The editors have succeeded in maintaining the high standard set by the previous sections. Subscribers may now procure a cloth cover for the entire set from the publisher for DM 3.00. This scholarly work is recommended to all students of Luther's German Bible and of later German editions.

L. W. SPITZ

ABENDMAHLSGESPRÄCH. By Julius Schniewind and Ernst Sommerlath; edited by Edmund Schlink. Berlin: Verlag Alfred Töpelmann, 1952. 54 pages. Paper. DM 4.80.

On the principle that a radical clarification of the doctrinal issues surrounding the Holy Eucharist would be a prerequisite to any canonical decision on intercommunion, the Chancellery of the Evangelical Church in Germany (EKiD) — complying with a resolution of the 1947 Synod of Treysa — sponsored a two-day colloquium of New Testament scholars and dogmaticians at Frankfurt-am-Main in the fall of the same year. Only nine of the twenty-one theologians invited were able to attend — one Lutheran (Sommerlath), one Reformed (Otto Weber), and seven members of "United" Churches (Günther Bornkamm, Delekat, Käsemann, Schlink, Schniewind, Stauffer, and Heinrich Vogel). The Chancellery President, Hans Asmussen, also participated. The discussions were conducted with reference to the framework of the life of the church and of the congregation, and contemplated the rediscovery of the Holy Eucharist during the *Kirchenkampf* and the war, the increasing awareness of confessional obligation and the Eucharistic implications of modern New Testament research. A subsequent colloquium scheduled for Berlin in February, 1948, had to be canceled. The brochure contains an explanatory preface by Schlink; Schniewind's (posthumously published) "Report" of the Frankfurt colloquium, with supplementary suggestions by Sommerlath; and the latter's paper at the colloquium on "The Present Status of the Eucharistic Question." While the colloquium itself was inconclusive, the assumptions and the circumstances that underlay its convocation have permanent significance; similarly, the contents of this brochure are an important contribution to modern literature on the Eucharist with which all future discussion must reckon.

ARTHUR CARL PIEPKORN

NATURAL SCIENCE AND THE SPIRITUAL LIFE. By John Baillie. New York: Charles Scribner's Sons, 1952. 43 pages. Cloth. \$1.75.

Principal Baillie delivered this lecture — significant out of all proportion to its length — in 1951 as the "Philosophical Discourse" before the British Association for the Advancement of Science. He avoids the obvious and oversimplified polarities suggested by the title of his lecture — the man of science vs. the man of faith, or the opposition of matter and spirit — and considers the relation of science to faith in terms of the degree of Socrates' rightness and wrongness in "the most important single passage in the whole literature of Western philosophy," Plato's report in the *Phaedo* of Socrates' autobiographical reminiscences while awaiting death. Baillie holds that modern science abandoned the Socratic-Aristotelian preoccupation with the search for final causes under the influence of the Christian doctrine of creation, namely, that the world is not itself divine but is contingent upon the divine will. Likewise Christian in origin is the measure of control which science seeks to put into the hands of man.

When science turns positivist, it becomes at the same time pragmatic and utilitarian, and its only concern is to subdue its inherent purposelessness to man's self-chosen ends. Here lies the basis of our fear that the power which science confers will pass into hands of men who regard no duty as unconditional and every moral standard as relative. In sum: Socrates was wrong in his impatience with the search for secondary and mechanical causes, in his desire to interpolate final causes into the chain of scientific explanation, and in his belief that the details of nature could be deduced from the ideal ends it was ordained to serve. But he was right in his conviction that it is much more important for us to know whither nature tends than how it works and that our interest in its working will evaporate if we cannot believe that it tends toward some good.

ARTHUR CARL PIEPKORN

INTERCOMMUNION. Edited by Donald Baillie and John Marsh. New York: Harper and Brothers, 1952. 406 pages. Cloth. \$4.00.

