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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 PRESBYTERIAN ENTERPRISE: Sources of American Presbyterian History. Edited by Maurice W. Armstrong, Lefferts A. Loetscher, and Charles A. Anderson. Philadelphia: The Westminster Press, 1956. 336 pages. Cloth. \$4.50.

Three outstanding historians of the Presbyterian Church have combined their erudition and skill to produce a first-rate collection of source materials for the history of the Presbyterian Church in this country. The first part, on Colonial Presbyterianism (1706—1783), treats the beginnings, the Great Awakening, and the period of the Revolutionary War. The second part (1784—1869) tells of the formation of the first General Assembly, the westward movement, the period of voluntary societies, Old School vs. New School, and the slavery conflict. The final part (1870—1956) is concerned chiefly with the social and cultural changes of the period, although the theological aspects are not entirely neglected. The selections which the editors have made are good; almost without exception they are long enough to be adequate. The typography, too, is to be commended. This is excellent supplementary reading for Presbyterian and American church history.

CARL S. MEYER

THE HIGH CHURCH PARTY, 1688—1718. By George Every. New York: The Macmillan Company (London: S.P.C.K.), 1956. xv and 195 pages. Cloth. \$4.50.

In 1688 the "Glorious Revolution" placed William and Mary on the English throne in place of James II. In 1689 the Toleration Act became law. Not until 1689, according to the scholarly author, was the expression "The High Church Party" used in an ecclesiastical sense. Before that time, he maintains, this party could scarcely be distinguished from the rest of the Church of England. With meticulous minuteness the presentations on comprehension and prayer-book revision, on the convocation controversy and occasional conformity, on heresy and schism, unfold the inner life of the church in this thirty-year period. A Low Churchman in the early 18th century was, according to Every, always a Latitudinarian. The Evangelical movements, Methodism, and the Oxford Movement were outcomes of the background which the author has investigated so thoroughly.

CARL S. MEYER

PROBLEMS OF AMERICAN SOCIETY: VALUES IN CONFLICT. By John Cuber, Robert Harper, and William Kenkel. Third Edition. New York: Henry Holt and Co., 1956. 510 pages. Cloth. \$5.50.

While admitting that there are many causes of social problems, this text is written from the "clash of values" frame of reference. This is a significant and interesting approach to us because it treats values as *data* without advocating a value position. This new edition has not only brought the factual information up to date, but has added new material on old age, pressure groups, and civil liberties. Even more important than the material content which describes sixteen of the major social problems in America, it provides a disciplined framework for their study and amelioration.

DAVID S. SCHULLER

THE MIND OF THE MAKER. By Dorothy L. Sayers. New York: Meridian Books, 1956. 200 pages. Paper. \$1.25.

This "extraordinarily interesting study," as Claude Welch called it, is one of the dozen or so really constructive contributions to the doctrine of the Trinity in our generation. Granted that occasionally she exposes herself to legitimate criticism by going a bit too far, it is still a good thing that after fifteen years Miss Sayers' stimulating and provocative essay is once more made available, this time in an inexpensive and handy format that invites "bite-by-bite" reading both by theologians and by all those who are interested in the phenomenon of literary creativity.

ARTHUR CARL PIEPKORN

GESCHICHTE DER HISTORISCH-KRITISCHEN ERFORSCHUNG DES ALTEN TESTAMENTS VON DER REFORMATION BIS ZUR GEGENWART. By Hans-Joachim Kraus. Neukirchen, Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1956. 478 pages. Paper. DM 24.00.

Kraus intends his work as a supplement to Ludwig Diestel's great history of the subject in 1869—both by describing the monumental developments since that time, and by letting earlier scholars speak more for themselves. As a result this volume is almost a "reader" in the primary sources, while at the same time they are systematized and evaluated. Of greatest significance is the fact that the author's basic orientation is theological, although philosophical, political, and other crosscurrents receive due attention. Throughout the question is asked, "What has happened to the Reformation principle of *sola Scriptura*?" and a concern for Luther's *Inkarnationsverständnis der Heiligen Schrift* is expressed repeatedly.

Kraus is aware of the pastor's needs and the peril of abandoning the problems of Biblical criticism and interpretation to the specialist. Indeed, only he who is unaware of the problems will neglect them. Particularly the

last two chapters are most significant for their portrayal of developments since the first World War and their frank admission of unsolved problems on the contemporary scene, such as the relation of history to *Heilsgeschichte*, and the questions of tradition and "theological exegesis." All in all, it is far more serviceable, stimulating, and comprehensive than Duff, Grant, Gray, Kraeling, and other comparable works in English. It deserves translation.

HORACE HUMMEL

PHÄNOMENOLOGIE DER RELIGION. By Gerardus van der Leeuw. Tübingen: J. C. B. Mohr (Paul Siebeck), 1956. 808 pages. Cloth. DM 39.00.

Since its first publication in 1933, this outstanding manual has appeared in French, Italian, and English editions. The posthumous second edition contains two entirely new chapters (of which No. 102, "Die christlichen Konfessionen," is eminently worth reading), plus numerous other alterations and additions.

The fact that phenomenological studies have recently fallen somewhat into disrepute scarcely diminishes the encyclopedic value of this work as a companion volume to Sir James Frazer's *The Golden Bough* or other anthropological and comparative religious studies that the pastor may own.

Amid the excellent systematizations one finds no theories as to the development of religion nor value judgments as to their comparative worth; but, at least empirically, the author is well aware of the supremacy of Christianity, whose phenomena are considered prominently throughout. Unfortunately, as it happens so often, Lutheranism is somehow lost in the shuffle between Romanism and "Protestantism." Exhaustive bibliographies stimulate further reading. The section on "Mythus" (pp. 468 ff.) is especially relevant to many contemporary theological discussions.

HORACE HUMMEL

CODEX CLIMACI RESCRIPTUS GRÆCUS. By Ian A. Moir. Cambridge: The University Press, 1956. xi and 117 pages, plus plates. Cloth. \$5.50.

