

CONCORDIA THEOLOGICAL MONTHLY

The *Altpreussische Union*

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Book Review

VOL. XXXI

January 1960

No. 1

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

MEDIEVAL ENGLAND. Edited by Austin Lane Poole. New edition; rewritten and revised. Two volumes. Oxford: The Clarendon Press, 1958. xxviii and xiii and 661 pages. Cloth. \$17.50.

Nineteen authoritative essays by as many experts are included in what is essentially a new work rather than a revision. Thirty-five years ago (1924) H. W. C. Davis edited *Medieval England*. Only two of these essays have been revised for this edition; the others have been rewritten; some have been written expressly for this new edition. The English landscape, architecture, commerce, communication, coinage, military life, art, learning, science, and recreation in the Middle Ages are among the topics treated. This reviewer was pleased especially with the masterly treatment of "Religious Life and Organization" in Chapter XII by Dom David Knowles. A total of 140 illustrations and 107 text figures add to the value of this work.

CARL S. MEYER

THE HEROES OF GOD. By Henri Daniel-Rops. Translated from the French by Lawrence G. Blochman. New York: Hawthorn Books, Inc., 1959. 224 pages. Cloth. \$3.95.

An excellent example of the printer's art, Daniel-Rops' work will demand a good sales volume among Roman Catholics. Discounting the Romanism of the author's presentation, Protestants can profit from reading this work. The eleven "heroes of God" here presented are missionary heroes of the church: St. Paul, Martin of Tours, Ramon Lull, Bartolomé de Las Casas, Francis Xavier, Isaac Jogues, Fra Junipero Serra, Mother Javouhey, Father de Foucauld, Father Damien, the missionary to the lepers, and Father Nussbaum. Daniel-Rops, an outstanding writer and scholar, is editor of *The Twentieth Century Encyclopedia of Catholicism*.

CARL S. MEYER

AMERICAN CATHOLIC CROSSROADS. *Religious-Secular Encounters in the Modern World.* By Walter J. Ong, S. J. New York: The Macmillan Co., 1959. xi and 160 pages. Cloth. \$3.50.

FAITH AND UNDERSTANDING IN AMERICA. By Gustave Weigel, S. J. New York: The Macmillan Co., 1959. xi and 170 pages. \$3.75.

Ong discusses the relationship between the Roman Catholic tradition and its environment in our country. In six well-written, penetrating chapters he presents some of the significant aspects of the problem. His second chapter, on "Religious-Secular Dialogue in a Pluralist Society," is one with which students of church-state relationships will have to deal.

Weigel defines his topic as the general problem of faith and world order in the society of our day. His concerns are more theological than

Ong's. The two works complement each other admirably. Any thoughtful student of contemporary Roman Catholicism in this country ought to have recourse to these two works.

CARL S. MEYER

INTERPRETING PROTESTANTISM TO CATHOLICS. By Walter R. Clyde. Philadelphia: Westminster Press, 1959. 160 pages. Cloth. \$3.00.

Clyde, a Presbyterian, wishes to explain Protestantism to Roman Catholics and to help Protestants know their religion better. Communication between Protestants and Romanists is needed. Written in a pleasing style, the book is irenic in tone. It presents an existential view of Protestantism. The deep theological differences between Romanism and Protestantism usually are merely touched on; they are not explored as fully as they might have been. The book has no index.

CARL S. MEYER

THE STUDY OF MAN. By Michael Polanyi. The Lindsay Memorial Lectures, 1958. Chicago: University of Chicago Press, 1959. 104 pages. Cloth. \$1.75.

The topics of Polanyi's three lectures are "Understanding Ourselves," "The Calling of Man," and "Understanding History." He makes a distinction between explicit knowledge and tacit knowledge, tacit knowledge being to him the dominant principle of all knowledge. He is a Gestaltist in his psychology. The study of man to him is transformed into a process of self-education.

CARL S. MEYER

HISTORY, METHODS AND INTERPRETATION. By William Leo Lucey, S.J. Chicago: Loyola University Press, 1958. xi and 133 pages. Paper. \$2.50.

Lucey's work is a manual for classes in historiography. He deals with the social sciences and then discusses the meaning and value of history. His chapter on historical methodology is followed by one on historical sources. Both external and internal criticism rate separate chapters. The final chapter deals with the writing and interpretation of history. The manual is a good introduction into the methods of the historian.

CARL S. MEYER

VERKÜNDIGUNG UND FORSCHUNG: THEOLOGISCHER JAHRES-BERICHT 1956/7 Lieferung 3. Edited by E. Wolf. München: Chr. Kaiser Verlag, 1959. Pages 161-254. Paper. DM 2.90.

This final issue of the current volume contains book reviews and articles in a number of theological areas. Among them are three longer contributions of exceptional worth. G. Maron provides an overview of the recent literature on Ignatius Loyola, the founder of the Society of Jesus. The range of theological literature in Bulgaria in the years 1945—55 is presented and evaluated by St. Zankow of Sophia, while Arno Lehmann reviews publications that deal with the world mission field. The other less weighty contributions are of equal merit. The only limitation one

sees is the almost total disregard of theological literature in French and English. This is probably due to the limitations of space. This survey will aid specialists in keeping abreast of contemporary theological discussion.

EDGAR KRENTZ

HISTORY AND HISTORIANS IN THE NINETEENTH CENTURY.

By George P. Gooch. Reprint. Boston: Beacon Press, 1959. xli and 546 pages. Paper. \$2.75.

First published in 1913, reprinted, and then issued in a second edition, Gooch's masterpiece has now been published as Beacon Paperback Number Seventy-six, with a new preface and a survey on recent contributions. Gooch has a pleasing style, immense erudition, and incisive judgments. He is concerned in the main with German, French, and English historians.

CARL S. MEYER

GEIST UND LEBEN DER OSTKIRCHE. By Ernst Benz. Hamburg: Rowohlt, 1957. 203 pages. Reinforced paper. DM 1.90.

DIE OSTKIRCHE IM LICHT DER PROTESTANTISCHEN GESCHICHTSSCHREIBUNG VON DER REFORMATION BIS ZUR GEGENWART. By Ernst Benz. Freiburg and München: Verlag Karl Alber, c. 1952. xii and 421 pages; 17 plates. Cloth. DM 25.00.

The author of these works, professor of church history and of history of dogma at the University of Marburg, is one of Western Christendom's foremost experts on the Eastern churches, notably the Russian Church. His approach in these two titles, as in his many other contributions to the subject, is sympathetic but objective. *Geist und Leben der Ostkirche* is Volume 40 of *Rowohlts Deutsche Enzyklopädie*, a collection of authoritatively written paperback pocketbooks. It is a succinct, perceptive, comprehensive, well-indexed description of Eastern Orthodoxy. Benz' survey covers Orthodoxy's icons; its liturgy and mysteries; its dogma and canon law; national, schismatic, and emigrant churches; Orthodox monasticism; Orthodoxy's missionary outreach and expansion; its culture; its ethical and political views; the three Romes; the relation of Russia to Europe; the role of Orthodoxy in the ecumenical movement; the strengths and weaknesses of the Eastern churches; and common verdicts on and the prejudices against Orthodoxy. The bibliography consists almost exclusively of works in German; within this understandable limitation it is excellent.

