

RECEIVED SEP 1955

# Concordia Theological Monthly



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ARCHIVES

## BOOK REVIEW

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

*THEOLOGY AND REALITY.* By W. Norman Pittenger. Greenwich, Connecticut: Seabury Press, 1955. 235 pages, 6½×8½. Cloth. \$3.25.

Dr. William Norman Pittenger is professor of apologetics at the General Theological Seminary (Episcopal) in New York City. He is also consultant to the division of curriculum development in the Department of Christian Education of the National Council of Churches. He is known to thousands as a stimulating author of many books in which he seeks a mediating approach between Fundamentalism and Modernism. Also the present work is an attempt at reconciling traditional Christian orthodoxy and liberal theology by avoiding both extremes and yet "giving the essential Christian gospel an historically sound statement." Most important in the book are the chapters on the Incarnation, the Christian doctrine of salvation, the church as the body of Christ, the Sacrament of the Lord's Supper, the communion of the saints, and the finality of Christianity. While grateful to the author for many valuable insights into modern theological thought, the student of traditional Christian theology will find much to question in his statements. Dr. Pittenger does not believe that Paul wrote the Epistle to the Ephesians (p. 139), nor does he regard Christian theology as central in the Christian tradition (p. 4). He does not hold the virginal conception of Christ to be essential (p. 63), nor does Christ as the "final disclosure of God" mean to him that this disclosure is the last and exclusive (p. 204). His view of the Lord's Supper is that of the Reformed communion. The book, nevertheless, deserves careful study since it nicely defines the thought patterns of a present-day stream of theology that tries to find a middle road between Fundamentalism and Modernism.

JOHN THEODORE MUELLER

*THE ATONEMENT IN OUR TIME.* By Martin Jarrett-Kerr. New York: Morehouse-Gorham Co., 1953. xi and 164 pages. Cloth. \$2.25.

The American title as given above is somewhat more explicit than the title of the original British edition, *The Hope of Glory*, with its Christological and eschatological overtones. Yet the apt and complete propriety of both titles to a discussion of the Atonement that begins existentially with a thoughtfully developed doctrine of man illustrates the way in which the individual *loci* of theology are inextricably implicated with one another.

Jarrett-Kerr, who modestly calls himself a nontheologian but reveals a thorough working knowledge of the theological as well as the philosophical and psychological materials in the areas under discussion, is a Mirfield Father and therefore in one of the oldest and most authentic traditions of Anglo-Catholicism. His work is a discussion of the Atonement "in a way which is aware of modern man's doubts," plagued as he is by the psychologists' and psychiatrists' account of "guilt" and faced with his own necessary limitations and the final tragedy of death. In reviewing the Atonement "from God's side," Jarrett-Kerr discusses the problem of God's impassibility and the heretical character of Patripassianism and shows that "moral" theories of the Atonement are inadequate and that a "substitutionary doctrine is necessary in some form." The resulting reconciliation is for man a homecoming. With an insight reminiscent of Blessed Martin Luther's argument in the Large Catechism, Jarrett-Kerr stresses the significance of the one-way movement of time and describes the doctrine of our redemption through the sacrifice and resurrection of Christ as made present to us through the Holy Eucharist. "No doctrine of historical progress," he concludes, "can undo or atone for past suffering and sin. Only God in Christ, who is outside time and limitation can expiate the sin, abolish the limitation and redeem the time." While this stimulating, original, and relevant discussion of the Atonement does not command unexcepting assent, it will richly reward a careful and attentive examination.

ARTHUR CARL PIEPKORN

*FAITH OF OUR FATHERS: THE EASTERN ORTHODOX RELIGION.*

By Leonid Soroka, Dean Umw, and Stan W. Carlson. Minneapolis: The Olympic Press, 1954. 160 pages. Paper. \$2.50.

