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Living Toward One Another  
with the Word of God

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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, Missouri 63118.*

*PREFACE TO BONHOEFFER: THE MAN AND TWO OF HIS SHORTER WRITINGS.* By John Godsey. Philadelphia: Fortress Press, 1965. 67 pages. Cloth. \$2.00.

*THE PLACE OF BONHOEFFER: PROBLEMS AND POSSIBILITIES IN HIS THOUGHT.* Edited by Martin E. Marty and others. New York: Association Press, 1962. 224 pages. Cloth. \$4.50.

*ACT AND BEING.* By Dietrich Bonhoeffer; translated by Bernard Noble. New York: Harper and Brothers, 1961. 184 pages. Cloth. \$3.00.

*THE COMMUNION OF SAINTS: A DOGMATIC INQUIRY INTO THE SOCIOLOGY OF THE CHURCH.* By Dietrich Bonhoeffer. New York: Harper & Row, 1963. 243 pages. Cloth. \$4.00.

*BEYOND RELIGION.* By Daniel Jenkins. Philadelphia: The Westminster Press, 1962. 126 pages. Cloth. \$2.75.

*Preface to Bonhoeffer* contains an introduction to his life and thought, an early essay (*Thy Kingdom Come*), an essay written while he was awaiting execution (*The First Table of the Ten Commandments*), and a bibliography. Bonhoeffer, the author holds, is significant for our age because he understands our world, discerns the universal meaning of Jesus Christ, recalls the church to discipleship, and through his life gives power to his words.

Bonhoeffer warns against both otherworldliness and secularism, especially "pious, Christian secularism" (p. 30). "In our very desire to see that God gets everything that is His due in the world we actually evade

God Himself" (p. 31), he asserts. "Thy kingdom come," Bonhoeffer says, "is not the prayer of the pious individual who wants to flee from the world, nor is it the prayer of the fanatical utopianist who stubbornly insists on reforming the world." (P. 36)

In the second essay Bonhoeffer stresses the "I" of the "Ten Words" which makes the Biblical form of the Ten Commandments unique, even though all wise men accept their fundamental ordering of life. They are both law and grace. "Whoever wishes to speak of the Ten Commandments must seek them in the ark of the covenant, and so must . . . speak of God's grace." (P. 55)

In *The Place of Bonhoeffer* a panel of outstanding theologians — Martin E. Marty, Franklin H. Littell, Peter Berger, Franklin Sherman, Walter Harrelson, Jaroslav Pelikan, Reginald H. Fuller, and George W. Forrell — summarize and analyze various phases of Bonhoeffer's thought. The book is a valuable guide to both the beginning student of Bonhoeffer and to the mature theologian. As Marty points out, Bonhoeffer has much to say concerning American subjective religiosity, whether it carries the idea of God's transcendence almost to the point of non-existence or the idea of immanence almost to the point of identity.

*Act and Being* and *The Communion of Saints* set forth the basic theological and philosophical presuppositions of Bonhoeffer's thought. Both works show the sophistication of Bonhoeffer's theology and are necessary reading for an understanding of the thought of the German martyr. In *Act and Being* Bonhoeffer uses Kant, Hegel, and Heidegger, among others, to develop a theology of reve-

lation and the church as Bonhoeffer attempts to comprehend the continuity of the new being in faith with the human-personal ego in the reality of community. The Christian communion is God's final revelation: "God as 'Christ existing in community' ordained for the rest of time until the end of the world" (p. 121). Bonhoeffer argues: "The being of revelation does not lie in a unique occurrence of the past, in an entity which in principle is at my disposal and has no direct connection with my old or my new existence, neither . . . the ever-free, pure, and non-objective act which at certain times impinges on the existence of individuals. No, the being of revelation 'is' the being of the community of persons" (p. 123). Thus revelation is in conformity, involves the existence of man, and can be conceived of neither as entity or nonentity.

In *The Communion of Saints* Bonhoeffer endeavors to unite sociology and ecclesiology. The individual can be understood only in the relationship to divine transcendence and always requires the existence of others. Influenced by Hegel, Bonhoeffer sees community as collective person. The church as an empirical reality exists as a "broken community." If one looks at it as a religious community it is a communion of sinners, but as the kingdom of God it is a communion of saints.

