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Book Review. - Literatur

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BOOK REVIEW

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

THE KEY CONCEPTS OF THE OLD TESTAMENT. By Albert Gelin. Translated from the French by George Lamb. New York: Sheed and Ward, 1955. xiv and 94 pages. Cloth. \$2.00.

In this small book Père Albert Gelin, professor of theology in Lyons, discusses big things. In 94 pages he treats: I. The Revelation of God in the Old Testament; II. God's Design in Mankind; III. Personal Salvation. Equipped with an understanding of these basic concepts, no one can fail to have a key to the meaning of the whole Old Testament: "It was to Christ that God's secret but powerful influence led Israel" (p. xi).

The method by which the teaching of the Old Testament is forged into such a key deserves notice. It consists "in applying the characteristic principles of the historical method quite frankly to the sacred history of the Old Testament" (p. xi). Appealing for sanction for his hermeneutical principles to the papal encyclical *Divino afflante Spiritu* (September 30, 1943), the author traces the development of the key concepts from crude beginnings by "gradual purification and deeping" (p. x) to their perfection in and through our Lord, Mary being the "connecting link between the Old Testament and the New" (p. x).

What produces this progressive development? "The Old Testament is both revelation and the discovery of God. These two 'approaches' must not be thought of as separate" (p. 16). By this combination of impulses "Israel discovered the way of salvation and gave it its own particular form" (p. ix). That the sacred writers are included in Israel and therefore also owe their message to such a dual influence, which is in part revelation and in part discovery, is intimated in a number of sections of the book. It is expressly stated, for example, in such statements as: "In Ezekiel . . . the pure feeling of mystery [of God] comes across less clearly than in Isaias, for instance, because of the excrescences imposed upon it by the author's somber and fantastic imaginative genius" (p. 30). How Gelin, writing with censorial sanction, can square such an approach, for example, with the pronouncements of the encyclical *Providentissimus Deus* of November 18, 1893, escapes this reviewer. For while the encyclical to which Gelin appeals appeared fifty years later and while it is intended to guide the modern Roman searcher of Scriptures, it does not retract such statements of the earlier papal directives as: "The books of the Old and the New Testament . . . have God for their author. . . . For, by supernatural power, He so moved them and impelled them to write—He was so present to them—that the things which He ordered, and those

only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and infallible truth. Otherwise it could not be said that He was the author of the entire Scripture." (*Enchiridion Biblicum*, p. 110.) "For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Spirit" (*ibid.*, p. 109).

The translation from the French has retained the sprightly style of the original.

WALTER R. ROEHR'S

THE BOOK OF ACTS IN HISTORY. By Henry J. Cadbury. New York: Harper and Brothers, 1955. 170 pages. Cloth. \$2.75.

Many a student of Acts or of the history and culture of the world in which early Christianity was cradled would gladly have paid more than the price of this book to have heard the Lowell Lectures for 1953, which now appear substantially as delivered in this attractively printed and bound little volume. The distinguished lecturer, professor emeritus of divinity at Harvard, has devoted the best part of his scholarly researches to the field covered by these lectures. He considers them as "epilegomena" to his well-known previous publications dealing with "Luke-Acts." In four chapters he shows how perfectly Acts fits into the historical environment, that fascinating amalgam of various cultures; each chapter treats successively a different stratum; the general "Oriental" substratum, then the Greek, the Roman, and the Jewish layers. A fifth lecture aims to relate Acts to the Christian setting as it appears from other available sources, and a final lecture ("Subsequent History") ventilates in a somewhat speculative manner the questions concerning the publication of Acts, its role in the development of the Canon, and the problem presented by the variations of the Western from the Neutral Text. Occasionally this reviewer raised a quizzical eyebrow or grunted a sharp dissent, especially in portions of the last two chapters. But at the same time he confesses his indebtedness especially to the first four chapters and the invaluable bibliographical notes appended to them. While Cadbury did not intend his lectures to be a contribution to apologetics, nevertheless, because of the many evidences presented confirming the accuracy of Acts, this book will find its place alongside the apologetic works of Ramsay, Chase, A. T. Robertson, Wikenhauser, and others.