This is a well-written, well-printed, and thoroughly authoritative English exposition of Eastern Orthodoxy, officially approved for publication by the Primate of the Russian Orthodox Greek Catholic Church in North America (the so-called "Platonist" group) and designed for the needs of the increasing number of Sunday school pupils and the English-speaking laity of the Orthodox communion on this continent. For Lutherans who desire a better understanding of the doctrine and practice of their Eastern Orthodox neighbors, *Faith of Our Fathers* is a comparative-symbolics document of major importance. The work covers the history of all the legitimate Eastern Orthodox church bodies in America, the architecture and appointments of Eastern Orthodox church buildings, the liturgical rites and symbolism, and the calendar; it also includes a brief Orthodox catechism, commonly used formularies, and a ten-page glossary of Eastern Orthodox terms, plus a complete index. The illustrations, though of uneven quality, are generally of considerable interest and help.

ARTHUR CARL PIEPKORN

*A COMPEND OF WESLEY'S THEOLOGY.* Edited by Robert W. Burtner and Robert E. Chiles. New York: Abingdon Press, 1954. 302 pages. Cloth. \$3.75.

Not unlike Luther—as the editors point out—John Wesley was no systematic theologian. Since his works run to some thirty volumes, some of them inaccessible except in major bibliographical centers, a carefully indexed anthology like the present volume is an invaluable guide to the theological thought of the founder of Methodism. The editors have drawn chiefly on the “later Wesley” of the years after his experience at Aldersgate in 1738, with special reference to the doctrinal standards of historic Methodism. The organization of the volume is that of a conventional dogmatics: Religious knowledge and authority, God, Jesus Christ, the Holy Spirit, man, salvation, the moral ideal, the moral standard, the church, eschatology. Each chapter is prefaced with a brief editorial note and supplemented with carefully chosen additional references to primary sources. The vast majority of selections are of sufficient length to serve their purpose well; only here and there the editors have achieved brevity at the price of easy intelligibility. Since there is hardly more than a genetic relationship between contemporary Methodist theological thinking and Wesley's theology, the present volume is less useful as a document for comparative symbolics than as an illuminating—and often highly quotable—introduction to the theological mind of a great Christian leader.

ARTHUR CARL PIEPKORN

*THE STRENUOUS PURITAN: HUGH PETER, 1598—1660.* By Raymond Phineas Stearns. Urbana: University of Illinois, 1954. xii and 463 pages. Cloth. \$7.50.

Hugh Peter was born and reared in Fowey, Cornwall. His father was a wealthy merchant. At the age of fifteen Hugh matriculated in Trinity College, Cambridge; received his B. A. in 1618; taught school; was made an M. A. in 1622. A year later, 1623, he was ordained a priest in the Established Church. Sometime between 1613 and 1623 he became a Puritan. He fled to the Netherlands in the winter of 1627 to 1628. In Rotterdam he became minister to an English congregation; here, too, he wrote a catechism, *Milke for Babes, and Meat for Men*. William Ames joined him in Rotterdam in 1633.

Hugh Peter went to New England with the Connecticut patentees in 1635. Here he was interested in the fisheries, politics, Indian affairs, and other matters. Well liked, with a sense of humor, orthodox, eloquent, he was chosen as pastor of the church at Salem in 1636. The case of Mrs. Hutchinson claimed some of his time and attention. Other circumstances brought on a breakdown, but he recovered and saw his congregation increase in size and strength. Stearns counts him among the builders of Massachusetts Bay Colony, for the Rev. Hugh Peter was interested also in

shipbuilding, the founding of Harvard College, and the relations with the Piscataqua settlement.

Between 1641 and 1645 Peter served in England as agent for Massachusetts Bay Colony. During that time (1642) he went to Ireland with the expedition of Lord Forbes as chaplain. During the dismal winter (for the Puritans) of 1642 to 1643 he petitioned against peace with Charles I. He became engaged in the war of words on church polity — it was the time of the Westminster Assembly — and became a general promoter of the rebellion and the cause of parliament. Again he served as chaplain in the army. The year 1645 was for him an important one. In that year he became chaplain of the general staff of the New Model Army, a position he held for the remainder of the Civil War. His sermon of April 2, 1645, *God's Doing and Man's Duty*, was a plea for Puritan unity. Yet Hugh Peter became more and more an Independent. Whether he was present at the execution of Charles I in 1649 cannot be established; he was, however, sufficiently involved at the trial later to be classified as a regicide. For this he was ultimately executed on October 16, 1660, but between 1650 and the Restoration he was chaplain of the Council of State, serving also as one of the "Triers."