At the instance of the Continuation Committee of the Second (1937) World Conference on Faith and Order at Edinburgh, a Theological Commission on Intercommunion was appointed. In preparation for the Third World Conference on Faith and Order at Lund in 1952, the Commission published the present volume. The Report of the Commission in Part I frankly acknowledges the disagreements as well as the agreements among the members, minor reservations of the signatories being recorded in footnotes; the frustration of the Committee is nowhere more poignantly voiced than in the closing paragraph: "Finally, we would all bear witness to our unspeakable gratitude to the Lord of the Church for His gift of the precious Sacrament. It is because we are united in gratitude to Him for His gift that we feel so keenly our inability to receive it in full fellowship." (Page 43.) Part II contains important historical studies of the problem, among which notable interest for Lutherans attaches to "Terms of Communion in the Undivided Church" by Georges Florovsky and "The Problem of Intercommunion in the Reformation" by Ernst Bizer. Part III contains fifteen original theological essays contributed by selected scholars chosen from as wide a variety of denominations as possible with a view to shedding light from different standpoints on the fundamental problems. Lutherans will probably find most value in "*Amica Contestatio*" by the French Roman Catholic theologian Yves Congar; "Confessional Loyalty in the Ecumenical Movement" by Florovsky; "Intercommunion in the German Evangelical Church" by Wilhelm Niesel; "Lord's Supper or Church's Supper" by Edmund Schlöcker; and "Eschatology and the Eucharist" by T. F. Torrance. Appendices cover "Existing Rules and Customs of the Churches" and a description of an English experiment in "The Revival of the Agape." The multivalent complexity of the Lutheran position on intercommunion is in general fairly, if not always sympathetically (especially by Reformed contributors), treated, although the available data on

the Eucharistic doctrine of both Luther and Melancthon would permit somewhat different conclusions from those reached by Professor Bizer. The Lutheran position on the Holy Eucharist as sacrifice is inadequately presented on page 246, inasmuch as the insights of Article XXIV of the Apology are wholly neglected. A Waldensian correspondent identifies the Lutheran Eucharistic doctrine as "*la consubstantiation*" (p. 387). The date of Blessed Martin Luther's Small Catechism is incorrectly given as 1544 (p. 78). The Lutheran Church—Missouri Synod comes in for only one passing reference, in the report of an Indian (!) correspondent: "The practice in the Missouri Evangelical Lutheran India Mission is very strict and exclusive, corresponding to that of the Missouri Synod in the U. S. A." (p. 376).—The problem of intercommunion will bulk larger for our church in the future than in the past. This symposium, both as a contribution to the available literature and as an introduction to the total issue, is a vitally important document.

ARTHUR CARL PIEPKORN

DARWIN: COMPETITION AND CO-OPERATION. By Ashley Montagu. New York: Henry Schuman, 1952. 148 pages. Cloth. \$2.50.

Ashley Montagu is an able, appreciated, and articulate Anglo-American anthropologist, with an unusual flair for popular exposition and a passion for annihilating superstitions parading as science. In this book he tilts at Darwinism as it was set forth almost a century ago and as it is still commonly (mis)understood—"the Darwinian fallacy." Montagu declares: "Darwin bequeathed to the world a fragmentary, a partial, an incomplete truth. It . . . [led] to a world in which fear has become endemic upon a scale hitherto unknown. . . . Darwin helped to establish such seeming paradoxes as that good could flow from evil, and that in the biological sense such evils were really good. . . . [These] have long been the platitudes of the day. The doctrine of the survival of the fittest, the struggle for existence, natural selection, competition—all these are the same things—is the religion of contemporary man." (Page 99.) Darwin, according to Montagu, borrowed his doctrine from Malthus (who in turn had been influenced by Joseph Townsend), and generalized it to cover the whole plant and animal kingdom. Darwin's doctrine became so influential because it was correlated to the state of contemporary social evolution and provided a scientific basis and a cosmic sanction for the competitive social order that was developing. Darwin's great mistake, Montagu holds, was his excessive stress on competition. Today "the evidence increasingly indicates that natural selection does not act principally to favor variations which through a ruthless kind of competition better adjust the organism to its environment. Adjustment is, of course, necessary, but the important point is that natural selection favors the co-operative, as opposed to the disoperative, struggle for life." (Page 70.) As part of a project supported by the Harvard Research Center in Altruistic Integration and Creativity there is a tractarian note about the entire essay, but this in no way mini-

mizes the significance of the argument or the very great value that his bibliographies possess both for the specialist and for the kind of interested layman in science that a pastor ought to be.

