

# CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

*EINLEITUNG IN DAS NEUE TESTAMENT.* By Alfred Wikenhauser. Freiburg: Verlag Herder. 1953. xvi + 420 pages. Cloth. DM 21.

*NEW TESTAMENT INTRODUCTION.* By Alfred Wikenhauser. Translated by Joseph Cunningham. New York: Herder and Herder. 1958. xx + 580 pages. Cloth. \$7.80.

Wikenhauser's book is one of those reverent, sane, balanced, and comprehensive works on New Testament introduction which have no really adequate counterpart among works on introduction in English. All aspects of the discipline (canon, text, introduction to the individual books) are adequately treated. The author's position is clearly set forth, while divergent views are duly and fairly noticed. Pertinent literature in all languages is generously cited, and the book is well indexed. It is therefore an admirable working introduction to introduction, one which English-speaking teachers and students will welcome in this generally readable and accurate translation. One might venture to hope that the appearance of this product of Roman Catholic Biblical scholarship may stir up someone to translate a major Protestant work in the field, such as the *Einleitung* of Feine-Behm.

MARTIN H. FRANZMANN

*THE GREAT PARADOX.* By Adolph Haentzschel. St. Louis: Concordia Publishing House, 1959. 156 pages. Cloth. \$3.50.

Over against contemporary pessimism and nihilism, the welter of confused data, and the doubts that pervade the thinking of many people, Haentzschel insists that men still desire to live lives which are worthwhile and

purposeful. But what is this life? Hedonism? Utilitarianism? Nietzsche's life of power and the transvaluation of all values? The life of duty in Stoicism and Puritanism? Such philosophies, although they may have certain features commending them, are found wanting in that they are all basically selfish. In contrast to all these is the life Jesus would have us live. The author traces the background and life of Jesus. The same false views of life and its purpose, the same selfishness and conceit, were present in His day also. And all this Jesus attacked. True morality was not a matter of outward observance of laws and traditions but a matter of the heart. Such a life Jesus practiced, a life based upon love, love which drove Him to take the place of sinful man, to suffer for his sin and to pay his debt. Our lives, then, are led and directed in answer to God, who so loved us in Christ.

This is the simple thesis which Haentzschel outlines in his direct and moving manner. The book is no doubt directed primarily to questioning laymen, and may serve them very well.

ROBERT D. PREUS

*THE CHOSEN PEOPLE: A NARRATIVE HISTORY OF THE ISRAELITES.* By Osborne Booth. St. Louis, Mo.: The Bethany Press, 1959. 264 pages. Cloth. \$4.00.

Booth follows the currently popular pattern of combining the history of Israel with the history of Israel's literature in this presentation of the story of the Israelites. In general he follows and ably presents Robert H. Pfeiffer's theories of introduction and W. F. Albright's reconstructions of Israel's history. At the same time he gives evidence of acquaintance with a goodly number of

American publications in the field of Old Testament studies. Ten years ago this book would have been a welcomed contribution. Today, however, in this reviewer's opinion, there are other publications which present the same material in a superior way.

HOLLAND H. JONES

*MYSTERY ON THE MOUNTAIN.* By Theodor Reik. New York: Harper Brothers, 1959. xiii + 210 pages. Cloth. \$3.75.

In this modest work, which has a title like a novel, reads like a novel, and has some other characteristics of a novel, Reik, following the pattern set by his famous teacher Sigmund Freud, makes his contribution to Old Testament studies in a psychoanalysis of the Sinai event.

In his analysis he uses the ideas hidden beneath the for him not very reliable record of this event in Exodus, some theories of Old Testament scholars, and some surmises of anthropological research, selecting those ideas which confirm his theory. His theory is that the significant aspect of the Sinai event was the "rejection" of polytheism as it was known and practiced in the Near East, particularly Egypt, the "regression" to a more primitive "Father-god" concept of the Midianite tribes, and the acceptance of an invisible god known only by his name. Israel's acceptance of this new god was effected by Moses through the medium of an initiation festival (something like the puberty rites and initiation festivals of aborigines), which was staged with the help of his friends, the Kenites. Reik explains the Christian religion as a "return" to "the death and resurrection of the son-god" and "the mother-god" concepts of the Egyptian religion, which ideas were "repressed" at Sinai.

As a Christian, this reviewer is convinced that the Christian religion is more intimately connected with the death and resurrection of Jesus Christ, the Son of God, than it is

with the Egyptian concept of the "death and resurrection of the son-god." And if the reviewer must make a choice between beating drums and producing smoke with the Kenites and Reik, and listening to God speak with the Fundamentalists, he would certainly choose the latter.

There is no way to predict how this work and its method will be received by Old Testament scholarship. Should a second edition be considered, the editors may wish to correct "first chapter" (p. 21) to first chapters or fourth chapter, and "second chapter" (p. 68) to 20th chapter.

HOLLAND H. JONES

*THE BEGINNINGS OF THE CHRISTIAN RELIGION.* By Meredith Freeman Eller. New York: Bookman Associates, 1958. 518 pages. Cloth. \$6.95.

This book is a thorough presentation of the development of the Hebrew and Christian religions from a completely liberal point of view. Some idea of the diligence with which Eller has culled his sources is to be gained from the fact that there are almost 1,700 footnotes for the 414 pages of text. The chief value of the book is that it is a good, clear, simple presentation of the liberal approach to the development of the Christian religion.