*The Strenuous Puritan* is an apt caption for the life of Hugh Peter. Dr. Stearns's study is thorough, scholarly, definitive. The author does not intrude on his subject; Hugh Peter, actively busy, strenuously alive, becomes a dynamic character. More might have been said about his theology, but the book was not written primarily for theologians. This portrait of a secondary but still an important Puritan of the first half of the 17th century provides an authentic "close-up" study for this period in the history of Puritanism.

The publisher, too, must be commended for an excellent piece of work, including nine full-page reproductions.

CARL S. MEYER

*THE CHRISTIAN SCIENCE MYTH.* By Walter R. Martin and Norman H. Klann. Wheaton: Van Kampen Press (Paterson: Biblical Truth Publishing Society), 1954. 184 pages. Cloth. \$3.00.

There are times when a pastor wants more than a pamphlet about some cult to place in the hands of an inquirer. Where the cult is Christian Science and the inquirer is of a certain kind, the present title — the latest discussion from an Evangelical standpoint — may very well serve his purpose. *The Christian Science Myth* is a long tract. The righteous indignation of its Baptist minister-authors finds frequent expression in vehement language that makes no pretense of objectivity; the bibliographical documentation at crucial points is something less than scholarly (for example, the ten-page quotation from Livingstone Wright on pp. 58—67, identified on page 182 with nothing more than a reference to the "*New York World*"); the book adds nothing new in the way of evidence and fails to utilize some apposite old materials (for example, the "Lieber-

Hegel-Eddy Source Document"). The virtue of the book — which has an introduction by Donald Grey Barnhouse, who also contributes a solid page of "further comments" on the back of the dust jacket — is that it brings together an undeniably interesting mass of material that the average pastor may not otherwise have at hand.

ARTHUR CARL PIEPKORN

*THE MEANING OF HOPE: A BIBLICAL EXPOSITION WITH CONCORDANCE.* By C. F. D. Moule. London: The Highway Press, 1953. 70 pages. Paper. 3/6.

A Salvation Army lassie allegedly once asked the mighty Cambridge scholar Brooke Foss Westcott quite directly and unceremoniously: "Sir, are you saved?" Lightning-quick, he is reported to have answered with another question: "My dear, do you mean *sōtheis*, *sesōsmenos*, or *sōzomenos*?" With this apocryphal story the Lady Margaret's Professor of Divinity at Cambridge begins (though he saves the answer until page 9) his present heart-warming, penetrating, and practical "Biblical exposition" of the concept of hope. The easy style may be deceiving; it is the vehicle for vast but unpretentious scholarship. The basis of his account — adapted from a series of Bible study lectures which he delivered in 1953 — is Romans 8. Hope in the Bible is more "than doubtful and misgiving wishes"; it cannot be "divorced from the perfect character and will of God and applied instead to merely self-regarding matters of well-being, escape from distress, and so forth"; it is an expectation that "only becomes justified and sound when it is reposed in God Himself — God who, for the Christian, is perfectly revealed in Christ" (pp. 14, 15). After an introductory chapter on "assorted hopes," Professor Moule relates hope to faith and love ("hope goes hand in hand with forgiveness"), and then proceeds to conjugate hope in the past tense ("the anchor and the helmet"), the present tense (through the Holy Ghost in the Christian fellowship by the means of grace), and, in what to this reviewer was the least satisfactory chapter, the future tense ("the wider hope" on "the principle of the 'first-fruits'"). A most useful ten-page concordance of "hope" — based on the originals as well as on the English texts — is appended.

ARTHUR CARL PIEPKORN

*JOHN CARROLL OF BALTIMORE: FOUNDER OF THE AMERICAN CATHOLIC HIERARCHY.* By Annabelle M. Melville. New York: Charles Scribner's Sons, 1955. xiii and 338 pages. Cloth. \$4.50.