*Beyond Religion* deals with the problem of "religionless Christianity," namely the belief that mature Christian faith can exist independently of religious activities as found in churches. Jenkins traces the movement back to letters written by Bonhoeffer shortly before his execution. Jenkins' answer is that the Christian should support the organized church but not stay within its walls.

ERWIN L. LUEKER

*CHRISTIAN PRIMER*. By Louis Cassels. Garden City, N. Y.: Doubleday and Company, 1964. 103 pages, list of recommended readings. Cloth. \$2.95.

The subtitle of this book is "Adult answers to basic questions about the Christian faith." The questions are those concerning faith itself, about believing in Jesus and the sacrifice of Christ, Bible reading, miracles, prayer, churchgoing, life after death, justification through faith, and power for Christian living. The author is a lay journalist whose syndicated column "Religion in America," appears in hundreds of newspapers. Despite the effort to give common ground to readers of varied communions, the book is remarkably precise on some doctrinal differences. The chief objective of the book is to give guidance for practical life in the church and in personal worship. Many a pastor will find it useful for the inquiring adult, even though he will want to give his own amendments where necessary.

RICHARD R. CAEMMERER

*SPAIN AND THE WESTERN TRADITION*. By Otis H. Green. Madison, Wis.: University of Wisconsin Press, 1963. x and 329 pages. Cloth. \$7.50.

This is the first volume of a projected three or four volume series designed to "interpret Spanish literary culture during five centuries on the basis of its dominant ideas."

It deals with the two great themes of medieval "secular" literature, chivalry and love. The high point of the volume is Green's new interpretation of Juan Ruiz's masterpiece *Libro de buen amor* in terms of the medieval release from the awed awareness of the sacred, coupled with the fear of the eventual loss of happiness through death.

In a stimulating summary of the *sic et non* of medieval life and ideals as expressed in Spain's early literature Green presents at great length the various antitheses, such as duels and tournaments, the religion of love, honor and vengeance, this-worldly *sursum cordas* and other-worldly *sursum cordas*. In the chapter on courtly love the similarities of Spanish expressions with those of the

western tradition are shown at great length, but the distinctiveness of the Spanish genre is emphasized as well.

Readers with an interest in literature and in its history and interpretation will enjoy Green and will wait anxiously for subsequent volumes. Theologians will find new insights into man the creature and his relation to the things of God. This reviewer highly recommends Green's competent work. There is a large bibliography and a very detailed index.

PHILIP J. SCHROEDER

*THE MILLENNIUM OF EUROPE.* By Oscar Halecki. South Bend, Ind.: University of Notre Dame Press, 1963. xxvii and 441 pages. Cloth. \$8.95.

In the introduction to this interpretation of European history Hendrick Brugmans points out that Halecki "is correct in putting the Gospel and the Church in the center of his work." Halecki is anti-Marxist and makes a strong brief for the Christian interpretation of history. For him the year A. D. 1000 and events that fall within its reasonable range are of crucial importance in the history of Europe. The first thousand years of Christian history prepared the way for the millennium which is drawing to a close. Halecki is correct in his interpretation that the Europe before 1000 or before 962 or before 966 differed from Europe, including Eastern Europe, after that. Halecki is not correct, however, in regarding any period as a prologue of another period; each period, as Ranke emphasized, is responsible *coram deo*.

Halecki's work is valuable for his integration of Eastern European history with the Western European history. He makes the Reformation part of the process which originated with the Western Schism, part of the Renaissance period of transition, and resulting in a change of attitude in religious matters. His last chapter, "Toward a Christian Humanism," emphasizes the present crisis and expresses a hope for the unity of man-

kind, it would appear, from the efforts of the Second Vatican Council.

Even though this reviewer differs sharply with some of the basic assumptions of Halecki, he would still recommend the study of this volume to any individuals (may they be many) who are interested in the problem of the interpretation of European history as a whole.

CARL S. MEYER

*A MAN SPOKE, A WORLD LISTENED: THE STORY OF WALTER A. MAIER AND THE LUTHERAN HOUR.* By Paul L. Maier. New York: McGraw-Hill, 1963. viii and 407 pages. Cloth. \$4.95.

