

# Concordia Theological Monthly



D E C E M B E R     ♦     1 9 5 8

## 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.*

*I REMEMBER THE SAVIOR'S DEATH.* By Robert Hoyer. Milwaukee: Northwestern Publishing House, 1955. 117 pages. Cloth. \$2.00.

Preachers strive hard to bring freshness to the message of the cross. To a culture which uses the question "What's new?" as a greeting, the proclamation of the relevance of the cross as an event in history becomes difficult. Pastor Hoyer uses a device to slip under the guard of people who have already heard about Golgotha. In a series of "let's pretend" letters he permits over a dozen personalities of the time of our Lord to speak of their contact with the events of the crucifixion. In this way Judas, Caiaphas, the young man of Nain, Mary, and one of the children whom Jesus blessed are able to speak to some of the problems of our day.

Writing from a background as both parish pastor and currently editor of adult study materials for The Lutheran Church—Missouri Synod, Pastor Hoyer aims for simplicity. This is both a strength and a weakness. The strength is the clear emergence of a series of black and white characters and events. Thus Caiaphas is totally black. His motivations, down to his view of himself, are evil. Other characters in turn are storybook examples of what the repentant Christian should be. The message comes through. But the weakness is apparent. The depth of real human problems is not plumbed. Complex motivations are not recognized. One has the feeling of never adequately getting beneath the surface of the characterizations and problems.

In his "letter writing" Pastor Hoyer has captured an engaging spoken style in that each character "sounds" different. Rather than centering on a specific complex of sins, in sermon style, each letter attempts a broad connection with modern ills. The writer's goal was to show the "sameness" of human problems and the answer of faith; this he has accomplished. Pastor Hoyer's book will be welcomed by many pastors and laymen as Lenten reading.

DAVID S. SCHULLER

*LIFT UP YOUR HEARTS.* By Walter Russell Bowie. New York: Abingdon Press, 1956. 128 pages. Cloth. \$1.50.

An edifying devotional manual which offers much comfort and strength, but not specifically through Jesus Christ as our Savior from sin, death, and hell. The reader will miss in it references to Christ's work of atonement.

WALTER E. BUSZIN

*JOURNEY TO EASTER.* By Laurence N. Field. Minneapolis: Augsburg Publishing House, 1957. 152 pages. Paper. \$2.00.

A series of Christ-centered daily meditations for the season of Lent which we can recommend heartily. The volume breathes the spirit of Lent. The author's style is stimulating and never dull. Field heads the practical department at Luther Seminary, St. Paul, Minn.

WALTER E. BUSZIN

*PROPHETIC PREACHING: A NEW APPROACH.* By Otto J. Baab. New York: Abingdon Press, 1958. 150 pages, plus index locorum and subject index. Cloth. \$2.50.

The merit of this brief and packed summary of preaching cued by the Hebrew prophets is its effort to maintain the unity of the Old Testament, both in relation to the New and internally between accents often stressed at the expense of others, such as social and individual, contemporary and eschatological, national and church, hortatory and redemptive. The result makes for guidance in the preacher's study of the Old Testament that can only enrich his preaching. The author, professor of Old Testament at Garrett Biblical Institute, does not press for the interpretations, such as Is. 53, in which he diverges from patterns to which this reviewer has been accustomed, although he speaks for preaching Christ as Messiah when preaching the Old Testament. His use of the term "prophetic" is certainly more just to the Old Testament picture and more adaptable to the New Testament ministry than many which have been current in the literature of preaching.

RICHARD R. CAEMMERER

*PERSONAL CHRISTIANITY: THE DOCTRINES OF JACOB BOEHME.* By Franz Hartmann. New York: Frederick Ungar Publishing Co., 1957. 326 pages. Cloth. \$4.50.

*DIALOGUES ON THE SUPERSENSUAL LIFE (VOM ÜBERSINNLICHEN LEBEN).* By Jacob Boehme, translated by William Law and others; edited by Bernard Holland. New York: Frederick Ungar Publishing Co., 1957. xxxv and 144 pages. Cloth. \$3.75.

A modern Boehme scholar has called the Görlitz shoemaker-philosopher-mystic "the first really modern mind in the sense that he approached ancient problems with but little ancient baggage." His acknowledged influence since the 17th century has touched the most varied kinds of people—from Hegel to Coleridge, from Gottfried Arnold to Henry Vaughan, from Newton to Berdiaev. The present titles are photolitho-printed reissues of earlier editions. The Hartmann volume (originally published in 1891 under the title *The Life and Doctrines of Jacob Boehme* and reissued in 1919 as *Personal Christianity a Science: The Doctrines of Jacob Boehme, the God-taught Philosopher*) is an anthology of Boehme's thought arranged under fourteen heads "so as to afford a gen-

eral view of them and to serve as an introduction to the study of Boehme's works." *Dialogues on the Supersensual Life* comes from the latest period of the author's life and is a good index to Boehme's mature thought; for the purpose of clarifying some of Boehme's concepts, Holland's edition, originally published in 1901, has prefixed to the 18th-century translation of the *Dialogues* selected sentences from two other treatises. Hartmann introduces his book with a biographical essay, and Holland's preface includes some biographical material; neither, of course, had access to the significant new information discovered in the Görlitz archives in connection with the researches commemorating the tercentenary of Boehme's death in 1924 and published by Jecht and Peukert.

ARTHUR CARL PIEPKORN

*MESSIASFRAGE UND BIBELVERSTÄNDNIS*. By Georg Fohrer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. 47 pages. Paper. DM 3.80.

This monograph attempts to come to grips with the basic issues of contemporary study of the Bible, the nature of its unity, its authority, etc. But it attempts too much for the brief space available. While we receive a stimulating overview of the major attendant problems and a concise introduction to the complexities involved, it usually is not possible for any satisfying answers to be given or even for a good case to be made out for the author's opinions.

