

# Concordia Theological Monthly



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## 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 BOOK OF REVELATION SPEAKS TO US.* By Herbert H. Wernecke. Philadelphia: The Westminster Press, 1954. 176 pages. Cloth. \$3.00.

"What book on the Revelation to St. John would you recommend?" One who has courage to answer this question puts his head in the lion's mouth. This reviewer is ready to take this risk. If the questioner is not afraid to tackle a philological commentary, he recommends the work of Swete and/or Lenski. If the questioner is looking for an exposition that the average layman can use, he has hitherto suggested Hendriksen's *More Than Conquerors* and/or Donald C. Richardson's *The Revelation of Jesus Christ*. (For someone who can handle German, there is also Hellmuth Frey's *Das Ziel aller Dinge*; see CONCORDIA THEOLOGICAL MONTHLY, XXIII [1952], p. 696.) Now, after reading the present book by Professor Wernecke of Eden Seminary, this title will be added with an "and/or." His reasons are these. He interprets Scripture with Scripture. He is neither a millennialist nor a dispensationalist. He is free from the extravagances of the extreme preterists, for whom Revelation is a mere tract for the times in which it was written; the extravagances of the extreme futurists, who see most of the contents still unfulfilled; the extravagances, too, of the church history school—to which many of our church have belonged—who dig around in the text and notes of voluminous works on the history of the church through the centuries and with great cocksureness match prophecy and fulfillment in practically all but the most plainly eschatological (in the strictest sense) passages. Wernecke, like the writers mentioned above, can hardly be labeled as belonging to any particular school, unless we use the term spiritual or philosophy of history school, which sees in the book symbolical representations of good and evil principles common to every age. All church history illustrates these principles. While the Revelation spoke to the needs of the suffering first-century Christians, it also speaks to us, as Wernecke indicates in his title. Immediately after the title page the book has a well-articulated and clear outline covering nine pages, followed by an adequate introduction and 134 pages of exposition; to save space the English Bible text has not been printed out before the respective sections treated. This reviewer was particularly fascinated by the splendid treatment of the seven letters and the much-abused "millennium chapter." It should also be mentioned that this commentary belongs to

the constantly increasing number of interpretations which see "that the relationship of the seven seals, the seven trumpets, and the seven bowls is not one of chronological succession, but rather one of parallelism; they are synchronous so far as time enters into an understanding of them" (p. 76). That, too, is a feature that recommends the book.

V. BARTLING

*SPIRITUS ET VERITAS*. Edited for the Societas Theologorum Universitatis Latviensis. San Francisco: The Rev. A. Ernstsons, 767 Silver Ave. (Eutin: Andreas Ozolins Buchdruckerei), 1953. xiv and 197 pages. Paper. Price not given.

Across the face of the globe, from Australia to Canada and from Brazil to Sweden, exiled Latvian scholars have joined to present this volume as a tribute to their distinguished fellow countryman, the New Testament scholar Kārlis Kundzins, on his seventieth birthday. In addition to the formal appreciation from the pen of the Most Rev. T. Grinbergs, Archbishop-Primate of the Latvian Lutheran Church in Exile, and a bibliography of Kundzins' impressive literary output, there are twelve essays by scholars from eight countries, of which the following are of greatest interest for American theologians: Haralds Biezais, "Pico della Mirandola's anthropologische Anschauungen"; Carl-Martin Edsman, "Schöpfung und Wiedergeburt (Nochmals Jak. 1:18)"; Maurice Goguel, "Les récits évangéliques de repas et leur signification"; Frederick C. Grant, "What Is Exegesis? (A Study of Matthew 5:3)"; Werner Georg Kümmel, "Die älteste Form des Aposteldekrets"; Aarre Lauha, "Die Entstehung der biblischen Kulturauffassung"; Gustav Mensching, "Toleranz und Intoleranz in der Religionswelt"; Holger Mosbech, "The Ethics of the Sermon on the Mount"; Harald Riesenfeld, "Jesus als Prophet"; and Arthur Vööbus, "New Data for the Solution of the Problem Concerning the Philoxenian Version."

ARTHUR CARL PIEPKORN

*THE EXPLANATIO SYMBOLI AD INITIANDOS: A WORK OF ST. AMBROSE*. By R. H. Connolly, edited by J. H. Srawley. New York (Cambridge): Cambridge University Press, 1952. vii and 39 pages. Cloth. \$2.00.

The *Explanatio* is a most interesting set of notes on what was obviously an oral instruction on an early version of the Roman baptismal creed. It is thus of major importance for both the history and the interpretation of our baptismal ("Apostles'") Creed. The *Explanatio* has survived in three manuscripts; the earliest printed edition dates from 1784. In this his last, posthumously published work, Dom Connolly has given us a critically constructed text — which he modestly describes as "provisional" — to supersede the earlier printed texts of Brunus, Mai, and Caspari. First he discusses the manuscripts and editions; then he provides his own

resultant text of the original, with an English version, both learnedly annotated; finally he supplies massive evidence for his concurrence in the attribution of the *Explanatio* to St. Ambrose of Milan.

ATHUR CARL PIEPKORN

*CATHOLIC SHRINES IN THE UNITED STATES AND CANADA.*

By Francis Beauchesne Thornton. New York: Wilfred Funk, 1954.  
xii and 340 pages. Cloth. \$4.75.