The second title, Volume III/1 of the publisher's *Orbis academicus* series, is as consciously a scholarly work as the first is deliberately a popular presentation. The title adequately describes the scope of the work, which begins with the imperial mission of Sigmund Baron von Herberstein (1527), the attitudes of Luther and Melancthon, the researches of the co-author of the Formula of Concord David Chytraeus, and the memoranda of the youthful Lutheran embassy chaplains in Constantinople Stephen Gerlach and Solomon Schweigger, and continues down to the contemporary studies of Hans von Eckhardt, Konrad Onasch, Fritz Lieb,

Karl Friz, Ludolf Müller, and Benz himself. The author has made his task somewhat more difficult for himself by attempting to write a history of both Lutheran and Reformed attitudes toward the Eastern Church; precisely the confessional and political factors upon which he justly lays such stress operated almost constantly throughout the last four centuries to put Lutheran and Reformed attitudes toward Orthodoxy in mutual tension. Benz's presentation, however, regains from this in breadth of treatment much of what it loses in unity of approach. As a significant piece of ecumenical historiography and bibliography it fills a manifest need. English-speaking religious scholarship, which sees the problem almost wholly through Anglican or Roman Catholic eyes, would profit from a translation.

ARTHUR CARL PIEPKORN

DARK NIGHT OF THE SOUL. By Juan de la Cruz, translated from the Spanish critical edition of Silverio de Santa Teresa by E. Allison Peers. Third edition. Garden City, N. Y.: Image Books, 1959. 193 pages. Paper. 75 cents.

This modern English version, first published in 1952 and now made available as an inexpensive paperback, gives students a fluent and accurate English translation of a Roman Catholic mystical classic without the distorting interpolations of earlier copyists and editors who, timorously bent on rescuing the bold Discalced Carmelite doctor's orthodoxy, often succeeded only in giving a false picture of his teaching on the mystical life.

ARTHUR CARL PIEPKORN

WHAT IS CHRISTIANITY? (Das Wesen des Christentums.) By Adolf von Harnack; translated by Thomas Bailey Saunders. New York: Harper & Brothers, c. 1957. xviii and 301 pages. Paper. \$1.35.

Whatever we may think of its merits today, *Das Wesen des Christentums*, by the greatest church historian of his generation, was in its time unquestionably a sensational book. Rudolf Bultmann, whose preface to the golden anniversary German edition in 1950 is reproduced in the translation of Salvator Attanasio and Ephraim Fischhoff as the foreword to the present photolithoprinted reissue of the English edition of 1900, holds that it is "a historical-theological document of the greatest importance," even while he freely criticizes what he regards as the limitations and defects of Von Harnack's position. This paper-bound reissue makes one of the major monuments of liberal theology—by no means dead either on the Continent or in the English-speaking world—available to contemporary readers at a modest price.

ARTHUR CARL PIEPKORN

THEOLOGIE HEUTE: VIERZEHN VORTRÄGE AUS DER SICHT DER BEIDEN KONFESSIONEN. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1959. 200 pages. Paper. DM 7.80.

This is a collection of 14 radio addresses delivered during the winter of 1958—59 over the Bavarian radio network by various Evangelical and Roman Catholic clergymen. Five basic questions which a representative

of each of the two church groups discussed were: What is the Christian meaning of faith? How are the Scriptures to be understood and interpreted? What is the relationship between natural man and supernatural grace? What is the church? What is the outlook for a united Christian Church? The remaining four addresses were delivered by leading laymen and reviewed political-economic problems of the church and recent archaeological finds. The best-known in America among the Lutheran participants is Günther Bornkamm, who discussed the Christian message and the problem of its demythologization. Those who are interested in attempts at interconfessional rapprochement and who are not easily deterred by modern sesquipedalian German will find this book worth buying.

W. A. POEHLER

THE RESPONSIBLE CHRISTIAN. By Victor Obenhaus. Chicago: University of Chicago Press, 1957. 219 pages. Cloth. \$4.00.

Since the World Council of Churches met in Amsterdam in 1948, the concept of the "responsible" society has been introduced into every serious discussion of the confrontation between church and world. Obenhaus uses it to explore a number of society's "difficult problems": economic life, race, communism, welfare, political life, and Christian vocation. While the book does not contribute radically new insights into these problem areas, it does summarize the background of the church's thinking, interprets the present state of the difficulty, and asks about potential solutions. As does the majority of the books in this area, the volume suffers from a lack of clear definition of the principles which must govern the church's policy in any of the areas covered. While the "Church," "Love," and "Christ" are set forth as key concepts in an early chapter, how one leaps from these platforms to a particular political or economic policy is never made clear.

DAVID S. SCHULLER

PLATO I: AN INTRODUCTION. By Paul Friedlaender. Translated by Hans Meyerhoff. Bollingen Series LIX, 1. New York: Pantheon Books, 1958. xxiii and 423 pages. Cloth. \$5.00.

Friedlaender's Plato has been a standard source of reference since its first German publication in 1928—30. The present translation of the revised German text makes available a general introduction to Platonic thought that is sympathetic and detailed. Special introduction to the individual Platonic dialogs will be treated in the last two volumes.

Friedlaender organized his material about key Platonic concepts, such as "eidos, demon, eros, irony, and myth." This almost existential interpretation of Plato successfully skirts the danger of making Plato a mystic, though it recognizes the importance of intuition. Throughout the book the historic Socrates is seen as the basic point of departure, though the Platonic Socrates transcends him in many respects. The notes give an amazing amount of bibliographical guidance, though a theologian misses such a work as Anders Nygren's *Agape and Eros* in the discussion of Platonic love.

This first volume of Friedlaender's Plato is well translated. We look forward with high expectation to the last two volumes.

EDGAR KRENTZ

TEN MAKERS OF MODERN PROTESTANT THOUGHT. Edited by George L. Hunt. New York: Association Press, c. 1958. Paper. 50 cents.

This "Reflection Book" provides an introductory essay by the editor and an average of about 2,000 words apiece by 10 different authors on 10 molders of contemporary Protestant theology — Kierkegaard, Rauschenbusch, Schweitzer, Buber, Temple, Bultmann, Barth, Tillich, Brunner, and Reinhold Niebuhr. The presentations are aimed less at clergymen than at the rather well-informed layman.

ARTHUR CARL PIEPKORN

THE APOCALYPSE OF JOHN. By Charles C. Torrey. Connecticut: Yale University Press, 1958. xvi and 210 pages. Cloth. \$5.00.

This book undertakes a vehement defense of an early date (A.D. 68) for the Apocalypse, which according to Torrey was originally written in Aramaic and then translated into Greek. Torrey's formula to account for the Revelator's occasionally grotesque Greek grammar is best stated in his own words: "The irregularity simply means: See the original text!" (P. 49.) Why the Gospels, which are also alleged to be translations from Aramaic originals, do not display such egregious blunders in similar quantity is not discussed. The critical notes on selected problem passages suggest some solutions which merit serious consideration. An original translation, incorporating Torrey's illumination from the Aramaic, concludes a work which should provoke a great deal of discussion concerning "assured results."

