

# Concordia Theological Monthly



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## BOOK REVIEW

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*DIE GESCHICHTE DES GOTTESDIENSTES DER SIEBENBÜRGER SACHSEN.* By Erich Roth. Göttingen: Vandenhoeck und Ruprecht, 1954. 281 pages. Cloth. Price not given.

One reason for the dearth of dependable works on the history of Lutheran worship is the lack of basic monographs on individual phases of the subject. The present admirably careful and comprehensive study, the product of more than fifteen years of patient investigation and reflection, is liturgical historiography of a superior kind.

The subject is the worship of the "Saxons" of Transylvania. Since 1918 Transylvania has been politically a part of Rumania; in the twelfth century, however, when the "Saxons" made their trek from their ancestral homelands, the territory was part of the domains of Hungarian King Geza II. The worship of the Transylvanian "Saxons" has been investigated during the past quarter century by Adolf Schullerus and Karl Reinerth; Roth utilizes much previously unknown source material and is able both to correct some of their conclusions and to offer new insights.

Roth begins with the pre-Reformation period; operating primarily with the evidence supplied by the Transylvanian lectionaries, he suggests that the archetype of the Transylvanian missals is clearly Frankish, from the area bounded roughly by Trier, Aachen, and Luxembourg. The Reformer of Transylvania was John Honterus, whose popularly supported Swiss theological leanings the more Lutheran-minded Transylvanian clergy successfully resisted. Roth evaluates the liturgical implications of Honterus' own *Reformatio ecclesiae Coronensis* (i. e., of Kronstadt, later Brasov, more recently, and at last reports still, Stalin) *ac totius Barcensis* (i. e., of Burzenland, the Rumanian Barza) *Provinciae* of 1543 and of the *Reformatio ecclesiarum Saxonicarum in Transylvania*, which a committee of urban pastors prepared in 1547. The general liturgical tone is conservative and Lutheran.

While Roth discusses in detail the prescriptions of the Transylvanian agendas of the sixteenth through the eighteenth centuries, as well as of the agendas imported from Germany, he recognizes on the one hand that they are not detailed enough to permit a complete reconstruction of the services as actually conducted and on the other that in practice the clergy applied them with considerable freedom. Happily, Roth discovered and has evaluated in the present volume a primary source of utmost importance—a comprehensive series of reports to the Lutheran bishop by the rural deans, describing public worship as the clergy actually conducted it parish by parish in 1764—65.

We thus have documentary evidence for the persistence of an impressive number of traditional ceremonies in this isolated Lutheran Church in the latter eighteenth century, for instance, the silence of the organ during Lent (except on Laetare); the extensive use of Latin at the choir offices and the Holy Eucharist (into the nineteenth century); the weekly use of the "Athanasian" Creed; the chanting (often in Latin) of the pericopes at the Holy Eucharist and of the lessons at the choir offices; the standing of the congregation while four officers of the parish conducted the preacher from sacristy to pulpit and back again; the seated position of the preacher during the delivery of the sermon (compare the German word for "pulpit," *Predigtstuhl*); restriction of the blessing of the congregation after the sermon with the sign of the Holy Cross to ordained preachers; a minimum of two celebrations of the Holy Eucharist every week (Sunday and Thursday) plus festivals, four services on Sunday, and three to four services on weekdays (in the parish church of Hermannstadt, now Sibiu, the number of regularly scheduled services exceeded a *thousand a year*); three sacred ministers at the Holy Eucharist, the celebrant in alb and chasuble, the deacon and subdeacon in albs and dalmatics (Eucharistic vestments were worn at least into the latter part of the last century); genuflection at least by the celebrant (in some places by others also) at the mention of the Incarnation in the second stanza of the metrical Nicene Creed; the bringing in and preparation of the oblations at the altar during the third stanza of the same hymn; a large host for the celebrant, in addition to smaller people's hosts; the elevation (into the nineteenth century) of host and chalice in connection with the Consecration; the use of houseling-cloths held before the communicants lest the Sacred Species fall to the ground through inadvertence; Latin office hymns according to the season at matins and vespers; consistent use of the Magnificat as the vespers canticle; the chanting of the Passions during Holy Week; metrical vernacular versions of *Aufer a nobis* and *Anima Christi*; the reading of Josephus' account of the destruction of Jerusalem at vespers on the Tenth Sunday after Trinity; the formula of retention as well as of forgiveness when the confessor imparted Holy Absolution to a congregation of penitents; auricular confession, the penitent kneeling, the confessor sitting in a *subsellium*; the extension of Ante-Communion to include Preface and Sanctus (something to be lauded rather than, with Roth on p. 184, discountenanced); the chanting (in Latin) of portions of the Lamentations of Jeremiah on Good Friday; use of the Large Catechism in the instruction of adolescents (as late as 1833); lessons from Ecclesiasticus; the use of the organ not only to support the singing but also in lieu of singing in alternate verses of hymns, psalms, and canticles; intensified solemnity for the first vespers of high festivals (that is, the evening before); recitation of compline (during Lent); distribution of *Himmelsbrot* (large hosts with a crucifix stamped on them) to the children after compline; a most interesting color canon for the paraments (red for Advent Sunday, Christmas, Circumcision,