Author Thornton — poet, Roman Catholic priest, and World War II Canadian Army chaplain — holds that before places or buildings can rate as shrines, they must “have a note of the extraordinary about them, in the sense that they touch the heart and move it to fervent devotion and confidence” (p. vii). The 119 shrines that he discusses include all of the famous and many of the less well-known Roman Catholic shrines of this country and Canada, from the Sanctuary of Our Sorrowful Mother at Portland, Oreg., to the Rev. Charles Coughlin’s Shrine of the Little Flower at Royal Oak, Mich., and the National Shrine of the Immaculate Conception at Washington, D. C. Some are old, like the Church of the Twelve Apostles, Trampas, N. M., which dates back to 1580. Some are new, like the Shrine of Our Lady of Grace, Colebrook, N. H., founded in 1949. Some are in ruins, like the Church of San Francisco de la Espada, San Antonio, Tex. Some are noted for their historical significance, like the Spanish missions of the Southwest and California or the Prince Gallitzin Chapel, Loretto, Pa., or the Shrine of Our Lady of the Milk and Happy Childbirth, St. Augustine, Fla. Some depend for their fame on replicas of famed objects of devotion in the Old World, like the icon of Our Lady of Perpetual Help in the shrine of that name at Roxbury, Mass., the Winding Sheet of Turin in the Shrine of Our Lady of the Rosary, Summit, N. J., or the image of Our Lady of Consolation in the church dedicated to her at Carey, Ohio. Some have a reputation for miracles worked and “favors” granted, like St. Anne-de-Beaupré, Quebec, the National Shrine of the Miraculous Medal, Germantown, Pa., the miraculous statue of St. Michael in the Mission of the Most Pure Virgin, Socorro, Tex., the holy earth (“a pinch at a time taken with a glass of water”), of the Sanctuary of Christ of Chimayó, N. M., and the allegedly healing waters of the National Shrine of Our Lady of Lourdes, Euclid, Ohio. Some offer pilgrims access to generous indulgences, such as the Church of St. Jean Baptiste, New York City, or the Minor Basilica of the Assumption of the Blessed Virgin, Baltimore. Like the pre-Reformation Castle Church of All Saints in Wittenberg, some display great quantities of relics; for instance, the impressive collection in the Chapel of Relics at Maria Stein, Ohio, or the five-thousand-plus relics in St. Anthony’s Chapel, Pittsburgh. At least one commemorates an alleged — though hierarchically unauthenticated — apparition of the Blessed Virgin Mary, the Chapel of Our Lady of Good Help at New Franken, Wis. The succinct stories of each shrine

are written with grace and supplemented with carefully chosen photographs and genuinely helpful maps. But the author's contention that the extensive abandonment among other denominations of "the meeting-house style of church building" is a turning to "rich modes of expression first brought by the (Roman Catholic) immigrants and expressed in their shrines" (p. viii) is sheer chauvinism. As a reminder of the part the Roman Catholic Church has played in our national life and as a witness to a perennially significant aspect of the popular piety of our Roman Catholic neighbors, this directory will be genuine interest even outside the Roman Catholic denomination. The proofreading of proper names could have been given more attention; among such slips that this reviewer noted are Ligouri (p. 11), Touissant (p. 18), Portinuncula (p. 78), Benigus (p. 229), Reubens (p. 239).

ARTHUR CARL PIEPKORN

*GESETZ UND EVANGELIUM BEI MATTHIAS FLACIUS ILLYRICUS:*

*Eine Untersuchung zur lutherischen Theologie vor der Konkordienformel.* By Lauri Haikola. Lund: C. W. K. Gleerup, 1952. 344 pages. Paper. Sw. kr. 20:—.

A by-product and a bonus of contemporary scholarly research on blessed Martin Luther is the preparation of careful monographs on his co-workers and followers. The present title—No. 1 of the *Studia Theologica Lundensia: Skrifter utgivna av Teologiska Fakulteten i Lund*—is such a work. Its subject has attracted relatively little attention in the past. Since Preger wrote his two-volume study, *Matthias Flacius Illyricus und seine Zeit*, almost a century ago, the only major work on the leader of the "Gnesio-Lutheran" party has been Günter Moldaenke's *Schriftverständnis und Schriftdeutung im Zeitalter der Reformation, Teil I: Matthias Flacius Illyricus* (1936). Haikola is a student of Ragnar Bring, Anders Nygrén and Gustav Wingren. His work is a theological analysis, not a biographical study. His thesis is that the basic systematic concern of Flacius in all of the controversies in which he engaged—although Haikola does not discuss the Adiaphoristic Controversy—was the preservation of the Biblical and Reformatory distinction between Law and Gospel. He points out that the dialectic of Law and Gospel in the post-Lutheran theologians represents a subtle transformation from Luther's own position into a tension between moralism and antinomianism. Frankly conceding the inconsistencies, the obscurities and the incomplete expositions in Flacius' theology, Haikola analyzes critically, but not unsympathetically, Flacius' vain but valiant attempt to emancipate himself from the tyranny of metaphysics, his difference from Luther in the conception of righteousness, his complicated anthropology, his doctrine of the substantial character of original sin that earned him a place in the Lutheran catalog of heretics, his juridical conception of the Atonement, his detailed *ordo salutis*, and his exclusively forensic-imputational conception of justification. Among other things, Haikola exculpates Flacius from the onus of "Manichaeism" that he

has had to bear for four centuries. This carefully documented monograph is destined for a long time to come to be an important item in bibliographies of Lutheran symbolics and the history of Lutheran thought.

ARTHUR CARL PIEPKORN

*DIE CHRISTUSVERKÜNDIGUNG IM WEIHNACHTSLIED UNSERER KIRCHE.* By Karl Hauschildt. Göttingen: Vandenhoeck Ruprecht, 1952. 232 pages. Paper. DM 12.80.

In two main sections the author sketches the history of the Christmas hymn in its relation to the Christian *κῆρυγμα* from the New Testament itself down to the present, and attempts to delineate systematically the factors that have influenced the form and content of the Christmas hymn.

Part 1 occupies about two thirds of the book and considers, in order, the following periods: The canticles of the New Testament associated with the incarnation of our Lord, the ancient church until the sixth century, the Middle Ages, the Reformation age to 1560, the period of Orthodoxy to 1675, Pietism to 1750, the Enlightenment to 1800, the period from 1800 to 1935, and, finally, 1935 to the present. In part 2 the author notes especially five factors that have a direct bearing on the Christmas hymn: The Bible, the church, art, personality, and social custom.