FREDERICK W. DANKER

TERESA OF ÁVILA. By Marcelle Auclair. Translated by Kathleen Pond. Garden City, N.Y.: Image Books, 1959. 480 pages. Paper. \$1.95.

This exciting example of biography at its best was first published in English in 1953. A lifelong admirer of her subject, bred in spite of her French birth to a share in a Spanish culture little changed since the 16th century, diligent no less in ferreting out original sources than in visiting the places touched by her subject's life, Marcelle Auclair has told the tempestuous life story of the great Carmelite foundress and mystic with spiritual insight, technical skill, and literary finesse. Kathleen Pond's translation has preserved these qualities admirably.

ARTHUR CARL PIEPKORN

THE RISE AND DEVELOPMENT OF CALVINISM: A CONCISE HISTORY. Edited by John H. Bratt. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959. 134 pages. Cloth. \$2.75.

Four hundred and fifty years ago (July 10, 1509) John Calvin was born; 400 years ago (1559) the definitive edition of his *Institutes* was published. It is good to be told of the man, the spread of his movement and its development, both in Europe and in America, and to have a sym-

pathetic orientation of both the man and his movement. There are overstatements in this highly sympathetic account—it presents materials from a course on Calvinism at Calvin College. There are some glib generalizations that ought not to have been made, e.g., on p. 108 about Elizabeth I. Some misstatements about Lutheranism ought not to have found their place in a volume of this kind. To speak of "Lutheran consubstantiation" (p. 33, p. 38) is not readily excusable, nor is the failure to speak of Patrick Hamilton as a Lutheran (p. 103). In general the bibliographies are good. The accent on Calvinism in the Netherlands is understandable; the chapter on Calvinism in America by the editor is particularly lucid. This overview of the history of Calvinism is prosaic but useful.

CARL S. MEYER

THE NOTION OF TRADITION IN JOHN DRIEDO. By John L. Murphy. Milwaukee: The Seraphic Press (1501 S. Layton Blvd.), c. 1959. 321 pages. Paper. \$3.00.

The author concerns himself—understandably, since this is a doctoral dissertation—with a fairly narrow segment of the life and works of John Driedo (1480?—1535), an anti-Pelagian Belgian professor of theology at Louvain, whom René Draguet's researches have revealed as exerting a demonstrable influence on the thinking of the Council of Trent in the article concerning the Sacred Scriptures. The years that receive Murphy's primary attention cover the period from Driedo's achievement of the doctorate in 1512 to his death; the work that plays the biggest role in the discussion is *De ecclesiasticis scripturis et dogmatibus* (1533). Driedo's position on tradition is still being mooted, and Murphy's conclusions will probably receive their share of criticism. Nevertheless, both the subject of tradition and the historical position of Driedo in the development of specifically Roman Catholic teaching recommend Murphy's scholarly inquiry to the attention of the Lutheran theologian. The latter will find many aspects of Driedo's ecclesiology and his doctrine of authority particularly interesting.

ARTHUR CARL PIEPKORN

LITURGICAL RENEWAL: STUDIES IN CATHOLIC AND PROTESTANT DEVELOPMENTS ON THE CONTINENT. By J. D. Benoit. Naperville, Ill.: Alec R. Allenson (London: SCM Press), 1958. 112 pages. Paper. \$1.75.

Benoit, professor of theology at the University of Strasbourg, read these papers at a conference of French Protestant and Anglican clergymen at Lambeth in 1956. The first discusses the Eucharist in terms of the aspects in which there is increasing agreement (in spite of continuing disagreement in other areas) among Christians generally, and in particular among French Protestants, ecumenically minded Anglicans, and liturgically oriented Roman Catholics. The third paper covers ground already traversed by a spate of books in English, the Roman Catholic liturgical movement, specifically in the Roman Catholic Church of France and the Low Countries; Benoit's documentation is wholly from sources

in French. The second is the paper for which the brochure will be most valued, a sympathetic description of the impressive progress that has been made both in liturgiology and in liturgical worship in French-speaking Protestantism since the appearance of the new liturgy of the church of the Swiss Canton of Vaud in 1940, a development with which English-speaking Christians are all but totally unfamiliar.

ARTHUR CARL PIEPKORN

DOSTOEVSKY (MIROSOZERTZANIE DOSTOIEVSKAGO). By Nicholas Berdyaev. Translated by Donald Attwater from the French version of Lucienne Julien Cain, *L'esprit de Dostoievski*. New York: Meridian Books, 1957. 227 pages. Paper. \$1.25.

The first edition of this title came out in 1934. A quarter of a century later it is still a solid source of insight no less into the thought of the late Nicolai Berdyaev than into the world of the great Russian literary artist, dialectician, and philosopher about whom he has written so movingly.

ARTHUR CARL PIEPKORN

TOD, JENSEITS UND UNSTERBLICHKEIT IN DER RELIGION, LITERATUR UND PHILOSOPHIE DER GRIECHEN UND RÖMER. Edited by Gustav Pfannmüller. München: Ernst Reinhardt Verlag, 1953. 288 pages plus 23 plates. Paper, price not given; cloth. DM 17.80.

The title adequately describes the intent of this collection of texts in translation. The Greeks (as far back, in their respective categories, as the Mycenaean princes, the ecstatic Thracian votaries of Dionysos, the Orphic mysteries, Homer and Hesiod, Semonides of Amorgos, Aeschylus and Thales, and on down to the Neoplatonism of Plutarch and Plotinus) properly receive over three quarters of space, the Romans (from Virgil to Propertius in literature and from Seneca to Cicero among the sages) the remainder. The introductory general summaries are in effect succinct articles, for which the carefully chosen excerpts that follow in German translation are an extensive documentation. The versions, standard for the most part, are smooth, the selections are happy, the illustrations both informative and esthetically satisfying. Lutheran theologians will read the book with profit with a view to discovering how much of our popular (and sometimes even professional) eschatology reflects Graeco-Roman rather than Biblical thought.

ARTHUR CARL PIEPKORN

THE ONTOLOGICAL THEOLOGY OF PAUL TILlich. By R. Allan Killen. Kampen, Netherlands: J. H. Kok, 1956. vii and 283 pages. Paper. 7.90 Dutch Guilders.

GESCHICHTE UND HEILSGESCHICHTE IN DER THEOLOGIE RUDOLF BULTMANN'S. By Heinrich Ott. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. Paper. 211 pages. DM 21.

Here are two critiques of the systems of two contemporary existential theologians. They are alike in that both have grown not only out of the

authors' extensive readings but also out of their personal contact with the men about whom they write. Both books are likewise frankly critical as well as interpretative. Yet where Ott's Swiss Calvinist appreciation of Bultmann is sympathetic and positive, Killen's Dutch Calvinist evaluation of Tillich is antipathetic and negative.