John Carroll built no cathedral; he furthered schools. "He left three seminaries for the training of priests, three colleges for men, and several academies for young women. There were three convents for women, and three orders of men well established, and the Sisters of Charity were springing up along the frontier. These were some of his tangible accomplishments." (Pages 285, 286.)

John Carroll was the first Roman Catholic bishop in the United States of America, elected in the year of George Washington's inauguration as first President (1789). He was invested with the pallium as the first archbishop of the Roman Catholic Church in this country in 1811. Four years later he died at the age of eighty. In 1774 he had returned to his native country, after having received his education in Europe, where he became a member of the Society of Jesus. The order had been suppressed in 1773, not to be restored until 1814 — virtually the period of Carroll's clerical activities in America.

This period covers the time from the beginning of the War of Independence to the end of the War of 1812. It was a crucial period for the nation, one in which political and economic foundations were laid. It was also a crucial period for the Roman Catholic Church in this country. Miss Melville tells, for instance, of the conflicts regarding episcopal authority, the establishment of institutions, the question of mixed marriages, and the relationship with the government. It is a story rich in detail. The author's grasp of her materials is complete. Her style is warm and engaging.

John Carroll emerges from the pages of her book as an able administrator, aware of the needs of his church, a courageous and manly individual who in his time commanded the respect and admiration of Roman Catholics and Protestants alike. Another biography, Peter Guilday's study of Carroll, has been reissued recently; even so, Miss Melville's book brings a new and interesting approach. A study of Carroll's life will be rewarding for a further understanding of the Roman Catholic Church in this country as well as for a more complete understanding of this period in American history.

CARL S. MEYER

*THE EARLY EVANGELICALS: A RELIGIOUS AND SOCIAL STUDY.*

By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1953. 646 pages. Cloth. \$6.50.

The evangelical revival in the Established Church was parallel to the rise of Methodism in England and contemporaneous with it. Although Methodism was a distinct movement, the Evangelical Movement owed much to it. Concerning the pioneers of this movement Elliott-Binns writes: "For them the Church was the only legitimate body through which to exercise their ministry, and nothing could shake their resolve to be loyal to its teaching and discipline. Their principles might be much the same as those held by the followers of Wesley, but they exhibited them actively at work within the framework of the Church and in full submission to its authority." (Page 169.)

The work goes beyond a discussion of the religious movement. The political, social, economic, intellectual and educational, cultural, and religious backgrounds of the movement are discussed with considerable adequacy and accuracy. A double error in one sentence on p. 118 — the

date "1729" instead of "1734" and the spelling "Edwardes" instead of "Edwards" (in connection with the beginning of the revival movement in America) — cannot detract from the able manner in which the author has presented the various facets of life in England during the eighteenth century.

Two other errors must be noted. The Greek New Testament does not make "'conversion' . . . to be the work of man" (p. 385, n. 3). The author does not understand Luther's appraisal of St. Paul and the Gospel (p. 389). There are sections that are tedious reading, recitals of names and of places, especially in the discussion of the local expansion of the movement, but they add to the completeness of the presentation.

They are enlivened by able sketches like that of John Newton (pp. 257 ff.) or J. W. Fletcher (pp. 296 ff.). The chapter on "The Pioneers" (pp. 143—169), dealing with James Hervey, William Grimshaw, Samuel Walker, Thomas Adam, William Romaine, is arresting. The treatment of Lady Huntingdon is good.

The two chapters, 20 and 21, on "Evangelical Methods" and "Evangelical Doctrines" deserve to be singled out. The author stresses the importance of preaching among the Evangelicals, simple, earnest, convincing, doctrinal preaching. It was among them, too, that the Sunday school received its impetus.

The strengths and the weaknesses of the movement are justly appraised. Thus he states: "The Evangelicals made too great a division between the natural and the spiritual, and failed to see man in organic relation to the whole of his environment. . . . The ultimate source of this inadequate conception of the extent of religion was a defective idea of God and of the true meaning of existence." (Pages 433, 434.)

