

Concordia Theological Monthly



F E B R U A R Y • 1 9 5 9

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.

LUTHER'S WORKS. Volume 1: *Lectures on Genesis, Chapters 1—5.*
St. Louis, Mo.: Concordia Publishing House, c. 1958. xii and 387 pages. Cloth. \$5.00.

Volume 1 in this new American Luther series displays the same excellence of composition and workmanship that we have noted in the volumes that have preceded it in publication. George V. Schick has executed an excellent translation. Jaroslav Pelikan continues his fine work as editor. The reader will find his discussion of, and advice concerning, the authenticity of the material quite useful. The printing has been done in the usual manner of Concordia's tradition of outstanding workmanship. Only three mistakes were discovered: on p. 58, line 25 probably should read, "Consequently this *is* a sure indication of the Trinity," on p. 103, line 5 should be, "are not a hardship but *are* done," and in the last line of p. 242 the reference is John 3:6.

According to Luther's interpretation, the major revelations of these five chapters are the following:

Genesis One assures us that the Triune God created the sky, earth, sea, and all that was in them out of nothing in six days. The crown of creation was man, who being made in the image of God knew and served God and was destined for eternal life with Him. Chapter Two explains the creation of man in greater detail and describes the "Paradise" which God prepared as a special dwelling place for him. In this garden all of man's needs were supplied, and he was given the opportunity to demonstrate his thankfulness to God by his obedience to God's demands. The purpose of the tree of the knowledge of good and evil was this, that Adam might have a definite way to express his worship and reverence toward God. Genesis Three reveals the first sin, the beginning of original sin, and the promise of the future Seed by which sin would be destroyed. It tells us that man, tempted by the devil, disobeyed his Creator. Thus he lost his innocence, immortality, and knowledge of God, and engulfed all his descendants in sin. God demonstrated His grace by promising a woman's Seed, who would free man from the consequences of his sin. Thereafter He imposed certain punishments on the man which were intended to help him keep his flesh in subjection. Chapter Four relates the history of Cain and Abel. Eve mistakenly regarded Cain as the promised Seed. The preferential treatment that Cain enjoyed because of this, as well as his right of primogeniture, made him proud. This pride led him to ignore the revelations of God taught him by his parents. Abel was a humble

believer in these revelations of God. Therefore he, and not Cain, was regarded favorably by God. This aroused Cain's anger, and he killed his brother. God, through Adam, called Cain to account for his crime and pronounced judgment on him. Thereafter the history of Cain's descendants to the Flood is given. In this history Moses depicts the development of the true and false "churches" which sprang from Adam and Eve and portrays the characteristics of the true and the hypocritical churches as they live with, and react to, one another. Chapter Five, including 4:25-26, tells us of the development of the true church before the Flood. It shows how the promise of the Seed was passed on. Enoch's translation is the most noteworthy story of the world before the Flood, and the doctrine of eternal life taught by this story is the major doctrine of this chapter. Enoch's translation exemplified to the people of his age that there was a life after death and encouraged them to desire it more than life in this world.

Besides these major revelations, Luther discusses some very interesting topics somehow related to these chapters. In chapter one his discussions concerning the Trinity (pp. 9, 12-13, 16-18, 20-21, 49-51, 57-59), the faces or coverings of God (pp. 11-15), and the creation and fall of angels (pp. 22-23) are most enlightening. The discussions of the seventh-day rest (pp. 74-75), the future life of man (pp. 81 and 130, et al.), and of the position of the Garden of Eden (pp. 87-90) are of special interest in chapter two. Luther's description of Satan's attack on the Word (pp. 146 ff.) in chapter three is one of the most interesting discussions of the temptation that this reader has seen.