V. BARTLING

THE FULNESS OF TIME. By John Marsh. New York: Harper and Brothers, 1952. ix and 189 pages. Cloth. \$3.00.

Professor Marsh is a theological systematician, a philosopher, a disciple of A. E. Taylor and C. H. Dodd, a Platonist, and a Calvinist. His stimulating book is an attempt to understand what the Bible has to say to us about time, history, and eternity. As a Reformed theologian, he affirms the centrality of the Bible for his system, "but," he goes on, "it is not of value in and for itself. . . . The unique importance and value of the Bible is derived from the great and unique events it records." (Page 5.)

Biblical or theological time, he holds, is "realistic." It transcends, presupposes, and enters into "chronological" time. In the Sacred Scriptures, times "are known and distinguished not so much by their place in some temporal sequence as by their content" (p. 21). "The fundamental Biblical category" (p. 157) is fulfillment. It was in the Exodus that Israel came by its concept of time and history; from this the Old Testament prophets unfolded their conception of God's future action. In the New Testament we are in the realm of eschatological assertion; in the Christ the kingdom of God has come in the very midst of secular history. "Christians knew that they lived in a new era. They knew that the fulfillment of history already lay in the past." (Page 120.) While they were waiting amid crisis and judgment for the final assimilation of the historical process into the fulfilled time through the παρουσία (or ἀποκάλυψις) of the crucified and risen Christ, they were called upon to live full and responsible lives in history, but to walk by faith rather than by sight. The eschatological tension of the "already-but-not-yet" is thus to be resolved: "In his one and final coming to the world, [Our Lord] was incarnate, he is an abiding presence, and he is to come at the end. The Jesus of history, the Christ of experience and the Lord who is to come are not three, but one Lord and Savior Jesus Christ." (Page 137.) Eternity is qualitatively different from, but positively related to, time: "The historical order is that within which the eternal has revealed itself and in which it may be entered" (p. 145).

In the course of his book the author provides some ingenious interpretations of difficult phrases and passages in the Sacred Scriptures, among them "the ends of ages" in 1 Cor. 10:11 (p. 32), Mark 2:23-28, and 1 Sam. 21:5 (pp. 82, 83), the word ἔξοδος in Luke 9:31 (pp. 86-88), and the Temptation narrative (pp. 92, 93). In an appendix he examines, and takes issue with some crucial points in, Oscar Cullmann's *Christus und die Zeit*.
ARTHUR CARL PIEPKORN

HOW OUR BIBLE CAME TO US. By H. G. G. Herklots. New York: Oxford University Press, 1954. 174 pages. Cloth. \$3.50.

Papyri, palimpsests, codices; uncials, minuscules, Masorettes; diatessaron, hexapla, polyglot; Talmud, Targum, textus receptus; Reuchlin, Tischendorf, Westcott and Hort; Oxyrhynchus papyri, Geniza fragments, Dead Sea Scrolls; Septuagint, Luther's Bible, Revised Standard Version — these dot the attractive field for research and scholarship which Canon Herklots, director of religious education for the diocese of Sheffield, opens to us in this book. Here we find answers to the average reader's questions concerning the origin of our Bible. The author represents the underlying aim of his treatise in the statement: "In respect of the Bible especially, it remains true that whatever helps our understanding helps also in the long run our praying and our working" (p. 154). One measure of his

success in this endeavor is indicated by the following quotation: "Out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of the Christian doctrine" (p. 141).

A short chronological table of men and events, of documents and discoveries, and a very detailed bibliography and index are of decided practical assistance to the reader.

