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Attitudes Toward the Use of Force
and Violence in Thomas Muentzer,
Menno Simons, and Martin Luther

RALPH L. MOELLERING

Brief Studies

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BOOK REVIEW

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A ROMAN CATHOLIC IN THE WHITE HOUSE. By James A. Pike, in collaboration with Richard Byfield. New York: Doubleday & Co., 1960. 142 pages. Cloth. \$2.50.

The well-known Episcopalian bishop wants the title of his book to be read as a question: Should the American electorate vote a Roman Catholic fellow citizen into the presidency of the United States? Millions of people would consider the very asking of the question improper, while many others would answer, why not? and thus dispose of the whole matter. Both groups would be quick to raise the charge of bigotry against those who bring up this subject. The "religious issue" should be kept out of politics, and to apply the "religious test" to candidates for civil office is un-American. Bishop Pike renders all Americans, including Roman Catholics, a very valuable service in clarifying the issue by dividing the question. He carefully distinguishes between bigotry and legitimate concern. It is bigotry to be for or against a candidate simply on the ground of his religion. It is not bigotry to express concern about the political implications of certain explicit religious tenets, especially when these are inherently, or at the very least potentially, discriminatory in a pluralistic culture such as ours, and also when such tenets are held and propagated by an authoritarian organization. Pike presents a lucid, thoroughly documented analysis of the interrelation of theology and politics in the Roman Catholic structure and creates an impression of scrupulous fairness in his evaluation. He quotes the comprehensive authoritarian claims of medieval as well as modern popes and demonstrates that while some areas

of American Roman Catholicism appear to dissent, their position must be seen in the perspective of the "official" historic stance of the Roman Catholic Church. The author's closing words are: "A Roman Catholic for President? It *depends* [emphasis original]. The asking of the question is not bigotry. It is the exercise of responsible citizenship" (p. 133). All Americans will do well to ponder the issue on the high level maintained by Pike. Unfortunately many Americans won't.

HERBERT J. A. BOUMAN

ANSELM: COMMUNION AND ATONEMENT. By George Huntston Williams. St. Louis: Concordia Publishing House, 1960. Paper. 72 pages. \$1.50.

Williams' purpose in this little volume is to show the connection between Anselm's atonement doctrine and the penitential-Eucharistic thought of his day. This, he feels, was a new way of presenting the doctrine of the atonement. The author in a most erudite fashion seems to have proved his thesis. But the reader is rather left in a quandary: just what is the significance of this conclusion? Is it merely that there is in Anselm a new terminology and a new approach to the atonement (which would make the whole study relatively inconsequential)? Or is there perhaps something new which is also wrong in Anselm's doctrine?

A few questions which do not seem to be answered by the book might be asked. Granting that Anselm structured his doctrine in the penitential-Eucharistic language of his day, just how much of his doctrine, worked out rationally as it is, has a Scriptural basis? This question is important. That the lan-

guage is taken from the sacramental terminology is one thing, that the idea of atonement is built on a newly developed sacramental teaching is quite another. Again, does the fact that Anselm employs terms which are common to the vocabulary of penitential-sacramental discourse (*contritio*, *confessio*, *satisfactio*, *meritum*, *redemptio*, and *poena*) necessarily imply that he wove his atonement doctrine around the prevalent Eucharistic theology? These were very old terms; some of them are Biblical. Is this later language always so different from Paul's? For instance, is *satisfactio* so far removed from the Biblical concept ἰλασμός?

Concordia Publishing House is to be commended for publishing a work of this technical nature. While it may provoke only limited interest, it possesses lasting quality as a good piece of research.

ROBERT D. PREUS

THE BIBLE WORD BOOK: CONCERNING OBSOLETE OR ARCHAIC WORDS IN THE KING JAMES VERSION OF THE BIBLE. By Ronald Bridges and Luther A. Weigle. New York: Thomas Nelson and Sons, 1960. vii + 442 pages. Cloth. \$5.00.

For all who insist on preserving the Authorized or King James Version as their favorite rendition of the Bible this book provides the authoritative program notes. Here one can learn, to mention only a few random items, that camels' "bunches" (Is. 30:6) are really humps; that Jeremiah's "cabin" (Jer. 37:16) was no cozy fringe benefit but a prison "cell"; that "neesings" in Job 41:18 are "sneezings"; that the "feeble-minded" of 1 Thess. 5:14 are not people of subnormal intellect but quite probably fainthearted parishioners; and that Paul was not ill mannered, as the word "rude" in 2 Cor. 11:6 might suggest, but rather unskilled in rhetorical effect.

Aside from the liberal education in the history of English lexicography and gram-

mar, a book like this also alerts one to fine points of interpretation which otherwise might escape notice. The discussion of the rendering "worthy" in Luke 23:15 will help the reader appreciate more clearly Pilate's strategy. Jesus has done nothing deserving of death, a chastisement should more than atone for Jesus' alleged crimes.

The truth will out, however, and we must observe that this book was not written to increase the sales volume of the Authorized Version or improve its readability but rather to justify the existence of the Revised Standard Version. We were not unaware of the fact that the Authorized Version was indeed growing old, but we must acknowledge that we never realized she had so many wrinkles. Yet rather than detract from the Authorized Version this book actually contributes to her elderly charms, which though largely unappreciated by the younger set still wear surprisingly well. On the other hand, we are also convinced that pulpit time is too precious to spend on the history of obsolete English words. The Revised Standard Version will free precious minutes for more extensive exposition.

FREDERICK W. DANKER

THE SECRET SAYINGS OF JESUS. By Robert M. Grant, and David Noel Freedman. Garden City, N. Y.: Doubleday and Company, 1960. 206 pages. Cloth. \$3.50.

Even before the finding of the Dead Sea Scrolls a startling discovery of Gnostic documents had been made about 1945 near a village in Egypt called Nag Hammadi. One of these documents contained the now famous Gospel according to Thomas, not to be confused with an apocryphal infancy Gospel bearing the same name. (See this reviewer's discussion of the Harper edition in this journal [May 1960, pp. 309—311].) The authors of the helpful volume here reviewed sketch, with bold and confident strokes, the place of this newly discovered work in the history of religious writing

in the first centuries of the Christian era. The work is certainly Gnostic, they state, and specifically appears to reflect the teachings and the literary techniques of the Naasenes, described by Hippolytus. Throughout their treatment the authors warn us to be extremely cautious about entertaining the genuineness of noncanonical sayings which come from groups outside the mainstream of the Christian tradition and offer little encouragement to textual critics of the New Testament. The commentary, a substantial part of the book, is based on translation made from the Coptic by William R. Schoedel of the University of Chicago.

Even if one has little interest in the Gospel according to Thomas, this work is significant for its informative discussion of Gnosticism in general. A wealth of scholarship lies behind the presentation, yet the book can be read and appreciated by students and laymen alike.

FREDERICK W. DANKER

THE NEW SHAPE OF AMERICAN RELIGION. By Martin E. Marty. New York: Harper & Brothers, 1959. 180 pages. Cloth. \$3.50.

The student of modern American church history will be grateful for *The New Shape of American Religion*. It interprets the present age as "post-Protestant." It finds that Americans have taken to a "Religion-in-General," which worships a nationalized Deity. The temporalization of religion in the democratic setting has made for an "intuitive quasi-religious American way of life with a sort of state Shinto." Marty points to remedies for the situation in theological and ecclesiastical resources available to the Protestant parish, without operating within a Lutheran frame of reference. The work, we predict, will become a classic portrayal of the American religious scene at the close of the "frantic fifties."

CARL S. MEYER

LUTHER UND DIE SKEPSIS: Eine Studie zur Kohelet-Exegese Luthers. By Eberhard Wölfel. Munich: Chr. Kaiser Verlag, 1958. 288 pages. Cloth, DM 15; paper, DM 12.50.

A bibliography of 666 titles and more than 1,300 footnotes mark this volume as a notable dissertation of a diligent candidate for a terminal degree at the Frederick-Alexander University of Erlangen. With Walther von Loewenich as his adviser, the author produced a work which was esteemed worthy of being included as Vol. XII in the tenth series of *Forschungen zur Geschichte und Lehre des Protestantismus*. The study appears in two parts. In the first part the author presents his own analysis of Ecclesiastes as a criterion for the evaluation of Luther's exegesis of Ecclesiastes, which he presents in the second part.

According to Wölfel the preacher in Ecclesiastes is an egocentric skeptic, devoted to the pagan ideal of *carpe diem*. Koheleth, Wölfel insists, recognizes nothing but fate, destiny, and time. God is of no particular concern to him. The concluding remarks (12:12-14) Wölfel regards as an attempt of a second editor, a previous editor already having made some changes in the text, to extract something of value from the pessimism of the skeptical preacher.