Moir has provided a trustworthy transcription and an authoritative analysis of a most interesting palimpsest in the library of Westminster College, Cambridge (MS. Gregory 1561 L). Under the Syriac of John Climacus, Moir has deciphered with the aid of ultraviolet light a Greek text (which he dates in the seventh century) that was in part a synopsis of the Gospels and in part a curious continuous narrative, neither harmony nor lectionary, made by weaving together passages from Matthew and John, unique in the history of Bible texts.

Textually the palimpsest is interesting. In Matthew, forty-three variants from the *Textus Receptus* are noted, eight of them not cited for any manuscript in the great critical editions. Of the remainder, three variants seem to suggest some connection with D in this book. In Mark, of the

twenty-one variants, three are unique. Four of the remainder point to a clear affinity with the "Caesarean" group of manuscripts. In John, one hundred nine variants are noted. Eight of these support the view that the manuscript or its archetype had some connection with D—and perhaps also with Sinaiticus before its correction.

EDGAR KRENTZ

THE ROYALISTS DURING THE PURITAN REVOLUTION. By Paul H. Hardacre. The Hague: Martinus Nijhoff, 1956. xiv and 185 pages. Cloth. 12.50 Dutch guilders.

A scholarly study of the social and economic conditions of the Royalists in England between 1642 and 1660 has long been needed. Vanderbilt's Hardacre has now admirably supplied that need. Ecclesiastical affairs receive ample treatment in his study: A whole chapter is devoted to "The Religious Victims of the Long Parliament, 1642—1649," both Anglicans and Roman Catholics; half of another chapter discusses "Religious Factors and the Land Revolution" under the Commonwealth, 1649—1653; Cromwell is largely presented in terms of his attitude toward toleration; and the essay on authorities has one section on "The Anglican Clergy and the Universities" and another on "Roman Catholics."

CARL S. MEYER

PAST FINDING OUT: THE TRAGIC STORY OF JOANNA SOUTHCOTT AND HER SUCCESSORS. By G. R. Balleine. New York: The Macmillan Co., 1956. xi and 151 pages. Cloth. \$3.00.

In 1792, at the age of 42, Joanna Southworth of Devonshire, England, heard "voices." In 1801 she published her first of many books, *The Strange Effects of Faith*. As the movement continued, Joanna claimed the ability to issue "seals" to the faithful. When she proclaimed herself the "Bride," about to become the mother of "Shiloh" (at the age of 64), her hysterical condition led to shock and delusion, so that she died (1814). Others followed her. Among them were George Turner, John Wroe, and Zion Ward. The author lists no less than fourteen "Southcottian Sects" (among them Purnell's House of David). Some of these leaders were paranoiac or psychopathic. Their appeal was to the lower middle class.

The author claims that "here a modern Prophetic Movement can be studied under a microscope in a way that helps us to understand prophets of an earlier age" (p. xi). False prophets will arise; a study of their falsehoods can lead to an understanding and an awareness (as well as a beware-ness) of their errors.

CARL S. MEYER

BELIEVING IN GOD. By Daniel Jenkins. Philadelphia: The Westminster Press, 1956. 94 pages. Boards. \$1.00.

Jenkins is a Congregational minister who teaches one quarter each year in the Federated Theological Faculty of the University of Chicago and devotes the rest of his time to ministering to the congregation of the King's Weigh House Chapel in London. All in all, he has produced

a uniquely good book in the field of modern apologetics that will certainly help the thinking layman understand his faith better and may go a long way toward breaking down barriers for the agnostic seeker. Unless he is well read in this field, even the parish parson will profit from this book.

For this reviewer, the most significant chapters were the one on the "proofs" for God's existence—an exceedingly simple but penetrating analysis of their strength, dangers, and presuppositions—and the chapter on the intellectual and moral fruits of Christian faith. The last chapter, "Is the Christian God the God for All Men?" is the most devastating critique of modern agnosticism that this reviewer has ever read. The weakest chapter was the one on the relation between Jesus Christ and belief in God.

HENRY W. REIMANN

CHRIST AND THE MODERN OPPORTUNITY. By Charles E. Raven. Greenwich: The Seabury Press, 1956. 88 pages. Cloth. \$2.25.

Raven, formerly vice-chancellor of Cambridge University and Regius Professor of Divinity, here makes a brilliant attempt to relate Christ to modern science, social problems, and the role of the church.

Although Raven writes as a man of the older generation and in many respects remains an unreconstructed liberal, his Christianity is vibrantly alive to the modern scene, and his devotion to the living Christ is convincingly in evidence. His style is pungently incisive, and the lectures are liberally sprinkled with provocative asides.

Student pastors will find this book especially interesting, but almost every parish pastor will relish the chapter "Christ in a World of Science," where, after describing the present shattering of the omniscience of materialist science, Raven endeavors to show how the dynamic of Romans 8 is reconcilable with an evolutionary concept of creation. The last chapter is an equally stimulating lecture on the Church as the Blessed Community, the Fellowship of the Spirit.

HENRY W. REIMANN

EINLEITUNG IN DAS ALTE TESTAMENT. By Otto Eissfeldt, 2d edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1956. 954 pages. Cloth. Price not given.

This brief notice intends only to call the attention of our readers to the second edition of this famous German isagogics by Tübingen's learned Lutheran Old Testament scholar. It is 202 pages longer than the first edition (1934). Additions and changes have been made throughout the work; there is also one entirely new and noteworthy section: "Apokryphen- und Pseudepigraphenartige Schriften unter den Qumran-Texten." For those to whom the language is no barrier it may be recommended as representative of contemporary scholarly thought.

Eissfeldt is much more cautious and reverent in his treatment of problems than Pfeiffer, the author of what is probably the most widely circulated English introduction. In terms of present trends in Old Testament scholar-

ship Eissfeldt is "right of center"; at the same time he still stands within the mainstream of "classical" literary criticism, greatly tempered and influenced by subsequent contributions, to be sure, but not nearly so ready to abandon older methods entirely as many Scandinavian scholars like Engnell at Uppsala and his followers are more or less prepared to do.