On January 12, 1950, the St. Louis *Globe-Democrat* in an editorial said: "Probably no St. Louisan of our time was more widely known or was more influential in his field than Dr. Walter A. Maier, whose death early yesterday ended a notable career dedicated to serving his fellowman. It is not an exaggeration to say that Dr. Maier was one of the great spiritual leaders of modern Protestantism. His trenchant sermons were literally heard round the world." Many of the readers of this journal recall how "Wam," a veritable steam engine in blue serge, served up classic Lutheran theology in mosaic syntax with a Harvard accent. The vehemence of his counterattacks on sponsors of JEDP was but an academic warmup for his weekly sin busting in over 1,200 transmissions beamed in 43 languages into 120 lands. The fact that a letter addressed simply "Luter, St. Louis" reached his desk, which was happily burdened with a yearly mailbag of 500,000 letters, attests not only the ingenuity of St. Louis postal employees but also the debt Lutheranism in general owes to the Lutheran Hour for the advertisement of its name.

It is not often that famous men have sons who can assess their stature with a ready pen. "Wam," whose resourcefulness was legend, displayed his foresight also here. This story

of his life captures his pure physical vivacity and the warm clasp of his outreaching heart.

Maier's popularity depended to a large extent on his ability to bring contemporaneous topics in close relationship to Scriptural affirmation. But a real source of his appeal, in an era that thrived on strong personal leadership, was the large measure of authoritative guidance in his directive counsel. In a time which was marked by change as radical as during the Industrial Revolution, he polarized the longings and anxieties of many who found in his words and convictions some measure of security. His was the voice of a prophet, and he spoke of judgment to come. His warnings concerning alien political philosophies earned him enemies as well as friends. But the biographer does not explain the singular lack of accent on the church's responsibility toward racial injustice, even though the winds out of which the present whirlwind came were blowing. On the other hand, his own vision of some of the possibilities of a church operative in the inner city is clearly depicted in the story of the beginnings of St. Stephen's Church, St. Louis.

In many ways this zestfully written biography is extraordinarily candid and objective, and Maier has managed to weave into a fascinating account the complex currents and many of the personalities that were a part of his father's colorful career. The stories of his youth are an integral part of the total picture, for the biographer wants us to realize from the start that his father was a wizard in mobilizing and influencing people.

Since the Lutheran Hour speaker spent so much time in the classroom, evaluation of the influence on his church of his type of Biblical criticism would have been useful. The author suggests that his father ultimately came to adopt more critical positions.

On the other hand it would be gratuitous to ask for more when so much that is personal and not ordinarily the fund of the

biographer is so freely shared. And the fact that the broadcast associated once so intimately with his name remains the largest nongovernment radio enterprise in the world is ample testimony that he was no prima donna and that his primary objective was to "Bring Christ to the Nations."

FREDERICK W. DANKER

*DER KLEINE PAULY: LEXIKON DER ANTIKE.* Edited by Konrat Ziegler and Walther Sontheimer. Stuttgart: Alfred Druckenmüller Verlag, 1963. Fascicles 1 and 2: *Achen — Aigina; Aigina — Amstracht*. DM 9.00 a fascicle.

In 1893 G. Wissowa began editing the great Pauly-Wissowa *Real-Encyclopädie der classischen Altertumswissenschaft*. This major work of reference is now almost complete. It will fill many shelves when finished. But its very size and cost make it unobtainable except in larger public or academic libraries.

The present work hopes to present in smaller compass a digest of the massive amount of information gathered by specialists in ancient civilization and literature since the Renaissance. When finished it will comprise four volumes with over 15,000 articles. In each case the article is intended to present the latest information in convenient form. Selected topics that will interest theologians include Old Testament, Byzantine studies, geography and history, Judaism, ecclesiastical history, mythology, New Testament, philosophy, and religion.