Ott's disciplined work (No. 19 in Ebeling's series, *Beiträge zur historischen Theologie*) proposes to be nothing more than a presentation, an analysis, and a critique of Bultmann's teachings about history in the nexus of *Heilsgeschichte* on the basis of Bultmann's own theology in confrontation with the witness of the Sacred Scriptures. Ott concludes that Bultmann seeks to take seriously modern man as he really is by demanding that the message addressed to modern man be existentially honest and by conceding unqualified validity to an unprejudiced historical criticism in Biblical research which attempts to grasp the Biblical authors as empirically real persons. Ott further holds that Bultmann's insistence upon the need for a "theological ontology" — a need that Bultmann seeks to meet with his own existential interpretation — cannot be dismissed out of hand. Nevertheless, Ott holds, Bultmann's ontology is inadequate for his own purpose, because a characteristic and ruling structural element in his system has a restrictive effect that distorts decisive dimensions of *heilsgeschichtliche* reality. (*Heilsgeschichte* for Bultmann, Ott says, is the history that transpires between God and man insofar as the Biblically attested revelation of God in Jesus Christ is the dominating center.) Hence theology today, confronted by Bultmann, must not merely adopt his positive ontological approaches, but must also in the course of a productive critique of his views transcend Bultmann's limitations and develop a really universal theological ontology. Ott's work is a useful contribution to the continuing discussion of "demythologizing" and may be disclosing one of the directions that post-Bultmannian European theology will take.

Where Ott feels that Bultmann has not gone far enough, Killen is certain that Tillich has gone much too far. Under the three heads of biography, doctrine, and critique, Killen's dissertation — which suffers from ungrammatical English and poor proofreading — proposes to study Tillich's "theology and the philosophical problems which influence his system," under the heads of "the main doctrines of Christianity": Revelation, truth, God, Christ, sin, and eschatology. Tillich, Killen holds, is primarily a philosopher and only secondly a theologian. The virtue of Tillich's system (which, Killen consoles himself, "cannot long endure") would seem to be that it has "presented the Christian Church with a new set of problems and with a challenge to its doctrines" (p. 271), although Killen concedes that Tillich's "main philosophical problems have been already presented by others and already answered by earlier Christian theologians" (p. 275). In brief, Killen's work is a long, earnest, diligently compiled, orthodox Calvinist tract in refutation of Tillich as Killen understands him.

ARTHUR CARL PIEPKORN

CHRIST IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. New York: Herder and Herder, 1959. 560 pages. Cloth. \$7.80.

The title of this translation of a work first published in French, in 1951, accents well its central emphasis. The author endeavors to relate Paul's theology to that of the early Christian community in an attempt to demonstrate the development and enrichment in Paul's own theological presentation. Three major stages are observed. The Thessalonian correspondence clearly forms the first, in which stress is laid on the resurrection and its relation to the parousia. The Corinthian correspondence, Galatians, and Romans highlight the second stage with a focus on the resurrection of Jesus as the source of the Christian's new life. A Christological synthesis, featuring a study of the names and titles applied to Jesus, concludes this engrossing study.

Cerfaux has an honest desire to let the Pauline data express themselves. He is faced, however, with the embarrassing necessity of throwing a few crumbs of Roman orthodoxy in the direction of Trent. This is not to say that Cerfaux has thrown off completely his dogmatic shackles—he does something less than justice to Paul's doctrine of the fruits of the Spirit—but the primacy of the pope and the entire structure of merit built into Rome's dogmatic system are not appreciably shored up here. On the other hand, members of the church catholic who have not always grasped the vital theological relationship between faith and works will appreciate developing a closer acquaintance with the levers that moved mountains of "flesh" in the churches in which Paul labored.

FREDERICK W. DANKER

GOD IN THE SPACE AGE. By Martin J. Heineken. Philadelphia: John C. Winston Co., 1959. Cloth. \$3.50.

A Christian must face up to the intellectual problems and the social obligations presented to him in this space age. Beginning with this assumption, Heineken offers a sane, realistic, and optimistic approach to many of the problems which confront a somewhat bewildered Christian in these times, problems such as: Will exploration in space bring us closer to God? What are the theological implications of life on other planets? Do scientific discoveries disprove religious beliefs? etc. Throughout his discussion the author attempts to reassure the Christian reader that he need not give up his faith in God and in His saving revelation in Christ, but that he can approach the future unafraid; the reader is reminded that whatever new revelations will be brought to him will never change the sinner's need of the grace of God. Heineken also points out that even today man's greatest stumbling block to faith is still his will and not his intellect.

The most commendable feature of the book is its simplicity. It is written for lay people. The solutions to the many problems, both intellectual and social, which present themselves are never farfetched. For instance, the author has no easy solution for the threat of war in this day of rockets and missiles, except to suggest that the means now being employed in the United Nations and other agencies are probably the best.

We must remember, he says in his concluding remarks, that the anxiety and the violence which fills the earth today is not mad nonsense but God's judgment and a warning especially to us in America.

Heinecken rejects absolute time and space in favor of the new theory that things are what they are by virtue of their relationship to other things, and he asserts that the basic relationship is the relationship to God. His manner of apologetics is in the existential tradition of Karl Heim, to whom the author confesses his debt. Thus his emphasis is on God as Spirit, and he insists upon the complete separation of religion and science. The redemptive acts of God lie outside the sphere of so-called scientific investigation. Hence there can be no conflict between the findings of science and the claims of revelation. This solution to the problem—a solution advanced by those who have been influenced by personalism and Christian existentialism—seems too facile to this reviewer. Should and can theology be so easily divorced from science? Certainly it cannot be divorced from the realm of nature (with which science deals), that is, if we want to do justice to such Christian teachings as creation, incarnation, and even resurrection. Thus, for instance, the Biblical narrative constantly leads us into the realm of natural phenomena, and many articles of faith are illustrated in Scripture by analogies from the world of nature. Nevertheless, Heinecken's suggestions, patterned as they are after Heim, if modified in the light of certain necessary strictures, are perhaps as helpful as anyone can advance today.

A disappointing feature of the book is Heinecken's attitude toward the Bible. To him the idea that every sentence of the Bible is true is "positively frightening." Thus he judges Holy Scripture by the same scientific canons which he previously said had no validity in matters of revelation. Apparently he does not recognize Scripture as a form of revelation, but only as a human and fallible record of revelation. This unnecessary and far-reaching concession vitiates much of his work's apologetic value.

ROBERT PREUS

WHAT HAPPENED TO RELIGIOUS EDUCATION? By William Kailer Dunn. Baltimore: The Johns Hopkins Press, 1953. 346 pages. Cloth. \$5.00.

The First Amendment of our Federal Constitution has in recent years been interpreted as calling for an absolute separation of church and state. With this interpretation Dunn, of Notre Dame College in Maryland, takes issue as he traces the history of religious instruction in the public elementary schools of our country from 1776 to 1861, and as he endeavors to determine the extent to which Christian doctrinal religion was once taught in these schools and the cause or causes of the decline of such instruction. His informative and convincing study is a carefully documented, well-reasoned, and objective appraisal of the forces and circumstances which brought about the expulsion of doctrinal instruction from the public schools. "Total separationists" will find it difficult to deny the validity of his conclusions that: (1) The framers of our Constitution did not intend to initiate a wall-building procedure for the expulsion of

religion from the schools; (2) until at least 1850 religious teaching was regarded as "belonging" in the schools; and (3) attempts to assert the claims of religion in the schools foundered on the rocks of the sectarian problem. The need in our day is to achieve an adequate and workable balance between the social tradition that religion "belongs" and the legal tradition that religious liberty must be guaranteed.