LORENZ WUNDERLICH

DIE BASLER KIRCHE UND THEOLOGIE IM ZEITALTER DER HOCHORTHODOXIE. By Max Geiger. Zollikon-Zuerich: Evangelischer Verlag, 1952. xi and 439 pages. Cloth. Sw. Fr. 26.—

Dr. Geiger shows that the church and the theology of Basle in the years between 1650 and 1680 have definite characteristics. In more than one respect, he says, they are in a new situation which they try to meet in a new manner. During these years in all essential ecclesiastical and theological aspects a noticeable intensification and rationalizing of Calvinistic orthodoxy takes place. Rationalism is to play its role in the 18th century, but it was present in some degree already in the 17th century.

Singling out Basle for an intensive study during these years does not mean that the main developments of European Calvinism are neglected. Basle, in fact, is an interesting focal point from which to present these developments.

Going back to the 16th century in Part I, "Basilea Reformata" (pp. 3 to 55), the author tells about Myconius, Simon Sulzer, the humanistic printers, the Italian liberals, Johann Jakob Grynæus, and the acceptance of the Second Helvetic Confession in Basle in 1644.

Part II, "Basilea Orthodoxa," is subdivided into two divisions. The first division, in seven chapters, tells about the Antistes Lukas Gernler and the church in Basle in the second half of the 17th century. The second division, again in seven chapters, recounts the opposition of Johann Rudolf Wettstein to the theological developments of the period.

Lukas Gernler was the responsible leader of Basle between 1655 and 1675. He was Antistes, professor at the university, and pastor of the cathedral church. The *Syllabus controversiarum* (1662) was in part his handiwork, and he promoted it. By 1675 the *Formula Consensus* of the Swiss Reformed Churches had been drawn up and subscribed to. John Durie, the Scot unionist, had not succeeded in gaining the co-operation of Gernler.

Wettstein, the critic of the *Formula Consensus* theology, differed on the doctrines of the descent of Christ into hell, original sin, the active and passive obedience of Christ, the inspiration of Scriptures, the covenant of works, and predestination.

The subtitles of Calvinistic theology are ably discussed by Dr. Geiger. That will be the chief value of the work for the Lutheran pastor.

CARL S. MEYER

CONCERNING SIN AND GRACE. By J. W. Kildahl. Translated by B. H. J. Habel. Minneapolis: Augsburg Publishing House, 1954. 428 pages. Cloth. \$4.75.

This is a translation of *Synd og Naade* (published by Augsburg in 1912), sixty-three Norwegian sermons for the entire church year based on Gospel texts. The author was born in Norway in 1857, received his education in this country, and served as the third president of St. Olaf College (1889—1914), as vice-president of the United Norwegian Lutheran Church and of the merged Norwegian (now Evangelical) Lutheran Church and as professor at Luther Theological Seminary until his death in 1920.

"Kildahl," his translator tells us, "did not write these sermons in full before he entered the pulpit. After the Sunday morning services were concluded, while he was still filled with the spirit of the worship, he went home and began at once to put on paper the sermon he had preached in church. He did not leave his desk until he had completed the task. Dinner had to wait. In a few places it appears that some member of the family may have reminded him that dinner was ready and that the rest of the household hoped he would soon come to the table."

The author himself wrote in his original Foreword: "None (of these sermons) appear exactly as they were spoken from the pulpit. As a rule, a great deal more was said than has been set down on paper.

"I have had nothing new to declare, for I know nothing but Jesus Christ and Him crucified. In the thirty years that I have been preaching the Word of God, I have tried to present, to the best of my own understanding—the old truths of sin and grace dressed in the form most suited to the demands of the times and the needs of my listeners."

Here appear the special excellences of the volume. The sermons are not too long—and thereby they are the more helpful, whether for devotional or sermon-starting reading. They are warm with a love for our Lord and for this pastor's people. Comfortingly and confidently full of the Gospel, they stand apart from many of today's printed volumes of sermons. They remain fresh and pertinent to many of the problems of today.

GEORGE W. HOYER

J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR. By Ned B. Stonehouse. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1954. 520 pages. Cloth. \$4.95.

