

Concordia Theological Monthly



D E C E M B E R • 1 9 5 6

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 KEY TO EPHESIANS. By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1956. 75 pages. Cloth. \$2.50.

What the venerable author of this book, now living in Los Angeles, wishes to show is that Ephesians was written not by Paul himself but by one of his enthusiastic and grateful followers. Paul's letters in the years immediately after his death, so runs the theory, were not known to the church except in the few places where the addressees lived. But around A. D. 90 something of great importance for these letters happened: Luke published his Gospel and Acts. The latter, treating in its second half the missionary career of Paul, draws attention forcefully to this mighty herald of the Gospel and induced one of his disciples and admirers, probably Onesimus, the former slave whom he had befriended, to collect the letters of his martyred teacher. He found nine of them, that is, all those that bear the name of Paul except the Pastorals and Ephesians. To send them out into the world in a proper way he determined to write an imaginary letter of Paul of a general nature, an encyclical, which might serve as an introduction to the collection. It is the letter we now know as Ephesians. To make it really introductory, the writer incorporated the teachings and admonitions which the nine letters contained. It is the aim of Dr. Goodspeed to prove that this theory is correct, and the method he employs consists in printing Ephesians in the American revision of 1901 and in parallel columns the corresponding passages of the nine letters considered genuine. The parallelism is thought by him to be of such a striking nature that the character of Ephesians as a work faithfully producing the thoughts of the other epistles is forcefully demonstrated.

In one point we believe the theory altogether tenable: Ephesians is an encyclical letter; the words "in Ephesus" contained in 1:1 of the KJV are not found in the oldest and best manuscripts. It may be, too, that Onesimus played a prominent role when the Pauline letters were collected. But beyond this we cannot give the theory our approval. What seems amazing is the view that somebody should think he might introduce a collection of Paul's letters to the public by prefacing it with an imaginary letter of his own and then put into that fictitious letter not any thoughts of his own, but merely those that the Pauline letters themselves contained. Why such a procedure? *Cui bono?* If Onesimus collected the Pauline letters we should indeed not be surprised to find that he wrote a preface, but we should expect it to be a warm direct tribute and not an imaginary

document, which in addition to bearing the name of Paul at the masthead, would endeavor to create the semblance of genuineness by inserting a note making Tychicus the bearer of the letter.

A circumstance which in our view is annihilating to this theory is that not once does the word *δικαιόω* occur in Ephesians, and we all know how prominent this term is in Romans and Galatians. The word *νόμος* (Law) is found only once, and it, too, was one of the key words of Paul in his theological discussions. Finally it must be remembered that the external evidence for the genuineness of Ephesians is of the highest kind. For these reasons we cannot accept the theory of Dr. Goodspeed, and we are not surprised that it has not met with wide acceptance.

WILLIAM F. ARNDT

NEW TESTAMENT CHRISTIANITY. By J. B. Phillips. New York: The Macmillan Company, 1956. 107 pages. Cloth. \$2.25.

This new book by the popular English translator and lecturer will be read avidly by all those who have been intrigued with his Epistle and Gospel paraphrases. Around two poles the author attempts to summarize his own convictions regarding the theological content of the New Testament. They are God's personal visit to this planet in the Person of Jesus Christ and secondly the new quality of living, both in the first century and now, which has its spearhead in this fact.

As an introduction Mr. Phillips uses a fascinating fantasy which he calls "The Angels' Point of View." In outer space a senior angel is pointing out for the first time the paradox of our Visited Planet to a very young angel. Without doubt this fantasy will appear for many years as a sermon illustration. The last remark of the very young angel is worth quoting: "Yes, I see, though I don't understand. I shall never forget that this is the Visited Planet." (Page 19.)

In succeeding chapters Phillips runs through the big words of the New Testament—faith, hope, love. Unfortunately the core of faith as trust in the forgiving Gospel of Christ is treated somewhat vaguely. In fact, the author is quite insistent that the New Testament does not emphasize the sinfulness of man as much as succeeding ages of the church have done. For this reviewer "The Ground of Hope" was the very best chapter in the book. Phillips has caught well the New Testament balance between realized and futuristic eschatology.