The first two *Lieferungen*, some 320 columns of material, are generous enough in scope to permit an evaluation of the work. Articles on at least two score subjects of interest to theologians are presented; e.g., on ancient superstition (*Aberglaube*), Abercius, agrapha of Christ (with an excellent bibliography), Ambrosiaster, Ambrose, and other significant topics. Errors of fact are scarce, of interpretation perhaps a little more frequent (thus one may ask whether Origen

ought to be called Neoplatonist in col. 306). At times articles would benefit from plans or illustrations. Perhaps an atlas section is intended for the last volume. At times the absence of bibliography is surprising; e.g., in the article on the Sceptic Ainesidemos.

Nevertheless, this is probably the most useful of the smaller "classical" dictionaries for the theologian. It has more articles of value than the *Oxford Classical Dictionary*, more substance than any of the one-volume English classical lexica. If this field interests you, the lexicon belongs on your shelves.

EDGAR KRENTZ

*REGISTRES DE LA COMPAGNIE DES PASTEURS DE GENÈVE AU TEMPS DE CALVIN.* Edited by Robert M. Kingdon and Jean-François Bergier. Vol. II: 1553—1564. By Robert M. Kingdon, Jean-François Bergier, and Alain Dufour. Geneva: Librairie E. Droz, 1962. 139 pages. Paper. \$6.50.

In 1888 Philip Schaff wrote: "The fires of the funeral pile which was kindled at Champel on the 27th of October, 1553, are still burning and cast their lurid sparks into the nineteenth century." They are still burning in the twentieth.

Many citizens of sixteenth-century Geneva paid for their misbehavior or false teaching with their life, but the man who by dying there in a flame of fire made history was a foreigner. Calvinists have tried to atone for the execution of the Spanish physician Michael Servetus by erecting a statue to his memory; in this, the 55th title in the series *Travaux d'Humanisme et Renaissance*, Kingdon, with the collaboration of Bergier and Dufour, has erected a better one, not of bronze or marble but of letters. The publication of these acts may be regarded as an apology for an unhappy past in Christendom and an expression of gratitude for the religious liberty people are today enjoying in the free world. The *Registres* of the Genevan

pastors take the reader from the year of the death of Servetus to 1564. If, as J. Marcellus Kik says in the preface, Geneva can be said to have been the Gibraltar of Protestantism — Lutherans might suggest another place — this volume will be given a cordial welcome by students of Reformation history.

LEWIS W. SPITZ

*GENÈVE ET LES ÉGLISES RÉFORMÉES DE LA "RÉUNION" (1798) AUX ENVIRONS DE 1830.* By Daniel Robert. Geneva: Librairie E. Droz (Paris: Librairie Minard), 1961. 183 pages. Paper. Price not given.

One hundred and nine documents on 110 pages (63 to 173) enhance the value of this study that traverses the difficult paths of Napoleonic history to 1814 in its ecclesiastical aspects as it relates to the Genevan church and subsequent relations. The French Revolution is the prehistory for the preparation of the Organic Articles (1798—1801). These articles are discussed in detail; special attention is paid the question of the seminary. In separate chapters the author presents the difficulties for the Reformed Church in France in the decade after 1801 due to its separation from Geneva.

Robert's authoritative and well-documented study has justly gained the praise of specialists in this field.

CARL S. MEYER

*ROMAN SOCIETY AND ROMAN LAW IN THE NEW TESTAMENT.* By A. N. Sherwin-White. Oxford: Clarendon Press, 1963. xii and 204 pages. Cloth. \$4.00.

This little work by an expert in Roman jurisprudence and administration is a wholesome demonstration of the type of dialog that is needed if Biblical scholarship is to retain a clear historical view. Without manifesting any apologetic bias the author critically assesses Hans Lietzmann's basic proposition that Matthew, Mark, and John shift the blame from Pilate to the Jews by falsely

assuming that the Sanhedrin lacked capital jurisdiction. The evidence, however, points, according to Sherwin-White, to a curtailment of the powers of the Sanhedrin in capital jurisdiction. On the other hand Pilate's willingness to carry out the sentence of the Sanhedrin is "entirely within the scope of the procurator's *imperium*" (p. 47). Both the gospels and the Book of Acts are in a sense "propaganda narrative," yet for Acts "confirmation of historicity in Graeco-Roman matters is overwhelming" (p. 189). If there is less of such confirmation in the gospels, it is due to differences in the regional setting, for Galilee is less dominated by Roman administration.