Wölfel looks upon Luther's commentary on Ecclesiastes as eisegesis rather than exegesis. He correctly defines Luther's *Schriftprinzip*, according to which the Bible must be treated as a unit whose essential content is Christ. He finds this principle in accord with Luther's famous statement in his *De servo arbitrio*: "Tolle Christum e Scripturis, quid amplius in illis invenies?" Wölfel, however, does not agree with this aspect of Luther's hermeneutics. But his disagreement with Luther on this point has not kept him from producing a helpful analysis of Luther's exposition. He concludes his evaluation of Luther's commentary with a tribute to this

great expounder of Scripture. Though also Luther knew only in part, Wölfel reminds us, he nevertheless bountifully endowed our generation, which is often so rich in skepticism but poor in faith. LEWIS W. SPITZ, SR.

LUTHERS LEHRE VON DEN ZWEI REICHEN IM ZUSAMMENHANG SEINER THEOLOGIE. By Heinrich Bornkamm. Gütersloh: Carl Bertelsmann Verlag, 1958. 29 pages. Paper. DM 3.20.

Though brief, this treatise is well documented and may serve as an earnest invitation to further study of a subject that has engrossed the attention of Luther scholars during the past three decades. The author, best known in this country for his helpful *Luther's World of Thought*, here shows how Luther dealt with the problems which the Christian faces as a citizen in the kingdom of grace and as a subject of the secular state. The reader will appreciate the clearly stated contrast between Luther's position and that of St. Augustine in the latter's criticism of the *civitas terrena*. LEWIS W. SPITZ, SR.

AN INTRODUCTION TO WESTERN PHILOSOPHY. By Russell Coleburt. New York: Sheed & Ward, 1957. xiv + 239 pages. Cloth. \$4.00.

The present book no doubt grew out of classroom experience, and is designed to be a textbook for the beginner. As such it is an eminent success, (1) because of the simplicity of presentation, and (2) because of the number of facts presented on significant past and contemporary philosophers contained within the compass of such a brief introduction.

The author concentrates his attention on the two main problems of metaphysics and epistemology. It is perhaps well to limit an introduction to these questions, especially since modern philosophy addresses itself almost

exclusively to the latter question. One regrettable feature of the book is that the author did not more fully treat existentialism and positivism and that he did not see fit to deal with modern pragmatism at all.

The pastor who desires to review quickly two perennial problems of philosophy and the solutions to these problems will find this book of real value. ROBERT D. PREUS

SOUTHERN BAPTIST PREACHING. Edited by H. C. Brown, Jr. Nashville: Broadman Press, 1959. 227 pages. \$4.00.

What Donald Macleod did in *Here Is My Method* (Revell, 1952) for 13 famous Protestant preachers, and C. S. Roddy in *We Prepare and Preach* (Moody, 1959) for 11 Evangelicals, this volume does for 22 Southern Baptist preachers. Among them are names generally known like Billy Graham, C. Oscar Johnson, Robert G. Lee, and Duke K. McCall. Each contributor furnishes a statement, "How I Prepare My Sermons," and one of his sermons; the editor prefaces each unit with a biographical summary. Some of the contributors do not measure up to their own canons of excellence. Many stress the importance of prayer, Biblical study, and audience contact. All of the contributions are interesting, and the editor, a professor at Southwestern Baptist Theological Seminary at Fort Worth, puts all students of preaching in his debt.

RICHARD R. CAEMMERER

PREACHING THROUGH THE BIBLE: VOLUMES 18 AND 19, MATT. 1—7; 8—16. By Joseph Parker. Grand Rapids: Baker Book House, 1959. 306 and 376 pages. Cloth. \$3.50 each.

Originally printed under the title *The People's Bible*, this set, planned to run to 28 volumes, reproduces the sermons of Joseph Parker, the builder of City Temple in London, in which in the seven years following 1884 he preached on the whole Bible. He

was not theologically trained, but was warmly evangelical in emphasis and second only to Spurgeon in popular appeal. His method was ultra-extemporaneous, and these editions are the product of stenographic reporting. Many of the sermons show a close adherence to their texts; in effect they are homilies with a number of applications in each address. Others are topical in their adherence to a single theme which is elaborated by references throughout the Gospel. These sermons show almost no correlation with the Old Testament or the epistles. The allegiance to the atoning Christ is consistent.

RICHARD R. CAEMMERER

IN HIS LIKENESS: FORTY SELECTIONS ON THE IMITATION OF CHRIST THROUGH THE CENTURIES. By G. McLeod Bryan. Richmond, Va.: John Knox Press, c. 1959. 192 pages. Cloth. \$3.00.

The community in Christ that Christians share with one another—alas, never perfectly in this life—manifests itself in many ways. One of them is in a common *imitatio Christi*. Readers will react to the varied expressions of this "likeness" in Bryan's book largely according to their own background; some may even be uneasy about a number of the witnesses that Bryan includes in this devotional "anthology with comments." Yet they cannot reflect on these selections ranging from St. Ignatius of Antioch, contemporary of the apostles, to five contemporaries of the readers themselves, without realizing more fully that while the call to be imitators of Christ is common to all Christians, its expression in each case is as particular as the individual. Lutherans will appreciate Bryan's stress on being "imitators" rather than "imitations"; wanting to be the latter evidences what Bonhoeffer calls "a pious but godless ambition," since we are then "presuming to undertake that bitter work of eternal redemption which Christ wrought for us." H. Rich-

ard Niebuhr's introduction underlines a supplementary point: "Every discipleship remains an imitation and . . . only the original One is a fit Pattern, Example and Master."

ARTHUR CARL PIEPKORN

HOLY COMMUNION: AN ANTHOLOGY OF CHRISTIAN DEVOTION. Compiled by Massey H. Shepherd, Jr. Greenwich, Conn.: The Seabury Press, 1959. 162 pages. Cloth. \$3.00.

Self-examination as a part of preparation for the Eucharist ought not stop at an awareness of the "evil we would not" which we have done; it should contemplate the good work which the Spirit "hath begun" and "will perform" in us; it should rejoice in the faith which is a "chief thing" in the Sacrament. Here is an anthology of "some of the nobler and more imperishable pieces of Christian piety from all periods and traditions of the church's life" designed for such meditation before and after Communion.

The compiler reminds the user, "This anthology is not designed to prove any doctrine but only to improve devotion." That is a desirable objective—and this a most helpful aid.

GEORGE W. HOYER

THE GOSPEL AND CHRISTIAN EDUCATION: A THEORY OF CHRISTIAN EDUCATION FOR OUR TIMES. By D. Campbell Wyckoff. Philadelphia: The Westminster Press, 1959. 191 pages. Cloth. \$3.75.

This is an important, stimulating and useful book by Princeton's specialist in Christian education. It may lead to some significant improvements in the theory and practice in Protestant education, particularly if its Biblical bases and interpretations are sharpened. Wyckoff seeks to offer guidance and stimulation for the production of a comprehensive and integrated statement of a theory of Christian education that is both theologically valid and educationally sound. The need for

such a theory is apparent — for checking our assumptions and commitments, for gaining a clearer sense of direction, and for improving curricula, organization, administration, and even methods. The basic, unifying, and guiding principle of a theory of Christian education, Wyckoff asserts, is the Gospel of "God's redeeming activity in Jesus Christ." This reviewer prefers as principle "The Lordship of Jesus Christ," understood in its Biblical breadth and depth. This "Lordship" was the Gospel-embracing confession of the apostolic church, characterized its education (Eph. 6:4, *παιδεία κυρίου*), lends itself more readily for the discussion of the problems of a philosophy of education, and discourages mere intellectualism by asserting very directly the importance not only of the knowledge of the divine Savior but also of the right personal relationship to Him.

ALBERT G. MERKENS

THE PLACE OF WOMEN IN THE CHURCH. By Charles Caldwell Ryrie. New York: The Macmillan Company, 1958. 155 pages. Cloth. \$2.85.

The author, associate professor of systematic theology at Dallas Theological Seminary, as he reverently goes back to the Bible, successfully resists the temptation to join the current debate on woman's place in the church today. Without regard for modern opinion polls, sociological trends, or psychological data, he seeks to discover and state what the New Testament teaches and what the early church practiced with regard to the status and service of woman in the home and church. Christianity's liberating effect on woman, marriage, divorce, remarriage, widowhood, and the office of deaconess are among the subjects discussed. Interpreting *πορνεία* (fornication) as "marriage within the prohibited Levitical degrees" and therefore null, the author admits no valid causes for divorce. His conclusions concerning woman's "subordination and honor in the home, silence and helpfulness in the church," do not

call for radical change in the traditional practice of the church today. Here is a refreshingly unbiased and helpful book.