ARTHUR CARL PIEPKORN

WESTERN CANON LAW. By R. C. Mortimer. Berkeley: University of California Press, 1953. 92 pages. Cloth. \$2.00.

Ever since the December day in 1520, when a copy of the *Corpus Juris Canonici* sent the flames of Blessed Martin Luther's little bonfire outside the Elster Gate of Wittenberg flying higher, canon law has been in ill repute in the Church of the Augsburg Confession, at least among the theologians. In this connection we have failed to realize two important things: (1) that some kind of canon law is inevitable and that it is no less canon law when it masquerades under such names as *Kirchenordnung*, consistorial decisions, synodical *Handbook*, or General Rubrics; and (2) that without some knowledge of canon law as it had developed by the sixteenth century many aspects of the Reformation and many pronouncements of the Lutheran Symbols are almost unintelligible. For those who recognize this and who seek a somewhat more extensive introduction to canon law than an encyclopedia article might furnish, the present handily brief treatment of the subject by the Anglican Bishop of Exeter — himself a sometime lecturer in early canon law at Oxford — will prove of distinct value. In three chapters it traces the history of canon from the Council of Nicaea in 325 to the creation of the *Corpus* by Burchard of Worms and his industrious successors. Chapter IV, on "The Canon Law in England after the Reformation," possesses a more denominational interest, but Chapter V, on "The Characteristics of Canon Law," is an admirable exposition of the distinction between variable and invariable legislation, the respect shown to custom, the flexibility with which the law is applied to individuals, and the character of ecclesiastical punishment. A useful bibliography is appended, but there is, regrettably, no index.

ARTHUR CARL PIEPKORN

THE RENAISSANCE. By Will Durant. New York: Simon and Schuster, 1953. xvi and 778 pages. Cloth. \$7.50.

This handsomely illustrated tome is the fifth volume in a projected seven-volume series, "The Story of Civilization," that has occupied its 68-year-old creator — an ex-Roman Catholic seminarian, an ex-anarchist, a Columbia University Ph.D., and author of the best-selling *The Story of Philosophy* — for over four decades. In the civilization of Italy from the birth of Petrarch (1304) to the death of Titian (1576) he has a gigantic canvas to cover and a rich palette of colors to spread upon it; keenly sensible of the exciting possibilities of both canvas and palette, Durant has given us one of the liveliest accounts of the Italian renaissance since *Kulturgeschichte* achieved its majority with Jakob Burckhardt's *Die Kultur der Renaissance in Italien* nearly a century ago. Durant is at his