Dr. L. E. Elliott-Binns is an outstanding British scholar who has written on the religious history of England in the 19th as well as the 16th century. This study of 18th-century evangelicalism sustains his reputation.

CARL S. MEYER

*AND BE YE SAVED.* A Book of Revival Sermons. By C. Gordon Bayless. Westwood, N. J.: Fleming H. Revell Co., c. 1952. 159 pages. Cloth. \$2.00.

*DEATH . . . AND AFTER?* By Lee Roberson. Wheaton, Ill.: Sword of the Lord Publishers, c. 1954. 93 pages. Cloth. \$1.50.

These volumes are by fundamentalist Baptist preachers. Many of the sermons have a strong evangelical note. Mr. Bayless denies efficacy of Absolution and Baptism. Mr. Roberson asserts that all children who die before "the age of accountability" are saved. RICHARD R. CAEMMERER



*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 of 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. If we take 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 high 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 of 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) are 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 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

*GRUNDRISS DER LITURGIK DES ROEMISCHEN RITUS.* By Ludwig Eisenhofer, edited by Joseph Lechner. Freiburg im Breisgau: Verlag Herder, 1950. 362 pages. Cloth. Price not given.

We have here the fifth edition of an important book written by a noted liturgical scholar who died in March, 1941. The first edition appeared in 1924. Joseph Lechner, who edited the fifth edition, succeeded Ludwig Eisenhofer as professor of liturgics. The volume contains a wealth of information, carefully documented and highly condensed. Despite these facts the book is as interesting to read as is a novel. It is very well organized, indeed so well that one can soon find what one is looking for. The book was written from a Roman Catholic point of view and primarily for Roman Catholic readers; but the author remains scholarly and refuses to permit his religious persuasions to color his presentation. The book is based on much independent research and contains much information which may not be found readily elsewhere. It deserves a place in every liturgical library which seeks to include all that is noteworthy and important in the field of liturgy. WALTER E. BUSZIN

*THE PRACTICE OF SACRED MUSIC.* By Carl Halter. St. Louis: Concordia Publishing House, 1955. 96 pages. Cloth. \$2.50.

This book supplies a longfelt need not only among Lutherans but also among Christians of other persuasions. Unusually favorable reviews have appeared in various publications during the past two and three months.

In addition to offering a veritable host of helpful practical suggestions to pastors, musicians, and others interested and active in church music, the author bases his conclusions on a sound and healthy philosophy of Christian worship. He does not hesitate to be frank. Some may not always agree with him; but it is likely that every reader of the book will be ready to admit that Mr. Halter has thought his problem through with evident care and has arrived at his conclusions after much penetrating reflection. His practical experience as former chairman of the department of music at Concordia Teachers College, River Forest, Ill., and as organist and choirmaster of Grace Church in River Forest were unquestionably of great help to him in writing a book which is not only informative but also interesting and stimulating. All Lutheran pastors and church musicians should read particularly chapter 13: "A Lutheran Point of View." The publication of this book proves that we are today in the very midst of a much-needed renaissance in church music. WALTER E. BUSZIN

#### 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.)

*Luther: Die deutsche Tragödie 1521.* By Karl August Meisinger. Bern: Francke Verlag, 1953. 192 pages. Cloth. Sw. Fr. 6.80.

*Expository Outlines on the Whole Bible.* Volume XII: St. Mark Through St. Luke XVI. By Charles Simeon. Grand Rapids: Zondervan Publishing House, 1955. 568 pages. Cloth. \$3.95. The reissue of the important *Horae homileticae* of Charles Simeon (1759—1836) was announced in CONCORDIA THEOLOGICAL MONTHLY, Vol. XXVI, No. 6 (June 1955), page 475, in connection with the appearance of the first volume of the new edition, the *Expository Outlines on St. Matthew* (Vol. XI). The present volume carries the project on through St. Luke XVI in 131 "discourses."