HORACE HUMMEL

WHO IS JESUS CHRIST? By Stephen Neill. New York: Association Press, 1956. 92 pages. Cloth. \$1.25.

The person rather than the work of Christ is the subject of this book, which popularizes the fruits of Biblical and historical scholarship in a way that will enable most laymen who read this book to understand Christology better. Although the chapters on the New Testament are good, this reviewer was particularly impressed with the masterful way in which Neill explains the intricacies of the Trinitarian and Christological controversies and shows why the church had to reject what it did. Also illuminating, but far too briefly sketched, are the suggested Christological approaches in meeting the non-Christian religions and movements of our time.

HENRY W. REIMANN

THE HYMNODY OF THE CHRISTIAN CHURCH. By Louis F. Benson. Richmond: John Knox Press, 1956. 310 pages. Cloth. \$4.50.

This is a long-awaited reprint of the original edition published in 1927. Its Presbyterian author is in many respects the most famous hymnologist America has thus far produced. While one may not always agree with its author, such instances are the exception rather than the rule. Regarding Martin Luther the author says in part: "His great work lay in freeing the hymn from its shackling Latinity, and developing a vernacular hymnody. . . . Luther's hymns, so long disregarded in the Reformed Churches, are nevertheless the foundation of Protestant song." (Pp. 75—76.)

WALTER E. BUSZIN

DER MODERNE KATHOLIZISMUS. By Walter von Loewenich. 2d edition. Witten: Luther-Verlag, 1956. 461 pages. Cloth. Price not given.

More harmonious relations existed especially in Europe between Roman Catholicism and the Evangelical churches at the close of World War II than before, but since then there has been an increasing estrangement. This von Loewenich attributes largely to the dogmatic definition of the assumption of the Virgin Mary. He also refers to the adaptability of Roman Catholic scholars to the theories of modern science despite papal utterances against Modernism. But this, he holds, in no way indicates any diminution of respect for papal authority and infallibility.

Christian unity is Von Loewenich's deep concern, but his investigations do not encourage any optimism regarding a possible rapprochement be-

tween Rome and the Evangelical churches, notwithstanding the apparently more friendly approach to the Reformation by such Roman Catholic writers as Joseph Lortz, whom he regards as even more dangerous to the Evangelical faith than declared enemies like Denifle and Hartmann Grisar.

No matter how energetically he may dissent from some of the author's positions, however, no serious student of interconfessional relations can afford to ignore this book.

L. W. SPITZ

THE LIFE OF MAN WITH GOD. By Thomas Verner Moore. New York: Harcourt, Brace and Company, 1956. 401 pages. Cloth. \$3.95.

In preparation for this book, the author (a Carthusian monk who was formerly head of the Department of Psychology and Psychiatry at the Catholic University of America) sent a questionnaire (quoted and discussed in Appendix II) to Roman Catholics in all walks of life. He believes that the responses give "a true picture of the 'varieties of religious experience' in the devout life of [Roman] Catholics of our own day in the United States of America" (p. 394). By analyzing his correspondents' replies and by drawing heavily on influential mystics in the Latin tradition, especially St. Teresa of Avila and St. John of the Cross, Moore not only strives to describe the experiences of those who allegedly have drawn especially close to God, but also encourages all his readers to do the same. Specific suggestions to this end are given in the epilog and bibliography. The author's spirited defense of the spiritual experiences which he reports suggests a reappraisal of our frequent and facile dismissal of the problem to which he addresses himself.

HORACE HUMMEL

RELIGION AND SOCIAL WORK. Edited by F. Ernest Johnson. New York: Harper & Brothers, 1956. 194 pages. Cloth. \$3.00.

Typical of many conversations which social workers are having with other professions is this series of twelve lectures published by the Institute for Religious and Social Studies. Particularly thought-provoking is Thomas Bigham's chapter, "Cooperation Between Ministers and Social Workers." He candidly admits that pastors are apt to look at social workers with kindly misunderstanding, hoping to find at best "first aid to the pastor," while social workers regard most ministers as "out of date, out of touch, and untrained." He strikes beneath the usual appeal to "be good chaps now and shake hands" by facing the question of basically conflicting philosophies. In the description of several cases he indicates where social work and pastoral work must function together, "not as a flying buttress to the superstructure, but as a necessary buttress in the structure itself." For pastors of inner-city churches and all workers at settlement houses this reviewer recommends Robert Spike's account of his work at Judson Memorial Church in Greenwich Village, "Social Work in a City Parish."

DAVID S. SCHULLER

LA PROBLEME BIBLIQUE DANS LE PROTESTANTISME. Edited by Jean Boisset. Paris: Presses Universitaires de France, 1955. 169 pages. Paper. 500 fr.

This brochure offers seven essays. M. Goguel, in discussing the relation of criticism and faith, insists that the cross of Christ as an historic fact demands historical investigation *and* the interpretation of faith. Both, he says, require freedom; both are necessary. P. Lestringant finds in *Heilsgeschichte*, "redemptive history," the principle which unifies the Bible. E. Jacob traces the history of the Old Testament canon and shows that the church today hears the living God speak through it. H. Strohl's interesting and informative essay presents the distinctive contribution of each of the major sixteenth-century reformers to the science of interpretation. Eichrodt sees the dominant motifs of kingdom of God and covenant binding the Old and New Testaments together. O. Cullmann's essay—available in English in *The Early Church*—emphasizes that today a true understanding of the Word must begin with philological and historical exegesis before proceeding to theological interpretation. F. J. Leenhardt discusses the use of the Bible in solving modern ethical questions; he feels that we cannot get direct ethical guidance from the Bible by a proof-text method, but must seek to apply our understanding of the whole of Scripture to ethical questions.

It is worthy of note that most of these essays fall into the area of hermeneutics. The present volume is an important contribution to this area of Biblical theology.