Luther's methodology will probably interest the ministerial reader as much as his interpretation. He mentions several principles which he follows, and he gives evidence of following others which he does not specifically mention. In spite of this, Luther's method is not quite so easy to describe as Köstlin's words might lead us to think: "Luther . . . follows strictly the plan of first fixing the proper and natural sense of every historical record, however trifling and insignificant it may appear to be, and then holding it up for the devout contemplation of his readers in the significance which it may have, in this its historical sense, for the faith and life of the believer." Fixing the "proper and natural sense of every historical record" is a difficult task. It requires a keen interest in what God has said, but will not allow one to become involved in inquisitive discussions (p. 157). It requires an appreciation of the results of previous interpreters, but it must never be bound by their interpretations (cf. Luther's remarks concerning the rabbis and allegorists, index pp. 378 and 361-362). It begins with an understanding and use of grammar and vocabulary, but this is seldom sufficient of itself to establish the spiritual sense of the Scriptures (p. 298). It requires the use of other passages of Scripture to illuminate the passage under consideration, but one's theology must guide one in the choice of such

passages; else confusion will result (pp. 217-218). This "proper and natural sense" is not merely the physical meaning of the words as the Jewish interpreters believed nor is it the spiritual meaning as the allegorists thought. It is the sense to which the Holy Spirit leads one who approaches the Scripture in a spirit of humble enquiry because he knows that it is the Word of God (pp. 26, 30, 185 et al.).

It seems to me that one word of caution concerning the use of this book is in place. This volume contains Luther's lectures on Genesis, chapters 1—5, nothing more than that. It is not a commentary in the modern sense of the term, i. e., it does not contain a discussion of introductory problems, textual problems, etc. It cannot take the place of the tools of exegetical study, such as grammar, lexicon, etc. It would be a misuse of the book to consider it the last word in Biblical study; obviously it is not that. Recognition of this volume for what it is will do much to ensure a pleasant and profitable use of it.

HOLLAND H. JONES

DIE EVANGELISCHEN KIRCHENORDNUNGEN DES XVI. JAHRHUNDERTS. Edited by Rudolf Smend and Ernst Wolf. Volume VI, *Niedersachsen*; Part I, *Die Welfischen Lande*; Section 1, *Die Fürstentümer Wolfenbüttel und Lüneburg mit den Städten Braunschweig und Lüneburg*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. xvi and 697 pages. Cloth. Price not given.

The resumption of the publication of the great collection of evangelical church orders of the 16th century begun in 1902 by Emil Sehling, after a long interruption, is something for which every Lutheran Church historian, canonist, and liturgiologist must be intensely grateful. Sponsor of the revived project is the Institut für evangelisches Kirchenrecht der Evangelischen Kirche in Deutschland at Göttingen. The present half volume is a sturdy earnest of fine things to come. Paper and binding are good; the print is very readable; the scholarship matches in every way that of the original five volumes, although the present editors deplore the fact that to date they have not secured access to the unpublished studies made by Sehling before his lamented death in 1928. The present volume is one of three on Lower Saxony; Sehling's original project included in addition the materials developed in Austria and Switzerland and at least the major extra-German 16th century church orders. Of the 26 documents here reproduced, nine are being published for the first time.

Because of the great doctrinal and liturgical conservatism of Lower Saxony in the 16th century, special interest attaches to the liturgico-canonical documents deriving from this region. Particularly deserving of the ecclesiastical scholar's careful attention (in the order in which they appear in this volume) are the church order and the reformation of the monasteries promulgated by Duke Julius of Brunswick-Wolfenbüttel in 1569; John Bugenhagen's church order for the city of Brunswick (1528), in the local dialect; the negotiations (*acta*) between the Senate and the

ministerium of the city of Brunswick at the time of Joachim Mörlin's departure and the elevation of his assistant, Martin Chemnitz, to the superintendency in 1561; the instructions on what to preach that Duke Ernest of Brunswick-Lüneburg addressed to the clergy of his duchy the year before he signed the Augsburg Confession; the influential church order of Dukes Henry and William of Brunswick-Lüneburg of 1564; the series of directives for the reformation of the monasteries of the duchy set forth in 1530, 1555, and 1574; Urban Rhegius' church order for the city of Lüneburg in 1531; and the extensive church order of the same city of 1575. It is devoutly to be hoped that the project so auspiciously revived will rapidly be brought to completion, so that we shall have what Sehling—and many others with him through the years—envisioned, a complete and authoritative collection of the evangelical church orders of the Reformation century.