In many respects the book is quite personal, with a frequent sprinkling of "I believe" and "I am convinced." Naturally this makes the book very readable, although the convincing authoritative ring of "Thus says the Lord" is largely missing. Very definitely this is another manual of practical Christianity. In nearly every chapter there are helpful analyses of what hinders faith, hope, and love in Christian living together with the author's suggestions on the basis of the New Testament. The Anglican emphases

on the Incarnation and a mild Arminian theology are easily discernible. The book closes with a forceful appeal to transcend foolish materialism and recognize the real world of God in Christ. HENRY W. REIMANN

FUNDAMENTALS OF CATHOLIC DOGMA. By Ludwig Ott. Translated from the German by Patrick Lynch. St. Louis: B. Herder Book Company, 1954. 519 pages. \$7.50.

The title of this volume should be "Fundamentals of *Roman* Catholic Dogma," for Dr. Ott intended it primarily for students at Roman Catholic seminaries. The publisher also encourages the laymen to use it; but unless they are competent in the classical languages, they will soon be lost somewhere along the way. For the busy priest the volume is a handy book for reference, enhanced for that purpose by a double index of persons and of subjects. The theological scholar will appreciate the bibliography furnished for each of the five major divisions. Lutheran readers will again be impressed with the fact that the Reformation was of necessity chiefly a religious movement. In the area of doctrine the church was in greatest need of correction. Other abuses were not so basic. As a matter of fact, inasmuch as Roman Catholic dogma is still in the making, the Reformation must continue to exert a positive force for truth and register its protest against the multiplication of man-made errors.

Following the basic plan of St. Thomas Aquinas, the author presents Roman Catholic dogma under the following five headings: the Unity and Trinity of God; God the Creator; God the Redeemer; God the Sanctifier; and God the Consummator. Theology is defined as the science of God. The material object of theology is described as God and created things under the aspect of their relation to God. With regard to the formal object a distinction is made between natural and supernatural theology. Dogmatic theology is defined as "the scientific exposition of the whole theoretical doctrine revealed by God Himself and His activity and which we accept on the authority of the Church." Hence it is scarcely necessary to point out that though the author quotes Scripture extensively, his ultimate authority is always the Church, or, in the final analysis, the Pope.

L. W. SPITZ

HISTORY AND THE SOCIAL WEB: A Collection of Essays. By August C. Krey. Minneapolis: The University of Minnesota Press, 1955. ix and 269 pages. Cloth. \$4.00.

The first section of this collection contains eight essays, the most famous of which — happily here reprinted — is "A City That Art Built," the story of Florence, Italy, in the Middle Ages. Two other essays are scholarly treatments, replete with notes, of William of Tyre and of the First Crusade. The last-named essay will greatly interest the readers of this journal. Krey demonstrates that Pope Urban II launched the First Crusade to bring

about a union of the Greek and Latin Churches. The thesis is amply documented and is a genuine contribution to an understanding of the Crusade of 1096. Another essay that will interest readers of this journal is "A Society Without Education," which has such great implications for both public education and education in church-related or church-controlled schools that every leader of society, lay or cleric, ought to be required to read it.

Krey's interpretation of the Renaissance, his essay on the medical profession, and his interest in art, all show his many-sidedness and his rich personality. His remark about the Florentine craftsmen is self-revealing: "Since they were always learning, even at the age of seventy, is it any wonder that they displayed great versatility?" (Pages 164 f.) In answer to the question, "What Is American History?" he brings Erasmus in fancy to America in the twentieth century and thus demonstrates the dependence of America on European culture. Here he says: "The trouble lies in our failure to take adequate account of the invisible baggage which the immigrants to this hemisphere brought with them" (p. 221).

The last essay of the book, the fourth in Part Two, which deals more specifically with "the social web," has as its heading "History in an Age of Technology." In it Krey sets forth three reasons for the study of history: The sentimental, since a knowledge of the past is essential to the enjoyment of life; the practical, since a knowledge of the past is essential to the successful conduct of affairs; and the scientific, since a knowledge of the past is essential in penetrating the limitless depths of unrevealed learning (cf. p. 238). There is much food for thought in this essay. Can history be merely a study of generalizations? Krey insists on "a knowledge both wide and deep of the myriad detail and intricate pattern of the social web" (p. 199), which is contingent on "a man's ability to see into a generalization only so far as his knowledge of its details extends" (p. 198).

This collection of essays is not merely for professional historians; it is of value for every educated man. Krey's style is an easy one to read; he expresses his ideas with conviction and clarity. No one who is eager to learn — no matter what his field — will fail to profit from these essays.