EDGAR KRENTZ

DIE ABENDMAHLSLEHRE IN DEN REFORMATORISCHEN BEKENNTNISSCHRIFTEN. By Ernst Bizer and Walter Kreck. Munich: Chr. Kaiser Verlag, 1955. 71 pages. Paper. DM 3.45.

Kreck restricts himself to Questions 65—68 and 75—82 of the Heidelberg Catechism. Bizer covers the Eucharistic doctrine of the Lutheran Catechisms, the Augustana, the Apology, the Smalcald Articles; he disposes of the Formula of Concord in a single paragraph as a tragic misunderstanding of that for which Martin Luther actually stood. The value of his paper lies in the impressive quantity of instructive collateral material that he has brought together to illuminate specific phases of the Eucharistic definitions of the Lutheran Symbols.

ARTHUR CARL PIEPKORN

MILTON AND THE ANGELS. By Robert H. West. Athens: University of Georgia Press, 1955. 237 pages. Paper. \$4.50.

Twentieth-century Milton scholars no longer hold that the blind poet was a Puritan Fundamentalist whose angelology was rigidly Biblical. West, who teaches at the University of Georgia, has analyzed the angelological background of Milton in Christian tradition, in scholasticism, and

in the occult and Platonic revivals of 17th-century England. The result is a mass of facts most helpful to literary critic, Puritan historian, and theologian alike. John Gerhard receives only passing treatment on p. 22, and the roles of Boehme and Paracelsus also need further explication. The Puritan divines hold an ambivalent view, perpetuating many scholastic conclusions on the spirituality of angels and yet half inclining toward the Platonic patristic view that included the possibility of angelic bodies. West holds that in Milton's angelology the dominant mood is that of this Puritan compromise.

HENRY W. REIMANN

BIBLE AND SWORD: ENGLAND AND PALESTINE FROM THE BRONZE AGE TO BALFOUR. By Barbara W. Tuchman. New York: New York University Press, 1956. xiv and 268 pages. Cloth. \$5.00.

Religious and political motives are found in the origins of Britain's role in the restoration of Israel. The spiritual is rooted deep in the Judeo-Christian tradition; the material, in the demands of trade and commerce and Empire. The relations between Britain and Palestine from the time of Phoenician tin traders to the ratification of the Balfour Declaration by the League of Nations in 1922 provide an interesting framework for one aspect of Jewish history. Israel exists today both because of and in spite of Britain.

The book is well organized; the narrative flows smoothly. The bibliography and notes (pp. 225—252) give evidence of wide reading. Despite a number of flaws and outright errors of fact in the book, present tension in the Near and Middle East makes this an arresting piece of background reading.

CARL S. MEYER

AURELII AUGUSTINI CONTRA ACADEMICOS, DE BEATA VITA, ET DE ORDINE. Edited by William M. Green. Utrecht: Spectrum, 1955. 148 pages. Paper. Price not given.

These three books from Augustine's Milanese and Vericundum period are offered as a contribution to our knowledge of the thought life of the great African saint and of the Neoplatonic philosophy to which he held prior to his conversion. The best codices from the 9th to the 12th century are here put together and compared. The footnote references to works of Cicero, Plotinus, Virgil, Varro, and others indicate Augustine's erudition and the learning and diligence of the editor who compiled this collection. These books are helpful in resolving the difficulties which scholars face when analyzing the decision of Augustine to enter the church. They apparently establish the validity of his faith before he received Baptism at the hands of Ambrose in 389.

This edition by the University of California's Green supplements and corrects the Benedictine editions in Migne, which are based on Mss. from the 16th century.

An understanding of these three books will do much to clarify conflicts among the different elements—philosophical, theological, Christian, and pagan—in the personality of Augustine before his forty episcopal years in Africa. In a very real way the conversion of an intellectual or highly trained and educated person today is likely to involve similar prior and even postconversion struggles. Perhaps an insight into Augustine's problems will help such people and their pastors. Both the details and the fact of Augustine's particular problem and struggle make these 1570-year-old works relevant for today.

GILBERT A. THIELE

STYLISTIC CRITERIA AND THE ANALYSIS OF THE PENTATEUCH.

By W. J. Martin. London: The Tyndale Press, 1955. 23 pages. Paper. 1/6.

By comparing Homeric literary criticism (especially that of Wolf and his followers) with Pentateuchal criticism (inaugurated chiefly by Wellhausen), Martin attempts to demonstrate the complete untenability of the latter because of the disproof and abandonment of the former. Although the sweeping conclusions at which he arrives may be questioned, the pamphlet may be read with profit as an indication of the literary problems which face Biblical scholars and of the eternal necessity of labeling hypotheses as just that.

HORACE HUMMEL

TRAVAUX LITURGIQUES DE DOCTRINE ET D'HISTOIRE. VOL. I: DOCTRINE. By Bernard Capelle. Louvain: Abbaye du Mont César, 1955. 282 pages. Paper. Price not given.

Lutherans will probably see as the most worthwhile part of this *Festschrift* for and by Abbot Capelle the penetrating commentary on the Sunday collects of the Roman Missal, which takes up the last quarter of the book; since, with few exceptions, the collects of the Roman missal are the originals of the collects of the Common Service Book, the materials here presented are extensively available for Lutheran use.

ARTHUR CARL PIEPKORN

THE "SENSUS PLENIOR" OF SACRED SCRIPTURE: A DISSERTATION. By R. E. Brown. Baltimore: J. H. Furst Company, 1955. xiv and 161 pages. Paper. \$2.50.