ARTHUR CARL PIEPKORN

JAHRBUCH DER HESSISCHEN KIRCHENGESCHICHTLICHEN VEREINIGUNG. Volume VI: 1955. Edited by Hugo Grün. Darmstadt: Verlag der Hessischen Kirchengeschichtlichen Vereinigung, 1955. 145 pages. Paper. Price not given.

This review is concerned with the 89-page essay written by the young German Lutheran church historian Hans H. Weissgerber and titled "Aegidius Hunnius in Marburg (1576—92)," an important contribution to the history of early Lutheran Orthodoxy. Hesse's geographical location and the political ambitions and activities of Landgrave Philip had combined to inform its religious tradition—a Lutheranism with strongly Melanchthonian and Bucerian overtones that tried to mediate between the Saxon and the South German theologies. The division of the government of the landgraviate upon Philip's death gave Louis IV of Upper Hesse and William IV of Lower Hesse joint supervision of the University of Marburg. Louis inclined toward Lutheran orthodoxy, William toward the traditional Hessian *via media*, although even William concurred in the invitation to Marburg extended to the 26-year-old Tübingen doctor of theology. Hunnius' uncompromising Lutheranism, notably in the climactic issues of Christology and the Holy Eucharist, led to constant conflict between him and Landgrave William. The contest ended in a draw; by the time that Hunnius was allowed to depart to the University of Wittenberg he had secured the unanimous adherence of the Upper Hessian territorial church to the Lutheran position, but William had succeeded in preventing a formal acceptance of the Formula of Concord. Ultimately the tensions developed into a full-fledged politico-religious schism. Hesse-Cassel emerged as a Calvinist state, Hesse-Darmstadt as a Lutheran principality. The dramatic story is admirably reported by Weissgerber. With their appetites whetted by this excellent historical memoir, systematicians will await the promised monograph on Hunnius' theology with great anticipation.

ARTHUR CARL PIEPKORN

THE GROWING EDGE. By Howard Thurman. New York: Harper & Brothers, 1956. 181 pages. Cloth. \$3.00.

The preacher of these sermons has been listed by *Life* as among the United States' ten greatest. An interesting, helpful format includes the "setting," the prayer meditation, the prose, or poetry that "gave an emotional undergirding" at the time of the sermon's delivery. There are some moving passages, some fascinating illustrations, some taut thought — but no Gospel.

GEORGE W. HOYER

COUNSELING AND THEOLOGY. By William E. Hulme. Philadelphia: Muhlenberg Press, 1956. 250 pages. Cloth. \$3.75.

This is the second significant and helpful book in the pastoral counseling field by this Lutheran author. Basing this book on the practical approach of nondirective counseling principles, he ably sets forth the theological resources which underlie these principles. In developing these principles the author gives examples by quoting from his notes on actual conversations with people who have come to him for advice.

The book offers three general sections: the needs of those who come for advice; the theological concepts that underlie counseling; and, finally, the church's means for helping people feel accepted, for helping them grow, and for bringing them the assurance of grace.

This is a book which should be of great value to pastors, counselors, and seminarians.