A second edition of this biographical memoir of J. Gresham Machen by a former student and colleague has already been published. Machen, who died on January 1, 1937, staunch Calvinist that he was, made enemies no less than friends. Respected for his scholarship and honored for his courage, he nevertheless could not stem the tide of Modernism in the Presbyterian Church in the U. S. A. The author treats in some detail the

struggle which led to the founding of Westminster Theological Seminary in Philadelphia in 1929, the outcome of Machen's defeat in the opposition to latitudinarianism and liberalism at Princeton Theological Seminary and in his church body. This struggle gives dramatic intensity to the life of a theological professor.

Machen's writings are well known. His treatise on *The Virgin Birth of Christ* is still an important work. Other apologetic writings by him may also be read with profit.

His friend, colleague, and biographer is not concerned primarily with telling about the books Machen wrote, not even about the struggles within the church. He wants to make the story a personal one, based on a large collection of letters (thirty file drawers) and the correspondence between Machen and his mother. The author quotes copiously from this treasure of sources at his command, even if he gives only a small fraction of these sources.

Stonehouse's account is worth reading, although it is obviously written by a partisan. Machen is a man who should be known—his place in the religious history of America in the 1920's and 1930's is a secure one. His biographer has rendered his readers a service in writing this memoir.

CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the "Book Review" section.)

Juliana of Norwich: An Introductory Appreciation and an Interpretative Anthology. By P. Franklin Chambers. New York: Harper and Brothers, 1955. 224 pages. Cloth. \$2.75.

Epistle to the Skeptics. By David Wesley Soper. New York: Association Press, 1956. xii + 109 pages. Paper. \$2.50.

The Philosophy of the Church Fathers. Volume I: Faith, Trinity, Incarnation. By Harry Austryn Wolfson. Cambridge: Harvard University Press, 1956. xxviii + 635 pages. Cloth. \$10.00.

You, Too, Can Win Souls: Intimate Personal Stories of Catholics Who Shared Their Faith. By John A. O'Brien. New York: The Macmillan Co., 1955. ix + 240 pages. Cloth. \$3.50.

The Masses of Holy Week and the Easter Vigil. By Godfrey L. Diekmann. Collegeville: The Liturgical Press, 1956. 192 pages. Paper. 35 cents.

Dialogue on Destiny. By George W. Barrett and J. V. Langmead Casserley. Greenwich: The Seabury Press, 1955. 96 pages. Cloth. \$2.25.

The Biblical Doctrine of Man in Society. By Ernest Wright. Chicago: Alec R. Allenson (London: Student Chr. Movement Press), 1954. 176 pages. Paper. 71.

Origen: Contra Celsum. By Henry Chadwick. New York (Cambridge): Cambridge University Press, 1953. xl + 531 pages. Cloth. \$11.50.

Investing Your Life. By Waldo J. Werning. Grand Rapids: Zondervan Publishing House, 1956. 92 pages. Paper. 75 cents.

Principles and Problems of Biblical Translation: Some Reformation Controversies and Their Background. By W. Schwarz. New York (Cambridge): Cambridge University Press, 1955. xiv + 225 pages. Cloth. \$4.75.

Tägliche Andachten (Vol. XIX, No. 139: April 14 to June 4, 1956). By Martin Naumann. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.

Portals of Prayer (Vol. XIX, No. 139: April 14 to June 4, 1956). By Leslie Frerking, Lloyd H. Goetz, and Siegbert W. Becker. St. Louis: Concordia Publishing House. 63 pages. Paper. 10 cents.

Religions of the Ancient Near East: Sumerian-Akkadian Religious Texts and Ugaritic Epics, ed. by Isaac Mendelsohn. New York: The Liberal Arts Press, 1955. xxix + 284 pages. Paper, \$1.75; cloth, \$3.00.

Die römische Petrustradition in kritischer Sicht. By Karl Heussi. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. viii + 78 pages. Paper. DM 6.80.