The brevity of the discussions is all the more frustrating because of the crusading, programmatic, and at times almost polemic nature of the work and because of the quite radical viewpoints which Fohrer here seems to espouse. Greater clarity and perhaps more agreement might be reached at times if terms such as "Messianic," *Heilsgeschichte*, "election," "revelation," etc., had been defined with greater precision. At other times, even if we grant that ecclesiastical tradition greatly exaggerated the centrality of the Messiah in Old Testament theology and neglected a historical exegesis, we must indicate flat disagreement with such conclusions as would in effect eliminate almost all eschatology or even teleology from the Biblical picture.

The principles (never clearly enunciated) by which the author determines which passages are "Messianic" and which not seem to be quite arbitrary. The Wellhausenian axiom that the pre-exilic classical prophets preached only *Unheil* has been so widely abandoned that it is surprising to see Fohrer still defending it. Certain other of the author's isagogical approaches are also redolent of another era. His supposition that Messianic prophecy is an outgrowth of cultic, "false" prophecy (p. 25) is, at very best, gratuitous. Neither can the unity of the Bible be reduced to simple *Entscheidungsgeschichte* (p. 37), *Streben nach Sicherheit* (p. 29), or the like — however vital these accents may be in the proper

context of Law and Gospel. However one articulates it, the nature of the authority of Scripture, including the Old Testament, consists in something more than merely providing examples and models for the determination of one's *Daseinshaltung*. (P. 39)      HORACE D. HUMMEL

*DAYS AND CUSTOMS OF ALL FAITHS*. By Howard V. Harper. New York: Fleet Publishing Corporation, 1957. xiv and 399 pages. Cloth. \$4.95.

A Protestant Episcopal clergyman-publicist provides a popular super-ecumenical miscellany, full of information and written with the high good humor of the master of ceremonies on a television quiz show. His basic proposition is that "the more we know about one another, and about another's ideas and ways, the better it will be for all of us" (p. xi). The 26 pages devoted to June offer a good cross section of the "days" part of the book: ten pre-Reformation commemorations; the Moslem anniversary of the murder of Abel (3); Magna Carta (19); organization of the Swedenborgian Church of the New Jerusalem (19); anniversary of the first Anglican service in America (24); St. Pontius Pilate (25), whom the Coptic-Abyssinians have canonized; anniversary of the lynching of the Mormon leaders, Joseph and Hyrum Smith (27); Corpus Christi; Children's Day; Father's Day; two Jewish commemorations; Whitsunday (and its Dutch colonial derivative, Pinkster Day); Ember Days; Trinity. With, at best, two commemorations (counting Reformation *Sunday*, not Reformation Day; the other is the organization of the first Lutheran synod in America, dated according to the *Julian* calendar on August 15, 1748), the Lutheran Church appears to have been short-changed. The section on "customs" runs to 54 pages. There are occasional slips; e. g., a point is made of the fact that our Lord was circumcized in the temple of Jerusalem (p. 18); the Western Church is confused with the Holy Roman Empire (p. 126); Caspar Schwenckfeld von Ossig has become Caspar von Schwenkenfelder (p. 241). Like all works of this type, it is useful if consulted with caution.

ARTHUR CARL PIEPKORN

*THE LATER HERODS: THE POLITICAL BACKGROUND OF THE NEW TESTAMENT*. By Stewart Perowne. London: Hodder and Stoughton, 1958. xvi and 216 pages. Cloth. 25/—.

The Gospels and Acts refer to members of the Herodian dynasty over fifty times. It is no wonder that they are easily confused by the Bible student. Perowne's book will neatly and accurately unravel the confusion and set each of them into sharp perspective. The author has the knack of adroitly picking the right details from the ancient accounts to highlight character and political importance. The book is aimed at the general reader, not the professional historian. There are no footnotes, but excellent illustrations and some clear maps aid the reader's understanding. Chronological tables and a good index are valuable aids to the use of the

book. Agrippa, Bernice, and Antipas will all come alive for you in these pages. Your only regret will be that Perowne did not write 400 pages instead of 200. Sunday school teachers, too, will find the book of interest.

EDGAR KRENTZ

*DEEP RIVER.* By Howard Thurman; illustrated by Elizabeth Orton Jones. New York: Harper and Brothers, 1955. 95 pages. Cloth. \$2.00.

The subtitle of this little volume reads: "Reflections on the Religious Insight of Certain of the Negro Spirituals." The author is dean of the chapel and professor of spiritual disciplines at Boston University. His attachment for the Negro spiritual qualifies him singularly to write essays of the type found in this attractive little volume. Himself the grandson of a slave, he knows the mind and spirit of the Negro people. His philosophy is not shallow; he writes like a scholar, and what he writes compels one to pause and reflect. He is aware of the theological inconsistencies of Negro spirituals and does not seek to make of them what they are not. In "There Is a Balm in Gilead" Thurman finds "the peculiar genius of the Negro slave . . . in much of its structural splendor" (p. 55). In the well-known "Deep River" he finds "a happy blending of majestic rhythm and poignant yearning" (p. 66). In his discussion of "Heaven! Heaven!" he says: "It is one of the great spiritual problems of Christianity in America that it has tolerated such injustices as between Negroes and Caucasians, for instance; that in this area of human relations its moral imperative has been greatly weakened. It is for this reason that many people all over the world feel that Christianity is weakest when it is brought face to face with the color bar." (P. 46)

WALTER E. BUSZIN

*CLIMBING THE HEIGHTS.* Compiled by Al Bryant. Grand Rapids, Mich.: Zondervan Publishing House, 1956. 382 pages. Cloth. \$2.50.

Included among the authors represented in this book of devotions are Martin Luther, John Theodore Mueller, Billy Graham, Phillips Brooks, Robert G. Lee, Charles H. Spurgeon, and a host of others. While the devotions are not all of equal value, the compilation is above average. Christ is given due recognition as Redeemer, though not all devotions mention this fact. The book will be appreciated especially by shut-ins and the bed-ridden, though it is also well suited for the family altar.