The author states that like all the great religions of the world, Christianity has passed through various stages of development from the tribal up through the nationalistic in the direction of the universal (p. 26). Thus he speaks of Moses as the real creator of Hebrew faith and the founder of the Hebrew nation (p. 58), and ascribes to the creative religious genius of the eighth-century prophets the emergence of "the conception of Jahweh as an ethical Deity." (P. 101)

He takes the same approach to the origin of the Old Testament. In his treatment of the New Testament he accepts the conclusions of the radical form critics and maintains that

the "needs of the Church supplied the basis on which the original gospel materials were preserved and utilized" (p. 234). Q, he holds, was written in Antioch of Syria in the year 50 A.D. (P. 236)

He speaks of the "divine significance of Jesus" (p. 235), but this is the extent of the reference to the deity of Jesus. His translation of John 20:31 is surprising: ". . . through believing you may have life as his followers. . . ." (P. 246)

This reviewer would have appreciated a less dogmatic and a more critical approach to his materials. For Eller no problems seem to remain, and the liberal critical view has won the day.

H. T. MAYER

*FIFTY MEDIEVAL AND RENAISSANCE MANUSCRIPTS.* With 84 color illustrations on 32 plates; 6 line engravings in the text; 109 halftones on 52 plates. New York: H. P. Krauss, 16 East 46th St., 1958. xii + 168 pages. Cloth (folio). \$30.00.

Catalog 88, which describes 50 manuscripts of artistic, literary, and historic significance, is itself an artwork of no mean significance. Certainly one of the most beautiful books published in 1958, it shows that a library which has funds can still build up a most distinguished manuscript collection.

The majority of the material, as is to be expected, is religious. For that reason theologians and medievalists both will find insights into some of the dark corners of church history, into that group of below-the-table facts that make history human and interesting. The publisher has spared nothing to make this a valuable historical source. Unbelievably faithful color reproductions, scholarship in the bibliographic descriptions and evaluations, beautiful typography, and the large size—all combine to make this book a prized possession for anyone, whether library or individual, that cannot afford original manuscripts.

EDGAR KRENTZ

*DIE APOSTOLISCHEN VÄTER GRIECHISCH UND DEUTSCH.* Translated and edited by Joseph A. Fischer. Munich: Kösel-Verlag, 1956. xv + 281 pages. Cloth. DM 25.80.

Fischer has done a superb job of editing the works of those fathers that he regards as pupils of the apostles, that is, the First Epistle of Clement of Rome, Ignatius, Polycarp, and the one remaining fragment of Quadratus. The other authors usually included in the name Apostolic Fathers will be published in a later volume of *nach-apostolische Väter*, while a third volume is to supply a complete word index to the entire corpus (to replace Goodspeed's).

The editing is done with care, while the introductions are actually monographs upon the life and theology of the various men. The notes on specific passages call attention to possible Biblical and pagan sources or parallels. All in all this is an edition to be recommended for careful study, with the hope that the two promised volumes will soon be completed and published. They will provide an important tool for every Biblical and patristic scholar.

EDGAR KRENTZ

*EUROPEAN ORIGINS OF THE BRETHREN.* A Source Book on the Beginnings of the Church of the Brethren in the Early Eighteenth Century: A 250th Anniversary Volume. Compiled and translated by Donald F. Durnbaugh. Elgin, Ill.: The Brethren Press, 1958. 463 pages. Cloth. \$4.75.

The Pietistic movement in the Lutheran churches in Germany from 1675 to 1727 (to fix dates which are not absolute) produced a radical element. Gottfried Arnold was in this group; his friend was Ernst Christopher Hochmann von Hochenau, a leader of the early Brethren. Separation from the established churches and the formation of churches, persecution, suppression, and then emigration characterized the stages of

their history. These are illustrated by a collection of source materials with excellent introductions. The chapter on publications cites materials helpful for a formulation of the doctrinal position of the Brethren. The translations are smooth. Since the Brethren settled in Pennsylvania this documentary history is a valuable contribution to the sources of American church history.

CARL S. MEYER

*COMMUNISM AND THE THEOLOGIANS: STUDY OF AN ENCOUNTER.*

By Charles C. West. Philadelphia: The Westminster Press, c. 1958. 399 pages. Cloth. \$6.00.

The Associate Director of the Ecumenical Institute at the Château de Bossey has had his own encounters with Communism both Chinese-style, in connection with the "liberation" of 1949, and Russian-style, as Berlin representative of the World Council of Churches. Himself a Presbyterian, the theologians whose reaction to Communism he analyzes and criticizes in this expanded Yale Ph.D. dissertation are Reformed and Evangelical-United theologians of America and Europe—Emil Brunner as the type of the theologians and theoreticians to whom Communism is "the enemy"; Hromádka and Berecsky as the type of those who see Communism as judgment but also as the church's hope; Paul Tillich as the exponent of religious socialism; Reinhold Niebuhr, West's own mentor and inspiration, whom West is determined to exhibit "as the Barthian he truly is"; Karl Barth, to whom West devotes almost half the book and of whom he holds that politics is precisely the area where Barth himself does not live "so utterly from the centre of God's redemption in [Christ] as Barth would have us do" (p. 14); Gollwitzer and Bonhoeffer, who furnish a kind of sustained counterpoint through the last half of the book. In general, no account is taken of Lutheran, Roman Catholic, or Eastern Or-

thodox (except for an excursus on Berdyaev) theological reaction to Communism. West's book is more than a mere timely tract, nor should the student be repelled by the fact that it is not easy to read. West's analyses of the theologians that he studies are provocative. He realistically appraises Communism as a permanent, if repulsive, datum of contemporary life; the church, if it is to exist at all over large areas of the globe, must accept as a condition of its existence the presence of a Communist government. It is precisely West's obvious anticapitalism and anticonservatism that makes his temperate condemnations of Communism-in-the-concrete so devastating. His emphasis on the will of God for the conversion of the individual Communist from his materialism and atheism and on the responsibility of the church to engage in a ministry of witness and intercession that alone can mediate such conversions may prove to be a salutary reminder to readers whose animus toward Communism as a system blinds them to the fact that the Communist is a human being made in God's image and redeemed by the precious blood of His Son.

ARTHUR CARL PIEPKORN

*PHILOSOPHY OF RELIGION.* By D. E. Trueblood. New York: Harper & Brothers, 1957. 325 pages. Cloth. \$5.00.