ALBERT G. MERKENS

THE CHRISTIAN TEACHER: HIS FAITH AND HIS RESPONSIBILITIES IN HIGHER EDUCATION. By Perry D. Lefevre. New York: Abingdon Press, 1958. 176 pages. Cloth. \$2.75.

In this thought-provoking and stimulating book, dedicated to pioneers in the renaissance of religion in American higher education, the University of Chicago author discusses the relation of religion to higher education, the problems confronting a Christian college teacher, and the effect which his Christian faith, if taken seriously, should have on his teaching. Called to be a Christian, the Christian teacher must strive to work out that calling within his particular profession, whether as teacher of the humanities, the social sciences, or the natural sciences. All that he does as a teacher will be affected by his sense of Christian calling. In the chapters on method and its deeper implications the relative importance of method and the implications of a charismatic personality seem to remain undetermined. In the entire book the predicament of the Christian teacher who is prevented by circumstances from teaching Christian content or subject matter directly constantly suggests itself to the reader.

ALBERT G. MERKENS

THE VICTOR SPEAKS. By Edmund Schlink. Trans. by Paul F. Koehnke. St. Louis: Concordia Publishing House, 1958. 126 pages. Cloth. \$2.50.

A series of meditations on the seven words spoken by Christ from the cross and on eight of the statements the Savior made after His resurrection. The author makes the cross contemporary: "Both the past of Golgotha and our modern day have the raised cross of the Lord in common. The present and the past

have the crucifiers in common since we, too, crucify Him" (p. 9). There are deep insights into the significance of the words of Jesus: only a malefactor can see Christ's victory; Jesus wounds Mary's mother love that she may see her Savior; the cry of forsakenness is perhaps the most comforting word of the Bible; because the cross is failure, the failure of our life is removed; Mary did not believe because she saw Jesus but because He called her; whoever searches the Scriptures without recognizing that the crucified Lord is the risen Lord remains in blindness; Jesus' resurrection is a promotion to a different kind of life; it is overwhelming that the risen Lord permits Himself to be overwhelmed. Doctrine, especially that of sin and grace, is here presented in living form. These sermons of an outstanding theologian are written with relevance to the present and with deep conviction. Hence the book is theological, kerygmatic, devotional.

The translator has succeeded in putting the polished German into idiomatic English.

E. L. LUEKER

THE SIGN OF THE CROSS: LENTEN SERMONS. By Otto P. Kretzmann. Saint Louis: Concordia Publishing House, 1959. 86 pages. Paper. \$1.25.

THE CROWDS AROUND CALVARY: LENTEN MEDITATIONS. By William Beck and Paul Hansen. St. Louis: Concordia Publishing House, 1959. 120 pages. Paper. \$1.50.

One smiles as he imagines a town in which each of three Lutheran preachers decides to take one of these three Lenten series as the "fuel" for kindling his Lenten sermons this year. The first suddenly develops a style in which he sonorously whispers the stirring truths behind the cross. He is at ease as his mind sweeps from quotations of Ibsen and Pascal to Hemingway and Thompson. As his people gaze in awe, he will silently express his thanks to "O. P." The second man

begins to preach in the sharp staccato of basic English. The listeners decide that this time their preacher is getting more out of every word of the text than he ever has before. Those knowledgeable in such things will ask whether their pastor has acquired a copy of Beck's *Christ of the Gospels*. The third pastor will rapidly gain a reputation for being interesting. The diagnosis of his congregation's need will be mature in psychological and sociological insight. As urbanity of approach and content becomes the hallmark of his series, he nods his appreciation to Hansen, Denver pastor and sociologist. Reflection on the three series convinces one that although the central core of Lutheran preaching remains similar, the circle bends in many directions. It also causes the preacher to recheck the *goals* of his sermons over an extended period. He asks if he is stressing the vertical relationship to God as much as the horizontal to man, if he is preaching to "faith" as frequently as he is to "life."

DAVID S. SCHULLER

THE INFLUENCE OF ERASMUS, WITZEL, AND CASSANDER IN THE CHURCH ORDINANCES AND REFORM PROPOSALS OF THE UNITED DUCHIES OF CLEVE DURING THE MIDDLE DECADES OF THE 16TH CENTURY. By John Patrick Dolan. Münster, Westphalia: Aschendorffsche Verlagsbuchhandlung, 1957. xv + 119 pages. Price not given.

Reformation studies by Roman Catholic scholars in recent years have brought out that there were reform movements before Luther and that these reform movements merge with the reform efforts of Roman Catholicism and Protestantism during the first half of the 16th century. The *devotio moderna*, the conciliatory proposals by Erasmus, and liturgical reforms are among these developments. George Witzel and George Cassander, an associate, were influenced by Erasmus. Witzel, irenic and scholarly, in-

fluenced the policies of the prince of the United Duchy of Cleves. The church ordinance of 1533, the *articuli* of reform proposals in Notell between 1545 and 1556, and minor documents are examined in this dissertation.

The proposition of the title is established. The dissertation, however, does not investigate other influences on Witzel and Cassander sufficiently. Erasmus was not the only one, surely, who influenced Witzel (there does not seem to be a definitive biography of Witzel). Nevertheless studies of this kind demonstrate the complexities of the Reformation era and the need for comprehensive evaluations of the activities and influence of secondary figures in this period, whether Roman Catholic or not.

CARL S. MEYER

THE GOSPEL OF TRUTH: A VALENTINIAN MEDITATION ON THE GOSPEL. Translated by Kendrick Grobel. New York, Nashville: Abingdon Press, 1960. 206 pages. Cloth. \$4.00.

Among the leather-bound volumes of papyrus discovered about 1945 in Upper Egypt was a group of manuscripts, labeled the Jung Codex, in honor of the eminent Swiss psychologist Carl Gustav Jung. One of the manuscripts in this codex has been named after its opening words, The Gospel of Truth. The *editio princeps* was edited by Michel Malinine, Henri-Charles Puech, and Gilles Quispel in a sumptuous edition under the title *Evangelium veritatis* (Zurich, 1956). This translation and commentary by Kendrick Grobel offers the work at a reasonable price and in a format designed for students, pastors, and laymen alike. The commentary, presented in the form of notes facing each page of translated text, explains in sufficient detail the English rendering of the original Coptic. In his introduction Grobel states his reasons for viewing Valentinus as the author of this work, which he dates about A.D. 150.

All students of the New Testament and of the history of dogma will welcome this publication of a primary source for the understanding of a significant area of Gnostic thought.

FREDERICK W. DANKER

BETWEEN GOD AND SATAN. By Helmut Thielicke. Translated from the German by C. C. Barber. Grand Rapids: Wm. B. Eerdmans Publishing Co. Cloth. 84 pages. \$2.00.

This exegetico-kerygmatic and yet very devotional approach to the temptations of Christ in the wilderness grew out of the German *Kirchenkampf*, and the book was first published in 1938. When the author became professor at Tübingen after the war, a second edition was published. Certainly the present English version will bring the name of Helmut Thielicke, currently professor at Hamburg, to the attention of thousands of American readers. It deserves to be read by many more, pastors, teachers, laymen, to refresh not only preaching and teaching but faith itself.

Although temptation for Thielecke is not external but lies in man's own "Babylonian heart," the reality of Satan is not "existentialized away." Although the humanity of Jesus and His full identity with us is in the foreground, the fact that He is the Son of God is not minimized. Although the full reality of our Lord knowing temptation is the hammerlike theme of the book, Thielecke adds his reverent epilog, "tempted without sin." Ultimately *pro nobis* is the message of the book.

There are a few places where an existentialist prejudice against apologetics and cultural synthesis comes to the surface, but there this reviewer was reminded of similar echoes in Luther, especially when the Reformer's theme in *De servo arbitrio* rang very clearly, for example (p. 58): "We are an instrument played upon either by God or the Evil One."

HENRY W. REIMANN

ISAIAH SPEAKS. By S. Paul Schilling. New York: Thomas Y. Crowell Company, 1959. x + 148 pages. Cloth. \$3.00.

This interesting little volume is a revision of a study volume used during 1958—59 by the Woman's Societies of Christian Service of the Methodist Church. It aims to interpret to laymen "what the Book of Isaiah sought to say to its original audience, and . . . to clarify its message to our own day."