HARRY G. COINER

BRIEF NOTICES

Bischofsamt und apostolische Sukzession im deutschen Protestantismus. By Ernst Benz. Stuttgart: Evangelisches Verlagswerk, 1953. 263 pages. Cloth. Price not given. In view of the contemporary ecumenical stress on issues of order, Benz has here traced, on the basis of the primary sources, a series of efforts at restoring the episcopate to the territorial churches of Germany, beginning with Moravian Bishop Daniel E. Jablonski's proposal for the introduction of the episcopate in Prussia under King Frederick I. He reports the consecration of Count Louis von Zinzendorf to the episcopate, the efforts at the restoration of the episcopate in the Lutheran Church in Russia under Czar Alexander I, developments in Prussia under Frederick William III and Frederick William IV, and the Anglo-Prussian negotiations concerning the Jerusalem episcopate. Liturgiologists, as well as church historians, will find this work of more than transient interest.

The Desert Fathers. Translated and edited by Helen Waddell. Ann Arbor, Mich.: The University of Michigan Press, 1957. 209 pages. Paper. \$1.25. The *Vitae patrum* have a history of appreciation in the Lutheran tradition that goes back to the lifetime of the great Reformer himself, with his colleague George Major publishing a German translation for the inspiration of his fellow clerics with Luther's endorsement. Miss Waddell's abbreviated English version stays a little more closely with the Latin original than did Major's, but this is no defect. From the standpoint of

style as well as of scholarship, this is a pearl among English translations of the fathers, marked by a sensitive selection of materials (the original occupies two volumes of Migne's Latin *Patrologia*), a nice sense of idiom, perceptive introductions, and delightful humor. Whether the subject is the life of St. Paul the Hermit, the heroic austerity of St. Macarius, John Cassian's discussion of the spiritual listlessness that the church recognized as a mortal sin, some saying of one of the obscurer fathers, or the fantastic tale of St. Pelagia the Harlot and her conversion by the good bishop Nonnus, it is a book that the reader finds difficult to lay down—or to keep from quoting afterward!

Encyclopaedia of Religion and Religions. By E. Royston Pike. New York: Meridian Books, 1958. 408 pages. Paper. \$1.95. This one-man British encyclopaedia proposes to provide the reader "with information that is compact, clearly presented, unbiased, and as accurate and up to date as possible," on the basic principles of natural and revealed religion and the theological and philosophic tenets, rites, creeds, and denominations "of all the religions that played or play a vital part in the life of the human race." A good piece of work by and large, although oriented toward the English-European situation, it possesses the unity of concept and execution that only a one-man work can exhibit, but it also suffers from the inherent defects and limitations of such a venture. In part Pike has sought to compensate for these defects by drawing on the expert knowledge of informed individual resource persons for everything from the Church of England and Eastern Orthodoxy to the British Israelites, the Ahmaddiya Movement and Vedanta. The fact that he neglected to avail himself of such resource personnel for the articles on Lutheran themes may account for the errors and omissions in this area.

Grundlegung des Abendmahlsgesprächs. By Peter Brunner. Kassel: Johannes Stauda-Verlag, 1954. 79 pages. Paper. Price not given. This brochure presents two essays. The latter is a reprint of part of Brunner's essay in K. F. Müller and W. Blankenburg (editors), *Leiturgia*, I (Kassel: Johannes Stauda-Verlag: 1954), "Zur Lehre vom Gottesdienst der im Namen Jesu versammelten Gemeinde." The former is a paper read in 1954 at a theological conference of the Evangelical Church in Germany called to discuss the Holy Eucharist, "Zur Methodik eines verbindlichen theologischen Gesprächs über das Abendmahl." Although the discussion is oriented to the German interconfessional situation and reflects Brunner's own Union-Lutheran background, it has genuine relevance for the Lutheran Church in America. The 13 theses in which Brunner summarizes his paper stress the necessity for a subscription to normative symbols at the time of ordination. This subscription, he holds, marks the boundaries of unrestricted ecclesiastical fellowship. The transmitted text of the New Testament, rather than any historico-critical reconstruction, determines the Biblical character of any Eucharistic doctrine. Interconfessional differences point to a failure somewhere to listen clearly to the Sacred Scriptures. Lutherans must concede that churches which accept the Heidelberg Catechism have a valid Sacrament. While unrestricted intercommunion is presently impossible, the existing procedure which contemplates the mutual "charitable" admission of Christians of the other confession to Holy Com-

munion on a casuistic basis ought to be continued. Agreement in the doctrine of Holy Baptism is as essential as agreement in Holy Communion, and the latter must lead to the former.