Epiphany, Candlemas, Laetare, Annunciation of the B. V. M., Easter, Ascension, Visitation of the B. V. M.; green for Palm Sunday, Maundy Thursday, and Trinity Sunday; white for Whitsunday; black for the first three Sundays in Lent, Passion Sunday and Good Friday; "ordinary" for other occasions); wearing of chasubles and dalmatics to match the paraments at the Holy Eucharist (except that violet replaced black on penitential occasions); wearing of a cloth-of-gold or gold-textured cope by the officiant at festival choir offices (but on Good Friday the officiant approached the altar for the Creed in an old red cope); baptism of children by the third day after birth at the latest; exorcism, salt, anointing with spittle, and the Chrisom (*Haube*) at Holy Baptism; two baptismal sponsors of the child's sex, one of the opposite sex; the "rebaptism" of "Arian heretics," that is, Unitarians and Antitrinitarians converted to the Lutheran religion as adults; the churching of women; reading of the banns of marriage for three Sundays; no marriages during a "closed season" (Advent, Lent); a full-fledged nuptial Eucharist at weddings; and the blessing of the bride the day after the marriage.

By the mid-eighteenth century, the time under survey, the liturgical decline had already begun. Abetted by the government, divines infected with the spirit of the Enlightenment and Rationalism had begun the attack on the "out-of-date," "irrational," "theatrical," "superstitious," and "Catholic" practices that the Lutheran Church was perpetuating. The "reformers" made some progress in the cities, but in the rural communities, where church and society, worship and community, were inseparably bound up, the genuine love of the lay people for the "sacred ordinances of God's house" and their natural conservatism stiffened popular resistance to the process of liturgical destruction and slowed it down. The "modern" agenda that the foes of the Lutheran liturgical heritage had worked at for four generations prior to 1885 was finally shelved.

Roth has done his work lovingly and well; proofreading, indices, page design, binding are first-rate. In passing it may be noted that it was not Luther but John Bugenhagen who discontinued the elevation of host and chalice at St. Mary's Church, Wittenberg, in 1542 (p. 165). Again, the ancient episcopal blessing beginning "Die Benedicung Gottes des Vaters und des Sohnes und des hl. Geistes" is not at all, far less "clearly (*deutlich*), a form of the *Benedicamus*, as Roth identifies it on p. 222. Finally, while Roth may be right in his opinion that "stola alba" in connection with marriages refers to a "white surplice," *stola* being taken generally in the sense of vestment, it is not quite as obvious (*offensichtlich*) as he believes it to be (p. 229, n. 2) that *stola* is not actually a stole. If *stola* means "stole," this would be the latest documentable survival of the stole in Lutheran liturgical history.\*

ARTHUR CARL PIEPKORN

\* See this reviewer's *The Survival of the Historic Vestments in the Lutheran Church after 1555* (St. Louis: School for Graduate Studies of Concordia Seminary, 1956).

*THE PURE IN HEART: A STUDY IN CHRISTIAN SANCTITY.* By W. E. Sangster. New York: Abingdon Press, 1954. 254 pages. Cloth. \$4.50.

A noted English Methodist here gives us a history of the growth and development of the concept of holiness. In four major divisions the author answers four questions: 1. How did man become aware of the holy, and how did his longing for holiness grow? 2. What tests have been shaped through the centuries to decide who were heroic in virtue? 3. What is a saint really like? 4. How did he become such?

"Holiness" is more than being "absolutely good"; its chief element is the "numinous." With Rudolf Otto, Sangster holds that the mental state of the numinous is perfectly *sui generis*. The numinous is objective and outside self. "Primitive man knew an unearthly dread—it was shuddering, eerie, and awful—the realm of *mana* and *tabu*." But when Sangster maintains that "the sublimest adoration of the saint is but the long refinement of that early awe," this reviewer dissents. Even today the unregenerate Iambi people of Tanganyika manifest this dread, this eerie, awful awareness of a numen, but one fails to recognize anything like sublime adoration. Nor did the saints of the Old Testament economy or those of the Christian era arrive at their sainthood as a result of a refining cultural process.

In the second section Sangster explains canonization in the Roman and Eastern churches. In Protestantism, Sangster holds, the saint is undefined; both the history and the theology of Protestantism is at variance with the saint-making process.

In the third section of the book the author tries to present a "portrait" of a saint. Making what seems to be somewhat of an exaggerated claim, he maintains that the distinctiveness of the saints transcends all time, all national barriers, and all denominational barriers.

In the final section of his history of sanctity the author endeavors to show how the saints achieved sainthood. He asks, "Does faith come of some great act of will?" In reply he states, "It cannot be denied that there *is* a will to believe." In his elaboration of this assertion the author writes some convincing words: "Faith is always something that acts." But is it not also true that the "will" to believe is faith? And is not faith in its entirety a gift of God—God coming to men first—not man's inclining to God?