Trueblood's book is a vigorous and optimistic apology for the author's version of Christianity. He maintains that one can be true to Scripture (which consists, in part, in pointing out the legendary and mythical elements) and also quite confidently hold to all the assured results of modern science. Trueblood insists (perhaps against certain existentialists) that there must be no complete divorce between the laboratory and the altar if there is to be any intellectual integrity at all. With this we would agree, for the message of Christianity makes claims also on man's intellect. But when the author adds

that revelation is not self-validating and that it must be tested by reason inasmuch as there are false claims to revelation, he has denied what is basic to the Biblical view of revelation. No reason will establish that our revelation is a true one; only the Spirit working through the Word can do that (Gal. 3:15). We are happy to find a Christian thinker opposing the anti-intellectualism of Niebuhr and Brunner, who seem to deny that religion can be formulated in intellectual terms, but our author has gone to the opposite extreme.

Trueblood holds that reason and authority are not rival ways of coming to the truth. However, he does not hold to the absolute authority of the Bible.

In his chapter on theistic realism Trueblood inveighs against those (pragmatists, neo-Kantians, etc.) who would talk about God and faith in Him, although, in fact, they say He may not exist; and he correctly insists that religion is "concerned wholly with *matters of fact*, just as natural science is." This does not mean, of course, that we have *absolute* certainty about God and His existence; ours is always a certainty of faith. (Heb. 11:3)

Perhaps the finest section of Trueblood's book is Part III, where he speaks of challenges to the faith, notably dialectical materialism, Freudianism, and logical positivism, and answers these philosophies briefly but effectively!

ROBERT PREUS

*FOR WHOM DID CHRIST DIE?* By R. B. Kuiper. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 104 pages. Cloth. \$2.00.

This book by the former president of Calvin Seminary illustrates that infralapsarianism is not dead. The book is written to support the author's belief "that God purposed by the atonement to save only the elect and that consequently only the elect, and they alone, are saved" (p. 62). The doctrine of the particular atonement does not deny that

Christ's death was inherently sufficient for all or that there is a universal and sincere offer of salvation, it simply states that God did not design to save the reprobate by the death of Christ. This is the Calvinist's paradox, which Kuiper does not attempt to solve. And Kuiper accuses the Armenians of rationalism when they contend that the particular design of the atonement leaves no room for the universal and sincere offer of the Gospel. However, the author himself is guilty of the same kind of rationalism when he allows Berkhof to argue for him as follows: "The doctrine that Christ died for the purpose of saving all men, *logically* [my emphasis] leads to absolute universalism, that is, to the doctrine that all men are actually saved" (p. 42). He argues against the Lutheran position in a rationalistic fashion when he says: "The universalism of those who teach that God designed by the atonement to save all men but somehow does not effectively bring that design to complete fruition is neither *consistent* [my emphasis] nor Scriptural." But is such a doctrine unscriptural? Kuiper succeeds in proving only that the doctrine is inconsistent with his preconceived conception of the sovereignty of God (cf. p. 39); and those passages which teach that Christ made atonement for each and every man even as Adam brought death upon each and every man (Rom. 5; 1 Cor. 15) are either interpreted in a most unnatural manner or disposed of by a facile quote from a Calvinistic exegete. Orthodox Calvinism, which Kuiper represents, wishes to operate with the *sola Scriptura* principle. But this principle is of little value when false hermeneutical rules are employed in interpreting the Scriptures and when one Scripture teaching (the sovereignty of God) is used to modify or undercut another clear teaching from Scripture, viz., the doctrine that God designed to save every individual by the atonement of Christ. Inasmuch as Kuiper is able to live with a paradox, it is a pity

that he could not have settled with what Scriptures teaches, the paradox of *gratia universalis* and *sola gratia*. ROBERT PREUS

*A MIRROR OF THE MINISTRY IN MODERN NOVELS*. By Horton Davies. New York: Oxford University Press, 1959. 211 pages. Cloth. \$3.75.

Twenty novels, from Hawthorne's *The Scarlet Letter* to Peter DeVries' *The Mackerel Plaza*, become the mirror in which Horton Davies reads our culture's impression of the clergyman. Street, Maugham, Green, Cronin, Paton, and Cozzens, among others, interpret the minister or priest as they saw him—sometimes with appreciation, just as often with ridicule. "Sometimes the satirist himself is appealing to his vision of the Christ behind the Christianity distorted in a clergyman's character. . . . Sometimes the novelist's very vindictiveness is an anguished cry because he has lost the faith that once gave a pattern to the maze of life" (pp. 7, 8). In analyzing these reflections and distortions of the ministry, Davies finds five fundamental patterns: preachers and evangelists, interpreters of faith in crisis, directors of souls, missionaries, and community leaders. While the chief focus is upon this limited number of portraits, the picture is enlarged with a background of other significant writers who have dealt with the pastoral figure. A sobering, thoughtful study through which the pompous minister finds himself being deflated and the complacent one uncomfortably awakened.

DAVID S. SCHULLER

*DIE PRAEDESTINATION BEI HEINRICH BULLINGER*. By Peter Walser. Zuerich: Zwingli-Verlag, 1957. 288 pages. Paper. Price not given.

In this 11th contribution of the *Studien zur Dogmengeschichte und systematischen Theologie* the author offers a careful and definitive investigation of Bullinger's doctrine of predestination, viewed from the

context of his doctrine of God. Walser introduces his work with a detailed outline of the study which has been expended on the life and theology of Bullinger and with a complete listing of the Bullinger source materials. He then presents Bullinger's doctrine of God, His essence, nature, unity, Trinity, revelation in Christ, and finally His works, with special emphasis on His providence and foreknowledge. To Bullinger there is nothing coercive in this foreknowledge of God; the Fall did not happen of necessity, nor is God to be considered the author of evil. At the same time God rules all things according to His foreknowledge; He does not violate men's personalities, but uses men in bringing about His purpose. The author shows that Bullinger did not teach a naked decree of predestination; rather he taught that "the cause, means and goal of the eternal double election is to be correctly recognized only in the Mediator," Christ. Although a double predestination was avoided by Bullinger in his Second Helvetic Confession, the doctrine comes out more strongly in his writings where it is taught that God, by virtue of His share in all occurrences, has made an eternal decree to save some and to damn others.