CARL S. MEYER

BELIEF AND UNBELIEF SINCE 1850. By H. G. Wood. New York: Cambridge University Press, 1955. viii and 143 pages. Cloth. \$2.75.

The seven lectures in this volume were delivered at the University of Cambridge and give a penetrating analysis of fundamental religious changes in the last century.

The author draws the contrast between 1850 and 1950 in theological views and spiritual attitudes and delineates "the three main strands in the religious thought of England in the Victorian era — Evangelical, Catholic,

and humanist." His analysis of the factors making for change "within and without the normal functioning of the Christian consciousness" recognizes, among other forces, the changes in secular culture and in the social order as well as the scientific movement. The impact of natural science is the subject of an entire lecture. "Higher criticism," Darwin, Jowett and Temple, William James, and J. R. Seeley are likewise dealt with. "The Question of Ethics" was one which the author might have sacrificed in favor of Marxism, or scientific Humanism, or Existentialism, or even the theology of crisis, but the treatment would have been poorer for that omission, even though the indicated topics were missed.

The book is a thought-provoking one. There will be relatively few people who will agree with it entirely, either in its analysis or in its judgments. A readiness to indicate disagreement, however, does not indict the author with a lack of penetration, nor should the brevity of the book be taken as a concession to superficiality. A careful study of this analysis of the last century will add to an understanding of "belief and unbelief" in 1956.

CARL S. MEYER

DIE CHRISTLICHE GEMEINDE IN DER POLITISCHEN WELT. By Helmut Gollwitzer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1953. Paper. 62 pages. DM 4,00.

In this brochure, dedicated to President Heinemann of the Evangelical Church in Germany, Gollwitzer sets forth a new eschatological and Christological formulation of the doctrine of the two kingdoms and defends this new approach to the problem of church-state relations against the charges of "christonomism" and "panchristism." Like Harald and Hermann Diem, he regards Christ's claim of dominion over the world as determining the Christian attitude and action with respect to the political world. He makes some daring suggestions concerning the Christian's right to resist, even to the point of killing a tyrant. He contends that modern developments (indiscriminate saturation bombing, wars of extermination, ideological warfare) make it difficult or impossible to apply Luther's criteria for a "just war" or to render offhand and legalistic decisions on knotty problems raised by Christian-pacifist convictions concerning military service.

The author evaluates critically what Thielecke, Schweitzer, Cullmann, Stählin, Delekat, Bonhoeffer, Althaus, May, Harald and Hermann Diem, Bornkamm, Reinhold Niebuhr, and others have said concerning the problem of church in politics and particularly concerning Luther's doctrine of the two kingdoms. In doing so, he contends that we of the present day either fall short of, or are driven beyond, the demands of Luther's doctrine upon us as also beyond the too-limited, time-conditioned statements of the Augsburg Confession and the Apology. The chief proposition of the book, on which the answers and solutions to the troubling questions and problems are made to hinge, is the lordship of the risen Christ,

which the author regards as being even now, in this present aeon, a reality that does or should embrace and determine all things, including the political sphere.

This reviewer finds the volume stimulating and provocative but also misleading in certain important points. For instance, a "false development in Lutheranism" with regard to the church and politics does not necessarily stem from Luther's theology. Furthermore, Christ's lordship in the political world cannot be made manifest by means of law and sword prior to the day of His appearance. And, finally, the Christocentric theories represented in this book appear to be oriented toward an unbiblical picture of Christ and to reflect an unbiblical concept of Christ's rule. After reading this volume, let the reader reach for an antidote, such as Franz Lau's *Luthers Lehre von den beiden Reichen*. A. G. MERKENS

THE VIRGIN MARY: THE ROMAN CATHOLIC MARIAN DOCTRINE (LA VERGINE MARIA). By Giovanni Miegge. Trans. Waldo Smith. Philadelphia: The Westminster Press, 1956. Cloth. \$3.50.

Giovanni Miegge is professor of church history in the Waldensian Faculty of Theology at Rome. His purpose in this volume is to account for the Marian devotion that in the twentieth-century Roman Church has reached even greater ascendancy than hitherto. He limits himself to the historic and dogmatic aspects of the problem, foregoing liturgical research, properly speaking. The book contains a mass of careful historical research in authors from patristic days to Father Gabrielle M. Roschini, whom the author regards as the greatest living specialist in Mariology in Italy.