In general, argues the author, form historians of the extremer sort are inclined to be more skeptical about the historicity of the Gospel narratives than the time span between the events recorded and their documentation would appear to allow. At this point, however, he begins to obscure his discussion by a confusing use of the term "historical Christ." Undoubtedly he has R. Bultmann in mind as one of the "advanced exponents" of form criticism who, he alleges, maintain "that the historical Christ is unknowable. . . ." Bultmann would say that a great deal is known of the historical Christ, and even a cursory reading of Bultmann's *Jesus and the Word* (New York, 1958) would have shown Sherwin-White that the Marburg professor asserts a great deal of positive historical information concerning Jesus of Nazareth, including the affirmation that "undoubtedly he [Jesus] healed the sick and cast out demons" (p. 173). To illustrate his critique of the form historians Sherwin-White makes reference to the various accounts of the crucifixion, but the result is a caricature of form-critical positions, and the suggestions that for form historians the historical content is "hopelessly lost" (as Sherwin-White states indirectly on p. 189) fails to apprehend their methodological con-

cerns. Nor is the description of the early Christian church as a "closed community" (p. 191) a particularly strong argument to refute alleged myth-forming tendencies. The fact is that the New Testament knows of no "closed" community, unless perhaps it be a group like that which had not yet learned whether there was a Holy Ghost (Acts 19:2). Indeed the opposite is affirmed by form historians with their deeply imbedded roots in *Religionsgeschichte*. There are more effective ways to uncover the vulnerable spots in the form historian's armor.

With respect to the *lex repetundarum* (see p. 3) it might have been noted that in many cases the offender did not feel his "punishment" too severely. Juvenal, for example, laments in lofty style the province which won its suit but lost the proverbial shirt (*Satires* 1. 49-50; cf. *Seneca ad Helviam* 12. 7). The reference to Hosea on p. 28, n. 1, should read vii.12, not vii.2. Henry J. Cadbury is cited as "K. S." Cadbury in the index and on p. 144, n. 1.

FREDERICK W. DANKER

*AN APOLOGY OF THE CHURCH OF ENGLAND.* By John Jewel, edited by J. E. Booty. Ithaca, New York: Cornell University Press (for the Folger Shakespeare Library), 1963. xlvii and 157 pages. Cloth. \$4.00.

Jewel (1522—71), bishop of Salisbury, wrote the *Apologia Ecclesiae Anglicanae* in 1562. It is a celebrated treatise in defense of the Church of England. The English translation by Lady Ann Bacon was published in 1564.

The *Apology* defends the position of the English government in relation to the Council of Trent. Jewel set great store by the writings of the early church fathers and by the Scriptures, and in the introduction to his work he presents a strong defense of the use of the Scriptures as a norm for doctrine. Then he gives a summary of the doctrinal

beliefs in England. In this portion there is a lengthy presentation on the Eucharist and on the doctrine of justification by faith alone. In the third part Jewel seeks to meet the argument that the Reformation fostered disunity and sectarianism. In the fourth part he attacks the Roman Church because of immorality. Then he goes on to show that the Roman Church does not have the authority of the ancient church fathers behind it.

Booty has given a valuable introduction. At only one point (p. xlv) can we find fault, namely, that the Lutherans espouse consubstantiation in the doctrine of the Eucharist.

The translation is very readable and fluent. The publication of the *Apology* in this form is of great value. The work is one that needs to be known by all those interested in the Reformation in England.

CARL S. MEYER

*FINLAND — ITS CHURCH AND ITS PEOPLE.* By Geert Sentzke. Helsinki: Kirjapaino oy Lause, 1963. 212 pages. Paper. Price not given.

*FINNISH THEOLOGY PAST AND PRESENT.* By Lennart Pinomaa. Helsinki: Kirjapaino oy Lause, 1963. 168 pages. Paper. Price not given.

These two volumes were written to acquaint the English reader with the church and theology of Finland. Since the literature of the Finnish church (mostly in Finnish, Swedish, and, to a very limited extent, German) is not generally read by Americans, these two books are a welcome source of information.