This is a fascinating book. Church history, history of dogma, liturgics, all are made to contribute significantly to the development, ascendancy, and decline of the Christmas hymn and its place in the cultus as the church's confessional and doxological response to the fact and import of the Incarnation. The theological atmosphere of any given era is seen in its close relation to the content of the hymn. The Middle Ages witnessed a progressive de-emphasis of the incarnate Christ and a corresponding ascendancy of His human mother. The sturdy confession of the Christmas event and its soteriological significance in the Reformation age tends to become dogmatic and pedantic, and even polemical, in the period of orthodoxy, against which the personal warmth and subjectivism of Pietism was a natural reaction. The age of rationalism emptied the *κῆρυγμα* of its Christian content and lost itself in sterile moralism or banal sentimentalism. A resurgence of romanticism followed, glamorizing the events of Bethlehem. In recent years a strong Biblical and confessional accent has given promise of better things to come. Remarkable—an act of divine grace and power—is the fact that through all vicissitudes the doxology of the God incarnate has never been silenced in the church. Similar studies in the relation of other areas of Christian hymnody and devotional literature to the Christian *κῆρυγμα* would greatly enrich our theology. Unfortunately, because of its German dress, this book will remain closed to many.

HERBERT J. A. BOUMAN

*LYMAN ABBOTT, CHRISTIAN EVOLUTIONIST: A Study in Religious Liberalism.* By Ira V. Brown. Cambridge: Harvard University Press, 1953. ix and 303 pages. Cloth. \$5.00.

Lyman Abbott lived between 1835 and 1922. After being graduated from New York University (1853) he became a lawyer, but he decided to abandon law for the ministry. He studied theology independently, never attending a theological seminary. Between 1860 and 1865 he served as pastor of the Congregational Church in Terre Haute, Ind. From 1887 to 1899 he was pastor of Brooklyn's Plymouth Congregational Church. From 1876 to 1922 he was editor of the *Christian Union* or, as it was known after 1893, the *Outlook*.

Lyman Abbott is recognized as probably "the outstanding figure in the liberalizing movement" in American theology (p. vii). He is a representative of what has been called "Progressive Orthodoxy." He embodies the development of New England Theology, as modified by Horace Bushnell, to out-and-out Modernism, the acceptance of the theories of evolution, higher criticism of the Bible, and the social gospel. Political, economic, and social questions concerned him no less than did theological.

Dr. Brown's presentation of Lyman Abbott is an extremely able one. He is, theologically speaking, in sympathy with his subject. The work is well documented—there are almost fifty pages of bibliography and notes.

Lyman Abbott's works total 39 titles, not counting pamphlets, magazine articles or editorials. *The Evolution of Christianity* (1892) and *The Theology of an Evolutionist* (1897) are Abbott's most important works. He was not an original thinker; he was a popularizer. American church history in the period between the Civil War and World War I cannot be understood without an acquaintance with Lyman Abbott.

CARL S. MEYER

*THE HARMONY SOCIETY: A Nineteenth-century Utopia.* By Christiana F. Knoedler. New York: Vantage Press, 1954. xi and 160 pages. Cloth. \$3.00.

Harmony, Pa., New Harmony, Ind., and Economy, Pa., each fashioned out of the forests, were in turn headquarters of the Harmony Society, founded in 1805 and dissolved in 1905. The founders of the group came from Württemberg, Germany, under the leadership of George Rapp. The members were originally German Lutheran Pietists. Rapp himself was influenced especially by Jung-Stilling.

All real and personal property was surrendered to the Harmony Society for the benefit and use of the community. A uniform style of dress was worn. Celibacy was "unofficially adopted as a custom of the Harmony Society" in 1807 (p. 10). The activities of the society from time to time included cotton and woolen manufacturing, the silk industry, and the making of whiskey. In 1877 the Society invested \$650,000 in the Pitts-

burgh and Lake Erie Railroad; in 1884 these interests were sold to the Vanderbilts for \$1,150,000.

The religion of the Harmony Society stressed an industrious, unselfish life. The imminent return of Christ played such a large part in its beliefs that 8,000 barrels of flour were stored and a half million dollars amassed for the trip to Palestine. Music was important in the cultural and religious activities of the group. The Economy Band, under John S. Duss, became famous.

Miss Knoedler, the author, was born and raised within the community. She was secretary of the Economy Centennial Association. Her chronicle is descriptive and anecdotal rather than documentary. It lacks careful organization and completeness. However, it is an interestingly written bit of American religious and social history. CARL S. MEYER

*A SHORTER CAMBRIDGE MEDIEVAL HISTORY.* By C. W. Previt -Orton. Cambridge: The University Press, 1953. 2 vols. 1202 pages. Cloth. \$12.50 a set.

"The essence of the eight large volumes of the *Cambridge Medieval History* is here distilled, by one of its original editors, into a single work." In these highly descriptive words readers are introduced to a work which is in full sense a distinct contribution to the professional historian as well as to the reader who likes history for its own rewarding sake.

For those to whom the larger Cambridge is "must" equipment there will be the question: How much of the essence of the larger work is to be found in the two-volume set? The answer is to be found in the meaning of the word "essence." The intrinsic essentiality of the larger work has been compassed into two volumes of some 600 pages each. This does not mean, however, that the author merely extracted in random fashion or that he contracted arbitrarily in order to produce a "vest-pocket" edition of the greater work. The new work is truly a distillation. This is apparent as one reads the record of the various periods that make up the panorama of the Middle Ages.

Should there be a question as to the essence and the distillation in the word pictures of the new work, any defect would be amply, yes, very amply, made up by the 300 illustrations scattered throughout the text of the two volumes. These selections, made by Dr. S. H. Steinberg, are an invaluable aid to the student of the Middle Ages. The selected illustrations are truly an integral part of the distillation. We see the Castel del Monte, Andrea da Firenze's "Glorification of the Dominican Order," and the Church of Staro Nagoricino; Alcuin looks at us from the days of the greatest of the Franks; The Golden Psalter is beautifully reproduced for our learning; and usurping Charles the Bald looks at us with eyes of greed and moral degeneracy.

And there is still more to add to the distillation. Twenty-six technically perfect map reproductions include one of the Partition of Verdun and

one of the Mersen division; these treaty names become alive as we note the boundaries and divisions of the disintegrating empire. Nor did the author neglect to render a real service by including a map of the confusing conglomeration of Burgundian holdings from the Duchy of Burgundy itself to the catenarian islands off the Frisian Coast.