best when he discusses the arts, the customs of the people, the impact of changing economic conditions, and the lives of the great. Among countless other vignettes we see the popes in Avignon—including vicious Clement VI, whom Edward III of England reminded that “the successor of the Apostles was commissioned to lead the Lord’s sheep to the pasture, not to fleece them,” and militant Gregory XI, with his barbarously brutal Cardinal Legate, the truce-breaking Robert of Geneva. We witness the rise of the Medici and the world of beauty that came into being through their munificence and the talents of the artists they engaged. Girolamo Savonarola—the Middle Ages surviving into the Renaissance—tries “to replace the Medici with Christ” and perishes in the attempt. At thirty, Leonardo da Vinci offers his polymorphous skills to the Sforza regent of Milan and embarks upon a career in which in his single person he rivals the best contemporary scientists, engineers, painters, sculptors, and philosophers. Catamite Giovanni Antonio Bazzi, who accepted the notorious nickname by which subsequent ages know him “with good humor as a title that many deserved but failed to obtain,” paints for jolly Pope Leo X a nude Lucretia stabbing herself to death, for which Luther’s excommunicator gratefully makes the artist a Cavalier of the Order of Christ. In Venice, where “earthly licentiousness and profanity sat side by side . . . with orthodox belief and hebdomadal piety,” the Republic, despite papal decrees of excommunication and interdict, refuses to recognize “no superior except the Divine Majesty” in temporal matters. Commissioned by Pope Eugenius IV, Filarete puts on the portals of St. Peter’s Church in Rome Mars, Jupiter, Ganymede, Leander and Leda alongside Our Lord and the Blessed Virgin Mary and the Holy Apostles. Rodrigo Borja rides out of Spain to become the first Borgia, a cardinal at 25, a priest at 37, father of four children (including Caesar and Lucrezia) by Vanozza de’ Catanei between 43 and 50, and—despite his “philoprogenitive exuberance”—popes at 61; his taking of the name “of the invincible Alexander,” says Durant, “was a pagan beginning for a pagan pontificate.” Pietro Pomponazzi in humbler moments confesses “the narrow limits of human reason and the honorable futility of metaphysics”; but before committing suicide by starvation he puts into philosophic form the skepticism that for two centuries has been hollowing out the foundations of Christian belief. “The soul of the great creed,” says Durant, “had been pierced with the arrows of doubt; and the splendor of the medieval myth had been tarnished by its accumulated gold.” Dutch-born Adrian VI—“an anomaly in Renaissance Rome: a Pope who was resolved at all costs to be a Christian”—dies after thirteen months of reforming activity, and Rome greets his death with more joy than if the city had been saved from the Turks. While the Reformation is reserved for the next volume of the series, we hear echoes of it from across the Alps as the Renaissance wanes in Italy and finally dies.—The reader of *The Renaissance* will understand better not only that long-past age, but also his own—and himself.

ARTHUR CARL PIEPKORN

I PROTEST. By G. Bromley Oxnam. New York: Harper & Brothers Publishers, c. 1954. 186 pages. Cloth. \$2.50.

I Protest is not a theological book. It fits rather into the documentation of the history of the church in the United States. Slowly "the American way" seeks to engross the religions of America. It is a curious paradox that a man who is such an outstanding protagonist of "the American way" should become a victim of the technique of smear innuendo and the repetition of falsehood in the name of Americanism, as Bishop Oxnam has been. The sobering thought is not just that it happened to Bishop Oxnam, who is able to fight back as a representative of a basically popular cause. Rather is the episode of the Oxnam trial disquieting because it shows how any issue, however baseless, can become an instrument of popular and even sectarian support.

RICHARD R. CAEMMERER

MEN AS TREES WALKING. By Margaret T. Applegarth. New York: Harper & Brothers Publishers, c. 1952. 282 pages. Cloth. \$3.00.

Miss Applegarth tells her stories and fantasies with a vivid competence. Her scenes range the globe, her themes are multiform (e. g., "things his tools might have made from a tree"); but when the book is laid aside, we find it has registered its Gospel. Every reader will have his favorites; mine: "The Pencil of the Holy Ghost Always Writes in Shorthand." The book can teach a preacher how to find sacred drama in the lives of little people.

RICHARD R. CAEMMERER

WHAT SHALL I SAY? By Arnold Obermeier. St. Louis: Concordia Publishing House, 1954. 95 pages. Cloth. \$2.25.

You open your mail. A letter asks you to give a devotional address to a District synodical meeting, a pastoral or teachers' conference, a school graduation, a parent-teachers' meeting, a Sunday school teachers' banquet, a Lutheran Women's Missionary League rally, or a Walther League camp group. You check the homiletic section of your library and your files. To your dismay you find you have little or nothing to stimulate your thought for this type of address. If this is true in your case, Pastor Obermeier's book will give you many ideas for twenty-one such occasions. These addresses are all very short; they average only four pages in print. The simple, direct style and the clear type make them seem even shorter. But these speeches grip your interest. You follow eagerly, because our author knows how to use illustrations effectively. Some of these illustrations come from sources which most of us do not read. Also, you will like the way the author — he is, incidentally, the pastor of the First English Lutheran Church, Sterling, Colo. — uses the Good News of Jesus to motivate his hearers. Our pastors should find this book a seed plot for ideas, another help to make the most of addresses for special occasions.