Sentzke succeeds well in portraying the Finnish church in his brief sketch. He outlines the structure of the church, its history and major movements, as well as the spiritual life of the people. It is a valuable study for the student of ecclesiology.

Pinomaa outlines the theology of Finland according to the four traditional subdisciplines: exegetics, church history, systematics,

and practical theology. This is not simply a historical sketch, but the author endeavors to analyze the theological developments and show the basic features in each area. Characteristics of Finnish theology are its concentration on the doctrine of salvation, its living contact with congregational life, its Scriptural approach, and its concern for cultural ethics. This is the seventh volume of the series *Theologia Fennica*.

ERWIN L. LUEKER

*ASSIMILATION IN AMERICAN LIFE.* By Milton M. Gordon. New York: Oxford University Press, 1964. 276 pages. Cloth. \$5.25.

*THE CHURCH IN A DIVERSE SOCIETY.* Edited by Lawrence W. Halvorson. Minneapolis: Augsburg Publishing House, 1964. 179 pages. Paper. \$3.95.

These two books from entirely different sources supplement each other in a highly contributive way. In the first volume Gordon handles insightfully the three major theories of *assimilation* in American culture, namely, "Anglo-conformity," the "melting pot," and "cultural pluralism," and concludes that none connotes a perfectly accurate or complete picture of American group life. It is his own well-documented thesis that the American assimilation pattern has been one of massive acculturation or behavioral assimilation, along with the maintenance of considerable structural separation. He defines the resulting pattern as "structural pluralism" and urges that structural pluralism is the major key in understanding the ethnic makeup of American society, while cultural pluralism is a minor one.

His argument is convincing.

This reviewer had found no better analysis of ethnic group life (defined as "any group which is defined or set off by race, religion, or national origin, or some combination of these categories").

The second volume, *The Church in a Di-*



*verse Society*, adds an important dimension to the material by Gordon, namely, the responsibility of the church in the process of assimilation in a diverse society. In this collection of essays, presented in 1962 at a conference sponsored by the National Lutheran Council's Division of American Missions, we encounter not only the diversity but also the question of how the church must react. A real contribution in this collection is a series of short essays by minority group persons themselves. One hears spokesmen for the Negro, the Spanish American, the American Indian, the Appalachian white, the migrant laborer, the Jew, the Oriental, and even the Caucasian—a genuinely penetrating introspection by Elmer Witt.

The value of this book lies not solely in its analysis of the church's failures and its frequent role as a "me too" society-following institution but also in some stimulating suggestions for action. For example, N. Arne Bendtz suggests both an ordained ministry and a lay diaconate of social service in the congregation and community; Albert Wessen postulates the need for openness to new forms; Robert Graetz pleads for responsible direction and help from the denominations themselves. Also of interest are descriptions of how three congregations are attempting to meet the challenge of a diverse community existing within a diverse society.

No final answers are given. But the reader is challenged and is given some direction for probing toward answers from a conscience newly prodded and sharpened.

For the concerned Christian neither of these two works is complete without the other.

RONALD L. JOHNSTONE

*A HISTORY OF THE SIKHS.* By Khushwant Singh. Vol. I. Princeton, N. J.: Princeton University Press, 1963. 419 pages. Cloth. \$10.00.

When Christianity has tried to unite its rival denominations, often the effort only resulted in the addition of a new body.

The Sikhs are the historic product of a similar effort in Asia to unite polytheistic Hinduism and monotheistic Islam. From a pacifist sect the virile Sikhs were ultimately transformed into some of the most feared fighters of Asia.

"The story of the Sikhs is the story of the rise, fulfillment, and collapse of Punjabi nationalism," Khushwant Singh, himself a Sikh of New Delhi, maintains. He traces the growth of the Sikh community from its founding by Guru Nanak in the 15th century through its era of persecution until the time of its glory under the Punjab monarchy and the clash of its aspirations for further expansion with British designs. Volume 1 ends in 1839 with the death of Maharajah Ranjit Singh, who had consolidated Sikh power. (Volume 2 will carry the story farther, to the eventual collapse of Punjabi nationalism.) Included in the story is an account of the compilation of the sacred scriptures of the Sikh faith in the *Granth Sabib*, of which selections appear in the appendices.