Judaism: Postbiblical and Talmudic Period. By Salo W. Baron and Joseph L. Blau. New York: The Liberal Arts Press, 1954. xxvi + 245 pages. Paper, \$1.75; cloth, \$3.00.

Protestant—Catholic—Jew: An Essay in American Religious Sociology. By Will Herberg. New York: Doubleday and Company, 1955. 320 pages. Cloth. \$4.00.

The New Testament and Rabbinic Judaism. By David Daube. New York: John de Graff (London: The Athlone Press), 1956. xviii + 460 pages. Cloth. \$9.00.

God and I. By Martin L. Koehnke. St. Louis: Concordia Publishing House, 1956. 55 pages. Paper. 65 cents.

Czechoslovak Protestantism Today. By Amedeo Molnar. Prague: Central Church Publishing House, 1954. 75 pages. Paper. Price not given.

Das Gradualied: Theologische und kirchenmusikalische Handreichung zum Gemeindesingen. By Otto Brodde and Christa Mueller. Munich: Chr. Kaiser Verlag, 1954. 133 pages. Paper. Price not given.

The English Mediaeval Parish Church. By G. H. Cook. New York: The Macmillan Co. (London: Phoenix House), 1954. 302 pages. Cloth. \$7.50.

Confucius: His Life and Time. By Liu Wu-Chi. New York: Philosophical Library, 1955. xv + 189 pages. Cloth. \$3.75.

Science and Christian Belief. By C. A. Coulson. Chapel Hill: The University of North Carolina Press, 1955. 127 pages. Cloth. \$2.50.

Neo-Orthodoxy: What It Is and What It Does. By Charles Caldwell Rylie. Chicago: Moody Press, 1956. 62 pages. Paper. 75 cents.

The Theology of Reinhold Niebuhr. By Hans Hofmann. Trans. Louise Pettibone Smith. New York: Charles Scribner's Sons, 1956. v + 269 pages. Cloth. \$3.95.

The Religion of Negro Protestants. By Ruby F. Johnston. New York: Philosophical Library, 1956. xvi + 224 pages. Cloth. \$3.00.

The Seven Deadly Sins. By Billy Graham. Grand Rapids: Zondervan Publishing House, 1955. 113 pages. Cloth. \$2.00.

Theobald, Archbishop of Canterbury. By Avrom Saltman. New York: John de Graff (London: The Athlone Press), 1956. xvi + 594 pages. Cloth. \$8.00.

Greek-English Concordance to the New Testament. By J. B. Smith. Scottdale: Mennonite Publishing House, 1955. 430 pages. Cloth. \$12.75.

Freud and the Crisis of Our Culture. By Lionel Trilling. Boston: The Beacon Press, 1955. 59 pages. Cloth. \$1.00.

The Doctrine of the Church in Anglican Theology, 1547—1603. By H. F. Woodhouse. New York: The Macmillan Co. (London: Soc. Promotion Chr. Knowl.), 1954. viii + 223 pages. Cloth. 25s.

Emil Brunner's Concept of Revelation. By Paul King Jewett. London: James Clarke and Company, 1954. xi + 190 pages. Cloth. 18s.

The Patronage of Saint Michael the Archangel. By Andrew A. Bialas. Chicago: Clerics of St. Viator, 1954. xii + 163 pages. Cloth. \$2.75.

Adults Learn and Like It: How to Teach Adults in the Church. By Irene Smith Caldwell. Anderson: The Warner Press, 1955. 112 pages. Cloth. 75 cents.

When Jesus Was Twelve. By Morella Mensing. St. Louis: Concordia Publishing House, 1956. 15 pages. Paper. 25 cents.

Novum Testamentum: An International Quarterly for New Testament and Related Studies Based on International Cooperation, ed. J. de Zwaan and J. W. Doeve. Leiden: E. J. Brill, 1956. Ca. 320 pages a volume. 26 guilders per annum.

Old Priest and New Presbyterian. By Norman Sykes. New York: Cambridge University Press, 1956. viii + 266 pages. Cloth. \$5.00.