WALTER E. BUSZIN

*A DICTIONARY OF HYMNOLOGY.* Edited by John Julian. New York: Dover Publications, 1957. Volume I, xviii and 876 pages. Volume II, 892 pages. Cloth. \$15.00 the set.

Julian's *A Dictionary of Hymnology* is recognized throughout the world as one of the great monuments of hymnological literature. It may well be put beside the Dreyes-Blume *Analecta Hymnica* and Karl Eduard

Philipp Wackernagel's mighty tomes on the chorale. It is easily the most famous work on Christian hymnology written in English. Anyone really interested in hymnology will not want to be without it. The first edition was published in 1892, the second, revised and including a new supplement, came out in 1907. The present reprint is an unabridged and unaltered republication of the 1907 edition. While the original work was in one large, ponderous volume, the reprint appears in two sturdy volumes, which will certainly be more durable than the editions published previously. There are more than 15,000 entries; practically all important hymns and hymn writers are discussed, various translations of almost countless hymns are mentioned by their title and location, and a 200-page first-line index lists over 30,000 English, American, German, Latin, and other hymns. Though a brand-new revision of Julian's *Dictionary* is being prepared at the present time, it is likely that this herculean task will require so many years for its consummation that those interested in hymnology need not hesitate to purchase this excellent reprint edition.

WALTER E. BUSZIN

*THE MINER'S BOY: THE STORY OF MARTIN LUTHER.* By Martin Simon. Chicago: Moody Press, 1956. 32 pages. Paper. Price not given.

The editor of the *Christian Parent* has written this brief biography of Luther for children in the middle grades. The very few minor historical inaccuracies do not detract from the effectiveness of the presentation. Simon has a style that appeals to children.

CARL S. MEYER

*UNDER THE SOUTHERN CROSS: History of Evangelical Lutheran Church of Australia.* By Alfred Brauer. Adelaide: Lutheran Publishing House, 1956. xii and 456 pages. Cloth. No price given.

Brauer, who died in 1949, was an indefatigable researcher into the history of his church body. The fruit of a lifetime of love was too voluminous to be published. It was edited according to the directives of the Executive Council of his synod by P. G. Strelan and published under the above title.

The story of the ELCA goes back to 1838. There are parallels between its history and the history of the Missouri Synod. The Chiliastic Controversy, the language question, the needs of incoming settlers, the question of Lutheran union are some of these parallels. These were direct influences on the ELCA by the Missouri Synod.

The story as told is an absorbing one. Since this is the first full-scale account to come from Australia, it is extremely welcome. It is a story that should be known among the Lutherans of North America, especially of the Synodical Conference. Congregations and pastors are strongly urged to acquire this book for their libraries, and it should be placed on the shelves of public libraries.

CARL S. MEYER

"IN GOD WE TRUST": THE RELIGIOUS BELIEFS AND IDEAS OF THE AMERICAN FOUNDING FATHERS. Edited by Norman Cousins. New York: Harper and Brothers, 1958. viii and 464 pages. Cloth. \$5.95.

Here in their own words — strung together with a minimum of commentary — are the personal creeds of Washington, Franklin, Jefferson, Madison, Hamilton, John and Samuel Adams, Jay, and Paine, the "Founding Fathers" par excellence. Though all were religious, no two were alike except, apparently, in their common suspicion of clericalism and popery; Thomas Paine's militant and undenominational Unitarianism, and John Jay's evangelical Anglicanism are the limits of a broad continuum, with the rest so distributed over it that the mean is somewhat to the left of the center. The editor of the *Saturday Review* has performed prodigies of research, and even the compilation of the 10-page "Guide to Further Reading and Research" at the end is a formidable achievement. The nature of this anthology is to furnish the material in bite-size chunks; the reader can move through the book as leisurely as he wishes, savoring the Founding Fathers' breadth of learning, solid erudition, philosophic insight, and authentic religious feeling. (For quick utilization, to locate a helpful quotation for a patriotic pronouncement, there is, incidentally, a very good index.) "*In God We Trust*" is bound to be an efficient corrective to a great many misconceptions and can help to make many Americans realize more clearly just what our political theory — not least in the mooted matter of the relation between church and state — really implies.

ARTHUR CARL PIEPKORN

JOHN WYCLIF AND THE FIRST ENGLISH BIBLE. By P. W. H. Frederick. Fremont, Nebr.: Woodward Printing Co., 1957. 46 pages. Paper. \$ .75.

This brief treatment of Wyclif relies heavily on the longer works of Workman and of Lechler. Nothing new is added. Wyclif deserves to be better known than he is, as Frederick rightly observes; his theological system ought to be expounded thoroughly.

CARL S. MEYER

JONATHAN EDWARDS ON EVANGELISM. Edited by Carl J. C. Wolf. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 137 pages. Cloth. \$2.00.

Evangelism had its first outstanding exponent in America in Jonathan Edwards, who died 200 years ago (1758). In Wolf's selections are included excerpts from seven of Edward's publications. The Endfield sermon, "Sinners in the Hands of an Angry God," is there, devoid of Gospel comfort. Excerpts from the "Narrative" and the "Thoughts on the Revival" and the "Treatise Concerning Religious Affections" take up most of the space. The selections are a good introduction to the thoughts of Edwards on evangelism.

CARL S. MEYER



*THE ANSWER to the Whole Set of Questions of the Celebrated Mr. William Appolomius, Pastor of the Church of Middleburg, Looking toward the Resolution of Certain Controversies Concerning Church Government Now Being Agitated in England.* By John Norton, translated from the Latin by Douglas Horton. Cambridge, Mass.: Harvard University Press, 1958. xxi and 196 pages. Cloth. \$4.75.