WILLIAM J. DANKER

*BIBLIOGRAPHIE DE LA RÉFORME, 1450—1648: OUVRAGES PARUS DE 1940 À 1955.* Fourth Fascicle: *France-Angleterre-Suisse.* Leiden: E. J. Brill, 1963. 145 pages. Paper. 12 guilders.

The bibliography of the Reformation period produced by the Commission Internationale d'Histoire Ecclésiastique Comparée au sein du Comité International des Sciences Historiques (International Commission of Church History) becomes more valuable with each fascicle published. In France 1,343 items were produced between 1940 and 1955; in England only 176; in Switzerland 1,230. The total reported by Henri Meylon from Switzerland is surprising. Most of the titles in this fascicle are, naturally, French or German. The worth of the bibliography is evident at once to the scholar. E. J. Brill and the Commission are to be commended for this publication.

CARL S. MEYER

## BOOK NOTES

*Teologins historia: En dogmhistorisk översikt.* By Bengt Hägglund. 2d edition. Lund: CWK Gleerups Förlag, 1963. 395 pages. Paper. 21.00 Swedish kronor. Hägglund is well known for his inquiry into the doctrine of Sacred Scripture in John Gerhard and for his researches into the Occamist tradition that to a considerable extent informed Luther's thinking. His "history of theology" covers the period from the apostolic fathers to the beginning of the present century, although after St. John of Damascus Hägglund restricts himself to the West. This new edition has been revised at a good many places. The new or rewritten portions range in scope from sections to whole chapters. The more extensive treatment accorded to English theological developments is a welcome improvement. So is the addition of an index of subjects. Hägglund diligently avoids footnotes and limits his bibliographical references to six pages of well-selected bibliography. From start to finish the work accomplishes a minor marvel in its combination of succinct compression with clarity of structure and exposition. Regrettably the fact that the book is in Swedish limits its availability; some astute publisher should put it out in English for the benefit of clergymen, teachers, and students who are finding Neve-Heick, McGiffert, and the English versions of Harnack and Seeberg increasingly inadequate.

*Die Taufe beim jungen Luther: Eine Untersuchung über das Werden der reformatorischen Sakraments- und Taufanschauung.* By Werner Jetter. Tübingen: J. C. B. Mohr (Paul Siebeck), 1954. 372 pages. Paper. DM 38.20. In this work, Volume 18 of *Beiträge zur historischen Theologie*, Jetter set himself the difficult task of tracing Luther's teaching about Baptism down to 1518 against the background of medieval doctrine as it had developed from St. Augustine via Hugh of St. Victor, Peter Lombard, St. Thomas Aquinas, and Gabriel Biel to the early 16th century. Jetter sees Luther's theology centering around the Word of God even prior to 1518. He finds explicit ref-

erences to Baptism relatively rare, although the sacrament plays an important role in Luther's own life. Jetter's careful and massive mobilization of material indicates that all the characteristic elements of Luther's final view are present in germ by 1515, although the full flowering does not take place until after the publication of the Ninety-five Theses, when the evolution becomes very rapid. This is a valuable inquiry into an issue that has long demanded detailed consideration.

*Every Man in His Ministry.* By Basil Minchin. London: Darton, Longman and Todd, 1960. xvi and 328 pages. Paper. 16/—. This study has more than routine importance for both systematic theology in its treatment of the church and of the sacred ministry and for liturgics in its treatment of the question of concelebration. Minchin is a historically oriented Anglican who advocates episcopacy as the necessary ministry of a reunited church. He argues, however, not from the thesis that the church has always had bishops, but that episcopacy is a living phenomenon which grows out of the conditions of the church fulfilling the mission which God has given to it. Recovery of "concelebration" — defined as "the celebration of the Eucharist as a corporate act of the local church done in union with the whole Church and with Christ as the Head" (p. 189) — Minchin feels, "will have a profound effect upon our worship and so upon our relationship with God" (p. xii). At a time when Lutherans are once more reopening the questions of the nature of the church, the forms of the sacred ministry, and the pattern of worship, *Every Man in His Ministry* has some very useful insights to offer.