The author begins by presenting in non-technical language the commonly accepted theories concerning prophecy and the Book of Isaiah as a collection of prophecies. Then there follows in three parts (chs. 1—39; 40—55; 56—60) a concise and informative interpretation of the important sections of the book, in which Professor Schilling explains the message these prophecies conveyed to their original recipients and suggests some areas in which this message is relevant for the Christian church of the 20th century. His treatment of chs. 1:18 ff.; 7:10-17; 8:11-18; 14:24-27; 24-27 is, while not at all novel, as clear a statement of their contents as we have read. His interpretation is, in general, quite adequate for the lay reader. His reverent approach and careful explanation of traditional interpretations in the light of historical study greatly increase the value of this volume.

Every pastor who is interested in interpreting Isaiah to his people will find this book useful, although he will certainly need to use critical commentaries, together with this, in his preparation.

HOLLAND H. JONES

DER BRIEF DES PAULUS AN DIE GALATER. By Albrecht Oepke. Second edition. Berlin: Evangelische Verlagsanstalt, 1957. 176 pages. Cloth. DM 12.00.

In the Foreword to this posthumous second edition of the commentary on Galatians by the late Professor Oepke of Leipzig comes

the good news that the important *Theologischer Handkommentar zum Neuen Testament*, formerly published by A. Deichert in Leipzig, which regrettably came to a standstill at the outbreak of World War II, is to be reissued and, it is hoped, completed by the new publisher under the editorship of Erich Fascher of Berlin. Oepke's commentary (IX in the series) has long been missing in the book market, and yet it must rate as one of the very best on this difficult letter. Not quite so concerned with *minutiae* as Sieffert, Schlier, or Burton, it is noteworthy for philological exactness and theological depth and helpful references to pertinent studies on all important points. Oepke interprets Galatians, essentially, in the spirit of Luther. We should like to see this work in the hands of all serious students who are able to read German. It makes an excellent companion on the technical side to John Philip Koehler's brilliant analysis which was recently published in English translation (See *Concordia Theological Monthly*, November 1959, p. 862). For the continuation of the projected series one would ask the publisher to consider putting the many bibliographical references into footnotes or into distinguishing type. It is somewhat irritating to have the argument continually interrupted by barely distinguishable parenthetical material, however valuable this may be. Nevertheless, we rejoice that Oepke is once more available, and it is our ardent hope that the publication of this series of commentaries may proceed rapidly.

VICTOR BARTLING

A COMMENTARY ON THE EPISTLE TO THE PHILIPPIANS. By F. W. Beare. New York: Harper & Brothers, 1959. ix + 182 pages. Cloth. \$3.50.

Modern commentaries on Philippians are few in number; those in English can be counted on the fingers of one hand. Beare's honest attempt to understand St. Paul, neither accepting an interpretation because it is old

nor adopting it because it is new, assures this work of a ready welcome, even among those who differ radically from some of the author's assumptions or conclusions.

Beare opts for the Roman origin of the letter (sometime between A.D. 60 and 64) after a careful consideration of the evidence for Ephesus and Caesarea. The epistle is all from Paul's hand, he holds, with the exception of 2:5-11, an early Christian hymn adopted by Paul into the structure of his work. Two sections, in Beare's opinion, were not originally a part of the letter: 3:2—4:1 (a searing denunciation of Judaizing missionaries and libertines, whose source cannot be identified) and 4:10-20 (a fragment of an earlier letter of Paul to Philippi).

An integral part of Beare's commentary is his fresh and often appealing translation. Many fine turns of phrase occur, e.g., "posted here" for *καίμαι* in 1:16 and "whom you sent with your commission" for *ἀπόστολος* in 2:25. In a few places the version limps. To render the *πάντα* of 4:13 "for all" is ambiguous in English beyond the Greek original. The translation "supreme good" for *ὑπερέχον* in 3:8 brings a philosophic concept into a context that knows nothing of it.

In general the comments, based on Beare's keen grasp of the meaning of Greek words, are excellent. High points to this reader were his remarks on 1:21 and 23 (where he sees "some intimations of an intermediate state,"), 1:28 (interpreted as a single token to the opponents of Christ, based on the distinction of the dative *ὑμῖν* and the genitive *ἡμῶν*), 2:12 (where *κατεργάσεσθε* equals "the attainment of final blessedness," an eschatological concept), and 3:8 (where the difficult *γνώσις Χριστοῦ* is treated as a fusion of Hebraic *חַכְמָה* and Hellenistic *γνώσις* into a Christian synthesis that transcends both, "the whole substance of the Christian life").

Less convincing is his treatment of the hymn in 2:6-11. Adopting Ernst Käsemann's

thesis (see *Zeitschrift für Theologie und Kirche*, XLVII [1959], pp. 31 ff.) that it must be understood against the backdrop of syncretistic Hellenistic religious thought, Beare interprets it as a hymn in mythical language that has soteriological significance, but not Christological or ethical value (for a critique of Käsemann's view and a good discussion of the passage, see O. Cullmann, *The Christology of the New Testament*, 174—181). This seems to disregard the view that Paul would not have borrowed the hymn unless it was congruent with his entire theological position.

With this major exception Beare's comments proved striking and refreshing. This commentary deserves wide use.

EDGAR KRENTZ

ARCHAEOLOGY AND THE NEW TESTAMENT. By J. A. Thompson. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 151 pages. Boards. \$1.50.

An informative and interesting survey of contributions made by archaeology, numismatics, epigraphy, and papyrology to the understanding of the New Testament. It replaces the volume of the same name by Caiger. This volume ought to be in the library of all our congregations. Day school teachers and Sunday school teachers both will find it useful and interesting—and their pastor probably will too.

EDGAR KRENTZ

DOGMATIK: IHR WEG ZWISCHEN HISTORISMUS UND EXISTENTIALISMUS. By Hermann Diem. München: Chr. Kaiser Verlag, 1955. 314 pages. Paper. DM 13.00.

The first section of the book shows how the validity of dogmatics was challenged by the search for the historical Jesus, the ultimate failure of which was signaled by the emphasis on "Christianity as religious idea" (Troeltsch), and by the existentialism which made Christianity itself the eternal idea

(Hegel). Kierkegaard included the objective truth in the subjectively involved consideration of salvation. Hence Kierkegaard's work led to mistrust of all dogmatic assertions which could not be related to an existential situation.

The author next shows how the challenge to dogmatics was answered in different ways by Roman Catholicism, by Barth, and by Bultmann. He asserts that there is no access to Jesus except through the gospels (p. 77). If these fail, one may still have the *sola fide* but not *solus Christus* or *sola Scriptura* (p. 85). He agrees with Barth that historical investigation must be critically pursued and that historical truth is the theological truth (p. 91). The proclamation in the New Testament is the proclamation of the self-revealing Jesus (p. 105). This self-revelation of Jesus Christ confronts us as historical fact in its proclamation (p. 126). It is present for analysis only in the texts which give the history of that proclamation (p. 127). The New Testament teaches that the Old Testament promise and expectation are fulfilled in Christ (p. 135). That which is proclaimed, therefore, is not merely the historical Jesus, but this Jesus as the Christ of Scripture (p. 134). The basis of doctrine is Scripture as it witnesses the saving activity of God and the new *paradosis* regarding the act of God in Christ, a contingent event (p. 147). Scripture is inspired not only in thought but also in words. This, however, does not imply a transformation of the writers whereby their limitations are removed.

The Spirit who inspired Scripture can be recognized only by those who have the Spirit (p. 156). Biblical formulations are regarded as sermon texts by the apostles, and they expounded these texts in proclamation. This proclamation in turn becomes sermon texts. The transmission by apostles is itself a moment in revelation and is within the church's history (p. 164). Thus what we have is the *paradosis* which the Lord Him-

self gave the congregation through the apostles. (P. 167)

The question regarding the legitimacy of the New Testament canon and its boundaries is answered by saying that the canon in the final analysis is self-determined in the act of proclamation (pp. 179—180). The reformation rediscovered the authority of Scripture in the character of sermon text. (Pp. 190—193; see AC VII, German)

The unity of Scripture implies its ability to interpret itself (p. 196). This unity in post-Reformation days became doctrinal unity (p. 197). The unity of Scripture requires that all Scripture be heard in its proclamation situation (pp. 204—208). Hence the task of systematic theology is to hear what the witnesses in their entirety have to say (p. 209). This implies (1) the perception of the situation in which the revelation is an event; (2) the understanding between the event and our situation as hearers; (3) formulation of statements which serve as norm for further interpretation. Thus dogmatic truth (*was*) and existential event (*das*) go together (pp. 246—251). The three processes bind exegesis and dogmatics together and continually allow Scripture to speak. For dogmas provide the approach to the text, thereby continually allowing Scripture to interpret itself. The author distinguishes *Konkordanzhören* and *Konkordanzmethode* (p. 263). The interrelation of dogmatics and exegesis is illustrated. In connection Diem treats confessions, dogma, teaching profession, *fides ex auditu*, *pura doctrina*, worship service. Leading European theologians are discussed throughout the book.