First printed in Latin in 1648, *The Answer* by the New England divine John Norton has not generally been known. Horton has placed church historians and students of ecclesiastical polity under debt for his discovery and translation of this treatise. He says that the Congregational churches should have in it a statement of principle. Lutherans will find in it much in which they can concur. Horton calls it a 17th-century gift to the ecumenical movement. The qualifications of church members, the church covenant, the ministry, church forms, and set forms are among the topics treated. Since the work consists of answers to stated questions with propositions and proofs, it is not easy reading. Its subject matter, however, commands careful study.

CARL S. MEYER

*CHRIST AND CELEBRITY GODS.* By Malcolm Boyd. Greenwich: The Seabury Press, 1958. 137 pages, suggested reading, and index. Cloth. \$3.50.

Continuing the theme of his *Crisis in Communication*, the author, a former advertising man turned Protestant Episcopal priest, ponders the American obsession with the celebrities of stage and screen, analyzes in detail the religious message of current Hollywood offerings, including the specifically Biblical ones, and urges Christian witness in more radically Christian dimensions. He fears that "we are being evangelized more than we are evangelizing" and summons Christians to come back to "the *what* of our Christian communication" (p. 136). He feels that this must be the Gospel of the Cross, and that its preaching must be through "the life process lived in the yearning for the total sovereignty of Christ, in faith that the victory has been won by Christ and in hope of eternal life spent with Christ" (ibid.). This is a good book for discussion in the thoughtful circles of the congregation.

RICHARD R. CAEMMERER

*PATTERNS IN COMPARATIVE RELIGION.* (*Traitées d'histoire des religions*). By Mircea Eliade. Translated by Rosemary Sheed. New York: Sheed and Ward, 1958. 484 pages. Cloth. \$6.50.

Here, for the first time, a member of the Federated Theological Faculty of the University of Chicago — an Eastern Orthodox layman — has a book issued by a leading Roman Catholic publishing house. *Patterns in Comparative Religion* signalizes the first full-dress introduction of a well-known Continental historian of religions to the English-speaking world, which hitherto has had only his smaller *Myth of the Eternal Return*.

Born in Rumania in 1909, Eliade was graduated from the University in Bucharest, and then, in shrewd contrast to most Western students of

Oriental religions, he took his doctorate under Das Gupta at the University of Calcutta, with a rajah as his patron. After a distinguished career of teaching and research which took him throughout Europe, including the Sorbonne's *École des Hautes Études*, Eliade was lured to the University of Chicago to fill the gap left by the death of Joachim Wach in 1955.

Like the six blind men of Hindustan, specialists have been studying the great elephant of religion, each from his own particular viewpoint, ever since. Max Mueller almost went so far as to locate the source of religion in man's vocal cords by reducing it to a study of philology. Similarly economists like Radin see religion as primitive man's response to an uncertain food supply. Eliade endeavors to reveal the whole elephant and then allows his reader considerable freedom in finding his own definition. Eliade approaches religion as a Christian believer to whom, after a typical university student siege of atheism, his studies in comparative religions revealed the values and verities of his own Eastern Orthodox faith. He starts with the idea of the Sacred. Here he distinguishes between kratophanies, hierophanies, and theophanies and then demonstrates the religious symbolism lying deep in man's unconscious (here he finds himself in close affinity to Jung), to which the Sacred speaks as it manifests itself through a rich variety of objects. Instead of burying himself in one language and religion, though he is an expert Indologist, Eliade ranges the whole world to find examples of the myriad ways in which the Sacred speaks to man: through sky and sun, moon and water, soil and woman, planting and harvest, sacred time and sacred place, myth and symbol.

The methodology will recall Frazer, but the approach is far more sophisticated and urbane. There may appear to be the same temptation to lift isolated phenomena out of context, but more careful study shows coherence at the deeper level of the common symbolism which Eliade sees as built into the very structure of man himself. In his pregnant chapter on "The Structure of Symbols" Eliade speaks of "archetypes which seem not to proceed wholly from the subconscious sphere" (p. 454). Symbolic thought makes it possible for man to traverse and unify diverse levels of existence: the subconscious, the conscious existence, and the transconscious realm of transcendent reality.

Eliade stresses God's historic revelation of Himself to all men, and the manner in which He used basic archetypal structures for His unique revelation of Himself through Jesus Christ, our Lord. Thus, he holds, one of the reasons the Cross of Jesus Christ speaks so effectively to all men everywhere would seem to lie in the archetypal symbol of the cosmic tree, the *axis mundi*, which is found in virtually all traditions. Again, Eliade sees the twofold sense of creation and destruction which speaks through the universal symbol of water, giving us an enriched understanding of Romans 6. Eliade's work is, therefore, of value in the difficult mission of reaching the secularized, desacralized man of Western post-Christian culture and lifting him out of his flattened spiritual universe.

W. J. DANKER

*THE IDEA OF THE HOLY: AN INQUIRY INTO THE NON-RATIONAL FACTOR IN THE IDEA OF THE DIVINE AND ITS RELATION TO THE RATIONAL (DAS HEILIGE)*. By Rudolph Otto. Translated by John W. Harvey. Second edition. New York: Oxford University Press, 1958. xxi and 232 pages. Paper. \$1.75.

*THE KINGDOM OF GOD AND THE SON OF MAN: A STUDY IN THE HISTORY OF RELIGION (REICH GOTTES UND MENSCHENSOHN)*. By Rudolph Otto, translated by Floyd V. Filson and Bertram Lee-Woolf. Revised edition. Boston: Starr-King Press, 1957. 407 pages. Cloth. \$6.50.

Both of these reprinted titles have distinguished reputations. In any list of the dozen most influential books on religion to come out of Europe during the first quarter of the 20th century, *Das Heilige* (1917) would have an unchallenged place. The reissue of the Harvey translation — with Harvey's sympathetic introductory essay — as a low-priced Galaxy Book paperback is the good fortune of many a theologian who has felt his library incomplete without it. It may be well, however, to repeat the author's own caution: "No one ought to concern himself with the 'Numen ineffabile' who has not devoted assiduous and serious study to the 'Ratio aeterna'."