There are 27 genealogical tables. These include not only the familiar ones of the last Capetians and the Valois dynasty but also tables of the earlier and later Castilian and Aragonian dynasties. Lists of emperors of the Roman line from 284 to 476, of the Eastern regents, of the popes from 314 to 1503, a chronological table of leading events, and an index of 59 pages add to the high value of the work.

For one looking for a comprehensive survey of medieval history in all of its facets and phases the *Shorter Cambridge* will more than satisfy. The binding is excellent, the format convenient, and the printing easy on the eyes.

PHILIP J. SCHROEDER

*A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH, SECOND SERIES.* Edited by Phillip Schaff and Henry Wace. Vol. V: *Select Writings and Letters of St. Gregory, Bishop of Nyssa*, translated by William Moore and Henry Austin Wilson; xiii and 566 pages. Vol. VI: *The Principal Works of St. Jerome*, translated by W. H. Fremantle, G. Lewis, and W. G. Martley; xxv and 524 pages. Vol. VII: *SS. Cyril of Jerusalem and Gregory Nazianzen*, translated by Edward Hamilton Gifford, Charles Gordon Browne, and James Edward Swallow; xlviii and 498 pages. Vol. VIII: *The Treatise De Spiritu Sancto, the Nine Homilies of the Hexaemeron and the Letters of St. Basil the Great, Archbishop of Caesarea*, translated by Blomfield Jackson; lxxvii and 363 pages. Grand Rapids: William B. Eerdmans Publishing Co., 1953—1955. Cloth. \$6.00 a volume.

Of all the reprint projects currently in process among American secular and religious publishing houses, unquestionably one of the most important is the reissue of the English translation of the fathers of the church first published in Edinburgh and New York during the last two decades of the nineteenth century. This project, which has been going on since 1951, has seen the reprinting of the ten volumes of the *Ante-Nicene Fathers* and, prior to the volumes listed above, the first four volumes of the Second Series of *The Nicene and Post-Nicene Fathers*. Although, in addition to many translations of individual writings of the fathers, there are two other large-scale English patristic publication projects going on—both of them Roman Catholic—and although a considerable number of volumes in the *Library of Christian Classics* contain patristic materials, the Eerdmans reprint edition merits commendation and encouragement. The translations are smooth, lucid, and accurate; the selections were made with great insight and perceptiveness and adequately exhibit the theo-

logical position of the church father concerned; the introductions and the notes represent the best evangelical scholarship of a generation of distinguished patristic scholars in this country and abroad; and the indices give evidence of careful and thoughtful preparation. In the four volumes here reviewed we have a series of vitally important documents from the standpoint of history of dogma.

From the pen of St. Gregory of Nyssa we have his great *Against Eunomius*, a landmark in the development of the doctrine of the Holy Trinity and the answer of Nicene orthodoxy to the philosophical Neo-Arianism which Article I of the Augsburg Confession condemns by name. We have further his *On the Holy Spirit, Against Macedonius; On the Holy Trinity; On "Not Three Gods" to Ablabius; On the Faith; three important ascetic and moral treatises, On Virginité, On Infants' Early Deaths* (an important contribution to primitive Christian eschatology), and *On Pilgrimages*; two philosophical treatises, *On the Making of Man* and *On the Soul and the Resurrection*; his *Great Catechism*; the *Funeral Oration on Meletius*; a sermon *On the Baptism of Christ*; and eighteen letters on various subjects that reveal the manysidedness of this distinguished brother of St. Basil.

In Volume VI, we have what was at the time "the first translation of Jerome into English." An admirably compressed life of the saint serves as an introduction. Reproduced in translation are 150 letters, most of them by St. Jerome, but also including letters to and about him from St. Augustine, St. Innocent of Rome, and St. Epiphanius of Salamis, for instance; they cover a wide variety of subjects, from an account of a female confessor who survived seven blows of the executioner's sword to a discussion of the best method of translating the Sacred Scriptures, and from an exhortation to voluntary poverty to a criticism of Origen's *Peri Archôn*. The letters are followed by nine treatises, three of them biographical—their subjects are St. Paul of Egypt (died 342), St. Hilarion of Palestine (died 371), and St. Malchus of Chalcis (died about 390)—and the remainder polemical, against the Luciferians, Helvidius, Jovinian, Vigilantius, John of Jerusalem, and the Pelagians. The collection concludes with translations and summaries of St. Jerome's prefaces to his translation of the Sacred Scriptures, to his commentaries, and to other works.

In Volume VII, we have, in addition to Canon Gifford's useful introduction, the immensely significant *Catechetical Lectures* of St. Cyril of Jerusalem, consisting of a prologue (*procatechêsis*) and twenty-three discourses, of which Lectures VI through XVIII constitute an important fourth-century commentary on the Creed. The same volume also contains 24 "orations," that is, sermons, and 95 letters of St. Gregory of Nazianzus.

Out of the theological controversies about the Holy Ghost that marked the third quarter of the fourth century we have in Volume IX the definitive treatise on the subject by St. Basil the Great of Caesarea. Next follow the nine homilies of the *Hexaemeron*, a valuable witness to the

patristic doctrine of creation. More than half of the volume is devoted to a translation of all but the least important of the more than three hundred letters of St. Basil that have survived; they furnish profoundly significant insights into the history, the doctrine, the organization, and the discipline of the church at a crucial juncture in its early history.

ARTHUR CARL PIEPKORN

*EUROPA IN EVANGELISCHER SICHT.* Edited by Friedrich Karl Schumann. Stuttgart: Evangelisches Verlagswerk, 1953. 162 pages. Paper. DM 5.80.