ALBERT G. MERKENS

A SURVEY OF THE OLD AND NEW TESTAMENTS: THE BIBLE STORY OF REDEEMING LOVE. By Russell Bradley Jones. Grand Rapids: Baker Book House, 1957. 372 pages. Cloth. \$5.95.

Reflecting throughout a conservative view of the Bible, this book offers an interpretative survey of the Bible as the story of God's redeeming love in "the Lamb slain from the foundation of the world." It unifies the various parts of the Bible by treating the content of Bible books under the following headings: Redemption revealed, planned, required, prepared for, effected, shared, explained, and realized. Not only students but also teachers of the Bible will find help in this book to meet the needs of young people and adults in confirmation and postconfirmation classes, in Bible institutes and colleges. The contents of the book, gratifyingly nonmillennialistic, have been tested in courses at Carson-Newman College, Jefferson City, Tenn., where the author is head of the department of Bible and religious education.

A. G. MERKENS

A GENUINELY HUMAN EXISTENCE. By Stephen Neill. Garden City, N. Y.: Doubleday and Company, 1959. 308 pages. Cloth. \$4.50.

Neill's thesis is that man finds his ideal in the human nature of Jesus. He discusses the dynamics of love, forgiveness, acceptance, and interpersonal relationships as Jesus exemplifies them and as contemporary behavioral science understands them. He provides provocative insights into what makes humans tick, but wise and learned as he is, he has assayed an impossible theological task—to understand man in the light of Jesus' human nature alone.

K. H. BREIMEIER

HANDBOOK OF PHILOSOPHY. By M. H. Briggs. New York: Philosophical Library, 1959. 214 pages. Cloth. \$4.50.

A beginning student of philosophy must acquire a vocabulary of technical terms. Briggs has designed his book to meet this need. The book is a glossary not merely of technical philosophical terms but also of much of the vocabulary of heathen religions (Jainism, Hinduism, Buddhism) and of political science. The list of terms is complete, although some of the definitions suffer for brevity. Will the cost of the handbook prevent new students from buying it?

ROBERT PREUS

THE CHRISTIAN'S SAVING INTEREST. By William Guthrie. Revised and annotated with biographical sketch of the author. By James A. Stewart. Grand Rapids: Kregel Publications, 1958. 191 pages. Cloth. \$2.95.

This is a revised and annotated edition of an old Scottish-Presbyterian

classic which William Guthrie, pastor in the country district of Fenwick, Scotland, published about 300 years ago and which, next to the Bible and the Catechism, soon became the daily book of devotion among the severe Scottish evangelicals. John Owen, a leading Puritan theologian, carried Guthrie's *Saving Interest* wherever he went; Thomas Chalmers praised it as "the best book I ever read." While many today may not agree with this high praise, since the book breathes the austere, and sometimes legalistic, spirit of the time and creed that produced it, it may speak also to our age, which in many respects equals the frivolity and unbelief of the period before the restoration of Charles II, when it was first published. For one "to have a saving interest in Christ" meant in the language of Guthrie "to have received Christ as his Savior." Thus the Christian's saving interest is true faith in our Lord. Stewart's biography of Guthrie is most interesting.

JOHN THEODORE MUELLER

EPISTLE TO THE GALATIANS. By Floyd E. Hamilton. Grand Rapids: Baker Book House, 1959. 66 pages. Paper. \$1.25.

EPISTLE TO THE ROMANS. By Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1959. ix and 103 pages. Paper. \$1.50.

These two Bible study manuals, designed for lay consumption, do a creditable job of conveying in concise comment the meat of Paul's two major epistles.

FREDERICK W. DANKER

THE MINISTRY OF PREACHING. By Roy Pearson. New York: Harper and Brothers, 1959. 120 pages and index. \$2.25.

Preaching pastors who like to get a book a year for refreshment and regrooving of their task will do well with this one. Several chapters have appeared before in a shorter

form in various journals, but the book hangs together well in its new dress. The author is dean of Andover-Newton Theological School and has published widely. His style is charged with illustrative metaphor. Many of his sentences tempt one to put the book down and think. He ranges over a number of facets: impulse, setting, credentials, objectives for preaching. A single chapter on preparation and delivery stresses unity, concreteness, structure, and — hail! — preaching without manuscript, with a minimum of notes. "A living man is speaking of the living God to living men, and speaking urgently, he speaks directly" (p.94). Here is much in a small package.

RICHARD R. CAEMMERER

THE MODERN READER'S GUIDE TO MARK. By William Hamilton. New York: Association Press, 1959. 125 pages. Paper. 50 cents.

THE MODERN READER'S GUIDE TO MATTHEW AND LUKE. By William Hamilton. New York: Association Press, 1959. 125 pages. Paper. 50 cents.

THE MODERN READER'S GUIDE TO JOHN. By William Hamilton. New York: Association Press, 1959. 124 pages. Paper. 50 cents.

These little volumes written in a simple, direct style are designed for lay Bible study groups. The author reflects broad acquaintance with recent discussions on the four gospels, and some of his interpretations should provoke lively class discussion.

FREDERICK W. DANKER

PRIMITIVE RELIGION. By Paul Radin. New York: Dover Publications, Inc., 1957. 322 pages. Paper. \$1.85.

Paul Radin is an extreme example of the functionalist approach in the history of religions. Even more than Malinowski, Radcliffe-Brown, Evans-Pritchard, and other anthropologists Radin sees religion only in terms of its social usefulness. He emphasizes

"the role played by social-economic forces and the extent to which these fashioned and directed the basic expressions religions assumed in the aboriginal world." To put it bluntly, Radin sees the source of religion in primitive man's periodic anxiety about an inadequate food supply. This sort of Marxist reductionism may have looked better than it actually was 20 years ago when this book was first published. Today it is the object of pity on the part of leading historians of religions such as Mircea Eliade, the late lamented Joachim Wach, Friedrich Heiler, and others.

The descriptions of primitive religious cult and ritual are helpful.

W. J. DANKER

PHILEMON AMONG THE LETTERS OF PAUL: A NEW VIEW OF ITS PLACE AND IMPORTANCE, Revised edition. By John Knox. New York: Abingdon Press, 1959. 110 pages. Cloth. \$2.00.

This book is a theological "whodunit" which might well be entitled "The Case of the Ubiquitous Bishop." The plot centers around some cryptic allusions in one of the church fathers, an alleged attempt at literary "forgery," and a too successful slave. The web of circumstantial evidence piles up with every paragraph. This account was fascinating in its first edition. The author is even more satisfied with his revised presentation. Whether you find the denouement convincing or not, this book assures you a fresh appreciation of a lamentably neglected portion of Scripture — St. Paul's note to Philemon.

FREDERICK W. DANKER

WHAT IS CHRISTIAN GIVING: STUDIES IN MINISTRY AND WORSHIP. By Brian Rice. London: SCM Press. Distributed by Allenson, Naperville, Ill. 96 pages. Paper. \$1.75.