Even more resounding in its immediate impact than *Das Heilige*, was the second title, although in the long run it was probably less influential. Yet in view of the continuing debate about the Messianic self-consciousness of our Lord, the still-flowing tide of eschatological concern, the ongoing Eucharistic discussion, the contemporary interest in charismatic phenomena, the revival of Biblical theology, and the renewed emphasis on intertestamental studies, to all of which the second title made important contributions, an American reprint of the revised English edition of 1943 is most welcome at this time.

ARTHUR CARL PIEPKORN

*SURPRISING MYSTICS*. By Herbert Thurston. Edited by J. H. Crehan. Chicago: Henry Regnery Co., 1955. ix and 238 pages. Cloth. \$3.95.

*GHOSTS AND POLTERGEISTS*. By Herbert Thurston. Edited by J. H. Crehan. Chicago: Henry Regnery Co., 1955. vii and 210 pages. Cloth. \$4.00.

*THE PHYSICAL PHENOMENA OF MYSTICISM*. By Herbert Thurston. Edited by J. H. Crehan. Chicago: Henry Regnery Co., 1952. viii and 419 pages. Cloth. \$6.00.

For the most part these are papers which the late author published in various Roman Catholic journals in Great Britain, now piously collected and edited by a fellow Jesuit who shares Thurston's thoroughly hard-boiled interest in psychic phenomena. *Surprising Mystics* deals primarily with "borderline cases of men and [predominantly] women whose lives, though outwardly pious, had been so strange that the Church hesitated

to give them her unequivocal approval," from Christina of Stommeln (1242—1312) and Margery Kempe to the false visionaries of Lourdes. *Ghosts and Poltergeists* collects a very considerable body of material on these phenomena—mainly of the poltergeist type—from various centuries (as far back as the sixth) and from various parts of the world. *The Physical Phenomena of Mysticism* treats such phenomena as levitation, stigmatization, rings appearing "upon the finger of certain virgins of holy life" and interpreted as a symbol of spiritual espousal, telekinesis, luminosity, "human salamanders," bodily elongation, abnormally elevated temperature, a quite literal "odor of sanctity," post mortem incorruption and the related phenomenon of absence of cadaveric rigidity, telesthesia, living without eating, and multiplication of food. Although Thurston defers to ecclesiastical authority, his presentations are objective and cautiously critical. The link between the subject matter of these books and pastoral problems raised by psychic phenomena, certain kinds of mental imbalance, "spiritualist" propaganda, and alleged miracles of sectaries is obvious and suggests that these three works have values that go beyond the interest that attaches to stories of the unusual unusually well told.

ARTHUR CARL PIEPKORN

*WITCHCRAFT.* By Geoffrey Parrinder. Baltimore: Penguin Books, 1958. 208 pages. Paper. 85 cents.

Against the background of 25 years of teaching in Africa, Parrinder draws parallels between the witchhunting that went on in Europe (and America) from the 14th through the 17th centuries and what he has himself observed in Africa. His work parallels in many ways J. T. Munday's *Witchcraft in Central Africa and Europe* (London: Lutterworth Press, 1956; reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXIX [January 1958], pp. 69, 70). The historical survey occupies roughly three fifths of the book; here Parrinder depends on the standard sources in English and reflects conventional biases and prejudices. (It may be noted in passing that he rejects Margaret Murray's theory that the medieval witch-cult was the survival of pre-Christian beliefs among the people.) His picture of African witchcraft is vivid but restrained and factual. Individuals with interests in anthropology, comparative religion, and African missions will particularly appreciate what he has to say.

ARTHUR CARL PIEPKORN

*THE VISIBLE WORDS OF GOD: AN EXPOSITION OF THE SACRAMENTAL THEOLOGY OF PETER MARTYR VERMIGLI, A. D. 1500—1562.* By Joseph C. McLelland. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. x and 291 pages. Cloth. \$4.00.

A biographical introduction (pp. 1—68) tells of the Augustinian monk of Fiesole (near Florence), who fled to Zurich in 1542, went on to become a lecturer in Strasbourg and then in Oxford and finally returned to Stras-

bourg and to Zurich. He was recognized for his learning. His influence on the English Reformation between 1547 and 1553 was significant. He helped to bring about the acceptance of the Reformed views on the Sacrament both in the *Second Book of Common Prayer* and in the Thirty-Nine Articles. To call him "one of the greatest of the Reformers" (p. 67) may be a bit of exaggeration, but not an overly gross one, for the influence which Vermigli wielded was great.

McLelland would find a "degree of unity existing among the reformers far beyond what their successors allow." Bucer, Calvin, and Peter Martyr represent, he believes, "a unified theology of ecumenical dimensions and purposes." Bucer had a better understanding of the Lutheran position than did Peter Martyr and Calvin, who "failed to appreciate the Lutheran position as one arising from within the mystery of Christ Himself." (See Appendix C for a highly illuminating discussion on the relationships among Bucer, Calvin and Vermigli.)

Vermigli did not understand the Lutheran doctrine of the Eucharist—nor does McLelland, who calls it "consubstantiation" (p. 51). Vermigli denied the "Lutheran doctrine of the ubiquity of the Body of Christ" (p. 103) in favor of the *sacramentum incarnationis*; he regarded the human nature of Christ as the "ultimate *signum* of revelation." A long chapter on "The Eucharist and Ubiquity" (pp. 203—220) takes up the attack of John Brenz, who, in fact, stands out as the chief opponent of Peter Martyr.

This study is one that cannot be disregarded. McLelland has dealt with an important issue, an issue important in the 16th century and one becoming increasingly important in the 20th. Sacramental theology must always be studied carefully.