E. L. LUEKER

BARRIERS TO BELIEF. By Norman F. Langford. Philadelphia: The Westminster Press, 1959. 96 pages. Cloth. \$1.00.

In this little book we have an example of what Lutherans ought to be doing. Langford, a Presbyterian clergyman, discusses

a number of basic Biblical teachings (miracles, the divinity of Christ, the kingdom of God, heaven and hell, predestination) which have been considered barriers to belief, and he shows that these are actually bulwarks of our faith. The book is written specifically for laymen, is lucid in style and Biblical and conservative in spirit, although we would make certain strictures on the author's Reformed Christology. One envisions that many will be helped by a book of this type.

ROBERT D. PREUS

GESETZ UND EVANGELIUM IN DER LUTHERISCHEN THEOLOGIE DES 19. JAHRHUNDERTS. By Robert C. Schultz. Berlin: Lutherisches Verlagshaus, 1958. 200 pages. Paper. Price not given.

This dissertation for the Th.D. degree at Erlangen, for which Paul Althaus was adviser, by a professor at Valparaiso University, examines the theology of the 19th century in German Lutheranism in terms of Law and Gospel. The opening chapter sketches the background of the 19th century, discussing especially supernaturalism and rationalism. The author then presents the doctrines of Law and Gospel as they were formulated under the influence of idealism; Schleiermacher and the mediating theologians, such as Ph. Marheineke, are analyzed. The restoration of Lutheran orthodoxy, the topic of Ch. iii, considers Th. Lehmus, G. Thomasius, Ernst Sartorius, Ludwig Schoeberlein, Friedrich Philippi, Karl Kahnis, August Vilmar. Then the Erlangen theology is taken up, especially the position of Adolf von Harless and J. Chr. K. von Hofmann. The final chapter goes over to a consideration of the concentration on Law and Gospel in the theology of Luther. Theodosius Harnack, C. F. W. Walther, Albrecht Ritschl, F. R. von Frank, and Ernst Troeltsch are the main theologians considered here. The dissertation demonstrates a good knowledge of the various theologians. The underlying presuppo-

sition of the work is that the contrast between Law and Gospel is central for a systematic presentation of the Lutheran teaching of justification by faith alone. However, can the entire Scriptures be categorized under these two headings? CARL S. MEYER

WHAT PRESENT-DAY THEOLOGIANS ARE THINKING. By Daniel Day Williams. Revised edition. New York: Harper & Brothers, c. 1959. Cloth. 190 pages. \$3.00.

Prof. Williams of Union Seminary has revised and enlarged his popular and useful book of current trends in modern theology. Writing in the new preface Williams notes these three developments and issues in the years 1952 to 1958: First, the "ever-deepening search for authority in the Christian faith"; second, the relation of Christianity to religion and culture; third, the relation of religious faith to the technological transformation in our age. The five-chapter structure— theology, Bible, ethics, Christology, and church — is retained. Unfortunately there is no mention of the Faith and Order Conference at Oberlin in 1957 and its significance for the theological renaissance, the concern for Biblical authority, and the present focus of the ecumenical movement. This is the more surprising since the author's preface is dated Oct. 5, 1958, but it indicates the rapid pace of theological movement and the necessity for more revisions of this valuable compend. HENRY W. REIMANN

WHY DID CHRIST DIE? By F. E. Marsh. Grand Rapids: Zondervan Publishing House, n. d. 199 pages. Cloth. \$2.95.

Quoting Hugo McMillan, who declared the atonement of our Lord the grandest and most distinctive thing in the Bible and the greatest fact of Christianity, Dr. Marsh hastens to add: "The atonement is not only 'the greatest fact of Christianity,' it is Christianity." He calls it "the supplier of all human

need, the answerer of all human questions, the minister to all human ills, the joy of all human sorrows, the remover of all human guilt, and the securer of all divine glory." In a scholarly manner, always with a shepherd's concern for his flock, Marsh, for many years a pastor and evangelist, helps the reader find the doctrine of the atonement in both the Old and the New Testament. His purpose is to show the reader that "Christ Crucified is the greatest theme in the universe, for it proclaims the greatest work ever performed by the greatest Person, and secures the greatest possible ends."

L. W. SPITZ

THE JOURNALS OF KIERKEGAARD.

Translated and edited by Alexander Dru. Harper Torchbooks. New York: Harper & Brothers, 1959. 254 pages. Paper. \$1.45.

The scholarly but sympathetic introduction by Alexander Dru to his selections from Kierkegaard's *Journals* paves the way for a sympathetic but understanding reading of the work. Kierkegaard's importance, which needs no elaboration here, is such that a well-informed man will welcome a firsthand acquaintance with Kierkegaard's own account of his life and thoughts. CARL S. MEYER

THE PAPACY: ITS ORIGINS AND HISTORICAL EVOLUTION. (Il Papato).

By Paolo Brezzi. Translated by Henry J. Yannone. Westminster, Md.: The Newman Press, 1958. xiii + 225 pages. Cloth. \$3.50.

A brilliant Italian scholar, devout and devoted to the Roman Church, has traced the idea of the papacy and the development of the papacy as an institution through the 19 centuries of the church's history. His theological predilections cause him to draw conclusions that ought not to be drawn from the evidence, e. g., from the letter of Clement I. His scholarship enables him to refrain from making some absurd claims, e. g., that

Peter was in Rome for 25 years. He can draw a discreet veil over some portions of the history of the papacy; his condemnations are always tempered by a return to the thought that the pope is custodian of revelation and the infallible teacher (see p. 132). It is not true, however, that epithets against the pope "are recurrent in every page of Luther's writings" (p. 137). Brezzi may wish to check the name of the treaty between Leo X and Francis I (p. 135). Brezzi, nevertheless, sees that there has been a development of the papacy with ups and downs, and he tells this story with authority. His bibliography is worth noting. CARL S. MEYER

LUTHER. By Franz Lau. Berlin: Walter De Gruyter & Co., 1959. 151 pages. Paper. DM 3.60.

Lau's portrait of Luther is uncommonly good. He places Luther into the setting of his times. He tells about his early years and then about his breakthrough to the hearts of Germany. The work of the Reformation and the establishment of the Lutheran Church are portrayed clearly. Five chapters, under a total of 25 subheadings, provide the well-arranged organizational structure of the book. Consummate scholarship, clarity of thought, aptness of expression, balanced objectivity, and sober interpretations characterize the work. Lau's treatment, e. g., of the Peasants' War is excellent. His understanding of Luther's theology is based on a thorough acquaintance with Luther. An enterprising publisher will do himself and an English-reading clientele a great favor by securing the rights to publish this work in translation at a price as attractive as the German original.

CARL S. MEYER

MIRACLES. By C. S. Lewis. New York: The Macmillan Company, 1955. Cloth. \$3.75.

This is the sixth printing of Lewis' excellent study on miracles first published in 1947. Here on a high level is Christian apologetic

engaged in patient but never-compromising conversation with modern naturalism. Most of the book is such preliminary conversation to remove stumbling blocks for a secularist as well as for a religious spiritualist. It is true that the final chapters revolve around the Incarnation as the great miracle and that Lewis' structure of Jesus' miracles (old creation and new creation) is rather novel. But this reviewer did not find any underplaying of the crucifixion. Moreover the whole treatment of Biblical miracle is sober, reverent, and orthodox. Most refreshing is the way a truly Christian doctrine of God and Creation permeates the book. This is still a book to recommend. Probably already it is a classic.

HENRY W. REIMANN

MARTIN LUTHER: SEIN LEBEN IN BILDERN UND ZEITDOKUMENTEN.

By Oskar Thulin. Munich: Deutscher Kunstverlag, 1959. 188 pages. Cloth. DM 17.00.

Printer and author have produced a magnificent work of art in this collection of 103 pictures, of which 70 are full-page, and excerpts from sources, interspersed with chronological notations, telling about Luther's life. The colored portrait of Luther opposite the title page is almost worth the price of the book—and the book is not overpriced. There is no quarrel with the selection of pictures or excerpts. This Luther book will be a prized possession to any owner.