There is much helpful and edifying matter in this book, and on that score alone it deserves a wide circle of readers. PHILIP J. SCHROEDER

*WILDERNESS CHRISTIANS: THE MORAVIAN MISSION TO THE DELAWARE INDIANS.* By Elma E. Gray and Leslie Robb Gray. Ithaca: Cornell University Press, 1956. xi + 354 pages. Cloth. \$5.00.

The Moravian colonists entered the New World with the definite purpose of bringing the Gospel to the Indians, for foreign missions constituted

one of the mainsprings of the *Unitas Fratrum*. They came from Georgia to Pennsylvania in 1740. Bethlehem was established in 1741; it remains the headquarters of this group to the present day.

In 1744 David Zeisberger began his study of the Indian language. "He did not know that by his decision to serve Christ in America his name would become the mightiest in Indian mission work and that as a leader he would, in history, rank with the new world's truly great" (p. 34). He served the Indians in Pennsylvania. He was the first Protestant missionary in the Northwest Territory. There in 1772 the mission in Ohio's Muskingum Valley was begun. The Revolutionary War was a difficult period for Indian missions, and under British protection the Delawares were brought into Canada. However, it was not until May 1792 that the Moravians and their converts were settled on the Thames River in Ontario. Zeisberger remained with them until 1798, when he returned to the Muskingum. There he died in 1808. Explorer, grammarian, linguist, translator, historian, poet, writer, organizer, leader, teacher, preacher — he was, above all, a missionary.

He was not the only Moravian missionary among the Delaware Indians, nor does Mrs. Gray tell the story as if he were. She tells of Benjamin Mortimer, Gottlob Sensemann, John Schnall, Christian Frederick Dencke, Jesse Vogel, and others. The vicissitudes of the Indians during the War of 1812 and the establishment of New Fairfield along the Thames are an important part of her story. The end of the mission work among the Delawares came under Theodore Manasseh Rights in 1903. Over 160 years the Moravians had worked among the Delawares; nor were they unsuccessful, for some Indians were brought to Christ through them.

A deepened understanding of the difficulties and hardships of mission work among the Indians is gained from Mrs. Gray's account. Her researches have been extensive; she tells the story against the broad backdrop of contemporaneous events. It is a social history in the best sense of the phrase. The daily life and activities of the missionaries and their converts become very real. This is a strong feature of the work. Her account, therefore, will also give a better understanding of American history.

CARL S. MEYER

*THE THOUGHT AND CULTURE OF THE ENGLISH RENAISSANCE: AN ANTHOLOGY OF TUDOR PROSE, 1481—1555.* Edited by Elizabeth M. Nugent. New York: Cambridge University Press, 1956. xix + 703 pages. Cloth. \$7.50.

Humanism in England antedated the Reformation by only a few years. Erasmus of Rotterdam, Sir Thomas More, and William Tyndale outlived John Colet by less than twenty years. All of them died during the reign of Henry VIII. Robert Barnes survived them by less than five years; he and Thomas Cromwell died in the same year.

In an anthology of the prose of the early Tudor period, therefore, the accent has to be on humanistic and religious writings. It is entirely proper that these two parts (Part I, pp. 3—158, and Part III, pp. 305—472) should claim almost half of the book. Some of the works in the second part, dealing with the political and social order, could (perhaps should) have been included under the third part. These three sections are far and away the most significant sections of the book. The selections from the chronicles and histories of the period (in Part IV) are interesting, and the romances and tales (in Part V) are entertaining. The introductions by outstanding scholars are excellent, especially those by Douglas Bush and W. G. Zeeveld.

A reviewer of an anthology should not cavil too much about the selections made, even though he is certain that better selections might have been made. Robert Barnes is omitted entirely—he might have been substituted for Richard de Methley. The Form of Solemnization of Matrimony might have been replaced by the Litany of 1544. Whatever misgivings remain about individual items and deficiencies, however, they are mitigated by the over-all plan of the work and the riches of the sources which this anthology introduces to the student.

CARL S. MEYER

*FAITH'S FIRST RESPONSE: THE ART OF WORSHIP.* By George W. Hoyer, ed. Robert Hoyer. St. Louis: Concordia Publishing House, 1956. Paper. *Teacher's Manual*, 72 pages, 50 cents. *Discussion Guide*, 52 pages, 17 cents.

This publication fills a great need. We have been diligent in teaching Christian doctrine and Bible history to people, but we have been remiss in acquainting them with what is properly called the art of worship. Rudiments of Christian worship are occasionally included in instructions on the first three Commandments; but often the problems of worship are treated as though they were largely of an emotional nature. The result is that too many churchgoers, lacking the sensitivities which go with true Christian worship, react against serious attempts to encourage and enable them to worship God decently and in order. The author's treatment of this rather delicate subject is enlightening and discreet; what is more, he has the gift of stating things simply and of organizing his materials logically and progressively. He uses the Lutheran orders of corporate worship as the basis of his course of study; he discusses the individual parts of these orders, the church year, the family altar in the Christian home, the use of psalmody and the canticles, the sacramental worship life, and Christian symbolism. We would encourage pastors to use these materials for teaching adult Bible classes and other adult groups.