ARTHUR M. VINCENT

LEADERSHIP EDUCATION THROUGH BIBLE INSTITUTES: A MANUAL ON KINGDOM WORK EDUCATION. Edited by Oscar E. Feucht. St. Louis: The Board for Parish Education, The Lutheran Church—Missouri Synod, 1954. 109 mimeographed pages. \$1.00.

This manual on leadership education is the first to be produced in The Lutheran Church—Missouri Synod. It represents the findings and suggestions of forty-seven educators working six full days under the guidance of O. E. Feucht.

Though dealing with the organization and administration of Bible institutes for adults, the materials in this book not only are indispensable for institute boards, deans, and instructors, but also important for every synodical, District, and congregational leader who is concerned with leadership education, i. e., the development of effective Christian workers of every type, including church officers. Insights and experiences shared in this manual center in the basic philosophy of lay training, objectives, program of studies, course construction and sequences, methods of teaching, and administration.

Bible institutes, as congregational ventures or as co-operative ventures of groups of congregations, combining genuine Bible study with courses in applied Christianity, have in recent years been recognized and employed as instruments of great promise for the development of a well-informed, competent, and active laity. This manual can serve as a guide and stimulus for the strengthening of old and the establishment of many new institutes to help churches meet their great responsibilities and opportunities of today.

A. G. MERKENS

BOOKS RECEIVED

The Book of Revelation (The Bible Student, Vol. XXXIII, Nos. 3 and 4, April and July, 1955). By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 1955. 122 pages. Cloth. 50 cents.

Jonah and Micah (Concordia Bible Teacher, Vol. XVI, No. 3, April-June, 1955). By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 1955. 79 pages. Paper. 25 cents.

Best Sermons: 1955 Edition. Edited by G. Paul Butler. New York: McGraw-Hill Book Company, 1955. xvi and 342 pages. Cloth. \$4.50.

This Is the Life. By Helen Chappell White. Garden City: Doubleday and Company, 1955. 254 pages. Cloth. \$3.50. This book contains ten graphically told short stories, each implicitly based on an episode of the television program sponsored by The Lutheran Church—Missouri Synod, "This Is the Life," by the wife of the president of Emory University, Atlanta, Ga.

The Seven Signs in the Gospel by John. By V. Eugene Johnson. Rock Island: Augustana Book Concern, 1955. 77 pages. Paper. 85 cents.

Looking at Life Through the Eyes of the Spectator: A Selection from the Writings of John Helmer Olson (A Memorial Volume). Edited by Eric J.

Gustavson and Rudolph W. Jonson. Rock Island: Augustana Book Concern, 1955. xii and 95 pages. Cloth. \$1.75.

Nurse, Pastor, and Patient: A Hospital Chaplain Talks with Nurses. By Granger Westberg. Rock Island: Augustana Press, 1955. 96 pages. Boards. \$1.00.

Sermons on the Liturgy for Sundays and Feast Days. By Pius Parsch, translated by Philip T. Weller. Milwaukee: The Bruce Publishing Company, 1953. xii and 332 pages. Cloth. \$5.50.

The Faith of Jesus. By William Edward Smith. Boston: Meador Publishing Company, 1954. 697 pages. Cloth. \$3.00.

Temptation (Versuchung). By Dietrich Bonhoeffer. Edited by Eberhard Bethge, translated by Kathleen Downham. New York: Macmillan Company, 1955. 47 pages. Cloth. \$1.25.

Modern Christian Movements. By John T. McNeill. Philadelphia: The Westminster Press, 1954. 197 pages. Cloth. \$3.50.

We Live by Faith. By Ruby Lornell. Philadelphia: Muhlenberg Press, 1955. 143 pages. Cloth. \$2.00.

Our Hearts Rejoice: Communion Meditations. Edited by John E. Meyer. Columbus: The Wartburg Press, 1955. 175 pages. Cloth. \$2.00.

A Tagore Testament. Translated by Indu Dutt. New York: Philosophical Library, 1954. 117 pages. Cloth. \$4.75.

Inside Buchmanism: An Independent Inquiry into the Oxford Group Movement and Moral Re-Armament. By Geoffrey Williamson. New York: Philosophical Library, 1955. ix and 227 pages. Cloth. \$4.75.