The broad theme of the collection of essays here presented is the problem of the political union of Europe, viewed theologically. The major concern of Europe, overshadowed by the might of the United States of America and fear of the Soviet Union, according to the writers, calls for soul-searching, historical perspective and theological orientation. The political and spiritual responsibility of Europe is the subject of an essay by Theodor Steltzer. He decries the egotistical individualism and the personality-destroying collectivism so prevalent in Europe today. Gerhard Stratenwerth's penetrating essay, in which he shows the importance of Germany for the whole of Europe, emphasizes the responsibility of the church and its members. Fritz Fischer discusses the effects of the Reformation on the political life of Germany, Western Europe, and America. The essay is packed with interpretations of the thoughts of men like Luther, Lohmann, and even John the Wise. Reinhard Witttram, who subtitles his essay, "Remarks on the Social History of Russia," deals with Russia and the West. Like Gotthold Rhode's essay on the eastern border of Poland as a boundary of Western Europe it presents historical and social data. Wilhelm Schüssler's essay deals with Bismarck. Hans Asmusen's discussion of the theological basis for an evangelical position on the problem of Europe will be of particular interest to the readers of this journal. He makes a brief for the ecumenical movement. The presentation by Hans Dubois takes a similar point of view. The political scientist and the theologian will find the essay by Werner Kaegi on Europe and the problem of sovereignty, in the opinion of this reviewer, the clearest and the most significant essay in the entire collection. The limitations of the powers of the state need to be emphasized. The essays will enrich the earnest student's comprehension of European political problems today.

CARL S. MEYER

*THE CONFESSIONS OF JACOB BOEHME.* Edited by W. Scott Palmer. New York: Harper and Brothers, 1954. 188 pages. Cloth. \$2.25.

This is a neat little anthology of the great mystic of whom William Law wrote, "As a guide to the truth of all mysteries of the Kingdom of God, Boehme is the strongest, the plainest, the most awakening and convincing writer that ever was," and of whom Angelus Silesius said that "the heart of God is Jacob Boehme's element." PHILIP J. SCHROEDER

*REVOLUTION AND REDEMPTION.* By M. M. Thomas and Paul E. Converse. New York: Friendship Press, 1955. 58 pages. Paper. 60 cents.

Both authors of this booklet are closely identified with the Student Volunteer Movement. Their collaboration in this tract springs from years of activity in the World's Student Christian Federation. Their product was written for students of today.

This discussion is devoted to the two most significant realities of the twentieth century. It is an exciting description of the revolutionary forces at work in the social order, particularly in non-Western areas of the world. This is followed by a challenge to the churches of the world to help in creating a new concept of justice for all men.

Most significant, perhaps, is the authors' suggestion for a new pattern of missionary activity. They say (p. 50): "In this time of social and industrial revolution, churches should transplant small groups of individuals who are already living in Christian community rather than rely on individuals. Small living organisms are needed, not single cells. And these organisms should be living examples of the universal character of the Christian faith."

Happily, some of the mission work conducted by our own Church is beginning to assume this new pattern. Perhaps the day is not far hence when the total program will acquire the "new look."

MARTIN H. SCHARLEMANN

*DANISH REBEL: A study of N. F. S. Grundtvig.* By Johannes Knudsen. Philadelphia: Muhlenberg Press, 1955. xii and 242 pages. Cloth. \$3.50.

Grundtvig is known for the hymn "Built on the Rock the Church doth stand" and as the founder of the Danish Folk Schools—in that order. (But he must share laurels with Christen Kold in founding the popular schools of Denmark.) He wrote more than two thousands hymns, of which, we are told, two hundred are included in the official hymnal of the Church of Denmark. In addition he was a theologian, a scholar, a prolific writer, a preacher, and a statesman. Today Grundtvig is recognized as a medievalist whose researches into Norse history have not lost their value. He has been called "the first and greatest of all *Beowulf* scholars." It is, however, as a theologian and a thinker that he ought best to be remembered.

N. F. S. Grundtvig was born in 1783. He died a few days before his eighty-ninth birthday, in 1872. The Enlightenment and the Napoleonic Wars belonged to the climate of his student days. He encountered Kantianism and Romanticism. F. W. von Schelling was the thinker who probably had the greatest influence on him. Kierkegaard was a compatriot and contemporary; he was also Kierkegaard's opponent.

Johannes Knudsen, the author of this study, is on the faculty of Chicago Theological Seminary in Maywood, Illinois. His researches and studies in this country and abroad have qualified him for his task as an interpreter of Grundtvig. His style is a very readable one.

Among the chapters which Dr. Knudsen presents the ones dealing with Grundtvig's teachings on anthropology, the church, and education are the most significant. He was not the only 19th century theologian to be concerned with the doctrine of the Church. Walther in America, Loehe in Germany, the Tractarians in England were among his contemporaries who, independent of him, were concerned with that self-same problem. Grundtvig's teachings cannot be presented in a brief paragraph. His thought, e. g., that the living word is the living Christ in His body, the church, needs exposition before it receives refutation or modification. This cannot be done within the limitations of a review. It may point up, however, the need for Lutheran theologians of other traditions to become better acquainted with this Danish Lutheran theologian.

In view of the current "Grundtvig revival" (and the vogue for Kierkegaard) this study by Prof. Knudsen is welcome. The lack of an index is to be regretted.

CARL S. MEYER

*AGOBARD OF LYONS.* By Allen Cabaniss. Syracuse: Syracuse University Press, 1953. vii and 137 pages. Cloth. \$3.00.

Agobard of Lyons, a churchman of the Carolingian period, was born in 769 and died in the same year as Louis the Pious. It is indeed gratifying that more and more emphasis is being placed on the study of this era, for despite the short-lived glory of the age of the Carolingians, its religious leaders made significant contributions to the western Church and to medieval culture, not the least among them a revival of patristic studies. Like Charles himself, Agobard was a sincere student of Augustine and he had a good knowledge of Tertullian. The present volume abounds in interesting detail, of which the account of the "bright sun" on January 17, 827, is but one example. For those interested in the Carolingian age (and what church historian should not be?) a study of the careful and painstaking work of Dr. Cabaniss on Agobard will prove very rewarding.

PHILIP J. SCHROEDER

*HISTORY OF THE UNITED LUTHERAN SYNOD OF NEW YORK AND NEW ENGLAND, Volume I: 1786—1860.* By Harry J. Kreider. Philadelphia: Muhlenberg Press, 1954. xxi and 226 pages. Cloth. \$2.25.