WALTER E. BUSZIN

*THE DIVINE ECONOMY: A STUDY IN STEWARDSHIP.* By A. C. Conrad. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 169 pages. Cloth. \$2.50.

The author, professor at Bethel (Baptist) College and Seminary, Saint Paul, views stewardship from a Trinitarian approach. His thesis is that God has placed His power and resources under the law of stewardship for the initiation and fulfillment of His purpose in the world.

The stewardship of God the Father proceeds from the premise that He is the starting point for all Christian thought and action. His love is the source of His stewardship; creation is its act; redemption is its plan; history is its unfolding; time is its reach, or limit; and the Kingdom is its purpose. The stewardship of God the Son is based on the purpose of God that in Christ the divine economy will be projected for administration and fulfillment. The Son is the Agent of creation, the Mediator of redemption, and the Lord of both time and history. Everything that belongs to the divine purpose, as fulfilled in the stewardship of Christ, is made real to the believer through the Holy Spirit. He is the life Principle of creation, the Medium of redemption, and the Executor of Christ's Lordship over the believer. The believer is called upon to place his total being under the Lordship of Christ for the fulfillment of God's purpose. Love is the motive of the believer's stewardship; evangelism is the method; material resources are the means; time is the opportunity; and the Kingdom of God is the fulfillment.

HARRY G. COINER

*THE MENNONITE ENCYCLOPEDIA: A COMPREHENSIVE REFERENCE WORK ON THE ANABAPTIST-MENNONITE MOVEMENT.* Volume I: *Aachen to Cyprian.* Edited by Harold S. Bender, C. Henry Smith, Cornelius Krahn, and Melvin Gingerich. Scottsdale: Mennonite Publishing House, 1955. xvi + 754 pages, plus 41 full-page plates. Fabrikoid. \$10.00.

This is the first volume of a gigantic joint undertaking of three major American Mennonite publishing houses, a four-volume, 3,200-page English reference work that will report on the history of the Anabaptist-Mennonite movement throughout the world for four centuries, its principles, its activities, its institutions, its culture, and its practices. Scheduled for completion by 1958, its 10,000 articles by over 400 different authors will include descriptions of every Mennonite congregation and institution everywhere in the world from the sixteenth century to the present, as well as biographies of more than 2,000 known Mennonite martyrs and all of the denomination's more eminent leaders, together with over 100 maps of Mennonite communities and 400 illustrations. A capable panel of thirteen editors, supported by an international editorial council of 49 members, including Roland Bainton, Franklin H. Littell, Wilhelm Pauck, and representatives of thirteen North American Mennonite groups, guarantees the quality of the work's scholarship. For its European articles the work



leans heavily on the still unfinished *Mennonitisches Lexikon* (begun in 1912, suspended in 1942 at the letter *O*, revived in 1951), of which Bender is one of the two postwar editors. The articles which this reviewer examined, including those on controversial issues, while written with a wholly understandable and defensible Mennonite bias, strove to be fair, objective, and accurate. The halftone illustrations, grouped at the back of the volume, are well chosen and illuminating. The appeal of this work reaches past Mennonite readers to everyone who is interested in the reformations of the sixteenth century; those who acquire Volume I will wait avidly for the remaining volumes. It is to be hoped, however, that future volumes will have stronger cloth webbing to hold the book proper and the fabrikoid binding together.

ARTHUR CARL PIEPKORN

*THE EVANSTON REPORT: THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES.* Edited by W. A. Visser 't Hooft. New York: Harper and Brothers, 1955. viii and 360 pages. Cloth. \$5.00.

*EVANSTON: AN INTERPRETATION.* By James Hastings Nichols. New York: Harper and Brothers, 1954. 155 pages. \$2.00.

The former of these two volumes is an official account, comprehensive and complete, and not nearly as dry as reports of this kind so easily become. The introduction, the chapter on the structure of the assembly, the lucid "narrative account," and the chapters on the report of the Advisory Commission on the Main Theme, on the discussion of the message, and on the report of the structure and functioning of the council, are the indispensable historical background for the reports of the sections and assembly committees, and of the often intensely interesting statements, recommendations, and reports in the appendixes. If you want to know the terms of the invitation to Holy Communion extended by the Augustana Evangelical Lutheran Church to the participants in the assembly, whether or not Bishop Berggrav spoke in his shirt sleeves on the hot night of August 27 (he did), what the Orthodox delegates had to say about the indivisible unity of the Christian Faith, who represented the Syrian Antiochian Orthodox Archdiocese of New York and All North America, what the delegates of the Dutch Reformed Churches in South Africa said about the report of the Committee on Intergroup Relations, or what the assembly's rules of debate were, this is the book to turn to. General Secretary Visser 't Hooft and his collaborators have done a praiseworthy piece of work.