ROBERT PREUS

*FOLKWAYS: A STUDY OF THE SOCIOLOGICAL IMPORTANCE OF US-AGES, MANNERS, CUSTOMS, MORES, AND MORALS*. By William Graham Sumner. New York: Dover Publications, 1959. 692 pages. Paper. \$2.49.

The year 1960 marks the 50th anniversary of the death of the great William Graham Sumner. Probably most of us little comprehend the tremendous influence Sumner had upon a generation of Americans living at the turn of the century. Today only the professional sociologist is likely to know his works. Dover Publications deserves great credit for

making Sumner's classic study of folkways, first published in 1906, available to a broad contemporary audience. Sumner represents the first generation of American sociologists who, like him, were recruited largely from the ranks of the Protestant clergy. The discipline itself has moved beyond Sumner, but sociology would not be what it is today without these giants of yesterday.

DAVID S. SCHULLER

*THE COKESBURY MARRIAGE MANUAL.* Edited by William H. Leach. New York: Abingdon Press. Revised edition. 1959. 171 pages. Cloth. \$2.50.

This highly useful little volume contains the marriage services of the Protestant Episcopal, Lutheran (from the *Common Service Book*), Methodist, and Presbyterian churches. In addition there are more generalized wedding services as well as a service commemorating a golden wedding. Equally helpful to the pastor is a discussion of premarital and postmarital counseling, a selection of some of the major pronouncements of the churches on the subject of marriage and family life. There is an up-to-date catalog of the various state laws regulating marriage and divorce. A brief but well-chosen bibliography designed for the pastor, for those about to be married, and for parents completes the volume.

DAVID S. SCHULLER

*NAKED TO MINE ENEMIES: THE LIFE OF CARDINAL WOLSEY.* By Charles W. Ferguson. Boston: Little, Brown and Co., 1958. vi and 543 pages. Cloth. \$6.00.

"Had I served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies." So Shakespeare has Wolsey say in his *King Henry VIII*. Wolsey was born in 1471 and died in 1530. He knew the Renaissance and the Reformation. He experienced the forces that strengthened the monarchy and con-

tributed to them. He shared the international ambitions of his king. He partook of the corruptions within the church. Lord Cherbury found it not easy to tell that prince's story whom Wolsey served; Cavendish and after him Ferguson could make the same complaint about the cardinal.

Wolsey, the butcher's son, went to Oxford and eventually came to the attention of Henry VII. He was only 38 when the 18-year-old Henry VIII ascended the throne. Despite his failure in his first venture for the new monarch, Wolsey redeemed himself and eventually made himself the most powerful personage within the realm, save the king. Ambitious to become pope, Wolsey was frustrated in these designs, as he was frustrated in his designs to please the king by procuring an annulment of his marriage with Catharine of Aragon. He suffered for that failure. However, his greatest failure was as a churchman and as a servant of God.

The author, Charles W. Ferguson, is a senior editor of *Reader's Digest*. His work is a careful piece of research, readably presented. The characters he portrays are portrayed with the robustness of the sixteenth century and the fascination of a stirring age. This biography of Wolsey makes first-rate reading.

CARL S. MEYER

*AMERICAN CATHOLICISM.* By John Tracy Ellis. Chicago: University of Chicago Press, 1956. xiii and 208 pages. Paper. \$1.50.

This handy and, for its size, extremely informative volume is a product of the new school of American Roman Catholic historical writing, of which the author is himself the founder and chief exponent. The facts are presented with candor and without apology. The closing appeal to non-Roman Catholic Americans to recognize at long last that the Church and its members in America are here to stay is dispassionate and persuasive. Lutherans who remember that their own

troubled history in America was often marked by prejudice against them as "foreigners" will be interested by the reminder that the largest single denomination in our country had for many years to overcome the accusation of being foreign in every aspect of its life, and suffered for this a great deal. In addition to the text itself, helpful notes, a good chronology, a bibliography, and a useful index, warrant recommending the entire book to our readers as a good introduction to the history of the church of some of their neighbors. GILBERT A. THIELE

*THE GREAT CRISIS IN AMERICAN CATHOLIC HISTORY, 1895—1900.*

By Thomas T. McAvoy. Chicago: Henry Regnery Co., 1957. xi and 402 pages. Cloth. \$6.00.

Lutherans disturbed by the fractured unity of their churches and synods will perhaps not be comforted, but they may be surprised by the strife in American Roman Catholicism which came to a close only two generations ago. The principal figures who receive attention in this book are the famous Midwestern bishops Spalding and Ireland, Hecker, the founder of the Paulist Fathers, the eastern bishops McQuaid and Corrigan, and Cardinal Gibbons. The Americanist controversy dealt with this problem: What should be the extent of the adaptation of Catholic practices to the American milieu? This involved the liturgy, parochial schools, religious orders, and missionary methods. The Americanists were finally "taken care of" in the apostolic letter of Leo XIII, *Testem benevolentiae*, addressed to Cardinal Gibbons on Jan. 22, 1899. The main purpose of this letter was to condemn anything and everything that could lead to the suspicion that some American Roman Catholics "conceive of and desire a church in America different from that which is in the rest of the world." According to McAvoy, the rank and file of American Roman Catholics were either ignorant of, or

uninterested in, the whole controversy. But one learns from this book that the battle between conservative and progressive at the turn of the century was a real ecclesiastical Donnybrook, the wounds from which took many years to heal. Rome, of course, has special medicaments for such wounds which other churches do not possess. The book is interesting and revealing.