CARL S. MEYER

THE CULTURAL SIGNIFICANCE OF THE REFORMATION. By Karl Holl. Translated from the German by Karl and Barbara Hertz and John H. Lichtlau. New York: Meridian Books, 1959. 191 pages. Paper. \$1.25.

Karl Holl (1866—1926) did much to further the contemporary Luther renaissance. His essays on Luther, first published in 1921 in collected form, are still of great conse-

quence to the student of the Reformation period. Holl is concerned with the role of the Reformation in the development of the modern era. He deals with secular life, confronting the theories of Max Weber and Ernst Troeltsch, as he does, too, in the essay on the effects of the Reformation on political and economic life. In the third essay he treats the effects of the Reformation on education, history, philosophy, poetry, and art. The essays are scholarly, and they read well. Thanks to Meridian Books for this edition!

CARL S. MEYER

THE CIVILIZATION OF THE RENAISSANCE IN ITALY. By Jakob Burckhardt.

Two volumes. Illustrated edition. New York: Harper & Brothers, 1958. xxv + 516 + xv pages. Paper. \$1.35 per volume.

In 1860 Burckhardt's famous *Versuch* entitled *Die Kultur der Renaissance in Italien* was published, and for the past 100 years all Renaissance studies have had to reckon with this work. The present translation is from the 15th German edition, edited by Ludwig Geiger and Walther Goetz. The Torchbook edition has a challenging introduction by Benjamin Nelson and Charles Trinkaus. Its profuse illustrations number no less than 234 figures and seven plates.

CARL S. MEYER

PHILOSOPHICAL DIARY. By Leonardo Da Vinci; Translated by Wade Baskin. New York: Philosophical Library, 1959. v + 87 pages. Cloth. \$2.75.

The true genius of the many sided Leonardo da Vinci was not appreciated for many centuries. The facts and legends set down by his biographer Vasari offered only a faint glimpse of his greatness. It is through his own compendious notebooks (selections of which are offered in this handy and attractive volume) that we learn of all his remarkable insights and contributions in psychology, botany, anatomy, zoology, music,

engineering, literary criticism, and geology, in addition to art. Had he not been hampered by the backwardness of his age and his own deep respect for many traditions, there might have been many more discoveries than those adumbrated in his notebooks. That he did not finish many of his projects is due not only to his ever new interests but also to the fact that there was no way then to complete these projects. E.g., he could not complete an airplane because he lacked a motor. It is mainly in methodology, however, that Leonardo exercised his great influence. He was an empiricist in the modern scientific sense of the word, a fact which is brought out again and again in his journals. It was centuries before even leading scientists saw clearly that knowledge comes through experience and experiment.

ROBERT D. PREUS

SPIRITUAL REFORMERS IN THE 16TH AND 17TH CENTURIES. By Rufus M. Jones. Boston: Beacon Press, 1959. li and 362 pages. Paper. \$1.95.

This Beacon paperback reprints a classic study, first published in 1924, on the *Schwaermer* (to use Luther's designation) of the Reformation and post-Reformation centuries. Jones, himself a Quaker, found in Hans Denck, Sebastian Franck, Caspar Schwenckfeld, Valentine Weigel, and Jacob Boehme (among others) the predecessors of Quakerism. Quakerism, therefore, is to him a movement deeply imbedded in the left-wing Reformation (a term which, however, he does not use). It is good to have this study available again in an inexpensive edition.

CARL S. MEYER

THE KINGDOM OF GOD IN AMERICA. By H. Richard Niebuhr. New York: Harper & Brothers, 1959. xxi + 215 pages. Paper. \$1.45.

Niebuhr's *Kingdom of God in America* first appeared in 1937. It is a classic in historical literature. Niebuhr interprets Ameri-

can Christianity as having one dominant motif, the ideal of the kingdom of God. Much of the life of the American Protestant churches can be told from this point of view. There were different ideas of what this kingdom is; there were those who tried to perfect it in various ways. Niebuhr's interpretation, nevertheless, is an astute analysis that explains much in the history of the American churches.

CARL S. MEYER

FRIEDRICH NIETZSCHE: UNPUBLISHED LETTERS. Translated and edited by Kurt F. Leidecker. New York: Philosophical Library, 1959. 156 pages. Cloth. \$3.75.

Leidecker herein offers in translation some of the more pertinent letters of Nietzsche. He submits that this correspondence makes Nietzsche not quite the anti-Christ he has been thought to have been. In many ways they show Nietzsche to be a rather gentle and sympathetic man, if also lonely and heterodox. Leidecker holds that it was due to Friedrich's sister Elizabeth, who doctored up Nietzsche's letters to further her own interests, that a caricature of his personality and thought has been perpetuated. In 1937 Karl Schlechta, having discovered these falsifications, offered a complete edition of Nietzsche's works and letters discovered up to that time. Nietzsche thus became probably more of an enigma than he was before, though he may appear a little more human. The letters in the present volume are filled with emotion, enthusiasm for life, bravado, criticism, pedantry, complaint, and, of course, blasphemy.

ROBERT D. PREUS

MARRIAGE EAST AND WEST. By David and Vera Mace. New York: Doubleday & Co., 1960. 359 pages. Cloth. \$4.50.

Under the impact of Western culture the once stable family structure of the Eastern world is beginning to crack. (A psychologist recently described Japan as one huge broken

family.) Because of this problem David Mace, University of Pennsylvania professor and distinguished marriage counselor, was invited to participate in a three-month conference of family guidance leaders which was held in Upper Thailand. This book, an outgrowth of that conference, is descriptive and suggestive rather than definitive and analytic. Focusing upon the ancient, traditional marriage patterns of the East, Mace contrasts these with the emerging patterns of family life found in the contemporary West. The book is a mosaic of insights and brief glimpses into the problem provided in the poetry, drama, anecdotes, and case histories of these cultures. The book deliberately omits references to the Moslem cultures of the Near and Middle East and to Asiatic Russia. A special chapter in the appendix attempts to glimpse recent marriage patterns in Communist China.

DAVID S. SCHULLER

READINGS IN THE PSYCHOLOGY OF RELIGION. By Orlo Strunk, Jr. New York: Abingdon Press, 1959. 273 pages. Cloth. \$4.50.

Gathered in this volume are many of the significant writings on the psychology of religion. There is a vast spread—in time and in variety of viewpoint. Many of these articles are not otherwise readily accessible. Topics treated cover conversion, development, history, method, and the relation of religion and psychopathology. This is a very worthwhile volume for anyone who is interested in a rapid, comprehensive survey on the basis of the original articles and essays.

K. H. BREIMEIER

THE ORIGINS OF CULTURE. By Edward Burnett Tylor. New York: Harper & Brothers, 1958. xv + 416 pp. Paper. \$1.75.

After 80 years historians of religion find Tylor's doctrine of animism as indispensable as anthropologists regard his theory of ad-

hesions and his concept of survivals. The reprint of a book that has thus stood the test of time so largely should be welcomed by all whose interests cut into this area.

WILLIAM J. DANKER

MUHAMMAD AND THE ISLAMIC TRADITION. By Emile Dermenghem. New York: Harper & Brothers. London: Longmans, 1958. 191 pages. Paper. \$1.50.

In 88 compact pages Dermenghem gives a surprisingly comprehensive review of Muhammad and the Islamic tradition. Those who have read other and longer volumes will be pleasantly surprised at the frequency with which they come upon new facts and fresh insights. Not content with a wealth of historical material, the author includes 90 pages of well-selected texts from the *Qur'ān* and a wide range of other Muslim literature, marred only by their being translations from the French rather than from the originals. The whole is topped with a helpful chronology and a well-chosen bibliography.

WILLIAM J. DANKER

BAPTIST CONCEPTS OF THE CHURCH: A SURVEY OF THE HISTORICAL AND THEOLOGICAL ISSUES WHICH HAVE PRODUCED CHANGES IN CHURCH ORDER. Edited by Winthrop Still Hudson. Chicago: The Judson Press, 1959. 236 pages. Cloth. \$3.00.

Eight chapters, plus a foreword and an appendix, by seven contributors, eminent Baptist church historians, give a fresh survey of Baptist ecclesiology. The background of Baptist history in Europe and America in the 17th century is told by the editor with sober historical judgment and an arresting style. Other chapters tell about the Philadelphia Association, John Gill, Andrew Fuller, Isaac Backus and John Leland, Francis Wayland, Landmarkism, and the 20th-century interpretations. Among the contributors are John Brush of Andover Newton, Robert Handy of Union, and Edwin Gaustad, author

of *The Great Awakening*. The combined efforts of these men and their fellows have resulted in a notable contribution to Baptist historical theology. CARL S. MEYER

SOCIOLOGY OF RELIGION. By Joachim Wach. Chicago: The University of Chicago Press, 1958. 418 pages. Paper. \$1.95.