Nichols' book, in turn, is a splendid commentary on the official *Report*. Every page reveals his peculiar gift for getting at the root of things and expressing his analysis in succinct and vivid prose. "Those who were not there" (and why they weren't, with The Lutheran Church—Missouri Synod sharing an 11-line paragraph with the Christian Reformed Churches) rate as much space as those who were. We are introduced

to the pre-history of the assembly, the Council's international aid program, the assembly's worship, its theological discussions, and its appraisal of Christian responsibility, climaxing in a specially perceptive chapter on the assembly's treatment of the race problem. It is a good "sample of the ecumenical conversation, of the chief ideas and concerns," of a great religious assembly.

ARTHUR CARL PIEPKORN

*THE EVERLASTING MAN.* By Gilbert Keith Chesterton. New York: Image Books, 1955. 274 pages. Paper. 75 cents.

For a whole generation, Chesterton's deft criticism of H. G. Wells's no less perennially popular *Outline of History* has been lodging ineradicable memories in its readers' minds. Who, having read the book, can forget the tantalizing opening sentence: "There are two ways of getting home; and one of them is to stay there"? Or the chapters that respectively open the two parts, "The Man in the Cave" and "The God in the Cave"? Or the reference to the hymn in the *Ethical Hymnbook* that began "Nearer, Mankind, to Thee, Nearer to Thee," and that always suggested to Chesterton "the sensations of a straphanger during a crush" on the subway? Or his description of the *Eli, Eli*, as "a cry driven out of [the] darkness in words dreadfully distinct and dreadfully unintelligible, which man shall never understand in all the eternity that they have purchased for him"? Or a thousand other evocative pages and paragraphs and phrases? It is gratifying that *The Everlasting Man* is available as a paperback after seventeen regular printings, to delight—and, on occasion, irk—both those who will read it for the first time and those who may now acquire at very modest cost a book which, once read, they have always been meaning to buy.

ARTHUR CARL PIEPKORN

*DIVORCE AND REMARRIAGE.* By Hugh C. Warner. London: George Allen and Unwin, 1955. 90 pages. Cloth. \$1.50.

Canon Warner states in a popular form the main historical and theological facts which must be understood if there is to be an intelligent grasp of the views of The Church of England on divorce and remarriage after divorce. He raises the question of the power of the state to dissolve a valid marriage; examines the Biblical teaching about sex and marriage; relates the rise of divorce figures with the effect these have on the present-day climate of popular opinion; appeals for a clearer and closer understanding between all who value the integrity of family life and the future of the institution of marriage; and holds that there is no just cause for divorce.

HARRY G. COINER

*THIS IS MY FAITH.* Edited by Stewart G. Cole. New York: Harper and Brothers, 1956. 291 pages. Cloth. \$4.50.

A researcher in the field of religious culture submits a questionnaire to 25 "representative Americans" and publishes their replies. Men with a background in the service of a Christian Church are William C. Bower,

Adolph Keller, Howard Brinton; Winfred E. Garrison is related to the group. The philosophers are headed by Ernest Hocking; scientists by Albert Einstein; experts in education by William H. Kilpatrick; Pitirim Sorokin is a sociologist. "The editor regrets that he was unsuccessful in his efforts to secure the co-operation of representative women as well as of the clergy of the three historic faiths of Western civilization" (p. 7, n. 2). The first question is: "In the *Judaeo-Christian religions*, stripped of their divergent ethnic, doctrinal, and structural factors, what religious values, as you use the term 'religion,' do you think should be emphasized in contemporary thought and practice?" Subsequent questions deal with the relevance for religion of "the world view that modern science is unfolding" and "the genius of the democratic movement and of personal moral character." Then comes the central question: "Do you assume that the supreme values available to moral man, of whatsoever source, are aspects of one spiritual reality?" The tendency of the questionnaire and of the book then emerges: "If so, how do you relate in your faith the survival values of the *Judaeo-Christian religions*" to the other two? "Does the concept 'God' serve an essential purpose in your rationale of religion?" The editor's own contribution to the symposium suggests a changing faith leaving old forms of thought and government behind. Many of the contributors make clear that humanism is not dead. T. M. Greene presents a scheme accentuating the Christian revelation; Adolph Keller criticizes some of the basic assumptions of the inquiry. This is an unpleasant book.

RICHARD A. CAEMMERER

*DICTIONNAIRE D'ARCHEOLOGIE BIBLIQUE.* By W. Corswant, revised and illustrated by Edouard Urech. Neuchâtel: Delachaux et Niestlé, 1956. 324 pages. Cloth. Swiss francs 20,30.