CARL S. MEYER

*HISTORY OF THE BYZANTINE STATE.* By George Ostrogorsky.  
Translated from the German by John Hussey. New Brunswick, N. J.:  
Rutgers University Press, 1957. xxv and 548 pages. Cloth. \$12.50.

*SOCIAL AND POLITICAL THOUGHT IN BYZANTIUM FROM JUSTINIAN I TO THE LAST PALAEOLOGUS: Passages from Byzantine Writers and Documents.* Translated by Ernest Barker.  
Oxford: Clarendon Press, 1957. xvi and 239 pages. Cloth. \$4.80.

In the foreword to the first volume, Peter Charanis, general editor of the Rutgers Byzantine Series, points out that "Ostrogorsky's work is without doubt the best one-volume history of the Byzantine Empire," and the translator remarks that it is "already an acknowledged classic." Two German editions of the work have appeared, and an edition has been published in England. The Rutgers edition, here offered, is more complete, with illustrations and maps—an excellent example of the publisher's art. Byzantine influence on the Occident was significant throughout the Middle Ages, but the history of the Byzantine State has relevance also for its own sake. This edition of the *History of the Byzantine State* from 324 to 1453 ought to be most welcome.

From the Oxford University Press comes a collection of source materials dating from 527 to 1453. The notes appended to the excerpts are valuable. There are passages dealing with the church and its relation to the state; others deal with the nature and character of kingship; still others, with the aims of Byzantine education. To Barker should be given the assurance he asks for, that this bud, "grown into a book," is pleasant and profitable.

Byzantine studies have not attracted the attention of very many Lutheran scholars in America. Perhaps this notice of two first-rate books may serve to arouse a bit of interest in a neglected area. CARL S. MEYER

#### 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.)

*The Person of Christ in New Testament Teaching.* By Vincent Taylor. New York: St. Martin's Press (London: Macmillan and Company), 1958. x and 321 pages. Cloth. \$5.00.

*Die Geschichte Jesu Christi.* By Walter Grundmann. Berlin: Evangelische Verlagsanstalt, 1957. 421 pages. Cloth. DM 18.00.

*Der Brief des Paulus an die Galater.* By Albrecht Oepke. 2d ed. Berlin: Evangelische Verlagsanstalt, 1957. xvi and 176 pages. Cloth. DM 12.00.

*Der Beitrag des Predigers Jakob Strauss zur frühen Reformationsgeschichte.* By Joachim Rogge. Berlin: Evangelische Verlagsanstalt, 1957. 196 pages. Cloth. \$9.80.

*Geschichte der Päpste.* By Franz Xaver Seppelt. Munich: Kösel-Verlag. Vol. I: *Der Aufstieg des Papsttums*; 2d. ed., 1954. 317 pages. DM 25.00. Vol. II: *Die Entfaltung der päpstlichen Machtstellung im frühen Mittelalter.* 2d ed., 1955. 454 pages. DM 31.00. Vol. III: *Die Vormachtstellung des Papsttums im Hochmittelalter.* 1956. 648 pages. DM 36.00. Vol. IV: *Das Papsttum im Spätmittelalter und in der Renaissance.* 2d ed. by Georg Schwaiger. 1957. 525 pages. DM 33.00. Cloth.

*Geschichte der altchristlichen Literatur bis Eusebius.* By Adolph von Harnack. 2d ed. Leipzig: J. C. Hinrichs Verlag, 1958. Part I (in two volumes): *Die Überlieferung und der Bestand.* lxi and 1,038 pages. Part II, Vol. I: *Die Chronologie der Literatur bis Irenäus nebst einleitenden Untersuchungen.* xvi and 732 pages. Volume II: *Die Chronologie der Literatur von Irenäus bis Eusebius.* xii and 565 pages. Price not given.

*Luther wie er wirklich war (Luther tel qu'il fut).* By Christiani, trans. Doris Asmussen. Stuttgart: Schwabenverlag, no date. 280 pages. Cloth. DM 10.80.

*Johannes Climacus, De omnibus dubitandum est, and a Sermon.* By Søren Kierkegaard; trans. T. H. Croxall. Stanford, Calif.: Stanford University Press, 1958. 196 pages. Cloth. \$3.00.

*The Reasonableness of Christianity, with A Discourse of Miracles and part of A Third Letter Concerning Toleration.* By John Locke; ed. I. T. Ramsey. Stanford, Calif.: Stanford University Press, 1958. 102 pages. Cloth. \$2.50.

*Communism and the Theologians: Study of an Encounter.* By Charles C. West. Philadelphia: The Westminster Press, 1958. 399 pages. Cloth. \$6.00.

*The Three Degrees: A Study of Christian Mysticism.* By Conrad Pepler. St. Louis: B. Herder Book Co., 1957. 256 pages. Cloth. Price not given.

*Was ist Kirchengeschichte: Massstäbe und Einsichten.* By Joseph Chambon. Göttingen: Vandenhoeck und Ruprecht, 1957. 165 pages. Paper. DM 6.80.

*Speaking in Public.* By Arthur Stevens Phelps; ed. Lester R. DeKoster. Grand Rapids: Baker Book House, 1958. 167 pages. Cloth. \$3.50.

*Textkritik.* By Paul Maas. 3d ed. Leipzig: B. G. Tübner Verlagsgesellschaft, 1957. 34 pages. Paper. DM 2.30.

*Christian Science Today: Power, Policy, Practice.* By Charles S. Braden. Dallas: Southern Methodist University Press, 1958. xvi and 432 pages. Cloth. \$5.95.

*Our Bible and the Ancient Manuscripts.* By Frederic Kenyon; ed. A. W. Adams. New York: Harper and Brothers, 1958. 352 pages and 49 pages of plates. Cloth. \$6.95.

*Konfirmationen i Sverige under medeltid och reformationstid.* By Carl-Gustaf Andrén. Lund: Gleerups Förlag, 1957. 316 pages. Paper. Swedish Kronen 17:50.