A History of Mediaeval Jewish Philosophy. By Isaac Husik. New York: Meridian Books, 1958. 1 and 466 pages. Paper. \$1.95. Except for the updating of the bibliographies (to 1941 in the third edition), this scholarly work has remained substantially unaltered since the first edition (1916). While therefore it is not as up to date as Vajda's *Introduction à la pensée juive du moyen age* (1947), and there are in English a very large number of monographic studies in this field, the present title is still the best over-all history of its subject in English. In 18 chapters Husik describes the great medieval philosophers of Jewry from Isaac ben Solomon Israeli (855? to 955?) to Joseph Albo (1380—1444). The names of some will be familiar to students of medieval Christian philosophy—the Isaac Israeli referred to, David ben Merwan, his opponent Sa'adia ben Joseph, Solomon ibn Gebirol (which the West made into Avecebrol), Joseph ben Zaddiq, and Moses Maimonides—but the rest are quite likely to be unknown. The impact of Jewish philosophy—like that of Arab philosophy—upon the medieval Christian scholastics, and thence upon the classic 17th century formulations of Lutheran theology, is greater than we generally realize. Husik's straightforward investigation, based almost throughout on primary sources, is a good place to begin learning more about its subject.

A History of Philosophy (Geschichte der Philosophie). By Wilhelm Windelband, trans. James H. Tufts. Vol. I: *Greek, Roman, and Medieval*; xiv and 370 pages. Vol. II: *Renaissance, Enlightenment, and Modern*; vi and 371 pages. New York: Harper and Bros., 1958. Paper. \$1.75 per volume. Sober, Teutonically careful, penetrating, original, brilliant even when it is ponderous, a textbook rather than a biographical chronicle, a history of problems and conceptions which teaches the reader less what other men have thought than how to think himself, Windelband's account in Tuft's felicitous English rendering has been a classic in its field for over 50 years, as the present welcome paperback edition testifies by its very existence. Although it necessarily stops with the 19th century, for the areas that it covers it is still authoritative.

An Introduction to Scholastic Philosophy: Medieval and Modern (Introduction à la Philosophie Néo-scholastique). By Maurice de Wulf, trans. P. Coffey. New York: Dover Publications, 1956. xvi and 327 pages. Paper. \$1.75. This work came out in English for the first time slightly over half a century ago under the title *Scholasticism Old and New*, when the neo-Thomist revival was getting well under way at Louvain. Although Neo-Thomism has evolved extensively with the passage of time, de Wulf's erudite insight into medieval scholasticism makes this analysis of the relation between the original and the revival, the *vetera* which the last two generations have augmented with *nova*, a permanently important document, worthy of the attention of any student of medieval thought.

An Introduction to Symbolic Logic. By Susanne K. Langer. Second edition. New York: Dover Publications, 1953. 367 pages. Paper. \$1.75.

When the first edition of Miss Langer's work came out in 1937, it had almost no predecessor. Twenty years later it is still one of the clearest books on a subject that is becoming an increasingly significant branch of philosophy. Logic has always played an important role in formal theology, and clergymen ought accordingly be interested in this new instrument of exact analytic and constructive thought for attacking the semantic confusions that beset minds generally. Miss Langer's revised *Introduction* is for them; it runs the gamut from a simple study of forms and the essentials of logical structure to the algebra of logic and the calculus of propositions and does so as painlessly as any mind-stretching activity could possibly be expected to do.