*The Gospel in Leviticus, or Holy Types: A Series of Lectures on the Hebrew Ritual.* By Joseph A. Seiss. Grand Rapids: Zondervan Publishing House, 1955. 403 pages. Cloth. \$3.95. First published ninety-five years ago, the twenty-one lectures on the symbolism of the Book of Leviticus, studied "with the New Testament in our hands," are given new currency in this photolithographed reissue. The book has particular interest for Lutherans, inasmuch as Joseph A. Seiss (1823—1904) played an important role in the history of the Lutheran Church in this country during the nineteenth century as president both of the Ministerium of Pennsylvania and of the General Council of the Lutheran Church in North America. The author's chiliasm is implicit rather than explicit in this work.

*Forever Triumphant.* By F. J. Huegel. Grand Rapids: Zondervan Publishing House, 1955. 86 pages. Cloth. \$1.50.

*When Jesus Cried: Poems, Verses, and Prayers Written Before and During World War II in a Diary.* By Thora Hinshaw Seaton. New York: Philosophical Library, 1955. 186 pages. Cloth. \$3.00.

*Principles of The In-finite Philosophy.* By Jefferson C. Barnhart. New York: Philosophical Library, 1955. 68 pages. Cloth. \$2.75.

*Revelation Twenty: An Exposition.* By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Co., 1955. ix and 92 pages. Cloth. \$2.00.

*Christ for a World Like This.* By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1955. 114 pages. Cloth. \$1.50.

*Interpretatio Mariologica protoevangelii posttridentina usque ad definitionem dogmaticam immaculatae conceptionis.* By Tiburtius Gallus. In two parts. Rome: Edizioni di Storia e Letteratura, 1953—1954. lvi and 666 pages. Paper. Price not given.

*All in Good Time.* By G. B. Stern. New York: Sheed and Ward, 1954. 154 pages. Cloth. \$2.50.

*Medieval Essays.* By Christopher Dawson. New York: Sheed and Ward, 1954. 271 pages. Cloth. \$3.50.

*Wort Gottes und Fremdlingschaft: Die Kirche vor dem Auswanderungsproblem des 19. Jahrhunderts.* By Martin Schmidt. Rothenburg: Martin-Luther-Verlag, 1955. 179 pages. Paper. DM 5.00; cloth, DM 7.60.

*Shock and Renewal: The Christian Mission Enters a New Era.* Edited by Keith R. Bridston. New York: Friendship Press, 1955. 64 pages. Paper. 60 cents.

*Man and His Tragic Life, Based on Dostoevsky.* By László Vatai, translated from the Hungarian by László Kecskemethy. New York: Philosophical Library, 1954. ix and 210 pages. Cloth. \$3.75.

*Nearer the Cross.* By J. Harold Gwynne. New York: Vantage Press, 1955. 150 pages. Cloth. \$2.75.

*Tolerance and the Catholic: A Symposium (Tolérance et communauté humaine: Chrétiens dans un monde divisé).* By Louis Bouyer, Yves Congar, and others; translated by George Lamb. New York: Sheed and Ward, 1955. ix and 199 pages. Cloth. Price not given.

*Man's Knowledge of God.* By William J. Wolf. Garden City: Doubleday and Company, 1955. 189 pages. Cloth. \$2.95.

*The Hope of the Gospel: Alexander Robertson Lectures Delivered at the University of Glasgow, 1954.* By James Sutherland Thomson. Greenwich: The Seabury Press, 1955. 188 pages. Cloth. \$2.75.

*The Office of Woman in the Church: A Study in Practical Theology.* By Fritz Zerbst, translated from the German by Albert G. Merkens. St. Louis: Concordia Publishing House, 1955. 128 pages. Cloth. \$1.00.

*The Bach Family: Seven Generations of Creative Genius.* By Karl and Irene Geiringer. New York: Oxford University Press, 1954. xv and 514 pages. Cloth. \$7.50.

*This Revolutionary Faith.* By Floyd Shacklock. New York: Friendship Press, 1955. xiii and 176 pages. Cloth. \$2.00.