This book began in the United States, went to England, and has now returned. The author came to our country on a scholarship

awarded by the World Council of Churches to study that American phenomenon: "the Stewardship of Money." Viewing the scene through the author's eyes aids us in gaining some perspective in a re-evaluation of tithing, professional fund-raising, motivation in giving, bazaars, and giving as an act of Christian worship. For many readers it will be the clearest look they have had at the effective stewardship program of the Protestant Episcopal Church. The author is enthusiastic but not gullible. He remains more concerned with Christian lives than with amounts of money; he details the steps in stewardship programs but never loses sight of the Christian matrix. Another fine study in an excellent series!

DAVID S. SCHULLER

PROPHET AND WITNESS IN JERUSALEM. By Adrian Hastings. Baltimore: Helicon Press, 1958. 200 pages. Cloth. \$4.00.

The author does not claim to set forth any new thesis in this book, but his grasp of modern studies on St. Luke's works and his ability to present their principal contributions clearly and interestingly help make this volume a really useful approach to the theological depths of St. Luke's two-volume treatise. Both laymen and pastors can profit greatly from this study of Lukan theology.

FREDERICK W. DANKER

DIE GESCHICHTE JESU CHRISTI. By Walter Grundmann. Berlin: Evangelische Verlagsanstalt, 1957. 421 pages. Cloth. Price not given.

This book is not an attempt to write a life of Jesus but to interpret the theological significance of Jesus' own words, deeds, and experiences as recorded in the four gospels. Skillful use is made of rabbinic and Qumrân materials. Anyone who plans to preach on texts from the Gospel will find his task lightened and his message sharpened with the help of Grundmann's exciting presentation.

FREDERICK W. DANKER

THE FIRST EPISTLE GENERAL OF PETER. By Alan M. Stibbs. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 192 pages. Cloth. \$3.00.

The commentaries in this series are designed to meet the need for a work which will avoid undue technicality and unhelpful brevity. Stibbs has achieved this editorial objective with a commentary which combines critical awareness with sound exegetical judgment. The problem of authorship is treated at length in an introduction that extends to 50 pages. The author concludes that Silvanus had some part in the production of 1 Peter. The epistle is dated A.D. 63/64. FREDERICK W. DANKER

THE HOLY BIBLE. Cambridge, England: The Cambridge University Press, 1959. Leather. Price not given.

This edition of the King James Version, known as the Cambridge Concord Bible, is a superb exhibition of the printer's art. Its comfortable readability is enhanced by a fresh approach to the center column with its cross references and variants. A short glossary of Biblical usage helps the reader understand words which have altered in meaning since 1611. A concordance and unusually legible maps, accompanied by a gazetteer, conspire, together with the features already mentioned, to put the beloved version back in competition. An unconditional guarantee accompanies the volume.

FREDERICK W. DANKER

PASSPORT TO PARADISE. By Duncan H. MacFarlane. New York: Vantage press, 1959. 106 pages. \$2.95.

Biography and portrait of this preacher suggest a rugged Canadian. These devotional talks at a vacation spot breathe the joy, activity, and freedom of Christian living, and do quite well in relating it to God and His Spirit because of Jesus Christ.

RICHARD R. CAEMMERER

THE GOLDEN LINK. By Lee Robertson. Grand Rapids: Zondervan, 1959. 62 pages. Paper. \$1.50.

"Seven sermons on faithfulness" by a Baptist preacher in Chattanooga, Tenn., deal with the demand of God for faithful service and a pure life. The motivation varies between command, reward, example, and occasionally, the "coercive memory" of the redeeming work of Christ. The illustration is profuse but not literary.

RICHARD R. CAEMMERER

WHEN YOU PREACH. A sermon series for the Christian year. III: Sermons for the Trinity Season. By Charles Duell Kean. Greenwich, Conn.: Seabury Press, 1959. Paper. Introduction and 77 pages. No price given.

These sermons give the opportunity to observe a preacher who is working within the tradition of the church year and who at the same time is sensitive to the national affairs customarily attended to in this cycle. Seven sermons deal with the theological emphases of the period, three with Independence, Labor, and Veterans days. The introduction to preaching in the Trinity cycle, and to preaching for holidays, are useful. Curious is the inclusion—in one slender volume—of two sermons on the parable of the rich fool. The theological insights are helpful; this reviewer would have enjoyed seeing them applied more explicitly also in the last three sermons.

RICHARD R. CAEMMERER

TRIUMPHANT LIVING. By Paul E. Adolph. Chicago: Moody Press, 1959. 127 pages. \$2.50.

The author is a physician who has had a tour of duty in the mission field. "Triumphant" connotes the Keswick or Northfield type of Christian consecration rather than a contemporary psychiatric datum, though the author is interested in psychosomatic

parallels in some of his cases. These are Bible studies with a common focus: that God used people in nonreligious callings to be witnesses of His Word and power. Some of his titles: "Stephen, the Spirit-Filled Accountant"; "Paul, the Preaching Technician"; "Luke, the Ship's Doctor Evangelist"; "Moses, the Master of Arts and Science"; "Daniel, the Praying President." A previous volume by the same author deals more exclusively with faith as an antidote for emotional tension.

RICHARD R. CAEMMERER

HOPING TO BE SOMEBODY. By K. Morgan Edwards. Nashville and New York: Abingdon Press, 1959. 138 pages. \$2.50.

The pastor of First Methodist Church of Pasadena writes this book to counteract the pessimism of recent theology concerning man's ability to realize the good. He interprets the image of God, the incarnation of Jesus Christ, man's "freedom coupled with dependence," and the love of God as clues to man's potential for good. He acknowledges the power of sin and the need of unconditional forgiveness. But he asserts that the "Accepting is left to us" and writes a chapter on "The Lord Helps Those Who Help Him Help Them." He stresses that the unfolding of our potential is gradual; "To Live Is to Be Slowly Born," and summarizes the great petition: "Thy Kingdom Come, at Least a Little." He grants that the faith for this must come from God and asserts that the disciples discovered this in the resurrection of Christ from the dead.

RICHARD R. CAEMMERER

OUT OF NAZARETH: A Selection of Sermons and Lectures. By Donald M. Baillie. Edited by John Baillie. New York: Charles Scribner's Sons, 1959. 211 pages. \$3.50.

The reader must stop and muse how well his files would serve for producing, from materials "not intended for publication," vol-

umes like those of the late Donald M. Baillie of the University of St. Andrews in Scotland. He must have been a splendid person. This book contains 21 addresses, some in quite rudimentary form, and four lectures. Editing has been limited to avoiding repetitions. The closing lecture, "The Doctrine of the Trinity," is an effort to justify the use of the teaching on the basis of Scripture and the need of the church, albeit with a sobering exploration of the intended meaning by the early church of the term "person." The sermons are on conventional and brief texts, with a remarkably textual approach. If the atonement at times is dimmed, it certainly glows, e.g., in No. 9, "The Three Crosses."

RICHARD R. CAEMMERER

WITH OPEN FACE BEHOLDING. By Ester A. Steen. New York: Exposition Press, 1958. 102 pages. \$3.00.

The author, of Scandinavian Baptist background, publishes a collection of her columns from the *Missionary* magazine. The 46 units range over a wide field of spiritual interest. They include much verse. They breathe a devout, positive, and pleasant Christian spirit. Many of them speak the essential word of sin and grace. This is a good little book to keep circulating.