It is good that this classic has been reprinted in paperback form. It will enable a wider circle of students to review the insights of Wach as he describes the interrelation of the charismatic individual and the religious community.

WILLIAM J. DANKER

SYMBOLIK DES CHINESISCHEN UNIVERSISMUS. By Hermann Koster. Stuttgart: Anton Hiersemann, 1958. 104 pages. Paper. DM 15.00.

In comparison with Japan and India, China has a paucity of myth to provide the exegesis of its ancient symbols. In an age that recognizes the importance of symbol as a key to a people's understanding of the deepest realities, this is a helpful attempt to bring together in a critical compilation everything symbolic in the Chinese tradition, including language and symbolic thought.

WILLIAM J. DANKER

RELIGIONS IN A CHANGING WORLD.

Edited by Howard F. Vos. Chicago: Moody Press, 1959. 441 pages. Cloth. \$5.50.

The coverage is comprehensive though of uneven quality, the viewpoint Fundamentalist, and the purpose apologetic. This volume often fails to approach other religions with the fair and generous Christlike spirit that ought to characterize every follower of the Crucified One.

The treatment is generally popular rather than scholarly. However, its strength lies in the fact that it is written by people who have encountered other religions in the flesh

and are able to write about transformations which these religious systems are undergoing in an era of revolutionary change.

WILLIAM J. DANKER

MODERN TRENDS IN WORLD RELIGIONS. By Joseph M. Kitagawa. La Salle, Ill.: The Open Court Publishing Company, 1959. 286 pages. Cloth. \$3.50.

Most of the papers in this volume were presented at a symposium in memory of Paul Carus, who served as Secretary of the First Parliament of Religions held at the Chicago World's Fair in 1893. The famed nonagenarian, Daisetz T. Suzuki, who initially came to this country to assist Paul Carus in his studies, has written the introduction, in addition to a paper on Zen, which is perversely timeless rather than contemporary. Under the sensitive direction of Joseph M. Kitagawa of the Federated Theological Faculty at the University of Chicago an able group of scholars was gathered for an intimate discussion of contemporary issues and developments in the great living faiths of mankind, including Christianity, Judaism, Islam, Hinduism, Chinese religions, and Buddhism.

It was a happy thought to include the perceptive summaries of the discussions held after each paper. Sometimes the most significant points appear there rather than in the body of the essay.

There is a need for more Christian scholars equipped to enter into such conversations with genuine understanding.

WILLIAM J. DANKER

THE WAY IN AFRICA. By George Wayland Carpenter. New York: Friendship Press, 1959. 165 pages. \$2.95. Cloth.

With independence coming to large parts of Africa a generation earlier than some of the best informed observers predicted a scant 10 years ago, this is a timely volume for those who wish to gain an introductory understanding of the elemental forces pro-

elling that great continent into an uncertain future.

A Lutheran Zulu pastor in his address "Quo Vadis, Africa?" delivered at the All-Africa Lutheran Conference at Marangu, says eloquently (p.129), "The road that will take Africa to a glorious goal is . . . the Cross of Christ and His redemption."

WILLIAM J. DANKER

MISSIONS: A WORLD PICTURE. By John Smart and R. E. Harlow. Westchester, Ill.: Good News Publishers, 1959. 62 pages. Paper. 50 cents.

Here is a helpful condensation of a missions study course originally published by Emmaus Bible School, Oak Park, Ill. Pastors will find it useful in their mission education assignments.

WILLIAM J. DANKER

THE COLLECTED WORKS OF C. J. JUNG. VOL. II: PSYCHOLOGY AND RELIGION — WEST AND EAST. Translated by R. F. C. Hull. New York: Pantheon Books, 1958. xiii + 699 pages. Cloth. \$6.00.

This volume contains Jung's shorter works on religion and psychology ranging across 25 years and a wide spectrum of the great psychologist's interests. It included the well-known "Psychotherapists or the Clergy," in which appears Jung's famed statement:

Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

His comparison of Eastern and Western mentality is of interest. Extraversion is seen as the "style" of the West, while introversion is the "style" of the East. Christian theologians and psychologists must wrestle with

this apparent lack of affinity between the Eastern psyche and the Gospel proclaimed by Paul, whatever the extent to which it was Hellenized by Paul.

In connection with his discussion of Tibetan sacred books, another of Jung's basic insights—namely, what he, following Augustine, terms "archetypes," instinctual complexes or *typical* images of religious significance to be found in the human psyche of all times and in all places—must be given serious consideration by a wide range of scholars. It is of significance, *inter alia*, in the discussion of natural revelation and of salient features in Biblical revelation as well. Mircea Eliade has given this concept central importance in his work.

Jung's warning against Western dilettantes toying with yoga and zen are based on sound psychological reasons.

WILLIAM J. DANKER

THE PREACHER'S CALLING TO BE SERVANT. By D. T. Niles. New York: Harper & Brothers, 1959. 139 pages and index. Cloth. \$2.50.

Niles, Ceylonese Methodist, was the first Asiatic to deliver the Lyman Beecher lectures, which Harper & Brothers published under the title of *The Preacher's Task and the Stone of Stumbling* in 1957. The present volume contains his Warrack Lectures, the no less prestigious Scottish counterpart of the Beecher Lectures in this country. *The Preacher's Calling to Be Servant* is not merely about preaching; it is preaching. Pastors everywhere will do well to sit in the audience to have the basic quality of their task clarified in Biblical and theological terms. Niles identifies preaching and evangelism, an act which disrupts people's lives and implies urgency in its fulfillment and the suffering of the preacher. The accents on the prayer of the servant, and on Jesus Christ as the Servant whom we serve, are notable.

RICHARD R. CAEMMERER

THE RIDDLE OF LIFE. By J. H. Bavinck. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1958. 128 pages. Cloth. \$2.00.

The professor of missions at the Free University of Amsterdam has written a helpful devotional treatise which will also provide a certain amount of useful sermonic material.

The warning against making the cause serve us instead of serving the cause is one that every sensitive pastor will heed and that every calloused professional will need.

The answers here given to the riddle of life are not, on the whole, very profound. The discussion of faith understandably reflects an Arminian bias. The uniqueness of Christianity must not be seen only in its more serious view of man's predicament, as Bavinck would have it, but in the action of God for man in history through One who was and is God.

The lack of social concern in what can easily become a self-centered individualistic piety is also disturbing in a volume that can in many respects be read with profit.

WILLIAM J. DANKER

SYMBOLISM IN LITURGICAL ART. By Le Roy H. Appleton and Stephen Bridges. New York: Charles Scribner's Sons, 1959. 120 pages. Cloth. \$3.50.

One hundred and thirty four symbols employed in religious art are arranged alphabetically in this volume. The text provides Scriptural background in King James and Douai versions together with explanations of the symbols. Mr. Appleton is an artist and typographer; Mr. Bridges is a designer of stained glass. Both the text and the designs are neatly drawn.

The world problem of teaching the illiterate to read is matched by the church's problem of helping contemporary Christians understand the truths that were first expressed visually by past generations and that are still set forth symbolically in the language of

today's art forms. That those who run may read is still an objective—and those who simply let eyes run past the symbols will be helped to read and understand them by this volume. Church libraries will find it a worthwhile addition.

GEORGE W. HOYER

THE PRICE TAGS OF LIFE. By C. Roy Angell. Nashville: Broadman Press. 1959. 125 pages. Cloth. \$2.75.

The pastor of Central Baptist Church in Miami presents his third volume of sermons. The sermons are broadly textual, heavily spiced with quotations, experiences, and anecdotes. In view of his warmth and human interest, one can understand why the membership of Angell's church has tripled during his long ministry there. Lutheran readers will want to add the theological dimensions of a mature understanding of the church, the sacraments, and the Gospel as the only motivating force for the Christian life.

DAVID S. SCHULLER

THE NEED TO BELIEVE. By Murdo E. Macdonald. New York: Chas. Scribner's Sons. 1960. 128 pages. Cloth. \$2.95.

Ever since I read the first of Macdonald's published sermons some years ago, I have appreciated their fine craftsmanship. He has read widely; his illustrations hold interest; he knows our modern day. As minister of St. George's West in Edinburgh for the past 10 years, he is one of the most popular of Scottish preachers. In this book of 16 sermons he attempts to speak to the questions of science, anxiety, psychology, and secularism. It appears that he has recently moved back to a greater interest in theology. His quotations from Barth, for example, evidence a more sophisticated view of sin. As he preaches on the doctrine of man and of God, his material is useful. But some of us are still waiting for his fine gifts to be turned toward a clearer exposition of the Christ.