This dictionary will be of great value to anyone who uses it from day to day. While it is not what its title might at first glance suggest, a dictionary of archaeological sites and excavations, it is nevertheless a work of the first rank for one who wishes to understand the Old and New Testaments. To really understand any work of literature — and the Bible is no exception — one must understand the way of life, the daily occupations and amusements, the family relationships, and the commerce of a people. Within the boundaries set down by its author this lexicon helps one do just this — and do it well. Its articles waste no space, are copiously documented with Biblical references, and often illustrated by excellent line drawings. Constant use of this book will make anyone familiar with the life and thought of Biblical times. It is unfortunate that almost no documentation from modern literature is to be found. A few minor errors of fact also have crept in, as for example, the implication that the Greek letter *Phi* developed from the Semitic *Qoph* or Greek *Upsilon* from Semitic *Waw* (which probably resulted in the Greek Digamma) in the table on p. 122. Such errors, however, are of minor import. They should not detract from a highly useful work.

EDGAR KRENTZ

*MODERN WAR AND THE AMERICAN CHURCHES.* By Ralph Luther Moellering. New York: The American Press, 1956. 125 pages, notes and bibliography. Cloth. \$2.75.

This sober study by a pastor of our church is prompted by the "submissive conformity" with which churches and clergy have surrendered compassion and have embraced violence or hatred as a way of life during war. The preliminary study of the Old and New Testaments rejects the one as a brief for militarism and the other as a prop for pacifism, the historical survey scrutinizes the position of theologians throughout the history of the church, and specifically the positions of The Lutheran Church—Missouri Synod, the United Lutheran Church, the Roman Catholic Church, the Protestant Episcopal Church, churches in the Calvinist tradition, the Methodist Church, and pacifist Christians, during World War II. The author finds the conduct of churches improved since World War II, but indicts current warfare for its needless brutality and the possibility of mass annihilation. He does not support a pacifist position, but pleads for more sensitiveness toward the problems of war, a critical attitude toward the concept of "just war," and a rejection of war as a Christian crusade against communism. A further study should incorporate more thinking on the problem of Christian conscience under the threat of war. By hindsight the mistakes are glaring; but as the clouds of war gather, the avenues open to the judgment of conscience need to be exploited amply and patiently—public information and the press, the balanced criticism of party government, and the exercise of the diplomatic process unhampered by sectional causes. RICHARD R. CAEMMERER

*A MORE EXCELLENT WAY.* By Ruth Nothstein. Rock Island: Augustana Book Concern, 1955. 112 pages. Cloth. \$1.00.

This book grew out of various attempts to answer inquiries sent to the Augustana Book Concern by the women of the church. They wanted help in enriching their own spiritual life; they wanted aid in planning programs and leading devotions; they wanted to know what books would help them to become better leaders in church organizations. This volume was prepared to be helpful in all of these areas of the church women's life. It does not pretend to give all the answers, but it does give solid Scriptural stimulation and valuable resource material, presented on a high spiritual level, germane to the church's central mission. The careful reader will discover an evident imbalance between what "we do" and what "God does"; nevertheless, we think that this little book has something which many pastors will want to share with the distaff side of their churches' membership. HARRY G. COINER

*EVERYDAY LIFE IN OLD TESTAMENT TIMES.* By E. W. Heaton. New York: Charles Scribner's Sons, 1956. 240 pages. Cloth. \$3.95.

The author proposes to present "a panorama of Israelite life, as ordinary families knew it, from about 1250 to 586 B. C." To accomplish this, he

characterizes the main factors of environment that molded the life of the nine periods into which he divides this era. Then he describes the home life of the three social groups in Israel, nomads, farmers, and city dwellers. Next he deals with the occupations of the Israelites and gives a fine description of their agricultural and industrial pursuits. Thereupon he treats the military and civil responsibilities of the Israelites. He concludes with a discussion of the educational, cultural, and religious aspects of their lives. The description is quite detailed and the presentation is interesting. The drawings by Marjorie Quennell, the photographs, and maps are very instructive. The presentation is popular rather than scholarly. The author's approach to the Old Testament is that of historical criticism.

H. H. JONES

*GNOSIS*. By Rudolf Bultmann, translated from the German by J. R. Coates. xiii + 67 pages. London: Adam and Charles Black, 1952. Cloth. 7/6.

Fifth of translator-editor Coates' *Manuals from Kittel*, this title provides us a slightly expanded and carefully indexed English version of the great German New Testament scholar's important, penetrating, and somewhat controversial discussion of *ginōskein*, *gnōsis*, and the related compounds in the *Theologisches Wörterbuch zum Neuen Testament*, in essence an analysis of "the Biblical doctrine of the knowledge of God in relation to non-Christian and heretical forms of Gnosticism."

ARTHUR CARL PIEPKORN

*THE LANGUAGE OF COMMUNISM*. By Harry Hodgkinson. New York: Pitman Publishing Corporation, 1956. xii + 149 pages. Cloth. \$3.75.