One of the major problems of 20th-century theological investigation is the hermeneutical problem. This Roman Catholic doctoral dissertation is worthwhile reading for every serious student of this problem. Brown surveys the field of noematics, which deals with the various senses of Scripture; offers a brief but extremely useful history of exegesis, from early Jewry to the present, in order to document his assertion that the concept of a *sensus plenior* is not at all a new one, although the term or classification is; proposes a "fuller sense" as the best explanation of

the New Testament's exegesis of the Old, of patristic exegesis, of the use of Scripture often found in the liturgy, and of certain types of "theological exegesis"; and propounds in detail the concept of a *sensus plenior*, including its relations to other Scriptural senses, the criteria for determining its presence, and attempts to answer various objections raised against it.

If the *sensus plenior* were defined as a statement of God's ultimate intent throughout the Old Testament, which we in the New Testament understand from the vantage point of the fulfillment, but which the people of the Old Covenant understood either not at all or only very dimly, it would seem to be possibly a useful classification with which to work.

It would also seem that Brown's Roman Catholic prepossessions prevent him from adequately investigating or considering the extent to which both Testaments, as well as all subsequent ecclesiastical exegesis, were involved in the thought forms and usages of their times. This reviewer has the uneasy feeling that the use of *sensus plenior* may be a convenient device for Roman scholars and others to have their cake and eat it too, i. e., to maintain many traditional interpretations and still keep abreast of modern thought.

Some of the controls which he lists also seem unsatisfactory. In spite of the author's abnegations, we see only a difference in classification between the "fuller sense" and a "multiple literal sense." And, John 16:13 notwithstanding, we wonder by what criteria this methodology might be applied to the New Testament.

HORACE HUMMEL

THE AREOPAGUS SPEECH AND NATURAL REVELATION. By Bertil Gärtner. Uppsala: Almqvist och Wiksells Boktryckeri, 1955. 289 pages. Paper. 20 Swedish crowns.

The author holds that Luke's writings betray both Jewish cultural currents and "the Hellenistic influence which was increasingly pervading the entire Mediterranean world" (p. 18). He concludes: "There is, therefore, reason for supposing that the Areopagus speech and its narrative framework are part of an informal interrogation by the education commission of the Areopagus court." (P. 64)

The speech is not an attempt to prove the existence of God on the basis of the divine in us, as Stoicism did. "Its function here is purely and solely that found in the Old Testament: not to prove that God exists, but to characterize Him" (pp. 98 f.). While the Stoics held that "Cosmos without the all-pervading Logos is no longer cosmos" (p. 171), St. Paul presents the "Old Testament-Jewish doctrine of God as an intervening and acting God" (p. 177). Gärtner affirms the Pauline character of the speech, but asserts that "when it comes to the actual terminology and the literary form, Lucan influence must of course be allowed for." (P. 250)

E. L. LUEKER

HEBREW MAN. By Ludwig Köhler; translated from the German by Peter R. Ackroyd. New York: Abingdon Press, 1956. 160 pages. Cloth. \$2.50.

This small but excellent volume bears the imprint of its author's wide training and experience. Designed as a supplement to works on archaeology, which naturally tend to limit themselves to external matters, it concerns itself primarily with the thought, the jurisprudence, and the physical characteristics of the ancient Hebrew.

It is recommended for readers who are prepared for the higher critical viewpoints Köhler takes for granted. Here is disclosed the vast chasm which separates primitive Hebrew thought and life from modern forms—a fact which both the lay reader of the Bible and the exegetical specialist often neglect at their peril. "Oral tradition" is vividly described (pp. 69 ff.), the ancient Hebrew sense of "history" is well delineated (pp. 118 f.), and extremes in the comparison of Hebrew culture with that of its ancient neighbors are aptly warned against (pp. 123 ff.). The possible *Sitz im Leben* of Deuteronomy, Job, and Proverbs receives special elucidation. Likewise well brought out is the way in which the often embryonic and incomplete forms of the Old Testament are "fulfilled" or replaced in the New.

HORACE HUMMEL

THE RELIGIOUS ORDERS IN ENGLAND. Volume II: *The End of the Middle Ages.* By David Knowles. New York: Cambridge University Press, 1955. xii and 407 pages. \$8.50.

Knowles here continues his valued researches into the history of the friars, monks, and canons in England during the Middle Ages. The period dealt with is that of Wyclif and Chaucer, Henry V and Thomas de la Mare, when the Middle Ages are drawing to a close. Knowles has made both the weaknesses and the services of the religious orders evident in this well-balanced account. It can be described without exaggeration as a monumental study.

CARL S. MEYER

THE GROWTH AND CULTURE OF LATIN AMERICA. By Donald E. Worcester and Wendell G. Schaeffer. New York: Oxford University Press, 1956. 963 pages. Cloth. \$8.50.

The authors have succeeded surprisingly well in compressing four-and-a-half centuries of Latin-American history into a single manageable volume. Worcester and Schaeffer feel that many books overemphasize the conquest and the late 18th century. They attempt to rectify this state of affairs by giving due attention also to the less spectacular but no less important interim period.

Church leaders, missionaries, and anyone else interested in the Caribbean area and South America will do well to absorb the solid historical background which this volume can impart.

W. J. DANKER

CONFUCIUS. By Shigeki Kaizuka; translated from the Japanese by Geoffrey Bownas. New York: The Macmillan Company (London: George Allen and Unwin), 1956. 191 pages. Cloth. \$3.00.

Kaizuka turns in a competent piece of work as he describes with genuine empathy the thought and the ways of Confucius and the China of the fifth and sixth centuries B. C. in which he lived, when the city-state was the chief political form and aristocratic oligarchies were crowding out the rightful princes in defiance of tradition. Confucius emerges as a classicist with a profound respect for traditional learning, and a humanist with reverence for personality. The man who failed in his attempts to instigate revolution, but whose political reforms were carried out 350 years later, stands out clearly in this book in his roles of statesman, philosopher, and educator.

W. J. DANKER

THE TWO-EDGED SWORD, AN INTERPRETATION OF THE OLD TESTAMENT. By John L. McKenzie. Milwaukee: The Bruce Publishing Company, 1956. 317 pages. Cloth. \$4.50.