RICHARD R. CAEMMERER

HELLENISM: THE HISTORY OF A CIVILIZATION. By Arnold J. Toynbee. New York: Oxford University Press, 1959. xii + 272 pages. Cloth. \$4.50.

The author, in his customary interesting style, gives a history of Hellenic culture from its origin to A.D. 529. Under Hellenic he includes all people influenced by Greek thought, e.g., Rome, Egypt, etc. While he gives economic, social, and military factors their due weight, Toynbee is primarily interested in the religious and spiritual elements of civilization. He views religion entirely from below, seeing Christianity as a timely union of Jewish monotheism and

Hellenic incarnation. Revelation is never mentioned. Otherwise this is an excellent survey, with maps, index, and bibliography. Toynbee concludes with a timely note of warning against the humanistic deification of local states.

EDGAR KRENTZ

THE TREASURY OF INSPIRATIONAL ANECDOTES, QUOTATIONS AND ILLUSTRATIONS. Compiled by E. Paul Hovey. Westwood, N. J.: Fleming H. Revell Co., 1959. 316 pages. Cloth. \$3.95.

Those who can use collections of anecdotes and pithy quotations will find this volume very useful in the preparation of sermons, addresses, or bulletin fillers. The book is well cross-indexed.

EDGAR KRENTZ

A DICTIONARY OF THOUGHT FROM MY WRITINGS AND FROM MY EVENINGS. By Dagobert D. Runes. New York: Philosophical Library, 1959. 152 pages. Cloth. \$5.00.

Crisp, aphoristic statements from the author's writings arranged in alphabetic order aim at inspiration. Most are humanistic in orientation. The book is very much overpriced. Buy something else!

EDGAR KRENTZ

FIVE STAGES OF GREEK RELIGION. By Gilbert Murray. Garden City, N. Y.: Doubleday and Co., 1959. 221 pages. Paper. \$.95.

This inexpensive reprint of a "classical" work on the history of Greek religion is extremely useful, provided that one remembers that Murray, writing in the full bloom of the *religionsgeschichtliche Schule* and the optimistic overevaluation of the worth of anthropology, felt that syncretism could explain almost every facet of the life and thought of early Christianity.

EDGAR KRENTZ

STEPS TO CHRISTIAN UNDERSTANDING. Edited by R. J. W. Bevan. New York: Oxford University Press, 1958. xii + 212 pages. Cloth. \$3.50.

Twelve essays try to make the Christian religion understandable, especially to young people. Part I deals with "God and the World," mainly with attempts to reconcile modern science with traditional beliefs. Part II has "God and Man" as its theme. Included in this section is the essay by Herbert Butterfield on "God in History"—perhaps the best of the twelve. The third part speaks of "Doctrines of the Christian Faith." The essays will be helpful in supplying fresh vocabulary; they will not contribute to a good understanding of Biblical teachings.

CARL S. MEYER

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.

Chance or accident in history, according to the author, is the key to the Biblical idea of providence. He discusses the determinism of classical mechanics and the indeterminism of quantum mechanics, the Heisenberg indeterminacy principle, and the statistical character of phenomena. Finally, via Buber, he arrives at history as an expression of God's providence acting as judgment and redemption. Our reaction? Let God be God.

CARL S. MEYER

THE AMERICAN PURITANS: THEIR PROSE AND POETRY. Edited by Perry Miller. Garden City, New York: Doubleday & Co., Inc., 1956. xiv + 346 pages. Paper (A Doubleday Anchor Original). \$1.25.

Perry Miller has put together a first-rate anthology of the literature of early America. The first section has selections from the

historians, Bradford, Johnson, Winthrop. The second section has selections bearing on the state and society. Here are excerpts from election sermons and from John Wise's "Vindication of the Government of New England Churches," to cite just two. The third section, "This World and the Next," has in it, to mention just two items again, Thomas Shepherd's "The Covenant of Grace" and John Cotton's "Christian Calling." The fourth has "Personal Narrative" as its caption; the fifth, "Poetry"; the sixth, "Literary and Educational Ideals." The price is a very attractive one.

CARL S. MEYER

UNDERSTANDING ROMAN CATHOLICISM: A Guide to Papal Teaching for Protestants. By Winthrop S. Hudson. Philadelphia: The Westminster Press, 1959. 192 pages. Cloth. \$3.50.

Baptist church historian Hudson posits Roman obedience as the key to an understanding of Roman Catholicism. He examines various papal documents issued during the past century or so to show what Rome requires. In this church ultimately only the pope's pronouncements are of consequence. "The voice that counts is the voice of Rome." An understanding of this basic concept is needed for an understanding of the Church of Rome. This book should be placed high on required reading lists for politicians and preachers. Broadly speaking, every voter in a democracy can consider himself a politician.

CARL S. MEYER

HISTORIAN'S HANDBOOK: A Key to the Study and Writing of History. By Wood Gray and others. Boston: Houghton Mifflin Co., 1959. vi + 60 pages. Paper. \$1.00.

A "how-to-do-it" book for the amateur and neophyte historian, compact and comprehensive, which can be highly recommended.

CARL S. MEYER

"BILLY" SUNDAY: THE MAN AND HIS MESSAGE. By William T. Ellis. Revised and condensed. Chicago: Moody Press, 1959. 189 pages. Paper. \$.50.

"I don't know any more about theology than a jack rabbit does about ping-pong, but I'm on my way to glory," Billy Sunday is reputed to have said (p.80). An outstanding revivalist, the "apostle of prohibition" (not Ellis' phrase), is a figure in American religious life whose accomplishments intrude themselves on his period. Ellis' account is a noncritical one, which, however, has many direct quotations by Sunday.

CARL S. MEYER

THE AUTOBIOGRAPHY OF CHARLES DARWIN AND SELECTED LETTERS. Edited by Francis Darwin. New York: Dover Publications, Inc., 1958. xii + 365 pages. Paper. \$1.65.

This reprint of a work first published in the United States in 1892 is timely because of the centennial of the *Origin of Species*. Readers of this journal will find the chapter on "Religion" particularly interesting. Darwin's interest in science diverted him from becoming a clergyman. Twenty years before the publication of the *Origin of Species* he had come to the conclusion that "the Old Testament was no more to be trusted than the sacred books of the Hindoos" (p.62). However, he retained a belief in the existence of God and the immortality of the human soul (p.65). An invalid for 40 years, he wrote and received many letters. They present a cross section of English life in the 19th century.

CARL S. MEYER

THE YANKEE PAUL: ISAAC THOMAS HECKER. By Vincent F. Holden. Milwaukee: The Bruce Publishing Co., 1958. xx + 508 pages. Cloth. \$6.95.

Isaac Thomas Hecker (1819—88) "forced his program for the conversion of non-Catholic America into the framework of Catholic

action" (p. v). He was a convert to Roman Catholicism; he had been at Brook Farm and Fruitlands. His father was a nominal Lutheran; his mother had been raised a Lutheran, who became a Methodist after her marriage. Hecker joined the Redemptorists. He was dismissed from this order, but later the expulsion was canceled. In 1858 he founded the Paulist Fathers, the first native

American community of priests formed in this country. Hecker loved his country; he was devoted to the Roman Church. The interaction of these two forces in Hecker's life make this biography significant. However, this volume, a thorough study of the early years, does not tell about the last 30 years of Hecker's life. It should be followed by a second volume. 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)

Darwin, Evolution, and Creation. By Paul A. Zimmerman, John W. Klotz, Wilbert H. Rusch and Raymond F. Surburg. St. Louis: Concordia Publishing House, 1959. xii + 231 pages. Cloth. \$3.95.