The New York Ministerium, the Hartwick Synod, and the Franckean Synod up to 1860 are the subject of this treatise. The life of these synods, the movements within them and the forces from without which affected them, as well as their interrelationships are told in a detailed, interesting, authoritative fashion.

For 137 years there was no Synod in North America. Dr. Kreider rejects the interpretation of Dr. A. L. Graebner and Dr. Karl Kretzmann that the assembly at Raritan, New Jersey, in 1735, under Berkenmeyer's leadership, constituted the organization of a synod (p. 10). The Ministerium of Pennsylvania was organized in 1748 by Henry Melchior Muhlenberg. The founder of the New York Ministerium was John Christopher Kunze (1786). "The New York body was from the beginning a real synod, and not simply a ministerium" (p. 19). Lay delegates were given full rights in this body. Hartwick Academy was established in 1815. Quitman and Rationalism came into the New York Ministerium; the Catechism as published in 1814 was "new"; it was rationalistic. The author tells this story in a straightforward fashion.

The Hartwick Synod was organized in 1830 because of discontent within the New York Ministerium. Its lack of contacts with the Western congregations and the disapproval of revivals by the Eastern pastors caused restiveness in the West and led to the forming first of the Western Conference of the Ministerium, and then of the Hartwick Synod. George Ames Lintner was the first president of this group. The Hartwick Synod was located in the "burnt-over district," central and western New York. This may explain, but does not excuse, the concern of these Lutheran pastors for revivals and moral reform (temperance, observance of the Sabbath, abolition of slavery).

Discontent within the Hartwick Synod, in turn, caused the formation of the Franckean Synod in 1837. Total abstinence and all-out opposition to slavery were among the major emphases of this body. The group was rejected by the General Synod and ignored by the New York Ministerium. Kreider describes the Franckeans as "Pietists pure and simple" (p. 106). The holiness principle, an emphasis on conversion of both pastors and people, was prominent. "The Franckeans, it must be said, were really good Lutherans, for they accepted the doctrine of justification by faith and made it part of their 'Declaration of Faith,'" the author states (p. 114). That is not enough, however, for the making of "really good Lutherans."

The confessional advance of the New York Ministerium between 1836 and 1860, caused by the conservative Lutheran pastors from Germany who entered its ranks, is told with appreciation by the author. It is an arresting chapter. The life and doctrine and worship of the church in the decades immediately before the Civil War, its missionary zeal and its Western expansion all form part of the story. Some Norwegian congregations joined the Franckean Synod; in 1860 this body met in Wisconsin.

Dr. Harry J. Kreider, the historian of the Synod of New York and New England, is the author of *Lutheranism in Colonial New York* (1942) and *Beginnings of Lutheranism in New York* (1949). The United Synod of New York and New England is to be commented for

sponsoring this carefully documented, authoritative work; it was written "at the request of Synod." The author has made use of materials in archives as well as printed sources. The narrative is not difficult reading. The second volume will bring the history down to the present—with the needed index of both volumes, we hope.

The history of the Lutheran Church in our country still needs to be written. When it is written, the work of men like Dr. Kreider will be of inestimable help.

CARL S. MEYER

*GOD IN OUR CONFUSED WORLD: A RESOURCE FOR CHRISTIAN THINKING ON ISSUES OF OUR TIMES.* By John Strietelmeier. St. Louis: Concordia Publishing House, c. 1955. 27 pages. Paper. 25 cents.

The first pamphlet produced by the Lutheran Round Table Committee to provide resource material for congregational discussion groups makes an auspicious beginning. In less than twenty-five pages Mr. Strietelmeier develops a penetrating, challenging, but not too pessimistic philosophy of the Christian living in a real world under God. The pressing problems of overpopulation, war, race conflict, materialism, and apathy are well set against the revelation of God in Christ, His purpose for our lives, and the Christian hope. Suggestions for additional reading might well be more ample.

RICHARD R. CAEMMERER

*WORK AND VOCATION: A CHRISTIAN DISCUSSION.* Edited by John Oliver Nelson. New York: Harper & Brothers, c. 1954. 224 pages. Cloth. \$2.75.

This book was prepared by a study committee in preparation for the Evanston meeting of the World Council August, 1954. An introduction, five chapters, and a bibliography are the result of a committee composed of nineteen members and nine consultants. John Oliver Nelson of Yale is editor and writes the introduction, which concerns chiefly the handicaps for Christian vocation in the industrialized world. Paul S. Minear of Andover Newton discusses "Work and Vocation in Scripture." His contribution is remarkably comprehensive for its fifty pages and seeks faithfully to convey Scriptural accents. This reviewer found the treatment of the basic purpose of Christian vocation, namely, the speaking of the Word of Christ and conveying of the life in Christ to the next man, rather meager in this section and almost unexpressed in the remainder of the book. Robert L. Calhoun of Yale writes "Work and Vocation in Christian History" and "Work as Christian Vocation Today." These are able chapters. Contributing to the slight given to the kerygmatic purpose of the calling, Calhoun assumes that 1 Cor. 7:17-24 employs the term  $\kappa\lambda\eta\rho\iota\varsigma$  differently from Paul's other usages. Calhoun displays a fine sense of history and expresses dependence upon Karl Holl and Gustav Wingren for his insights into Luther. Robert S. Michaelsen of the State

University of Iowa develops a chiefly sociological chapter on "Work and Vocation in American Industrial Society." Robert S. Bilheimer gives a summarizing chapter which attempts to describe concrete activities in the local parish for reuniting the Christian dynamic with the daily vocation. A final general bibliography is comprehensive and has some useful annotations.

RICHARD R. CAEMMERER

*EDUCATION INTO RELIGION.* By A. Victor Murray. New York: Harper and Brothers, 1953. xii and 230 pages. Cloth. \$3.00.

Victor Murray, at one time vice-president of World Methodism and also chairman of the World Council of Christian Education Conference in Toronto, 1950, is principal of Chestnut College, Cambridge, England. In this book he presents what may be termed a philosophy of moral and religious education. The chief concern of the book is the why and the how of religious education in the public (state) schools not only of England, but of other lands as well, with the church retaining the specific task of education for church membership.