GILBERT A. THIELE

*GOD'S MAN: THE STORY OF PASTOR NIEMOELLER.* By Clarissa Start Davidson. New York: Ives Washburn, 1959. 242 pages. Cloth. \$3.95.

*PASTOR NIEMOELLER.* By Dietmar Schmidt, translated by Lawrence Wilson. Garden City, New York: Doubleday and Co., 1959. 224 pages. Cloth. \$3.95.

Clarissa Start Davidson is a feature writer for the *St. Louis Post-Dispatch*. Dietmar Schmidt has been associated with Niemoeller for the past decade. Their biographies of Niemoeller complement each other. Theologically they share Niemoeller's views; sociologically they portray the concerns of each author—the American, his individualism; the German, his nationalism.

Mrs. Davidson and Dietmar Schmidt both wish to make Niemoeller better understood than his enemies have allowed him to be. Mrs. Davidson makes no attempt to gloss over his faults, yet he is "one who has the courage of a lion and the idealism and sincerity of a dedicated man of God." Schmidt does not make him a hero; to him Niemoeller is one who had dedicated himself to the principle "The Evangel is attack." Both authors have told the story of Niemoeller's life with compelling force. Mrs. Davidson's account is exciting reading; Schmidt's makes for thoughtful reading. This reviewer is of the opinion that both accounts must be read for an understanding of the man.

CARL S. MEYER

*THE AMERICAN THEORY OF CHURCH AND STATE.* By Loren P. Beth. Gainesville: University of Florida Press, 1958. 183 pages. Cloth. \$4.50.

Neither partisans of particular brands of religion which claim state support or obedience as their God-given right, nor proponents of total state sovereignty nor advocates of total separation of church and state will be made happy by this book. Briefly stated, the author's purpose was, through an examination of the principle of separation of church and state in its historical and philosophical contexts, to find out what "separation of church and state" means and if this principle still serves the best interests of the American citizen. He concludes that neither church nor state is competent in the field of the other, and that the one should not be the tool of the other. When the political and religious come into conflict, the constitutional questions involved are settled by decisions of the United States Supreme Court. The author advocates and justifies "partial separation" and rejects alternative relationships as unnecessary, unwise, or impossible. Beth, professor of government at the University of Massachusetts, is aware that he does not answer all questions that can be asked with regard to church-state relations. However, all who are concerned for the welfare of the individual, for the preservation of a political system uninvolved in religious strife, and for the maintenance of a free church system will find in this book evidences and arguments which they will appreciate.

ALBERT G. MERKENS

*FAVORITE SERMONS OF JOHN A. BROADUS.* By Vernon Latrelle Stanfield. New York: Harper, 1959. 147 + xiii pages. \$2.75.

John A. Broadus (d. 1895) was professor and president at Southern Baptist Seminary at Louisville, Ky. His *Treatise on the Preparation and Delivery of Sermons* contributed

to a unit in the Beecher Lectures at Yale and set a vogue in the theory of Protestant preaching. He published only one volume of sermons in his lifetime and usually preached from briefs. This volume reprints four sermons from his *Sermons and Addresses*. It adds eight sermons, which evidently were delivered repeatedly, and 12 briefs discovered in a box of materials left for his colleagues. The editor's introduction is an interesting account of the history of the seminary, of Broadus' life and fame, and of his preaching method, which concentrated on simplicity of language and Biblical content. His delivery was extempore. Some of these materials are moving and rich in their evangelical explicitness. Some of the briefs incorporate the Gospel as that which is to be believed, while the power for believing seems to center in personal decision or in prayer. Possibly the face-to-face delivery improved on the plan. Broadus' concern for basic interpretation of the Scripture text is evident. Noteworthy is the treatment of the Second Petition (p. 69) and Stanfield's illustration of his preaching on justification (p. 8).

RICHARD R. CAEMMERER

*DIE EVANGELISCHE UNTERWEISUNG IN DEN SCHULEN DES 16. JAHRHUNDERTS.* By Friedrich Hahn. Heidelberg: Quelle and Meyer, 1957. 136 pages. Paper. DM 9.50.

Christian nurture is commanded by God. The responsibility for this training belongs to the church and the state, in the thinking of the 16th-century reformers of Germany. It is *nachgeholt*er Taufunterricht. The Holy Scriptures and the Confessions supply the content for this training. The question of Christian training as instruction (*Bekanntmachung*) or proclamation (*Verkündigung*) was not raised in the Reformation era, for Christian training was closely connected with the life of the congregation. The methodology of the 16th century, influenced in part

by Humanism, stressed memorization. These are some of the conclusions which the author presents in a well-documented, carefully written monograph. Anyone concerned with Christian education or interested in the history of the 16th century will find this study highly valuable.

CARL S. MEYER

*THE UNITED STATES TO 1865.* By Michael Kraus. Ann Arbor: The University of Michigan Press, 1959. xiii, 529, xi pages. Cloth. \$7.50.

*THE UNITED STATES SINCE 1865.* By Foster Rhea Dulles. Ann Arbor: The University of Michigan Press, 1959. ix, 546, xix pages. Cloth. \$7.50.

In the midst of all of his activities and the multitudinous demands made on his time, the present-day pastor is acutely aware of his need to be well informed about current happenings. The daily newspaper and the weekly magazine are valuable along with newscasts and TV analyses. Historical perspective, however, is needed for forming judgments. *The University of Michigan History of the Modern World* helps him to obtain a basis for correct judgments. The volumes on the United States in that series, because they survey the movements and events from Leif, son of Erik, to the Eisenhower era, are particularly welcome. These 1,100 pages of good reading will enrich the perspective of the pastor as general reader or as more than amateur historian.