Leaves from the Notebooks of a Tamed Cynic. By Reinhold Niebuhr. New York: Meridian Books, 1957. 225 pages. Paper. \$1.35. Reinhold Niebuhr has been an enigma to many of his contemporaries, irritating or fascinating according to the observer's point of view. Exceptionally useful for an understanding of his theological *Werdengang* down to 1929 is this instructive autobiographical account of the author as a young parson, an account which expresses "the then typical notions of liberal Protestantism before the whole liberal world view was challenged by world events." In his introductory remarks to this paperback reissue Niebuhr suggests that his story "will have interest primarily to other young ministers." The circle of interested readers will be much wider than he predicts.

Mysticism East and West: A Comparative Analysis of the Nature of Mysticism. By Rudolf Otto; trans. Bertha L. Bracey and Richenda C. Payne. New York: Meridian Books, 1957. xvii and 262 pages. Paper. \$1.35. With the publication of this volume all three of Otto's great works are available in English paperback editions. An expansion of his Haskell Lectures of 1923—24, this work proposes to compare the two principal classic types of Eastern and Western mystical experience—instanced principally by Āchārya Sankara and Meister Eckhart—and by a reciprocal analysis to explicate the nature of mysticism itself. The critical reader will learn much from it, although he will probably want to counter that the similarities which Otto catalogs are often more formal than he would apparently insist. Lutherans will be particularly interested in the brief Appendix IV, "Luther on Method in Contemplation," as exhibited in the latter's relatively late *How a Man Should Pray, for Master Peter the Barber* (1534), on the basis of which Otto sees Luther as "more a stickler for 'methods' than the 'mystic' Eckhart."

The Private Devotions of Lancelot Andrewes. Edited by Thomas S. Kepler. Cleveland: The World Publishing Co., 1956. xxxii and 208 pages. Fabrikoid. \$1.50. The *Preces privatae* of Lancelot Andrewes (1555 to 1626), successively bishop of Chichester, Ely, and Winchester, "his one great gift to the world," need no commendation. They are among the incontestably great books of Western private devotion. The present edition recommends itself by its convenient format and excellent printing, as well as by the editor's rearrangement of the two original volumes so that prayers of a similar purpose are together. The translation is that of John Henry Newman (from the Greek) and John Mason Neale (from the Latin), sufficient endorsement of the vernacular literary excellence of

this work by a preacher-prelate whose literary style was better in these two classic languages than in English.

Probleme der Ostkirche: Untersuchungen zum Wesen und zur Geschichte der griechisch-orthodoxen Kirche. By R. A. Klostermann. Göteborg: Wettergren och Kerbers Förlag. 434 pages. Paper. Swedish Kroner 45:00. This publication in the Göteborgs Kungliga Vetenskaps- och Vitterhets-Samhälles Handlingar (Sequence VI, Series A, Volume 5) expands a series of guest lectures that the author delivered before the theological faculty of the University of Uppsala in 1949. Consciously addressing itself to an increasing, ecumenically inspired Western interest in Eastern Orthodoxy, it attempts no systematic exposition of the latter communion's theology. Instead it considers selectively certain issues, chiefly within a Slavic Orthodox frame of reference, of persistent historic interest and current concern—the essence of Orthodoxy, the contrast between official and vulgar Orthodox theology, monasticism as exhibited in the Athos community, Orthodox homiletics, the Orthodox attitude toward missions and evangelism from St. Cyril and Methodius down to the present, Orthodox sectarianism, the relation of theology and philosophy (with some useful individual analyses), and the Bible in Russia.

The Protestant Era. By Paul Tillich, translated from the German by John Luther Adams. Abridged edition. Chicago: The University of Chicago Press, 1957. xxvii and 242 pages. Paper. \$1.50. A decade ago, when Paul Tillich was not quite as well-known in his adopted country as he has become during the past ten years, the essays in the first edition of *The Protestant Era* (1948) contributed greatly to the reputation of its author. The present abridged edition omits the fifth group of essays—the group which has been most seriously outdated by the march of postwar events—as well as the translator's essay, "Tillich's Concept of the Protestant Era." In introducing the abridged version, Tillich affirms his conviction that "a restatement of and a re-emphasis upon the Protestant principle and its implications are very much needed" in view of the so-called religious revival of the past decade, the conformist tendencies in the present period of political and religious restoration, and the increasing power of the Roman Catholic Church in the United States. This book is a good introduction to Tillich's thought.