The book contains many stimulating chapters and sections, but as a Christian philosophy of education this reviewer found it disappointing and inadequate. This judgment is voiced even though theological inadequacies may in part have been dictated by the desire to point out the possibility of religious education in public schools despite the problem of denominationalism. The author emphasizes the historical method of studying the Bible throughout the book. He calls the historical method a "true revelation" and "the great contribution to our knowledge of God made by the Protestant churches of the last two generations." He uses it to remove theological difficulties and stumbling blocks for human reason, to eliminate miracles, and to keep the reader's mind untroubled by any "contradictions" in the Bible. He rejects the verbal inspiration of the Scriptures. He describes Christianity as "an attitude to life into which the pupil has to grow." He holds up Christ as the great Exemplar who provides a standard of life. He regards the moral uniqueness of Christ as neutralized by the Virgin Birth. The bodily resurrection of Christ from the dead seems to have no place in his philosophy. Col. 1:16, 17 is "no doubt poetical language." "Denominations, Roman Catholic and Protestant, may have to die that the church may live."

Other reviewers have called Murray's volume "a major work," his "best book," "gathered wisdom," and "'must' reading." We recommend its study, not only for the good sections in it, but also for an evaluation of current proposals for the teaching of religion in public schools, and for a better estimate of the merits of a religious education which has been removed from the old foundations. There is need for haste in performing the task of stating and publishing a complete and integrated Lutheran philosophy of education.

A. G. MERKENS

*OUR HEARTS REJOICE.* Edited by John E. Meyer. Columbus, Ohio: The Wartburg Press, c. 1955. 175 pages. Cloth. \$2.00.

This volume is a compilation of meditations on Holy Communion by twenty-four Lutheran theologians of various American church bodies. The editor's purpose was to produce a book "to be read frequently." The meditations are grouped under three headings: "A Searching Preparation," "A Joyful Reception," and "A Dedicated Departure." A Scripture reading is suggested to preface each meditation, and then a brief text is suggested at the outset of the meditation itself. Some authors reflect deep theological concern, while others demonstrate their parish experience. A brief prayer closes each item. Each pastor will know how to evaluate and to recommend the book to his people. It should do much to quicken appreciation of the Sacrament in the home, the pastor's study, and the parish group.

RICHARD R. CAEMMERER

*THE SOCIAL PSYCHOLOGY OF PREJUDICE.* By Gerhart Saenger. New York: Harper & Brothers Publishers, 1953. xv and 304 pages. Cloth. \$4.00.

The author is a professor at New York University who expresses much appreciation to Professor Otto Klineberg of Columbia University. The work ably summarizes, in small compass, the problem and causes of prejudice and discrimination and some descriptions and suggestion of methods of control. The work is useful for related reading in a church study group. All minority groups are considered, but most attention is paid to the problems revolving around Jews and Negroes. Extensive readings and references and a good index complete the volume. Religion is not regarded as decisive according to past performance; the situation of the religious group seems more significant than its beliefs. The book will be useful in outlining the problem and difficulty of prejudice and directing to a realistic program of improvement.

RICHARD R. CAEMMERER

#### BOOKS RECEIVED

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

*The Te Deum Laudamus.* Edited by Carl Bergen. St. Louis: Concordia Publishing House, 1955. Edition with organ accompaniment, 16 pages; paper; price, 75 cents. Choir edition without organ accompaniment; 6 pages; paper; 20 cents. It is devoutly to be hoped that this admirable new edition of the church's great canticle of Thanksgiving will accomplish two purposes: (1) That it will introduce more of our choirs and congregations to one of the most magnificent hymns not of divine inspiration in the entire repertoire of the church, a hymn which blessed Martin Luther regarded as the "third universal creed"; and (2) that it will popularize among the congregations which are already habitually using the *Te Deum* one of the traditional and historical settings which have been associated

with the text for centuries. The editor is one of our church's foremost authorities on plain chant. In addition to the text and music of the canticle itself, he has provided in both editions the text and musical notation for the versicles, responses, and collect that were anciently appended to the canticle when it was used as a separate office of thanksgiving outside of the divine office. For the benefit of users who are not familiar with the principles of plain chant, the edition with organ accompaniment has a helpful one-page preface explaining the chant notations and the way in which the chant is to be rendered.

*Theology and Music.* By Donald P. Meyer, Martin Marty, and Carl Halter. River Forest: Concordia Teachers College, 1954. iii and 76 mimeographed pages. Plastic ring binder. \$2.00.

*The Secrets of the Lord.* By William M. Clow. Grand Rapids: Baker Book House, 1955. xii and 353 pages. Cloth. \$2.95. The Glaswegian preacher-professor who wrote this study of St. Matthew 16:1-17, 21; St. Mark 8:27—9:29; and St. Luke 9:18-51 was born in 1853 and died in 1930. The present edition is a photolithographed reissue of the original London edition of 1910.

*The Holy Spirit of God.* By W. H. Griffith Thomas. Grand Rapids: William B. Eerdmans Publishing Company, 1955. xvi and 303 pages. Cloth. \$3.00. A classic Pneumatology of an earlier generation, originally presented as the L. P. Stone Foundation Lectures at Princeton Theological Seminary in 1913, is herewith reissued in a photolithographed third edition.

*The Sacraments in Methodism.* By Robert W. Goodloe. Nashville: The Methodist Publishing House, 1953. 160 pages. Cloth. \$1.75.

*The Sword and the Cross.* By Robert M. Grant. New York: The Macmillan Company, 1955. 144 pages. Cloth. \$2.75.

*Homosexuality and the Western Christian Tradition.* By Derrick Sherwin Bailey. New York: Longmans, Green and Company, 1955. xii + 181 pages. Cloth. \$3.50.

*The Nature of Prejudice.* By Gordon W. Allport. Boston: The Beacon Press, 1954. xviii + 537 pages. Cloth. \$5.50.

*How to Overcome Nervous Tension and Speak Well in Public.* By Alfred Tack. Minneapolis: T. S. Denison and Company, 1955. 242 pages. \$3.00.