CARL S. MEYER

*THE NEW TRANSLATIONS OF THE BIBLE.* By E. H. Robertson. Naperville, Ill.: Alec R. Allenson, 1959. 190 pages. Paper. \$2.50.

Bible translations, judiciously used, can prove most valuable aids to interpretation. The bulk of this volume deals with the principal versions that have appeared in the last 100 years and includes detailed studies of the work done by James Moffatt, E. J. Goodspeed, J. B. Phillips, E. V. Rieu, and Ronald

Knox. The chapter on Hugh Schonfield's *The Authentic New Testament* calls attention to the first English translation of the New Testament by a Jew. The broad sampling made from the various translations, together with the perceptive critical evaluations, should assist the pastor greatly in forming his own judgments on the role of modern Bible translations, not only in his own study of the Sacred Scriptures but also in the worship life of the congregation. This is easily one of the most helpful books on the subject.

FREDERICK W. DANKER

*THE SUNDAY SERMONS OF THE GREAT FATHERS.* Vol. 3: From Pentecost to the Tenth Sunday after Pentecost. Tr. and ed. by M. F. Toal. Chicago: Regnery, 1959. 372 pages and ind. \$7.50.

This volume continues the series of which the first two volumes were previously mentioned (*CTM*, XXVII [September 1956], 739; XXX [August 1959], 626). Again the arrangement is exemplary. Some reviewers are complaining of Father Toal's English; it probably reflects faithfully the considerable shift from Cicero to Jerome in his Latin fathers. The *Catena aurea* continues. Some sample units are: 12 sermons for Pentecost, 15 for Corpus Christi, six for SS. Peter and Paul; Trinity Sunday has three. In all, 27 writers are represented. These volumes are a boon for research in preaching and liturgiology; they will not augment parish preaching.

RICHARD R. CAEMMERER

*AFRICA DISTURBED.* By Emory and Myrta Ross. New York: Friendship Press, 1959. 183 pages. Paper. \$1.95.

The ferment that unsettled Asia is striking Africa more swiftly and more violently than many observers expected. The authors let scores of African voices tell what it feels like to be caught in the revolutionary changes that have overtaken them—changes produced by the missionary's Bible and the

white man's technology, changes that profoundly affect the lives of African Christians and African churches in their witness to a turbulent world. American Christians will be disturbed, or ought to be, in their own consciences by some of the questions African Christians are addressing to us. While at times one could wish that the Gospel implicit in this treatment were more clearly spelled out, this book is worthwhile background reading for those desiring to up-date their mental image of the many forms taken by African Christianity in its swiftly changing setting.

WILLIAM J. DANKER

*BIBLICAL THEOLOGY OF THE NEW TESTAMENT.* By Charles Caldwell Ryrie. Chicago: Moody Press, 1959. 384 pages. Cloth. \$5.00.

This book presents the theology of the New Testament under seven headings: Synoptists, Acts, James, Paul, Hebrews, Peter and Jude, John. What the author does say is expressed in clear terms, without recourse to meaningless theological jargon, but the work does regrettably fall short on several counts.

The first of these is inadequacy of treatment. For instance, the subject of Jesus' kingship is introduced without any reference to the intertestamental period. The miracles of Jesus are viewed as demonstrations of Jesus' power and as means of authenticating His ministry, but their soteriological character is not detailed. The machinery of "pre-millennialism" and "amillennialism" completely obfuscates the discussion of synoptic eschatology. Second, the author is not clear in the distribution of his labels. Thus, for instance, he states that "the new liberalism" ignores the vicarious element in the preposition ὑπὲρ (p. 59, n. 13), apparently unaware that Bultmann (*Theology of the New Testament*, I, 296) states specifically that the preposition in the phrase ὑπὲρ ἡμῶν conveys the idea of vicarious sacrifice.

Third, the book displays an uneven acquaintance with the leading literature on the subject of New Testament theology. Edersheim is cited, but G. F. Moore's *Judaism* is ignored. Although Ryrie's bibliography bristles with heavy tomes, including Vitringa's *De synagoga vetere* (Franeker, 1696), the names of Bousset, Cullmann, Dalman, Mowinckel, Käsemann, Dodd, Vincent Taylor, Daube, W. D. Davies, and Windisch, to mention but a few, are inexcusably absent. FREDERICK W. DANKER

*SEVENTEENTH CENTURY AMERICA: Essays in Colonial History.* Edited by James Morton Smith. Chapel Hill: University of North Carolina Press, 1959. xv and 238 pages. Cloth. \$5.00.

Nine essays by nine different authors and an introduction by the editor tell about the significance of the seventeenth century, colonists and Indians, social origins and the social structure, some aspects of church-state relations, and historiographical essays. Readers of this journal will be interested especially in the three papers in part four on church and state. The essay by Richard S. Dunn on "Seventeenth-Century English Historians of America" is an excellent presentation, surpassed only by Oscar Handlin's "The Significance of the Seventeenth Century." All nine essays however, make valuable contribution for deepened insights into the history of this period. CARL S. MEYER

*THE LETTER TO THE ROMANS.* By Emil Brunner. Translated by H. A. Kennedy. Philadelphia: The Westminster Press, 1959. 168 pages. Cloth. \$3.50.

In this commentary the noted Swiss theologian endeavors to reproduce the message of Romans for the modern reader by taking up in succession smaller thought units of the epistle and paraphrasing them in terms of their theological content. The advantage is that one gains an appreciation of the entire

argument, uninterrupted by fine points of grammar and detailed consideration of a dozen varying interpretations, of which only one or even none may be correct. On the other hand, since the machinery of painstaking philology is completely removed from the scene, the reader is left with the distilled exegetical product, and it is not always apparent on what philological basis a given interpretation is made.