President John A. Mackay is essentially right when he says in his foreword: "With fine historical perspective and true theological balance, and without any taint of bigotry, the author recounts what has happened in the Roman Catholic Church with respect to the status and functions of the Virgin Mary." Of course, the historical perspective may be challenged by many, particularly since, contrary to the author's express intentions, analogies are sometimes drawn from the "inconclusive" results of the history of religions. Yet this patient and scholarly examination of the sources, patristic, medieval, and modern, is a distinct challenge to the historians of dogma. The theological balance, of course, is definitely slanted towards Mackay's own Reformed tradition with neo-orthodox overtones. This is particularly true in the discussion of the "Theotokos" and the background of the Council of Chalcedon.

The absence of bigotry and the cool objectivity of discussion does not mean that the book lacks forthrightness. Miegge sees an evolving Marianism that more and more sets aside the fundamental Gospel emphases of Christianity. He admits that the Christocentric orientation of the Mass is still central in Roman worship, but is convinced that the heart of the

people lies with Mary. Lutherans can hope otherwise with more than a pious hope, for wherever the Gospel and Sacraments are, there is Christ and the Holy Spirit, faith and the church.

That is not to ignore the enormous errors of Rome particularly in the Marian cult. If anything, Antichrist is more evident today than in the 16th century. However, is not the central error, today as in the days of the Reformation, not Marianism but the perversion of the doctrine of justification before God by faith? It remains for an American Lutheran theologian to tackle the Marian question from this standpoint. Europeans have done it (e. g., Prof. Smith refers to Hans Asmussen's *Maria die Mutter Gottes*), but these studies are available to only a few.

One should not expect a Waldensian to be a Lutheran. The substance of his book is a classic work in the history of dogma with vital meaning for all churches today. It deserves wide reading and study.

HENRY W. REIMANN

MISSION: U. S. A. By James W. Hoffman. New York: Friendship Press, 1956. 178 pages. Cloth. \$2.50.

A Presbyterian journalist describes phases of the home-mission program as they confront the United States of this moment. Some of the fields are: population on the move and the changing churches; family, pastoral counseling, problems of youth and age; the city church, its outreach to foreign-language groups; ministry to the men in the armed services; mission through movies, radio, television, and religious journalism; rural ministries, Indians, agricultural migrants, miners; educational institutions, prisons, hospitals; special problems, such as alcoholism.

RICHARD R. CAEMMERER

LET THERE BE LIGHT. The Art of Sermon Illustration. By Benjamin P. Browne. Westwood: Fleming H. Revell Co., 1956. 157 pages. Cloth. \$1.95.

Eight introductory pages and a few subsequent paragraphs are devoted to the theory of illustration; the remainder of the book, under ten categories, prints anecdotes, quips, and longer stories which the author recommends for preaching. "Humor" and "Whim and Witticism" are two, somewhat overlapping, chapters.

RICHARD R. CAEMMERER

MEET THESE MEN. By Clovis G. Chappell. New York: Abingdon Press, 1956. 156 pages. Cloth. \$2.00.

"THE MAN WHO FORGOT," AND OTHER SERMONS ON BIBLE CHARACTERS. By Clarence E. Macartney. New York: Abingdon Press, 1956. 140 pages. Cloth. \$2.00.

Chappell and Macartney are among the most prolific publishers of "sermons on characters from the Bible." Both reveal an imaginative and

resourceful approach to Biblical materials and an occasional evangelical emphasis. Chappell employs more impersonation, Macartney more paraphrase and description. Both reveal the pitfalls of this method: a reluctance to speak the full message of salvation in Christ Jesus, especially from Old Testament texts (which were given to make wise to salvation through faith which is in Christ Jesus!); and occasional delay in getting started on the hearer because of preoccupation with the background of the text.

RICHARD R. CAEMMERER

PREACHING AND THE NEW REFORMATION. By Truman B. Douglass. New York: Harper and Brothers, 1956. 132 pages, notes, and index. \$2.50. Cloth. 1956.

The celebrated Lyman Beecher Lectures on preaching at Yale here presented are by a Congregational-Christian leader who is an executive in his denomination's home-mission program. His thesis is that contemporary preaching is, and should be, moved by the "new reformation," i. e., the ecumenical movement. To ministers who are not in the stream of the organized ecumenical movement and who find their theology shaped from other sources the definition both of the ecumenical movement and the task of preaching will be striking. In scholarly and sometimes glowing paragraphs the author gives an account of the rise of evangelical and Biblical preaching in contemporary Protestantism and summons preachers to play their role in the movement through preaching itself.