*The Man in the Mirror: Studies in the Christian Understanding of Selfhood.* By Alexander Miller. New York: Doubleday & Co., 1958. 186 pages. Cloth. \$3.95.

*On Christian Doctrine (De doctrina Christiana).* By Aurelius Augustine, trans. D. W. Robertson. New York: The Liberal Arts Press, 1958. xxii and 169 pages. Paper. 95 cents.

*The World to Come.* By Robert W. Gleason. New York: Sheed and Ward, 1958. 172 pages. Cloth. \$3.00.

*Sermon Seeds from the Gospels.* By Webb B. Garrison. Westwood: Fleming H. Revell Co., 1958. 126 pages. Cloth. \$1.95.

*Seven Days of the Week.* By Rita F. Snowden. Philadelphia: Muhlenberg Press, 1958. xiii and 129 pages. Cloth. \$1.95.

*The Art of Building Worship Services.* By Thomas Bruce McDormand. Nashville: Broadman Press, 1958. ix and 123 pages. Cloth. \$2.50.

*Gibbon and Rome.* By E. J. Oliver. New York: Sheed and Ward, 1958. vii and 198 pages. Cloth. \$3.50.

*Two Great Events: A Study in Bible Prophecy.* By Hubert J. Dance. New York: Comet Press Books, 1958. 285 pages. Cloth. \$4.00.

*Meditations on the Lord's Supper.* By John G. Clark. Nashville: Broadman Press, 1958. 124 pages. Cloth. \$2.50.

*Our Awakening Social Conscience: The Emerging Kingdom of God.* By Malcome Calvis Trimble, Sr. New York: Vantage Press, 1958. 158 pages. Cloth. \$2.95.

*Firecracker Christians: A Book of Children's Sermons.* By George K. Bowers. Philadelphia: Muhlenberg Press, 1958. xii and 112 pages. Paper. \$1.25.

*The Torch of Faith: A Living Account of Bible Times and People.* By Freda Dunlop White. Philadelphia: The John C. Winston Co., 1958. x and 212 pages. Cloth. \$4.50.

*The Restoration of Meaning to Contemporary Life.* By Paul Elmen. Garden City: Doubleday & Co., Inc., 1958. 194 pages. Cloth. \$3.95.

*The Fundamentals for Today: Volume One,* Ed. Charles L. Feinberg. Grand Rapids: Kregel Publications, 1958. 304 pages. Cloth. \$4.50.

*Light of the World: A Drama-Service for the Epiphany Season.* By Harold Bassage. Greenwich: The Seabury Press, 1958. 39 pages. Paper. Price not given.

*Turn Unto the Lord: A Service for Ash Wednesday Evening.* By Harold Bassage. Greenwich: The Seabury Press, 1957. 10 pages. Paper. Price not given.

*Ambassador of Fire: A Drama-Service for Whitsuntide.* By Harold Bassage. Greenwich: The Seabury Press, 1957. 30 pages. Paper. Price not given.

*On the Eve of Holy Week: A Service for Palm Sunday Evening.* By Harold Bassage. Greenwich: The Seabury Press, 1957. 28 pages. Paper. Price not given.

*The People Were in Expectation: A Service for the First Sunday Evening in Advent.* By Harold Bassage. Greenwich: The Seabury Press, 1957. 21 pages. Paper. Price not given.

*Repent or Else.* By Vance Havner. Westwood: Fleming H. Revell Co., 1958. 121 pages. Cloth. \$2.00.

*The Gift of Grace: An Adult Reading and Discussion Course.* By Arthur A. Vogel. Greenwich: The Seabury Press, 1958. 78 pages. Paper. Price not given.

*Man in Search of Immortality.* By Charles R. Salit. New York: Philosophical Library, 1958. 185 pages. Cloth. \$3.50.

*Missionaries, Chinese, and Diplomats: The American Protestant Missionary Movement in China, 1890—1952.* By Paul A. Varg. Princeton: Princeton University Press, 1958. xii and 335 pages. Cloth. \$6.00.

*Eucharist and Sacrifice.* By Gustaf Aulén; trans. Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, 1958. xiv and 212 pages. Cloth. \$3.50.

*Norman Vincent Peale: Minister to Millions.* By Arthur Gordon. New York: Prentice Hall, Inc., 1958. 311 pages. Cloth. \$4.95.

*Stories of Hymns We Love.* By Cecilia Margaret Rudin. Chicago: John Rudin & Co., Inc., 1955. 96 pages. Cloth. \$1.50.

*How to Tell Your Children About Sex.* By Clyde M. Narramore. Grand Rapids: Zondervan Publishing House, 1958. 97 pages. Cloth. \$2.00.

*Waiting on God: Daily Messages for a Month.* By Andrew Murray. Chicago: Moody Press [1958]. 157 pages. Paper. 50 cents.

*Studies in Mark's Gospel.* By A. T. Robertson; rev. and ed. Heber F. Peacock. Nashville: Broadman Press, 1958. ix and 134 pages. Cloth. \$2.50.

*Daily Gems: The D. L. Moody Year Book.* Selected by Emma Moody Fitt. Chicago: Moody Press [1958]. 190 pages. Paper. 50 cents.



*Christ in the New Testament.* By Charles M. Laymon. Nashville: Abingdon Press, 1958. 256 pages. Cloth. \$3.50.

*Letters to My God.* By Dagobert D. Runes. New York: Philosophical Library, 1958. 58 pages. Cloth. \$2.00.

*Entered into Rest.* By Vance Havner. Grand Rapids: Zondervan Publishing House, 1939. 119 pages. Cloth. \$2.00.

*The Word and His People: A Bible Study Guide.* By Suzanne de Dietrich. Greenwich: The Seabury Press, 1958. 32 pages. Paper. Price not given.

*The Greatest of These Is Love.* By A. A. Van Ruler. Grand Rapids: Wm. B. Eerdmans Publ. Co., 1958. 111 pages. Cloth. \$2.00.