One of the strongest contributions of this work is the discussion of the indicative and imperative relationship, of the man in Christ and his moral responsibility. The analysis of the first six chapters is comparatively clear. But ch. 7 is viewed as an interruption of the argument. It would appear, however, that ch. 7 is the necessary amplification of the argument employed in ch. 6. The apostle has stated that we are freed from the Law. But how is the Christian to achieve the new life if he is liberated from the Law? It would seem at first that the Law is necessary, if not to save a man, yet to stimulate him in the right direction. No, says the apostle, the Law can only account for more sin (7:8) because of the sinful nature of man (7:20). This, Paul goes on to say, is true even of the Christian, who wants to do what is right, but finds he has a problem in carrying out his best designs (7:21-25). The solution is not more application of Law but the application of Gospel, assuring the Christian of the advent of the Spirit into his life through the atonement of Jesus Christ (8:1-4). Again, chs. 9-11 appear to be rather loosely suspended in Brunner's analysis of Paul's tightly knit argument. Here a typological approach might have been helpful in expressing Paul's Old Israel-New Israel concept. The discussion of ch. 16, however, is one of the ablest defenses of the unity of Romans and at the same time suggests edifying theological values to be found in this list of greetings. It is hardly necessary to add that the Paul of these commentary pages has picked up some of

Brunner's theological accent, which the reader will have no difficulty in distinguishing.

FREDERICK W. DANKER

*THEOLOGISK OCH FILOSOFISK ETIK.*

By Gunnar Hillerdal. Stockholm: J. W. Cappelens Förlag, 1958. 274 pages. Cloth. Sw. Kr. 26.

The author is interested primarily in presenting a method of theological ethics. This must be done, however, from an understanding of the various philosophies which confront theological ethics. Therefore Hillerdal begins with a discussion of the main features of New Testament ethics as it faced the philosophical ethics of antiquity. He then traces the synthesizing solution to the problem in medieval scholasticism, and the Renaissance and Lutheran reactions to this solution. Luther did not reject heathen ethics as something which was of no value *coram hominibus*, and he emphasized natural law. But only the Gospel can produce a life which is valid *coram Deo*. Meanwhile man stands within both realms. With Melancthon Christian ethics, treated in conjunction with philosophy's teaching concerning knowledge, gained a more independent position.

The second section of Hillerdal's book deals with various solutions to the problem of theological ethics: Neo-Thomism, Schleiermacher, Nygren, and the radical solutions of Løgstrup and Herrmann. He also presents the contributions of Bohlin and Emil Brunner, based on the thesis that Christianity solves the dilemmas of philosophical ethics.

In working out his own solution the author begins with the New Testament and its teaching on faith and revelation. The dynamic nature of Christian faith and revelation makes any consistent philosophical or scientific ethics impossible. At the same time Christian ethics will constantly take into account all modern philosophies. Such a conclusion seems to this reviewer both conservative and helpful.

ROBERT D. PREUS

## 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)

*Imago Dei: Gen. 1:26 f. im Spätjudentum, in der Gnosis und in den Paulinischen Briefen.* By Jacob Jervell. Göttingen: Vandenhoeck und Ruprecht, 1960. 379 pages. Paper. DM 35.

*Establishing the Natural Law.* By Raymond Smith. New York: Paulist Press, 1959. 48 pages. Paper. 50 cents.

*God Exists.* By Raymond Smith. New York: Paulist Press, 1959. 46 pages. Paper. 50 cents.

*The Destiny of Man.* By Nicolas Berdyaev; translated from the Russian by Natalie Duddington. New York: Harper & Brothers, 1960. viii + 310 pages. Paper. \$1.75.

*Jesus and the Origins of Christianity (La Vie de Jésus).* By Maurice Goguel; trans. Olive Wyon. Vol. I: *Prolegomena to the Life of Jesus*; 225 pages, \$1.35. Vol. II: *The Life of Jesus*; 364 pages, \$1.85. New York: Harper & Brothers, 1960. Paper.

*Jesaia 53 in christlicher und jüdischer Sicht.* By Erich Fascher. Berlin: Evangelische Verlagsanstalt [1958]. 58 pages. Paper. DM 2.70.

*Semantic Notes on the Hebrew Lexicon (Etymologische en Semasiologische Studies over het Hebreeuwse {Semietische} lexicon onder vergelijking met Indogermaansche talen).* By J. L. Palache; trans. and ed. R. J. Z. Werblowsky. Leiden: E. J. Brill, 1959. xiii + 78 pages. Paper. Gld. 15.—.

*Studier i rabbinsk och nytestamentlig skrifttolkning.* By Eric Starfelt. Lund: C. W. K. Gleerup, 1959. 307 pages. Paper. Sw. Kr. 30.

*Weisheit und Torheit: Eine exegetisch-religionsgeschichtliche Untersuchung zu 1 Kor. 1 und 2.* By Ulrich Wilckens. Tübingen: J. C. B. Mohr, 1959. vi + 299 pages. Paper. DM 28.70.

*Saints Who Made History: The First Five Centuries.* By Maisie Ward. New York: Sheed and Ward, 1960. xiv + 377 pages. Cloth. \$4.50.

*Romerskt och evangeliskt.* By Per Erik Persson. Lund: C. W. K. Gleerup, 1959. 75 pages. Paper. Sw. Kr. 4.25.

*Saints on Main Street: The Gospel for the Ordinary Christian.* By Peter Day. Greenwich: The Seabury Press, 1960. viii + 136 pages. Cloth. \$2.50.

*Gotteswort und Menschenwort in der Bibel: Eine Untersuchung zu theologischen Grundfragen der Hermeneutik.* By Rudolf Hermann. Berlin: Evangelische Verlagsanstalt, 1959. 68 pages. Paper. DM 2.00.

*Von der Klarheit der heiligen Schrift: Untersuchungen und Erörterungen über Luthers Lehre von der Schrift.* By Rudolf Hermann. Berlin: Evangelische Verlagsanstalt, 1958. 126 pages. Paper. DM 4.20.