Commonwealth of Americans: A Search for the Missing Chapters of Our Story. By Byron D. Murray. New York: Philosophical Library, 1959. 219 pages. Cloth. \$3.75.

The Religion of the Occident: The Origin and Development of the Essene-Christian Faith. By Martin A. Larson. New York: Philosophical Library, 1959. xx + 711 pages. Cloth. \$6.00.

Religion in Plato and Cicero. By John E. Rexine. New York: Philosophical Library, 1959. 72 pages. Cloth. \$2.75.

Pictures of the Apostolic Church: Studies in the Book of Acts. By William M. Ramsay. Grand Rapids: Baker Book House, 1959. xv + 367 pages. Cloth. \$3.50.

Yoga. By Ernest Wood. Baltimore: Penguin Books, 1959. 272 pages. Paper. 95 cents.

Atlas of the Bible Lands. Maplewood, N. J.: C. S. Hammond and Company, 1959. 32 pages. Paper. 50 cents.

Pictorial History of Philosophy. By Dagobert D. Runes. New York: Philosophical Library, 1959. x + 406 pages. Cloth. \$15.00.

Africa: Its Peoples and Their Cultural History. By George Peter Murdock. New York: McGraw-Hill Book Co., 1959. xiii + 456 pages. Cloth. \$11.75.

Der Brief an die Epheser: Ein Kommentar.

By Heinrich Schlier. Second revised edition. Duesseldorf: Patmos-Verlag, 1959. 315 pages. Cloth. DM 34.50.

What Everyone Should Know About Judaism. By Morton M. Applebaum. New York: Philosophical Library, 1959. xii + 87 pages. Cloth. \$3.00.

Parents and Priests as Servants of Redemption: An Interpretation of the Doctrines of the Eastern Orthodox Church on the Sacraments of Matrimony and Priesthood. By Athenagoras Kokkinakis. New York: Morehouse-Gorham Co., 1958. 178 pages. Cloth. \$4.00.

Outside the Camp: The Christian and the World. By Charles C. West. Garden City: Doubleday & Co., 1959. 168 pages. Cloth. \$3.00.

Face to Face with Darwinism: A Critical Analysis of the Christian Front in Swedish Discussion of the Later Nineteenth Century. By Tord Simonsson. Lund: C. W. K. Gleerup, 1958. 192 pages. Paper. Sw. Kr. 16.50.

The Concept of "Discretio Spirituum" in John Gerson's "De Probatione Spirituum" and "De Distinctione Verarum Visionum a Falsis." By Paschal Boland. Washington, D. C.: The Catholic University of America Press, 1959. x + 169 pages. Paper. \$2.00.

Gehorsam gegen Gott und Menschen: Luthers Lehre von der Obrigkeit und die moderne evangelische Staatsethik. By Gunnar Hillerdal. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1954. 320 pages. Paper. No price given.

Exposition of the Psalms. By H. C. Leu-

pold. Columbus: Wartburg Press, 1959. 1,010 pages. Cloth. \$8.75.

Strength of Men and Nations: A Message to the USA vis-à-vis the USSR. By William Ernest Hocking. New York: Harper & Brothers, 1959. viii + 248 pages. Cloth. \$3.50.

Authority in Protestant Theology. By Robert Clyde Johnson. Philadelphia: The Westminster Press, 1959. 224 pages. Cloth. \$4.50.

Let's Study Greek. By Clarence B. Hale. Chicago: Moody Press, 1957. v + 189 pages. Cloth. \$3.50.

The Epistle to the Philippians. By F. W. Beare. New York: Harper & Brothers, 1959. x + 182 pages. Cloth. \$3.50.

The Letter to the Romans (Der Römerbrief). By Emil Brunner; trans. H. A. Kennedy. Philadelphia: The Westminster Press, 1959. 168 pages. Cloth. \$3.50.

The Word Was God: Book by Book Through the Book of Books. By Guenter Rutenborn; trans. Elmer E. Foelber. New York: Thomas Nelson and Sons, 1959. 228 pages. Cloth. \$5.00.

Into the Light of Christianity. By W. J. Schnell. Grand Rapids: Baker Book House, 1959. Galleys.

Missions: A World Picture. By John Smart and R. E. Harlow. Westchester: Good News Publishers, 1959. 62 pages. Paper. 50 cents.

The Imputation of Adam's Sin. By John Murray. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 95 pages. Cloth. \$2.00.

A Christian Theology of the Old Testament. By George A. F. Knight. Richmond, Va.: John Knox Press, 1959. 383 pages. Cloth. \$5.00.

The Hinge of History: An Existential Approach to the Christian Faith. By Carl Michalson. New York: Charles Scribner's Sons, 1959. 256 pages. Cloth. \$3.95.

Die Botschaft Jesu: Damals und Heute. By Ethelbert Stauffer. Bern: Francke Verlag, 1959. 215 pages. Paper. Sw. Fr. 3.80.

Die Kirche und Maria: Ihr Verhältnis im 12. Kapitel der Apokalypse. By Altfried

Kassing. Düsseldorf: Patmos Verlag, 1959. 176 pages. Paper. DM 22.50.

How We Got Our Denominations: A Primer on Church History. By Stanley I. Stuber. Revised edition. New York: Association Press, 1959. 254 pages. Cloth. \$3.50.

Witchcraft. By Charles Williams. New York: Meridian Books, 1959. 316 pages. Paper. \$1.45.

God's Grace: Exposition of Bible Doctrines, Taking the Epistle to the Romans as a Point of Departure. Volume V: *Romans 5:12-21.* By Donald Grey Barnhouse. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 185 pages. Cloth. \$3.50.

Prayer Book Studies. XIII: *The Order for the Burial of the Dead.* XIV: *An Office of Institution of Rectors into Parishes.* By the Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. New York: Church Pension Fund, 1959. vii + 52 pages. Paper. 60 cents.

American Catholics: A Protestant-Jewish View, ed. Philip Scharper. New York: Sheed and Ward, 1959. viii + 235 pages. Cloth. \$3.75.

Beneath the Cross of Jesus: Meditations on the Passion of Our Lord. By Reginald E. O. White. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 159 pages. Cloth. \$3.00.

The Journals of Kierkegaard. Trans. and ed. Alexander Dru. New York: Harper & Brothers, 1959. 254 pages. Paper. \$1.45.

In His Likeness: Forty Selections on the Imitation of Christ Through the Centuries. By G. McLeod Bryan. Richmond, Va.: John Knox Press, 1959. 192 pages. Cloth. \$3.00.

Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals. By William Graham Sumner. New York: Dover Publications, 1958. vii + 692 pages. Paper. \$2.49.

Notebook of a Colonial Clergyman, Condensed from the Journals of Henry Melchior Muhlenberg. Trans. and ed. Theodore G. Tappert and John W. Doberstein. Philadelphia: Muhlenberg Press, 1959. vi + 250 pages. Cloth. \$3.50.