*The Faith of the Apostles' Creed.* By James Franklin Bethune-Baker. Abridged and edited by W. Norman Pittenger. Greenwich: The Seabury Press, 1955. 95 pages. Paper. \$1.00.

*Handbook of Denominations in the United States, Revised and Enlarged.* By Frank S. Mead. New York: Abingdon Press, 1955. 255 pages. Cloth. \$2.95.

*How to Preach to People's Needs.* By Edgar N. Jackson. New York: Abingdon Press, 1956. 191 pages. Cloth. \$2.75.

*The Man Who Forgot and Other Sermons on Bible Characters.* By Clarence Edward Macartney. New York: Abingdon Press, 1956. 140 pages. Cloth. \$2.00.

*An Existentialist Theology: A Comparison of Heidegger and Bulmann.* By John Macquarrie. New York: The Macmillan Company, 1955. xii + 252 pages. Cloth. Price not given.

*God and Country.* By Charles Schoenfeld. New York: Philosophical Library, 1955. vi + 119 pages. Cloth. \$3.00.

*Ethics.* By Dietrich Bonhoeffer, ed. Eberhard Bethge. New York: The Macmillan Company, 1955. xii + 340 pages. Cloth. \$4.00.

*The Ministry of the Glory Cloud.* By Robert Ervin Hough. New York: Philosophical Library, 1955. x + 145 pages. Cloth. \$3.50.

*N. F. S. Grundtvig: An American Study.* By Ernest D. Nielsen. Rock Island: Augustana Press, 1955. xii + 173 pages. Cloth. \$2.75.

*Pulpit Under the Sky: A Life of Hans Nielsen Hauge.* By Joseph M. Shaw. Minneapolis: Augsburg Publishing House, 1955. x + 250 pages. Cloth. \$3.50.

*All of the Women of the Bible.* By Edith Deen. New York: Harper and Brothers Publishers, 1955. xxii + 410 pages. Cloth. \$4.95.

*These Also Suffer.* By William Goulooze. Grand Rapids: Baker Book House, 1955. 86 pages. Cloth. \$1.75.

*Seven Words of Love.* By G. Hall Todd. Grand Rapids: Baker Book House, 1955. 71 pages. Cloth. \$1.50.

*Damnamus: Die Verwerfung von Irrlehre bei Luther und im Luthertum des 16. Jahrhunderts.* By Hans-Werner Gensichen. Berlin: Lutherisches Verlagshaus, 1955. 162 pages. Paper. DM 11.80.

*Teologiens Metodfraga.* By Gustaf Wingren. Lund: C. W. K. Gleerups Förlag, 1954. 221 pages. Paper. Price not given.

*Das Tübinger Stift 1770—1950.* By Martin Leube. Stuttgart: J. F. Steinkopf Verlag, 1954. viii + 732 pages. Cloth. DM 15.—.

*Big Peanuts in Trouble.* By Lucilda A. Newton. Chicago: Moody Press, 1955. 63 pages. Paper. 50 cents.

*A Baker's Dozen of Tellable Stories.* By Gladys Mary Talbot. Chicago: Moody Press, 1955. 63 pages. Paper. 50 cents.

*Under the Red Bows and Other Christmas Stories.* By Theresa Worman. Chicago: Moody Press, 1955. 64 pages. Paper. 50 cents.

*Mark: The Gospel for Active and Practical Men.* By Walter C. Wright. Chicago: Moody Press, 1955. 128 pages. Paper. 35 cents.

*Adoniram Judson: Missionary to Burma 1813—1850,* ed. Faith Coxé Bailey. Chicago: Moody Press, 1955. 128 pages. Paper. 35 cents.

*A History of Preaching in Britain and America: Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them.* By F. R. Webber. Part Two. Milwaukee: Northwestern Publishing House, 1955. 672 pages. Cloth. \$6.00.

*The Frontier Camp Meeting.* By Charles A. Johnson. Dallas: Southern Methodist University Press, 1955. 352 pages. Cloth. \$5.00.

*An Approach to Christology.* By Aubrey R. Vine. London: Independent Press, 1948. 491 pages. Cloth. 21s.

*The Road Winds On.* By Francena H. Arnold. Chicago: The Moody Press, 1955. 192 pages. Cloth. \$2.50.

*The Philosophy of Epictetus.* By John Bonforte. New York: Philosophical Library, 1955. xiv + 146 pages. \$3.00.

*The Anglo-Saxon Missionaries in Germany.* By C. H. Talbot. New York: Sheed and Ward, 1954. xvii + 234 pages. Cloth. \$3.50.

*Ordeal by Concordance: An Historical Study of a Recent Literary Invention.* By Conrad Henry Moehlman. New York: Longmans, Green and Company, 1955. xv + 171 pages. Cloth. \$3.50.

*When Iron Gates Yield.* By Geoffrey T. Bull. Chicago: Moody Press, 1955. 254 pages. Cloth. \$3.00.

*Prayer Book Revision in England 1800—1900.* By R. C. D. Jasper. London: S. P. O. K., 1954. 140 pages. Cloth. 13/6.

*Die Tradition als exegetisches, historisches und theologisches Problem.* By Oscar Cullmann. Zurich: Zwingli Verlag, 1954. 56 pages. Paper. Sw. fr. 5.—.

*Congregationalism: A Restatement.* By Daniel Jenkins. New York: Harper and Brothers, 1954. 152 pages. Cloth. \$2.00.

*Calvin's Doctrine of the Word and Sacrament.* By Ronald S. Wallace. Edinburgh: Oliver and Boyd, 1953. xii + 253 pages. Cloth. 18/—.

*Minorities and the American Promise: The Conflict of Principle and Practice.* By Stewart G. Cole and Mildred Wiese Cole. New York: Harper and Brothers, 1954. xiv + 319 pages. Cloth. \$4.50.

*Holy Fields: An Introduction to the Historical Geography of the Holy Land.* By J. Howard Kitchen. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 160 pages. Cloth. \$2.50.

*Psychology of Religion: A Christian Interpretation.* By H. C. Witherington. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 344 pages. Cloth. \$3.50.