RICHARD R. CAEMMERER

MANY THINGS IN PARABLES: EXPOSITORY STUDIES. By Ronald S. Wallace. New York: Harper and Brothers, 1955. 218 pages. Cloth. \$3.00.

A Glasgow pastor and theologian publishes twenty-four studies, practically sermonic in form but with substantial exegetical method, on the parables. Several studies take up several parables in combination. The messages are evangelical and conservative. In some instances a preacher will regret that the author did not make his own favorite discoveries; in others a rather multifarious application of the parable goes beyond the *tertium comparationis* that is our hermeneutic tradition. The author lays down his theory of interpretation and use of the parables in a 16-page appendix: the interpretation should be Christological, should allow for a forward-looking element, should not be "limited by any restricted definition of the word 'parable,'" should make use of the context, employ other doctrines only in conformity with clear parts of Scripture, observe a homiletic and artistic unity (one closely connected message in each parable, but sometimes with many points), recognize Old Testament metaphors, and grant the possibility of more than one interpretation.

RICHARD R. CAEMMERER

PREACH THE WORD OF GOD. By Frederick M. Morris. New York: Morehouse-Gorham Company, 1954. 157 pages. Cloth. \$2.50.

This is a good one. If you're not already agreeing because you have read it, you will agree as soon as you glance at the preface, for Dr. Morris agrees with you: "Preaching is a subject about which laymen need instruction as much as clergy. Certainly there are many more laymen participating in the business of preaching than there are clergy. For hearers are as much participants as speakers."

Dr. Morris includes pastoral theology and solid doctrinal notes in these interestingly written lectures on homiletics. If you take your manuscript into the pulpit, you'll like this book. If you are opposed to the cult of topic and bulletin board, you'll not find the price of this book too high. Most of all, if you stand for Jesus Christ in your pulpit, you'll welcome the chance to sit with Dr. Morris in your study and hear him urge, "Preach the Word of God!"

GEORGE W. HOYER

DEVOTIONS FOR JUNIORS. By Ava Leach James. Grand Rapids: Zondervan Publishing House, 1955. 154 pages. Cloth. \$2.00.

Very brief devotions set in large type and written simply and interestingly enough to be useful for Junior's private devotional reading. The passages selected from Scripture present isolated thoughts and seem to have been chosen for their illustrational value rather than for any teaching sequence. Statements about Sunday and the image of God appear in this brevity as inaccurate, and some sentences seem unaware of objective justification—Baptism and the church are minimized in one sentence. But in the main a good Biblical and child level are maintained.

GEORGE W. HOYER

HINGES OF DESTINY. By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. 173 pages. Cloth. \$2.75.

"There is a time to listen," says the author in the title and content of one of these sermons. It is based on the text of Dives and Lazarus and was preached during Lent. When we listen to these sermons, we hear of problems in pertinent, neat phrases, and hear a challenge to choose God's side. But we need to hear a clear Gospel of God's love in Jesus Christ, His Son, a clear, continuing proclamation of His redeeming death and victory-clinching resurrection, if we are to be made strong enough to make right the continuing choices.

GEORGE W. HOYER

THE SACRAMENTAL TABLE. Edited by George Johnstone Jeffrey. New York: Harper and Brothers, 1954. 153 pages. Cloth. \$2.50.

This is "a series of addresses by representative Scots preachers." When Harold E. Fey, as Executive Editor of the *Christian Century* declared that "each of the fifteen contributors is keenly aware that this Sacrament may indeed be a potent means of grace," he touches the weakness of the

sermons for Lutheran appreciation. But the opportunity to read sermons by great Scots ("He Is Able" by the Reverend Professor James S. Stewart is a thrilling case in point), the warmth of these appreciations of the love that is Christ and that is given us in the Eucharist, the thrill of meeting a clear Law and a sure Gospel in sermons across the lines of sea and denomination, the fluency and the sustained interest in sermon after sermon, all make this a book to note. GEORGE W. HOYER

THE TREASURY OF CHARLES H. SPURGEON. Westwood: Fleming H. Revell Co., 1955. 256 pages. Cloth. \$2.50.