The scholarly Jesuit author offers this volume as a kind of Old Testament theology and hermeneutics for nonspecialists, especially those who are dismayed by the results of modern historical and critical research. In a fascinating and adroit synthesis, he accepts in the main the theories of modern scholarship but at the same time fits them into a framework which, from his point of view, does not violate the basic assumption of a divine revelation and a supernatural element of inspiration. As he points out, "readers, whether [Roman] Catholic or not, may be surprised to learn how much freedom of opinion the [Roman Catholic] Church wishes her members to enjoy." (P. vi)

While the author is eminently successful in achieving a historical interpretation of the Old Testament, more attention might have been paid to the development of thought from one period to the next. Again, apologetic emphasis on Israel's uniqueness fails to distinguish sufficiently between the certainty of faith and the certainty of history. But these are minor criticisms that are not intended to qualify the over-all success of McKenzie's endeavor.

HORACE HUMMEL

THE MESSIAH IN THE OLD TESTAMENT. By Helmer Ringgren. Naperville: Alec R. Allenson, 1956. 71 pages. Paper. Price not given.

This too-brief survey may serve as an introduction to some of the modern viewpoints on Messianism, especially those championed by Scandinavian scholars, but it should really be read in conjunction with a completer treatment of the subject.

Ringgren explicitly sets out to show how the traditional Christian interpretation of many Old Testament texts as "Messianic" may be reconciled with historical and literal exegesis by a better understanding of their

original connection with Israel's royal ideology. "The belief in Christ, the Messiah, is rooted ultimately in the ancient Oriental ideas of the divine king" (p. 24). Like other Scandinavians, however, Ringgren is a bit too eager to find and trace these parallels in surrounding cultures. Again, his attempts to associate practically all the psalms, including most of the individual laments, with the royal ideology, and to force even the Servant poems into the same mold, seem exaggerated. Yet his final words deserve quotation: "The Greeks proceeded from *mythos* to *logos*, from myth to abstract thinking and ideas; in the Bible there is another way: the Word became flesh. In Jesus Christ the idea of the songs of the servant of the Lord has become reality." (Pp. 66, 67)

HORACE HUMMEL

THE MIDDLE EAST, ITS RELIGION AND CULTURE. By Edward J. Jurji. Philadelphia: The Westminster Press, 1956. 159 pages. Cloth. \$3.00.

Jurji, a native of the Middle East, is professor of Islamics and Comparative Religion at Princeton Theological Seminary.

He proposes an idealistic and radical approach to the solution of Middle Eastern problems. On the premise that religious divisions are at the bottom of the political disturbances, he advances the plausible suggestion that only by interfaith understanding can the rocky road to peace in the Middle East be smoothed to any degree.

Many will charge Jurji with overoptimism and a lack of realism. But it is obvious that none of the three great monotheistic faiths can point to its past role with undiluted pride.

Readers will value, even if they disagree in places with, his section on Islamic religion and culture. Of particular interest is Jurji's survey of the four principal Christian traditions found in the cradle land of the Gospel, as well as of the Melkites, the Maronites, the Jacobites, and other Eastern churches.

W. J. DANKER

FROM DOMESDAY BOOK TO MAGNA CARTA. 1087—1216. By Austin L. Poole. Second Edition. New York: Oxford University Press, 1955. xv and 541 pages. Cloth. \$4.80.

HUGH DU PUISET, BISHOP OF DURHAM. By G. V. Scammell. Cambridge: University Press, 1956. x and 355 pages. Cloth. \$7.50.

FROM BECKET TO LANGTON: ENGLISH CHURCH GOVERNMENT, 1170—1213. By C. R. Cheney. Manchester: Manchester University Press, 1956. x and 212 pages. Cloth. 18s.

The first title is Volume 3 of the fourteen-volume Oxford History of England from the Roman period to the present. Volume 3 deals with the period from William Rufus, the successor of the Conqueror, to the

death of John, the successor of the Lion-Hearted. Their father, Henry II, ruled over the Angevin Empire at its height. During this period the Crusades fashioned much of the political and ecclesiastical life of Europe. Eminent churchmen, such as Anselm of Canterbury, Thomas à Becket, Alexander III, and Innocent III, are met with. Ecclesiastical and political, economic and literary details, as well as national affairs and domestic concerns, are recounted by Poole with the authority of a master.

During the reign of Henry II and into the reign of Richard I the Bishop of Durham, Hugh du Puiset, was an important, without being a dominant, figure, although for a brief time he served as vice-regent, in addition to his episcopal duties in the diocese of Durham. He himself was a man "who had held a great position without being a great man" (p. 245), but the forty years of his episcopate were important decades for the church and the realm. Scammell has presented a balanced, full account.

Cheney tells about the bishops of the late 12th and early 13th centuries. He is concerned about the relations between England and Rome, the relations between church and state, the internal relations in the diocese, and the role of the laity. Canon laws and decretal collections are discussed, as are church patronage and diocesan government. The growth of papal power influenced the whole administration of the church and the relations of clergy and people during the period of the first three Angevin kings. This interrelationship C. R. Cheney has treated most competently.

The medieval church in England was Roman in the period under review. It was to remain Roman for another three centuries. The period from 1087 to 1216 is treated in a comprehensive fashion by Poole. The activities of a ranking bishop for almost the entire second half of the 12th century tell much of the total life of the period. The treatment of English church government during the last half century of the period gives a fuller understanding of that phase of ecclesiastical activity. The history of the church is made up of ecclesiastical government and politics, of the relationships between church and state, of the interrelationships between the economic and social order and the church, as well as the thought of theologians. The three books here reviewed will give the student of English church history valuable understandings of the period.

CARL S. MEYER

THE FOURTH GOSPEL: AN EXPOSITORY COMMENTARY. By J. Alexander Findlay. London: The Epworth Press, 1956. x and 166 pages. Cloth. 12/6.