This enlightening book is precisely what the title claims for it. It is a brief dictionary of political terms as they have been perverted by the language of communism. Two samples will suffice to indicate the general scope of this volume. On "democracy" Mr. Hodgkinson makes the following comment: "To communists a majority has no particular sanctity and is called on to do, not what it wishes, but its duty before the court of history. Since communism's title deeds to power are its 'scientific' view of society, it does not feel called on to submit its policy, together with alternatives, to a free popular decision." On "religion" the author quotes Stalin (1927): "A party cannot be neutral regarding religion, and it conducts antireligious propaganda against all and every religious prejudice, because it stands for science, and religious prejudices are opposed to science." There are quite a few paragraphs under this particular heading. The description of the political uses to which the Soviets put the church is of the greatest interest. On the basis of the evidence cited there can be no question that the Soviets are using the church in Russia as an instrument of political power.

MARTIN H. SCHARLEMANN

*THE EVOLUTION OF THE CHRISTIAN YEAR.* By A. Allan McArthur. Greenwich, Conn.: The Seabury Press, 1953. 192 pages. Cloth. \$3.00.

The Scottish author of this compact, scholarly, well-documented and rather technical volume sets forth the thesis that in the primitive Christian Church Christmas and Epiphany, Good Friday and Easter, Ascension Day and Pentecost, were unitive festivals. In detail, he holds, for instance, that the Epiphany conveys "not the Manifestation of Christ to the Gentiles as such, but rather the Manifestation, the Revelation, of God to the world in Christ Jesus" (p. 31). With reference to the Sabbath, he asserts: "One of the most persistent dangers with which [the Church] has always been faced stems from the frequent failure to see the Old Testament in its true perspective, from the vantage point of the New" (p. 81). In the *Festal Letters* of Athanasius he finds the detailed evidence we need to understand the external structure of Lent; it is his opinion that "the establishment of Lent stems directly from this training of the candidates for Baptism" (p. 123). He concludes that the emergence of Ash Wednesday as the beginning of Lent constitutes a deformation of the original Lent and that the addition of Septuagesima, Sexagesima, and Quinquagesima likewise constitutes a deformation of the church year.

WALTER E. BUSZIN

#### 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.)

*Progress Against Prejudice: The Church Confronts the Race Problem.* By Robert Root. New York: Friendship Press, 1957. x + 165 pages. Paper, \$1.25. Cloth, \$2.50.

*The Road to Inner Freedom: The Ethics.* By Baruch Spinoza, ed. Dagobert D. Runes. New York: Philosophical Library, 1957. 215 pages. Cloth. \$3.00.

*Liberal Adult Education.* White Plains: The Fund for Adult Education [1957]. 78 pages. Paper. Price not given.

*God the Unknown and Other Essays.* By Victor White. New York: Harper and Brothers, 1956. xiii + 205 pages. Cloth. \$3.50.

*Architectural Symbolism of Imperial Rome and the Middle Ages.* By Baldwin Smith. Princeton: Princeton University Press, 1956. ix + 219 pages. Cloth. \$7.50.

*Maccabees, Zealots, and Josephus: An Inquiry into Jewish Nationalism in the Greco-Roman Period.* By William Reuben Farmer. New York: Columbia University Press, 1956. xiv + 239 pages. Cloth. \$4.50.

*Christianity and Communication: The Principles and Practices of Effective Communication of the Christian Message.* By F. W. Dillistone. New York: Charles Scribner's Sons, 1957. 156 pages. Cloth. \$3.00.

*Past Finding Out: The Tragic Story of Joanna Southcott and Her Successors.* By G. R. Balleine. New York: The Macmillan Company, 1956. xi + 151 pages. Cloth. \$3.00.

*Studies in the Acts of the Apostles (Aufsätze zur Apostelgeschichte).* By Martin Dibelius; trans. Mary Ling and Paul Schubert; ed. Heinrich Greeven. New York: Charles Scribner's Sons, 1956. ix + 228 pages. Cloth. \$4.50.

*Biblical Archaeology.* By G. Ernest Wright. Philadelphia: The Westminster Press, 1957. 288 pages. Cloth. \$15.00.

*The Catholic Viewpoint on Race Relations.* By John LaFarge, ed. John J. Delaney. Garden City: Doubleday and Company, 1956. 190 pages. Cloth. \$2.95.

*Ishmael.* By James Baird. Baltimore: The Johns Hopkins Press, 1956. xxviii + 445 pages. Cloth. \$5.50.

*Race Issues on the World Scene: A Report on the Conference on Race Relations in World Perspective, Honolulu, 1954.* By Melvin Conant. Honolulu: University of Hawaii Press, 1955. xiv + 145 pages. Cloth. \$4.00.

*The Middle East: Its Religion and Culture.* By Edward J. Jurji. Philadelphia: The Westminster Press, 1956. 160 pages. Cloth. \$3.00.

*The Redemption of Thinking.* By Rudolf Steiner; translated from the German and edited by A. P. Shepherd and Mildred Robertson Nicol. London: Hodder and Stoughton, 1956. 191 pages. Cloth. 12/6.

*Apostolat und Predigtamt: Ein Beitrag zur neuteamentlichen Grundlegung — einer Lehre vom Amt der Kirche.* By Karl Heinrich Rengstorf. Stuttgart: W. Kohlhammer Verlag, 1954. 85 pages. Paper. DM 4.80.