This is a sampler for those to whom the name of Spurgeon is more important by hearsay than by having heard or read what he actually said. Spurgeon began publishing his sermons when but twenty years old and continued without interruption for thirty-four years. Wilbur M. Smith in the introduction estimates that "the sheer bulk of the literary productions of Charles Spurgeon is equal to twenty-seven volumes of the ninth edition of the *Encyclopaedia Britannica*"—which is not so much one of those facts useful for filling in the pauses of a conversation as a fact that urges one to consider what it was that made this man's printed sermons "a greater influence over the souls and minds of men than those of any other preacher of Great Britain or America." A sampling of his outlines, illustrations, quotations, devotions, wit, and Scriptural expositions is given as well as a selection of sermons. GEORGE W. HOYER

SOMETHING FOR NOTHING. By Clyde Brion Davis. Philadelphia: J. B. Lippincott Company, 1956. 219 pages. Cloth. \$3.75.

Here is a handy compendium on gambling, from betting on horse or dog racing or the outcome of sports events, through shooting craps or playing slot machines, roulette, twenty-one (blackjack), poker, and bingo to buying lottery or raffle tickets and playing the numbers game. The author defines gambling as "the most potent vice cherished by the human race," and shows that with at least twenty billion dollars changing hands each year in America's gambling operations it is authentically big business. The author is thoroughly familiar with his subject, and his book is packed full of facts and information concerning this universal vice. The style is popular and readable as one would expect in the eighteenth published book (including a best-selling novel) of a professional journalist. A. M. REHWINKEL

THE CHURCH IN SOUTHEAST ASIA. By Winburn T. Thomas and Rajah B. Manikam. New York: Friendship Press, 1956. 171 pages. Cloth, \$2.50; paper, \$1.25.

This is a book on Christian missions in Burma, the Philippines, Indonesia, Indo-China, Thailand, Malaya, Taiwan, and the islands of the Far Pacific. Dr. Thomas has devoted the greater part of his adult life to

mission and ecumenical work in Asia. Since 1951 he has been field representative in Indonesia of the National Council of the Churches of Christ in the U. S. A. Dr. Manikam is a native of India and a former joint secretary in East Asia of the World Council of Churches and the International Missionary Council. Since January 1956 he has been the Lutheran Bishop of Tranquebar. Their book deals less with the early history of missionary activity in Southeast Asia than with the present dangers and problems that confront Christians in this part of the world, with the changes that came about as a result of the Second World War, and with the aspiration of these young churches.

The authors point out that the days of ecclesiastical colonialism are forever a thing of the past in these parts of the world. With the rise of nationalism there has also come a growing desire to cut loose from all foreign ecclesiastical tutelage. The Christians of the West need to recognize these aspirations and their mission boards must change their policies accordingly. The task of these young churches is not easy. In the authors' words, "the Christian Church in almost every land of Asia is a tiny David confronting an enormous Goliath of non-Christian religions and cultures, of Communism, and increasing secularism. The immensity of the task is a formidable challenge not only to these young churches but also to all of Christendom, East and West."

The book contains much factual material and interesting information, valuable suggestions for mission boards, and useful evaluations of the missionary literature of our times. It would lend itself well for book reviews in missionary study groups.

A. M. REHWINKEL

THESE ALSO SUFFER. By William Goulooze. Grand Rapids: Baker Book House, 1955. 86 pages. Cloth. \$1.75.

We have reviewed other volumes from the pen of this now deceased author in recent years, one on pastoral psychology and two on suffering. These latter, like the volume before us, were written from the depth of the suffering which he had to endure in the closing years of his own life. His approach is Scriptural. In the present volume he brings numerous stories from life to illustrate the Christian's attitude toward suffering and his victory over it.

O. E. SOHN

CHRISTIAN GIVING. By V. S. Azariah. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

A handy little volume which presents the Scriptural principles of Christian giving for the ready reference and use of the pastor in his instruction on the grace of giving. Many pertinent Bible texts are presented and discussed. The emphasis is on spontaneity and cheerfulness in giving to God. The last chapter brings some practical suggestions for the improvement of Christian giving in the congregation.

O. E. SOHN

I MET GOD THERE. By John E. Huss. Grand Rapids: Zondervan Publishing House, 1956. 88 pages. Cloth. \$1.75.