Christology of the Later Fathers (The Library of Christian Classics, Vol. III). Edited by Edward Rochie Hardy and Cyril C. Richardson. Philadelphia: The Westminster Press, 1954. 400 pages. Cloth. \$5.00.

Calvin: Theological Treatises (The Library of Christian Classics, Vol. XXII). Translated by J. K. S. Reid. Philadelphia: The Westminster Press, 1954. 355 pages. Cloth. \$5.00.

81 Short Speeches for 44 Occasions. By J. Vernon Jacobs. Cincinnati: The Standard Publishing Company, 1954. 256 pages. Cloth. \$3.00.

John Carroll of Baltimore, Founder of the American Catholic Hierarchy. By Annabelle M. Melville. New York: Charles Scribner's Sons, 1955. 338 pages. Cloth. \$4.50.

Dauntless Women: Stories of Pioneer Wives. By Winifred Mathews; illustrated by Rafael Palacios. New edition. New York: Friendship Press, 1947. 165 pages. Cloth, \$2.50; paper, \$1.25. A 1955 reprinting once more makes available this collection of short, authentic, action-packed biographies of seven missionary wives: Ann, wife of Adoniram Judson; Mary, wife of Robert Moffat; Mary, wife of David Livingstone; Christina, wife of François Coillard; Mary, wife of John Williams; Agnes, wife of William Watt; and Lillias, wife of Horace Grant Underwood. The author expresses two significant convictions in the Prologue: (1) "Perhaps no

form of witness is more fruitful than that of the Christian home in the non-Christian world as a center of sacrificial service to the community around"; (2) "Without [these missionary wives] their respective husbands would have been like birds trying to fly with one wing — if they had not worked among the women while their husbands taught the men, the churches established as a result of the men's work would have lacked depth and permanence."

Baruch Spinoza and Western Democracy: An Interpretation of His Philosophical, Religious and Political Thought. By Joseph Dunner. New York: Philosophical Library, 1955. xiii and 142 pages. Cloth. \$3.00.

The Hinges of Destiny. By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. 173 pages. \$2.75.

Jesus and His Ministry. By Wallace Eugene Rollins and Marion Benedict Rollins. Greenwich: The Seabury Press, 1954. xvi and 299 pages. Cloth. \$4.00.

Life in Christ: A Study of Coinherence. By G. B. Verity. Greenwich: The Seabury Press [1954]. 224 pages. Cloth. \$3.00.

The Evolution of the Christian Year. By A. Allan McArthur. Greenwich: The Seabury Press, 1953. 192 pages. Cloth. \$3.00.

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. New York: Oxford University Press, 1955. xiii and 425 pages. Cloth. \$5.50.

Theology and Reality: Essays in Restatement. By W. Norman Pittenger. Greenwich: The Seabury Press, 1955. vii and 235 pages. Cloth. \$3.25.

Church Ushers Manual. St. Louis: League of Lutheran Ushers, 1954. 23 pages. Paper. 30 cents.

Livingstone the Pathfinder. By Basil Mathews, illustrated by Kurt Wiese. New edition. New York: Friendship Press, 1954. 167 pages. Cloth. \$2.50. This story of the life of one of the greatest missionaries of the nineteenth century, as told for young people, was first published forty-three years ago. Its reappearance in this handsome new edition is a tribute to the perennial popularity both of the subject and of its dramatic presentation by the late author.

Sermons on the Holy Gospels for Epiphanytide and Pre-Lent. By Carl Ferdinand William Walther, translated by Donald E. Heck. Ireton, Iowa: The Rev. Donald E. Heck, 1955. 50 mimeographed pages. Unbound. 90 cents.

Facing the Cross: Sermon Sketches for Lent. By Stanley D. Schneider and others. Columbus: The Wartburg Press, 1955. viii and 279 pages. Cloth. \$2.50.

Joe Clown's Trix. By Maude C. Jackson. Columbus: The Wartburg Press, 1954. 83 pages. Boards. 75 cents. A story for children.