*How to Succeed in the Christian Life.* By R. A. Torrey. Chicago: Moody Press [1958]. 128 pages. Paper. 35 cents.

*Our Lord Prays for His Own: Thoughts on John 17.* By Marcus Rainsford. Chicago: Moody Press [1958]. 252 pages. Paper. 79 cents.

*Operation Bible Study.* By Dorothy C. Haskin. Chicago: Moody Press, 1958. 128 pages. Paper. 35 cents.

*The Imitation of Christ.* By Thomas a Kempis. Chicago: Moody Press [1958]. 256 pages. Paper. 79 cents.

*This We Believe: The Symbols of the Lutheran Church.* Minneapolis: Augsburg Publishing House, 1958. 55 pages. Paper. 25 cents.

*Paths to Power: A Guide to Dynamic Midweek Prayer Meetings.* By John Huss. Grand Rapids: Zondervan Publishing House, 1958. 151 pages. Cloth. \$2.50.

*Samaria: The Capital of the Kingdom of Israel.* By André Parrot. New York: Philosophical Library, 1958. 144 pages. Cloth. \$2.75.

*Babylon and the Old Testament.* By André Parrot. New York: Philosophical Library, 1958. 166 pages. Cloth. \$2.75.

*God's Word Made Plain.* By Mrs. Paul Friederichsen. Chicago: Moody Press, 1958. 255 pages. Paper. 79 cents.

*Partners in Education.* By A. J. Buelmann. St. Louis: Concordia Publishing House, 1958. 54 pages. Paper. 60 cents.

*Teaching in the Sunday School* (Instructor's Guide, Manual, and Test Sheets). By Theo. J. C. Kuehnert. St. Louis: Concordia Publishing House, 1958. 132 pages. Paper. Guide, \$1.25; manual, 60 cents; test sheets, 20 cents.

*Words of Joy.* By A. H. Jahsmann. St. Louis: Concordia Publishing House, 1958. 103 pages. Paper. 75 cents.

*Instrument for Evaluating Lutheran Elementary Schools*, ed. F. Nohl. St. Louis: Concordia Publishing House, 1958. vi and 142 pages. Paper. \$2.25.

*Death Blow to Communism.* By Lawrence Bruehl. New York: Vantage Press, Inc., 1958. 426 pages. Cloth. \$5.00.

*My Three Years Inside Russia.* By Ken Anderson. Grand Rapids: Zondervan Publishing House, 1958. 117 pages. Cloth. \$2.00.

*Hobby Fun and Activities.* By Eleanor Doan. Grand Rapids: Zondervan Publishing House, 1958. 64 pages. Paper. \$1.00.

*A Guide to the City of God.* By Marthinus Versfeld. New York: Sheed and Ward, 1958. xii and 141 pages. Cloth. \$3.00.

*52 Story Sermons.* By Benjamin P. Browne. Philadelphia: The Judson Press, 1958. 179 pages. Cloth. \$2.50.

*Faith in Action: Practical Lessons from Bible Characters in Hebrews 11.* By Theodore H. Epp. Grand Rapids: Zondervan Publishing House, 1958. 183 pages. Cloth. \$2.95.

*Love, Skill and Mystery: A Handbook to Marriage.* By Theodor Bover. Garden City: Doubleday & Co., Inc., 1958. 188 pages. Cloth. \$3.50.

*This Way to Happiness: Psychology for Living.* By Clyde M. Narramore. Grand Rapids: Zondervan Publishing House, 1958. 183 pages. Cloth. \$2.95.

*Tears of the Bible.* By Louis Paul Lehman. Grand Rapids: Zondervan Publishing House, 1958. 93 pages. Paper. \$1.50.

*Synoptische Überlieferung bei den apostolischen Vätern.* By Helmut Köster. Berlin: Akademie Verlag, 1957. xvi and 274 pages. Paper. DM 34.

*Reformation Crossroads: A Comparison of the Theology of Luther and Melancthon.* By Harold H. Lentz. Minneapolis: Augsburg Publishing House, 1958. 92 pages. Paper. \$1.75.

*The People's Plato.* By Henry L. Drake. New York: Philosophical Library, 1958. xxiii and 633 pages. Cloth. \$7.50.

*Ultimate Desires.* By Timothy Cooney. New York: Philosophical Library, 1958. 100 pages. Cloth. \$2.75.

*Words Wanted.* By Eunice V. Pike. Chicago: Moody Press, 1958. 159 pages. Cloth. \$2.75.

*To Hallow This Life.* By Martin Buber. New York: Harper and Brothers, 1958. 174 pages. Cloth. \$3.00.

*Leviathan (Parts I and II).* By Thomas Hobbes; ed. Herbert W. Schneider. New York: The Liberal Arts Press, 1958. xvii and 298 pages. Paper. \$1.00.

*Urban Church Planning: The Church Discovers Its Community.* By Walter Kloetzli and Arthur Hillman. Philadelphia: Muhlenberg Press, 1958. xi and 186 pages. Paper. \$2.50.

*The Composition of the Book of Judges.* By Cuthbert A. Simpson. New York: The Macmillan Co., 1958. x and 197 pages. Cloth. \$6.50.

*Jesus' Promise to the Nations.* By Joachim Jeremias. Naperville: Alec R. Allenson, Inc., 1958. 84 pages. Paper. \$1.75.

*The Minister's Manual: A Study and Pulpit Guide for the Calendar Year 1959,* ed. M. K. W. Heicher. New York: Harper and Brothers, 1958. x and 374 pages. Cloth. \$3.00.

*A Time to Speak.* By Michael Scott. Garden City: Doubleday and Company, 1958. 358 pages. Cloth. \$4.50.

*A Study of Isaiah: Chapters 40—55.* By L. G. Rignell. Lund: C. W. K. Gleerup, 1956. 93 pages. Paper. Kr. 9:50.