The book presents a series of "nature messages." The author, a Southern Baptist pastor, visited seven scenic spots in America, including the Grand Canyon, Mount Rainier, Niagara Falls, and Florida. In each of them he sensed God's creative beauty. Thus the palm trees of Florida reminded him of seven aspects of the fruitful Christian life. The Natural Bridge in Virginia suggests three ways in which Christ is a bridge over temptation, sin, and death.

Although the messages are cut from the whole cloth of Scripture, the Lutheran preacher will find them rather subjective. In spite of the use of texts the connection is at times strained. The theology is minimal. The bulk of the illustrations is drawn from the sermonic literature of the past generation. The volume may suggest germinal thoughts for those preaching summer devotions for camp groups. As the flyleaf suggests: "Here is a group of *different* sermons!" DAVID S. SCHULLER

BOOKS RECEIVED

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

From Heaven Above to Earth I Come: A Children's Christmas Song Service. By J. C. Wohlfeil. St. Louis: Concordia Publishing House, 1956. 16 pages. Paper. 7 cents each; 72 cents a dozen; \$5.25 a 100.

The Christ Child Comes to Christian Homes: A Christmas Worship Service for Children and Adults. By Thea Heinemann. St. Louis: Concordia Publishing House, 1956. 15 pages. Paper. 7 cents each; 72 cents a dozen; \$5.25 a 100.

New Year's Eve Candlelight Service. By William H. Eifert. St. Louis: Concordia Publishing House, 1956. 3 pages. Paper. 4 cents each; \$2.67 a 100.

Everyday Life in Old Testament Times. By E. W. Heaton. New York: Charles Scribner's Sons, 1956. 240 pages. Cloth. \$3.95.

The Church in Soviet Russia. By Matthew Spinka. New York: Oxford University Press, 1956. xi + 179 pages. Cloth. \$3.25.

Rethinking the Christian Message. By W. Norman Pittenger. Greenwich: The Seabury Press, 1956. ix + 147 pages. Cloth. \$3.25.

Israel in the Spotlight. By Charles L. Feinberg. Chicago: Scripture Press, 1956. vii + 159 pages. Cloth. \$2.50.

Fads and Foibles in Modern Sociology and Related Sciences. By Pitirim A. Sorokin. Chicago: Henry Regnery Company, 1956. 357 pages. Cloth. \$10.00.

Make the Bible Live in Your Teaching. By Ivy Olson. Minneapolis: Augsburg Publishing House, 1956. 48 pages. Paper. 35 cents.

The Pocket Commentary of the Bible. By Basil F. C. Atkinson. Part Four: *Genesis 31—41.* Chicago: Moody Press, n. d. 79 pages. Paper. 50 cents.

Why Shouldn't I be a Freemason? By Walton Hannah. London: Augustine Press, 1955. 12 pages. Paper. 15 cents.

The Nature of Freemasonry. By Hubert S. Box. London: Augustine Press, 1952. 93 pages. Cloth. \$1.75.

The Vitality of Faith. By Murdo E. Macdonald. Nashville: Abingdon Press, 1956. 158 pages. Cloth. \$2.50.

1500 Themes for Series Preaching. By William Goulooze. Grand Rapids: Baker Book House, 1956. 156 pages. Cloth. \$2.50.

From Brahma to Christ. By Lakshmibai Tilak. New York: Association Press, 1956. 91 pages. Cloth. \$1.25.

Beginning from Jerusalem. By John Foster. New York: Association Press, 1956. 92 pages. Cloth. \$1.25.

Luther's Works. Volume 21: *The Sermon on the Mount (Sermons) and The Magnificat*, ed. Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. xxi and 383 pages. \$4.50. This volume—the second in the series of *Luther's Works* published by Concordia Publishing House and the Muhlenberg Press—is a worthy successor to the first which appeared in 1955. But it contains a far more exhaustive index than its predecessor and, in addition, an invaluable analysis by the editor of Luther's exegetical method and view of Scripture. This volume, like its predecessor, will acquaint the reader with Luther's profoundly Scriptural, comprehensive, and yet always practical theology. A thorough review will appear in a later issue.

Martin Luther: Saint and Sinner. By Theodore J. Kleinhaus. St. Louis: Concordia Publishing House, 1956. 144 pages. Cloth. \$1.65.

Encyclopedia of Morals, ed. Vergilius Ferm. New York: Philosophical Library, 1956. x + 682 pages. Cloth. \$10.00.

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