Magic with a Message: The Gospel Visualized. By David Hoy. Westwood: Fleming H. Revell, 1956. 72 pages. Plastic binder. \$1.00.

The Birth of Modern Education: The Contribution of the Dissenting Academies, 1660—1800. By J. W. Ashley Smith. Chicago: Alec R. Allenson (London: Independent Press), 1954. xii + 329 pages. Cloth. \$4.00.

Fundamentals of Catholic Dogma. By Ludwig Ott; trans. Patrick Lynch and James Bastible. St. Louis: B. Herder Book Company, 1954. xvi + 519 pages. Cloth. \$7.50.

Märtyrer und Gottesknecht: Untersuchungen zur urchristlichen Verkündigung vom Sühntod Jesu Christi. By Eduard Lohse. Göttingen: Vandenhoeck und Ruprecht, 1955. 219 pages. Paper. DM 16.50.

The Kantian Thing-in-Itself or The Creative Mind. By Oscar W. Miller. New York: Philosophical Library, 1956. xix + 142 pages. Cloth. \$3.75.

Epicurus and His Gods. By A. J. Festugière. Oxford: Basil Blackwell, 1955. xiii + 100 pages. Cloth. 9/6.

Conquering the Seven Deadly Sins. By Lance Webb. Nashville: Abingdon Press, 1955. 224 pages. Cloth. \$3.00.

Thomas Cranmer, Theologian. By G. W. Bromiley. New York: Oxford University Press, 1956. xxviii + 108 pages. Cloth. \$3.25.

Der junge Wesley als Heidenmissionar und Missionstheologe. By Martin Schmidt. Gütersloh: C. Bertelsmann Verlag, 1955. 48 pages. Paper. DM 4.80.

Das Passafest der Quartadecimaner. By Bernhard Lohse. Gütersloh: C. Bertelsmann Verlag, 1953. 148 pages. Paper. DM 14.—.

The Christian Character. By Stephen Neill. New York: Association Press, 1955. 92 pages. Cloth. \$1.25.

Evangelischer Gottesdienst heute. By Alfred Nibergall. Kassel: Johannes Stauda Verlag, 1953. 32 pages. Paper. DM 1.80.

Lutherstudien. By Emanuel Hirsch. Gütersloh: C. Bertelsmann Verlag, 1954. Cloth. Vol. I, 232 pages; Vol. II, 276 pages. DM 25.— per volume.

Church of South India: The Movement Towards Union, 1900—1947. By Bengt Sundkler. Greenwich: The Seabury Press, 1954. 457 pages. Cloth. \$6.75.

History and the Social Web: A Collection of Essays. By August C. Krey. Minneapolis: The University of Minnesota Press, 1955. 269 pages. Cloth. \$4.00.

An Introduction to the Study of New Testament Greek. By James Hope Moulton. New York: The Macmillan Co., 1956. xvii + 211 pages. Cloth. \$2.50.

The Meaning of the Monastic Life. By Louis Bouyer. New York: P. J. Kenedy and Sons, 1955. x + 209 pages. Cloth. \$4.00.

Demythologizing and History (Entmythologisierung und Kirche). By Friedrich Gogarten, trans. Neville Horton Smith. New York: Charles Scribner's Sons, 1955. 92 pages. Cloth. \$2.50.

The English Church in the Fourteenth Century. By W. A. Pantin. New York: Cambridge University Press, 1955. xii + 293 pages. Cloth. \$5.00.

Reinhold Niebuhr: His Religious, Social, and Political Thought, ed. by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1956. xiv + 486 pages. Cloth. \$6.50.

A More Excellent Way: A Handbook for Church Women. By Ruth Nothstein. Rock Island: Augustana Book Concern, 1955. 112 pages. Paper. \$1.00.

Saints and Their Attributes: With a Guide to Localities and Patronage. By Helen Roeder. Chicago: Henry Regnery Co., 1956. xxviii + 391 pages. Cloth. \$3.75.