*Studien zu Antike und Urchristentum.* By Günther Bornkamm. *Gesammelte Aufsätze*, Band II. Munich: Chr. Kaiser Verlag, 1959. 257 pages. Paper. DM 15.00.

*Theologische Ethik.* By Helmut Thielicke. Volume II, Part 2: *Ethik des Politischen.* Tübingen: J. C. B. Mohr, 1958. xxiv + 787 pages. Cloth. DM 43.00.

*From Shakespeare to Existentialism: Studies in Poetry, Religion, and Philosophy.* By Walter Kaufmann. Boston: The Beacon Press, 1959. x + 404 pages. Cloth. \$5.95.

*The Tutorial Prayer Book: For the Teacher, the Student, and the General Reader.* Ed. Charles Neil and J. M. Willoughby. London: Church Book Room Press, 1959. xxxiv + 684 pages. Cloth. 21/.

*The Structure of Nations and Empires: A Study of the Recurring Patterns and Problems of the Political Order in Relation to the Unique Problems of the Nuclear Age.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1959. xi + 306 pages. Cloth. \$5.00.

*De Magnete.* By William Gilbert; trans. P. Fleury Mottelay. New York: Dover Publications, 1958. xxvii + 358 pages. Paper. \$2.00.

*Die Tugend- und Lasterkataloge im Neuen Testament und ihre Traditionsgeschichte unter besonderer Berücksichtigung der Qumran-Texte.* By Siegfried Wibbing. Berlin: Verlag Alfred Töpelmann, 1959. xvi + 127 pages. Paper. DM 20.00.

*Nationality and the Western Church before the Reformation.* By I. P. Shaw. London: Society for Promoting Christian Knowledge, 1959. vi + 64 pages. Paper. 7/6.

*From Magic to Science: Essays on the Scientific Twilight.* By Charles Singer. New York: Dover Publications, 1958. xxxi + 253 pages. Paper. \$2.00.

*Devotional Introduction to Job.* By Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1959. 166 pages. Cloth. \$2.95.

*Politics and Evangelism.* By Philippe Maury. Garden City: Doubleday and Company, 1959. 120 pages. Cloth. \$2.95.

*Die Lehre vom Kultus der lutherischen Kirche zur Zeit der Orthodoxie.* By Friedrich Kalb. Berlin: Lutherisches Verlagshaus, 1959. 152 pages. Paper. DM 13.80.

*Der Rechtsstreit Gottes mit seiner Gemeinde: Der Prophet Micha.* By Rolf Freiherr von Ungern-Sternberg. Stuttgart: Calwer Verlag, 1958. 179 pages. Cloth. DM 9.80.

*Qumran und das Johannes-Evangelium: Eine vergleichende Untersuchung der dualistischen Aussagen der Ordensregel von Qumran und des Johannes-Evangeliums mit Berücksichtigung der spätjüdischen Apokalypsen.* By Günther Baumbach. Berlin: Evangelische Verlagsanstalt, 1958. 60 pages. Paper. DM 2.70.

*Das sogenannte Kerygma und der historische Jesus.* By Paul Althaus. Gütersloh: Carl Bertelsmann Verlag, 1958. 52 pages. Paper. DM 4.80.

*The Other Six Days: The Christian Meaning of Work and Property.* By Joseph C. McLelland. Toronto: Burns and MacEachern, 1959. x + 121 pages. Paper. \$1.50.

*The Imitation of Christ.* By Thomas a Kempis; trans. Ronald Knox and Michael Oakley. New York: Sheed and Ward, 1960. 217 pages. Cloth. \$2.50.

*Prepare to Meet Thy God: The "Silent Missionary" Book.* By Mrs. Fred Peterson. New York: Greenwich Book Publishers, 1959. 99 pages. Cloth. \$2.50.

*God's Remedy: Exposition of Bible Doctrines. Vol. III: Romans 3:21—4:25.* By Donald Grey Barnhouse. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 387 pages. Cloth. \$3.50.

*The Lutheran Annual 1960*, ed. O. A. Dorn. St. Louis: Concordia Publishing House, 1959. 380 pages. Paper. 75 cents.

*Evolution and Christian Thought Today*, ed. Russell L. Mixer. Grand Rapids: Wm. B. Eerdmans, 1959. 224 + 16 pages. Cloth. \$4.50.

*Studies in the Sermon on the Mount.* By D. Martyn Lloyd-Jones. Grand Rapids: Wm. B. Eerdmans, 1959. 320 pages. Cloth. \$4.50.

*Les Origines de la Réforme Française: Meaux, 1518—46.* By René-Jacques Lovy. Paris: Librairie Protestante, 1959. 251 pages. Paper. Price not given.

*Paul and the Salvation of Mankind (Paulus und die Heilsgeschichte).* By Johannes Munck; trans. Frank Clarke. Richmond: John Knox Press, 1960. 351 pages. Cloth. \$6.50.

*Messages on the Resurrection.* By Herschel H. Hobbs. Grand Rapids: Baker Book House, 1959. 87 pages. Cloth. \$1.75.

*The Happy Life.* By F. B. Meyer. Westchester: Good News Publishers, 1959. 63 pages. Paper. 50 cents.

*Understanding the Holy Spirit.* By Harold P. Barker. Westchester: Good News Publishers, n. d. 63 pages. Paper. 50 cents.

*A Study of History.* By Arnold J. Toynbee and Edward D. Myers. Vol. XI: *Historical Atlas and Gazetteer.* New York: Oxford University Press, 1959. x + 257 pages. Cloth. \$12.50.

*Aparchai: Untersuchungen zur klassischen Philologie und Geschichte des Altertums*, ed. Franz Altheim, Kurt von Frith and Georg Rohde. Vol. II: *Philologia Sacra.* By Franz Altheim and Ruth Stiehl. Tübingen: Max Niemeyer Verlag, 1958. 102 pages; 2 plates. Paper. DM 19.00.