The Rule and Exercises of Holy Living. By Jeremy Taylor, edited by Thomas S. Kepler. Cleveland: The World Publishing Co., 1956. xxiv and 293 pages. Fabrikoid. \$1.50. A protégé of Anglo-Catholic Archbishop William Laud, who shared his benefactor's Arminianism, Bishop Jeremy Taylor (1613—67) earned his fame as a learned, courageous, and devout "teacher of righteousness and as a writer who could frame his devotional thoughts in a readable style." Like its counterpart, *The Rule and Exercises of Holy Dying*, the present title is a perennial English classic of Christian devotion. Lutheran readers usually find it both a source of insights and a stimulus to contemplation, but more the former than the latter.

The School of Charity: Meditations on the Christian Creed and The Mystery of Sacrifice: A Meditation on the Liturgy. By Evelyn Underhill. London: Longmans, Green and Co., 1954. xxvii and 188 pages. Boards. 7/6. Miss Underhill was not only a distinguished writer about

mysticism but also, in her own right, a practicing mystic. The two books here reissued, under one cover but in unaltered photolithoprint from the original editions, owe their continuing popularity to the author's down-to-earth treatment of the common stuff of Christian faith and worship. In the former volume (1934) the "Creed" is the Nicene Creed, treated in nine chapters. In the latter (1937) the "Liturgy" is the common outline of the great Eastern and Western Eucharistic rites. Lutherans will find both series useful not only as spiritual reading but also as pump-priming material for series of sermons on these themes.

Unitarian Christianity and Other Essays. By William Ellery Channing, edited by Irving H. Bartlett. New York: The Liberal Arts Press, 1958. xxxii and 122 pages. Paper. 80 cents. Bartlett's introductory essay on Channing is illustrated at length by five short works—essays and sermons—of his subject: "Unitarian Christianity," "The Moral Argument Against Calvinism," "The Evidences of Revealed Religion," "Likeness to God," and "Honor Due to All Men." The first three are of particular interest, the first for its interesting combination of rationalism with a not untraditional Christian piety, the second for its evident identification of the Edwardsian object of Channing's protest, the third for showing that Channing—no 18th century deistic skeptic—believed in the miraculous character of Christianity and regarded it as rationally defensible.

ARTHUR CARL PIEPKORN

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.)

A Spiritual Clinic: A Suggestive Diagnosis and Prescription for Problems in Christian Life and Service. By J. Oswald Sanders. Chicago: Moody Press, 1958. 160 pages. Cloth. \$2.75.

Christmas at Sea and Other Stories. By Aunt Theresa Worman. Chicago: Moody Press, 1958. 64 pages. Paper. 50 cents.

A Manger for the King: A Christmas Play in Four Easy Acts and One Simple Setting. By Billvian Lessel. Chicago: Moody Press, 1958. 13 pages. Paper. 40 cents.

Christmas Is for You. By David Woodward. Chicago: Moody Press, 1958. 23 pages. Paper. 50 cents.

If Christ Had Not Come. Adapted by Leon and Dorothea Decker. Chicago: Moody Press, 1958. 15 pages. Paper. 40 cents.

I See What God Wants Me to Know: Little Talks and Stories for Boys and Girls in Christian Homes. By Kenneth N. Taylor. Chicago: Moody Press, 1958. 62 pages. Cloth. \$1.95.