This book is designed to aid thoughtful people who are not content to skip the portions of the Gospel of John that they do not understand. The author makes use of all the resources of advanced criticism to find meaning in John. In some cases his meanings appear to be tenuous. His

view of the author is that he was a native of Judea, well known to the high priest, an eyewitness, the Presbyter John of Papias, not the son of Zebedee. He identifies the disciple whom Jesus loved with Lazarus.

In the first twelve chapters Findlay leans heavily on the work of Hugo Odeberg and makes much use of rabbinical lore. He feels that John and the Synoptics are in frequent opposition, that the text of John has suffered severe dislocations, that John 6 is not Eucharistic, that Jesus did not make wine at Cana, and that John 21 is genuine and from the hand of the author. He makes much use of symbolic exegesis, at times persuasively, at times not. This commentary is not the type that should be put into the hands of lay people. The theologian who uses it will gain some insights; he who never sets eyes on it is not likely to miss anything.

EDGAR KRENTZ

WALTER RAUSCHENBUSCH: EIN BEITRAG ZUR BEGEGNUNG DES AMERIKANISCHEN PROTESTANTISMUS. By Reinhart Müller. Leiden: E. J. Brill, 1957. x and 129 pages. Cloth. 14.50 guilders.

Rauschenbusch is generally regarded as the foremost exponent of the social gospel, but this, Müller believes, is an inadequate evaluation of Rauschenbusch's influence. He also points out that failure to consider that Rauschenbusch was a polemicist ("die Schriften Rauschenbuschs sind Kampfschriften"), and that for that reason a systematic reconstruction of his theology is difficult, also makes many evaluations of Rauschenbusch inadequate. Müller's own interpretation revolves around these points: Rauschenbusch was a professor of church history; he was a noted preacher; Christianity and socialism were his concerns; the kingdom of God was his dominant theme; he influenced theology in Germany; he had a decided influence on the ecumenical movement. This interpretation of his thought and activities deserves a high rank among Rauschenbusch studies.

CARL S. MEYER

EXPLORING THE OLD TESTAMENT. Edited by W. T. Purkiser. Kansas City: Beacon Hill Press, Kansas City, 1955. 447 pages. Cloth.

EXPLORING THE NEW TESTAMENT. Edited by Ralph Earle. Kansas City: Beacon Hill Press: Kansas City, Mo. 1955. 467 pages. Cloth. \$7.95 for both volumes.

These two volumes, of Nazarene origin, are intended as textbooks for college level survey courses. They might also be found usable for high school classes with sufficient background, and probably also as combination Bible-reading guides and elementary introductions for laymen. Both books are clearly and interestingly written. Special pleading of Nazarene views is at a minimum.

The Old Testament volume always strives to emphasize the theological message of narratives, and the entire final chapter is devoted to "The Message and Meaning of the Old Testament." In spite of the inevitable popular generalizations of a work of this sort, its statements are almost always careful and informed. Fanciful schemes, apparent in most Bible handbooks, are little in evidence (cf. pp. 47 and 320). A certain unevenness in isagogical matters is apparent (perhaps because of multiple authorship): the general tone is very conservative, at times almost traditionalistic (many "types of Christ" are artificially found, for example), but at other places one notes a surprising openness, and often various opinions are merely listed without further comment. A skilled instructor could easily use this book as a point of departure for a stimulating study of the Old Testament.

The volume on the New Testament, like its companion volume, is designed to meet the needs of an initial Bible survey course. Questions of special introduction are briefly treated. Most space is allotted to a running review of the contents of the New Testament writings. These discussions are models of compressed information, and the authors have the knack of hitting on the points that require explanation for a better understanding of the whole.

HORACE HUMMEL

FREDERICK DANKER

MARSILIUS OF PADUA: THE DEFENDER OF PEACE. Vol. II: *The "Defensor pacis."* Translated by Alan Gewirth. New York: Columbia University Press, 1956. xciv and 450 pages. Cloth. \$8.50.

The *Defensor pacis* (1324) was the major work of Marsilius of Padua (ca. 1280—1342); it is one of the major works of political science of the Middle Ages. During the age of the Reformation rulers and their advisers, e. g., Thomas Cromwell in Henry VIII's England, found much in the treatise for their purposes. Its relevance for the present cannot be dismissed because of the passage of six centuries.

Marsilius glorifies the state, which, he believes, is the product of man's reason. The will of the people is the source of legitimate political power. The purpose of the state is to insure peace so that men may attain happiness and well-being. Marsilius advocates a church state, in which the state has dominance over the church. The ruler by the authority of the "faithful legislator" possesses coercive jurisdiction over laymen and clergymen. Church councils, summoned by the "faithful legislator," have authority over popes and bishops. Inadequate as these few sentences are as a summary of Marsilius' conclusions, they indicate the importance of his thought.

The translation by Gewirth is smooth. No translation will remove the tediousness of some of the precise analyses which Marsilius makes. The patience of the reader, however, will be rewarded when it reaches the

section on the papal claims to plenitude of power in the second discourse (chapters xix to xxvi). The readers will be grateful for Gewirth's enlightening introduction; he will profit much more if he will read also his first volume, *Marsilius of Padua and Medieval Political Philosophy* (1951). A deeper understanding of the modern problem of church-state relations will be the result.

CARL S. MEYER

THINE IS THE KINGDOM. By James S. Stewart. New York: Charles Scribner's Sons, 1956. 74 pages. Cloth. \$2.50.

In reflecting, writing, and preaching on the world mission, pastors and church leaders will gain valuable help from this slender (and expensive) volume by one of Scotland's distinguished preachers. Fourteen brief meditations are devoted to a searching study of missionary motivations. Especially in missions the church has been finding it hard to do the right thing for the right reason. "In the last resort, the one reason for missions is *Christ*" (p. 14). "The total action of God in history, the whole revelation of God in Christ—this is the basic argument" (p. 11). This, rather than the motives of commission, compassion, community, or continuity, is fundamental. Stewart draws the imperative of missions from the indicative of "the mighty acts of the Incarnation, the Cross and the Resurrection." He modestly disclaims anything so ambitious as attempting to sketch a theology of missions. But what he writes here will help stimulate the church in its quest for one.