*A Lutheran Handbook.* By Amos John Traver. Revised Edition. Philadelphia: Muhlenberg Press, 1957. viii + 104 pages. Paper, \$1.00. Cloth, \$1.50.

*The Problem of History in Mark.* By James M. Robinson. Naperville: Alec R. Allenson, 1957. 95 pages. Paper. \$1.75.

*Plants of the Bible.* By A. W. Anderson. New York: Philosophical Library, 1957. 72 pages. Cloth. \$6.00.

*The Millennial Kingdom of the Franciscans in the New World: A Study of the Writings of Gerónimo de Mendieta (1525—1604).* By John Leddy Phelan. Berkeley: University of California Press, 1956. 159 pages. Paper. \$3.00.

*Das Gesetz erfüllen: Matth. 5:17 ff. und 3:15 untersucht.* By Henrik Ljungman. Lund: C. W. K. Gleerup, 1954. 140 pages. Paper. SW. Kr. 14.

*The Sigtuna Foundation.* By Olav Hartman. London: SCM Press, 1955. 54 pages. Paper. 3/6.

*The Pattern of Atonement.* By H. A. Hodges. London: SCM Press, 1955. 103 pages. Cloth. 9/6.

*Natural Religion and Christian Theology: An Introductory Study.* By A. Victor Murray. New York: Harper and Brothers, 1956. ix + 168 pages. Cloth. \$3.50.

*The Biblical Doctrine of Justice and Law.* By Heinz-Horst Schrey, Hans Hermann Walz, and W. A. Whitehouse. Naperville: Alec R. Allenson, 1955. 208 pages. Paper. \$1.75.

*Evangelisches Kirchenlexikon*, eds. Robert Frick, Hans Heinrich Harms, and others. Fascicle 16/17: *Jericho-Kamerun*. Göttingen: Vandenhoeck und Ruprecht, 1957. 64 pages. Paper. DM 9.80.

*Sermonic Studies: The Standard Epistles.* By Various Authors. Vol. I: From the First Sunday in Advent to Trinity Sunday. St. Louis: Concordia Publishing House, 1957. xii + 397 pages. Cloth. \$5.00.

*The Christian Ethos: The Foundations of the Christian Way of Life (Das christliche Ethos).* By Werner Elert; trans. Carl J. Schindler. Philadelphia: Muhlenberg Press, 1957. xi + 451 pages. Cloth. \$6.00.

*On the Truth of the Catholic Faith (Summa catholicae fidei contra gentiles).* By Thomas Aquinas. Garden City: Image Books. *Book Three: Providence*, trans. Vernon J. Bourke, 1956. *Part I*, 278 pages. Paper. 85 cents. *Part II*, 282 pages. Paper. 85 cents. *Book Four: Salvation*, trans. Charles J. O'Neil, 1957. 358 pages. Paper. 95 cents.

*The Language of Value*, ed. Ray Lepley. New York: Columbia University Press, 1957. viii + 428 pages. Cloth. \$6.50.

*Jacob's Well: Some Jewish Sources and Parallels to the Sermon on the Mount.* By Beryl D. Cohon. New York: Bookman Associates, 1956. 112 pages. Cloth. \$2.75.

*Hugh du Puiset: A Bibliography of the Twelfth-Century Bishop of Durham.* By G. V. Scammell. New York: Cambridge University Press, 1956. x + 354 pages. Cloth. \$7.50.

*The Inevitable Choice: Vedanta Philosophy or Christian Gospel.* By Edmund Davidson Soper. Nashville: Abingdon Press, 1957. 192 pages. Cloth. \$2.50.

*Stylistic Criteria and the Analysis of the Pentateuch.* By W. J. Martin. London: The Tyndale Press, 1955. 23 pages. Paper. 1/6.

*Who Is Jesus Christ?* By Stephen Neill. New York: Association Press, 1956. 96 pages. Cloth. \$1.25.

*Religion and Social Work*, ed. F. Ernest Johnson. New York: Harper and Brothers, 1956. ix + 194 pages. Cloth. \$3.00.

*How to Use Audio-Visual Materials.* By John W. Bachman. New York: Association Press, 1956. 60 pages. Cloth. \$1.00.

*Christian Social Ethics: Exerting Christian Influence.* By Albert Terrill Rasmussen. Englewood Cliffs: Prentice-Hall, 1956. xiii + 318 pages. Cloth. \$4.00.

*Faith in Conflict.* By Carlyle Marney. Nashville: Abingdon Press, 1957. 158 pages. Cloth. \$2.50.

*John Dewey's Thought and Its Implications for Christian Education.* By Manfred George Gutzke. New York: King's Crown Press, 1956. xv + 270 pages. Cloth. \$4.00.

*Virginia Methodism: A History.* By William Warren Sweet. Richmond: Whittet and Shepperson, 1955. xviii + 427 pages. Cloth. \$3.50.