An Order of Private Communion; \$2.04 a dozen. *Pointers for Parents;* \$1.53 a dozen. *A Brief Catechism on the Theory of Evolution;* 60 cents a dozen. *Why My Children Attend a Lutheran Elementary School;* 50 cents a dozen. *The Joy of Witnessing;* 36 cents a dozen. *So You Belong—Welcome;* 36 cents a dozen. *You Are a Miracle;* 36 cents a dozen. *Your Opportunity to Be a Lay Visitor;* 36 cents a dozen. Saint Louis: Concordia Publishing House, 1958. Paper tracts.

Christmas Programs: O Radiant Night; There Is No Room; Birthday Gifts for Jesus; We See His Light (with filmstrip). 85 cents a dozen. St. Louis: Concordia Publishing House, 1958. Paper.

Rally Day Program; 48 cents a dozen. *Thanksgiving Program*; 48 cents a dozen. St. Louis: Concordia Publishing House, 1958. Paper.

The Work of God: The Holy Spirit. By Ruth Paxson. Chicago: Moody Press, 1958. 158 pages. Paper. 50 cents.

The Organ in Church Design. By Joseph Edwin Blanton. Albany: Venture Press, 1957. xviii and 492 pages. Cloth. \$20.00.

The World of the Old Testament: An Introduction to Old Testament Times. By Cyrus H. Gordon. Garden City: Doubleday and Company, Inc., 1958. 312 pages. Cloth. \$3.95.

A Catholic Catechism. A popular edition. New York: Herder and Herder, Inc., 1958. 448 pages. Cloth. \$2.00.

Chance and Providence: God's Action in a World Governed by Scientific Law. By William G. Pollard. New York: Charles Scribner's Sons, 1958. 190 pages. Cloth. \$3.50.

Spirit, Son, and Father: Christian Faith in the Light of the Holy Spirit. By Henry P. Van Dusen. New York: Scribner's Sons, 1958. xii and 180 pages. Cloth. \$3.50.

Out of the Question Box. By Harold L. Lundquist. Chicago: Moody Press, 1958. 160 pages. Paper. 50 cents.

The Master: A Life of Jesus Christ. By Walter Russell Bowie. New York: Charles Scribner's Sons, 1958. xii and 331 pages. Paper. \$1.50.

Jesus and the Word. By Rudolf Bultmann; trans. Louise Pettibone Smith and Erminie Huntress Lantero. New York: Charles Scribner's Sons, 1958. x and 226 pages. Paper. \$1.50.

The Protestant Ethic and the Spirit of Capitalism. By Max Weber; trans. Talcott Parsons. New York: Charles Scribner's Sons, 1958. xvii and 292 pages. Paper. \$1.50.

Guide to the Christian Faith: An Introduction to Christian Doctrine. By William A. Spurrier. New York: Charles Scribner's Sons, 1952. xii and 242 pages. Paper. \$1.50.

Protestant Christianity: Interpreted Through Its Development. By John Dillenberger and Claude Welch. New York: Charles Scribner's Sons, 1954. xii and 240 pages. Paper. \$1.50.

Jahrbuch für Liturgik und Hymnologie: 3. Jahrgang, 1957. Ed. Konrad Ameln, Christhard Mahrenholz, and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1958. xvi and 252 pages. Cloth. DM 26.

The Bridge Is Love. By Hans A. de Boer. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 255 pages. Cloth. \$4.50.

Open Doors for Peggy. By Dorothy Martin. Chicago: Moody Press, 1958. 127 pages. Paper. 35 cents.

Bible Stories for Little Children. By Ruth I. Johnson. Chicago: Moody Press, 1958. 128 pages. Paper. 35 cents.

Jesus Christ and Mythology. By Rudolf Bultmann. New York: Charles Scribner's Sons, 1958. 96 pages. Cloth. \$1.95.

The Letter to the Romans. By William Barclay. Philadelphia: The Westminster Press, 1958. xxxi and 244 pages. Paper. \$2.50.

Ministerial Ethics and Etiquette. By Nolan G. Harmon. Nashville: Abingdon Press, 1958. 215 pages. Paper. \$1.25.

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