DAVID S. SCHULLER

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)

Asia Looks at Western Christianity (Asiens Kritik am abendländischen Christentum). By Thomas Ohm; trans. Irene Marinoff. New York: Herder and Herder, 1959. xvii and 251 pages. Cloth. \$4.75.

Christian Ministry. By G. W. Bromiley. Grand Rapids: Wm. B. Eerdmans, 1960. 119 pages. Boards. \$1.50.

Critique of Religion and Philosophy. By Walter Kaufmann. New York: Harper & Brothers, 1958. xvii and 325 pages. Cloth. \$5.00.

Gems from the Psalms. By F. B. Meyer. Vol. I: *Psalms 1 to 75.* Westchester: Good News Publishers, 1960. 63 pages. Paper. 50 cents.

Geschichte des Protestantismus in Ungarn. By Mihaly Buscay. Stuttgart: Evangelisches Verlagswerk, 1959. 230 pages. Paper. DM 12.80.

Portals of Prayer (May 1 to June 30, 1960). By Clemonce Sabourin and Elmer C. Kieninger. St. Louis: Concordia Publishing House, 1960. 71 pages. Paper. 15 cents.

Tägliche Andachten: Der werthe Heilige Geist (May 1 to June 30, 1960). By Clarence T. Schuknecht. St. Louis: Concordia Publishing House, 1960. 72 pages. Paper. 15 cents.

The Transformed Life. By Robert S. Lutz. Westchester: Good News Publishers, 1957. 64 pages. Paper. 50 cents.

The Wrath of God in the Former Prophets. By Herbert M. Haney. New York: Vantage Press, 1960. 87 pages. Cloth. \$2.95.

Das zweite Buch Mose: Exodus. By Martin Noth. Volume V of *Das Alte Testament Deutsch.* Göttingen: Vandenhoeck und Ruprecht, 1959. 230 pages. Paper. DM 8.50.

Das historische Problem des Lebens Jesu. By Hans-Werner Bartsch. Munich: Chr. Kaiser Verlag, 1960. 31 pages. Paper. DM 2.00.

The Life of Benedict XV. By Walter H. Peters. Milwaukee: The Bruce Publishing

Company, 1959. x and 321 pages. Cloth. \$4.50.

Luther on the Christian Home: An Application of the Social Ethics of the Reformation. By William H. Lazareth. Philadelphia: Muhlenberg Press, 1960. xii and 244 pages. Cloth. \$3.75.

Das Matthäusevangelium: Ein judenchristliches Evangelium? By Poul Nepper-Christensen. Aarhus: Universitetsforlaget, 1958. 227 pages. Paper. D.Kr. 25.00.

Melanchthon zwischen Humanismus und Reformation. By Adolf Sperl. Munich: Chr. Kaiser Verlag, 1959. 208 pages. Paper. DM 13.50.

La restauration du thomisme sous Léon XIII et les philosophies nouvelles: Étude de la pensée de Maurice Blondel et du Père Laberthonnière à la lumière d' Aeterni Patris. With a summary in English, by Jean-Paul Gélinas. Washington, D.C.: The Catholic University of America Press, 1959. 392 pages. Paper. \$4.00. Separately printed preface to *The Revival of Thomism under Leo XIII and the New Philosophies* in English and French; 42 pages; paper; price not given.

Religious Education in German Schools: An Historical Approach. By Ernst Christian Helmreich. Cambridge: Harvard University Press, 1959. xvi and 365 pages. Cloth. \$7.50.

This Faith Is Mine: Meditations for Youth on Luther's Catechism. By R. Z. Meyer. Saint Louis: Concordia Publishing House, 1960. 135 pages. Paper. \$1.00.

The Witness of the Spirit: An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit. By Bernard Ramm. Grand Rapids: William B. Eerdmans, 1960. 140 pages. Cloth. \$3.00.

Die Formgeschichte des Evangeliums. By Martin Dibelius, ed. Günther Bornkamm. 3d ed. Tübingen: J. C. B. Mohr, 1959. v and 327 pages. Cloth. DM 19.80.

The Growing Minister: His Opportunities and Obstacles. By Andrew W. Blackwood. Nashville: Abingdon Press, 1960. 192 pages. Cloth. \$3.00.

History of Christianity in the Middle Ages: From the Fall of Rome to the Fall of Constantinople. By William Ragsdale Cannon. Nashville: Abingdon Press, 1960. 352 pages. Cloth. \$4.50.

The Idea of Reform: Its Impact on Christian Thought and Action in the Age of the Fathers. By Gerhart B. Ladner. Cambridge: Harvard University Press, 1959. xiii and 553 pages. Cloth. \$10.00.

Jesus: Gestalt und Geschichte. By Ethelbert Stauffer. Bern: Francke Verlag, 1957. 172 pages. Paper. Sw. Fr. 2.80.

The Letters to the Philippians, Colossians, and Thessalonians, ed. William Barclay. Philadelphia: Westminster Press, 1959. xiv and 253 pages. Cloth. \$2.50.

The Letters to the Galatians and Ephesians, ed. William Barclay. Philadelphia: The Westminster Press, 1959. xviii and 219 pages. Cloth. \$2.50.

Martin Buber: Jewish Existentialist. By Malcolm L. Diamond. New York: Oxford University Press, 1960. ix and 240 pages. Cloth. \$4.50.

The Philosophy of Whitehead. By W. Mays. London: Allen and Unwin (New York: The Macmillan Company), 1959. 259 pages. Cloth. 25/—.

The Possessed: A Play in Three Parts (Les Possédés). By Albert Camus; trans. Justin O'Brien. New York: Alfred A. Knopf, 1960. 182 pages. Cloth. \$3.50.

The Providence of God. By Georgia Harkness. Nashville: Abingdon Press, 1960. 192 pages. Cloth. \$3.50.

The Pulpit and the Plow. By Ralph A. Felton. New York: Friendship Press, 1960. viii and 168 pages. Cloth. \$2.95.

Revelation and Existence: A Study in the Theology of Rudolf Bultmann. By H. P. Owen. Cardiff: University of Wales Press, 1957. vii and 160 pages. Cloth. 15/—.

Sources of Christian Theology, ed. Paul

F. Palmer. Vol. II: *Sacraments and Worship: History and Doctrinal Development of Penance, Extreme Unction, and Indulgences.* Westminster: The Newman Press, 1959. xxv and 410 pages. Cloth. \$6.00.

Steps to Salvation: The Evangelistic Message of Jonathan Edwards. By John H. Gerstner. Philadelphia: The Westminster Press, 1960. 192 pages. Cloth. \$3.95.

The Techniques of Urban Economic Analysis, ed. Ralph W. Pfouts. West Trenton: Chandler-Davis Publishing Co., 1960. 410 pages. Cloth, \$5.00; paper, \$4.25.

Commentary on the Holy Bible. By Matthew Henry and Thomas Scott. *Genesis—Deuteronomy.* Grand Rapids: Baker Book House, 1960. 496 pages. Cloth. Six-volume set. \$21.95.

The Epistle to the Romans. By John Murray. Volume I: *Chapters I—VIII.* Grand Rapids: Wm. B. Eerdmans, 1959. xxv and 408 pages. Cloth. \$5.00.

Beyond Nihilism. By Michael Polanyi. New York: Cambridge University Press, 1960. iv and 37 pages. Paper. 75 cents.

Essential Books for a Pastor's Library: Basic and Recommended Works. Third edition. Richmond: Union Theological Seminary, 1960. 71 pages. Paper. \$1.00.

Der Auftrag der Kirche in der modernen Welt: Eine Festgabe zum siebzigsten Geburtstag von Emil Brunner. Stuttgart: Zwingli Verlag, 1959. 380 pages. Cloth. DM 16.00.

An Apostle of Freedom: Life and Teachings of Nicolas Berdyaev. By Michel Alexander Vallon. New York: Philosophical Library, 1960. 370 pages. Cloth. \$6.00.

A Christian View of Men and Things. By Gordon H. Clark. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 325 pages. Paper. \$2.45. A reprint of the 1952 edition.

The Book of Exodus. By Roland E. Murphy. Part II with commentary. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

The Lure for Feeling in the Creative Process. By Mary A. Wyman. New York: Philosophical Library, 1960. xii and 192 pages. Cloth. \$4.75.