*Studien zum Todesgedanken in der alten Kirche.* By Joseph A. Fischer. Munich: Max Hueber Verlag, 1954. xxv, 318 pages. Paper. DM 21.80. Fischer is a Roman Catholic church historian and patrologist at the University of Munich. His book is an impressively thorough study of a timeless problem that existentialism has once more thrust into the foreground of philosophical and theo-

logical reflection. In it he covers the positions taken by Christian antiquity down to the Peace of the Church. He sees the thought on death of this period influenced by the general eschatological tension, by an intense ethical idealism, by the imminent possibility of martyrdom, and by the need for an energetic apologetic over against heretical and pagan conceptions of death. He devotes his first part to death as an event (its nature; its etiology; its finality, with reference both to marriage and the opportunity for salvation). The second part concerns itself with the period between death and the resurrection (the doctrine of immortality; post-mortem destiny). Fischer writes with a solid mastery of his material (attested by his bibliography of over 16 pages) and with scholarly objectivity.

*Die Kirche in ihrer Geschichte*. Edited by Kurt-Dietrich Schmidt and Ernst Wolf. Vol. IV, Fascicle S: *Kirchengeschichte Nordamerikas*, by Peter Kawerau; *Kirchengeschichte Brasiliens im Abriss*, by Martin Begrich; *Die Kirchengeschichte Südamerikas spanischer Zunge*, by Manfred Jacobs. Göttingen: Vandenhoeck und Ruprecht, 1963. 67 pages. Paper. DM 7.80. This fascicle of the projected 4-volume German history *Die Kirche in ihrer Geschichte* is of particular interest to Americans. All three authors have worked diligently and conscientiously. Two of the chapters illustrate the difficulty that confronts a European when he tries to interpret, or even understand, the history of the church on another continent. This is true even when the author — Kawerau as a concrete example — knows at first hand the territory that he is describing and has the advantage of having written an extensive work on his subject which he can condense. Similarly, the very title of Jacobs' contribution is symbolic of the problem; far from being a history only of Spanish *South America* it covers all of Latin America (except Brazil) from Mexico on down through Central America. (Begrich lives in São Paulo and writes from firsthand knowledge.) To compress the highly complex church history of an entire hemisphere over a period of

four centuries within the scope of 63 pages of text — particularly when, as in the case of Kawerau's essay, 30 percent of the space is occupied by bibliographical footnotes — involves generalization and selectivity on a grand scale. This compression leads to inaccuracies and false emphases. Thus the statement of ex-Transcendentalist Isaac Hecker over a century ago with reference to his purpose to acculturate the Roman Catholicism to which he had converted, "Our effort is to identify Catholicity with American life in a religious association" (pp. S-4 and S-5, fn. 23; Kawerau's reference to [John Tracy] Ellis, *Documents of American Catholic History*), 350, is incorrect and should read 341), appears in a context which seems to make it the historiographic program of contemporary American Roman Catholic church historians. Similarly, the lone fact about Harvard College that strikes Kawerau as significant is that the presidency of the school was offered six years after its founding to John Amos Comenius (p. S-6). Again, Kawerau states that Lutheran congregations came into being in "Neuholland" (that is, New Amsterdam) "seit 1621" (p. 3-7); actually, the Dutch West India Company was chartered in 1621, but the first colonists did not arrive until 1623, and no Lutheran congregation was organized until 1649. Again, Bergendoff becomes, almost predictably, "Bergendorf" (p. S-8, fn. 26). Again, we are told that the Lutherans in the United States adopted a synodical constitution in 1781 (p. S-10); actually Muhlenberg's synod adopted its constitution in 1778 and published it in 1781. Again, the American Book of Common Prayer and a new constitution are alleged to have been introduced in the Protestant Episcopal Church in 1785 (*ibid.*); these events took place in 1789. Again, the statements about Lutheran organization in Canada on p. S-17 reflect the situation of two decades ago, not of the present. Again, the organization of the United Church of Canada took place in 1925, not 1924 (p. S-18). On the positive side, the scope of the bibliographies deserves much praise.

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