This book is a delight to read. Lucid, clear, strong, startling are adjectives that spring to tongue tip as Stewart calls the church to rise up out of static complacency and find both the souls of men and her own true self out on the highways and byways with Christ.

W. J. DANKER

WITH HEARTS UPLIFTED. Clifford Ansgar Nelson. Rock Island: Augustana Press, 1956. 200 pages. Cloth. \$2.75.

Here are 60 meditations by the pastor of Gloria Dei Church, St. Paul. He does not say everything about every subject—one looks for more on the atoning, cleansing meaning of the death of Jesus Christ, and one would delete some opinions on the development of the truth of the Trinity. But what he says in a meditation written after he had confirmed his son and administered Holy Communion to him sets forth the needs not only of youth but of the church—needs which his devotional words help meet: "How important and dynamic is the spirit of reverence and earnestness . . . If they lose that reverence before God, I know that life will go hard and sophisticated and shut them off from heaven's grace. If they keep it alive like a living flame, life can be full of miracle and wonder, and reverent hands will reach out and touch the very hem of the robe of the Eternal God. . . . If anyone can be helped by this father's meditation, I will be glad."

GEORGE W. HOYER

THE TEMPLE OF JERUSALEM. By André Parrot; translated by Beatrice Hooke. New York: Philosophical Library, 1955. 112 pages. Cloth \$2.75.

"How amazing is the persistence of 'holy places'! Religions may change, but their sites are changeless. What a dramatic and eventful history has unrolled since the day when King David purchased from Ornan the Jebusite a portion of land on which he built the first altar and dedicated it to Yahweh!" (Foreword, p. 13). Thus the author summarizes his delightful account of the various religious structures on the temple hill in Jerusalem in this the fifth in his series of "Studies in Biblical Archaeology." Fittingly over two thirds of the discussion concerns the two temples which play the most important roles in Biblical history: the temples of Solomon and Herod. In addition, Ezekiel's ideal temple, that of Zerubbabel, and the contemporary Moslem *Haram esh-Sherif* also receive brief attention.

Parrot makes ample reference to possible archaeological parallels which may illuminate the architecture and symbolism of the Biblical structures (especially those of Mari on the middle Euphrates, for whose excavation, so fruitful for Biblical scholars, the author is probably best known). He makes cautious use of the best authorities and guides the popular reader easily through the welter of different opinions on certain particulars. The volume is profusely furnished with illustrations and excellent line drawings. Like the others in the series it is a model of its type and deserves an excellent sale. Only its relatively high price is to be lamented.

HORACE HUMMEL

THE IDEA OF HISTORY. By R. G. Collingwood, edited by T. M. Knox. New York: Oxford University Press, 1956. xxvi and 339 pages. Paper. \$1.75.

These posthumous papers of the late professor of philosophy at Oxford were first published in 1946.

Collingwood regards history as a special form of thought; to him the task of the historian is to penetrate the thought of the agents whom he is studying. The idea of history is "the idea of an imaginary picture of the past." History is "for" human self-knowledge. "The value of history, then, is that it teaches us what man has done and thus what man is."

Present-day historians, in regarding history as a science concerned with the past actions of man which must be investigated and interpreted, are the heirs of writers of the past and about the past who themselves have had divergent views of history. The philosopher-historian or the historian-philosopher must examine and grasp the thought of these historians. This, too, Collingwood has done in this selection of essays.

History and religion have interrelationships, and there is a history of religion. The theologian, no less than the philosopher, will find *The Idea of History* stimulating and enriching.

CARL S. MEYER

SATISFACTIONS IN THE WHITE-COLLAR JOB. By Nancy C. Morse. Ann Arbor: Survey Research Center, Institute for Social Research, University of Michigan, 1953. Cloth. 235 pages. \$3.25.

When the researchers began this study of white-collar workers, they expected to find that satisfaction with one's job, pay, status, and the organization itself would lead directly to higher productivity on the part of the worker. They quickly discovered that such a simple equation is not true. This study, sponsored by the Office of Naval Research, investigates human satisfaction and motivation in a large industrial organization. While offering no complete theory of motivation, it causes to arise out of the complexity of the industrial scene several concrete principles and innumerable growing insights. While primarily a book for the specialist, it presents summaries and conclusions that will prove suggestive for all who lead and minister to modern workers.

DAVID S. SCHULLER

THE MAHABHARATA OF VYASA KRISHNA DWAIPAYANA: SELECTIONS FROM THE ADI PARVA AND THE SAMBHA PARVA. New York: Philosophical Library, 1956. 205 pages. Cloth. \$4.75.

The *Mahabharata* contains the religious discourses, stories, and descriptions which still shape the life of the Hindu. This book contains selections from the first and second *parvas* of the *Mahabharata* in the translations of Protap Chandra Rog.

E. L. LUEKER

JAHRBUCH FÜR LITURGIK UND HYMNOLOGIE. Volume II: 1956. Edited by Konrad Ameln, Christhard Mahrenholz, and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1957. xvi and 276 pages. Cloth. Price not given.

In addition to the surveys of current liturgical and hymnological literature throughout the world that are its chief *raison d'être* and that are again presented with conscientious completeness and laudable succinctness, the second volume of this *Jahrbuch* offers 29 original studies. Four are distinctly major: Rolf Rendtorff on the cultus of ancient Israel in terms of Old Testament scholarship, notably of the past two decades; Georg Kretschmar on the rite of Jerusalem as reflected in the *Mystagogic Catecheses* (which he ascribes not to St. Cyril but his Origenist successor, John, who delivered them between 386 and 417); Walter Wiora on the metamorphosis of German hymn tunes in other parts of Europe under the impact of non-German musical styles prior to the 19th century; Siegfried Fornaçon on Caspar Stolshagen (1550—94), a minor hymn writer and editor to whom the text of *Heut triumphiret Gottes Sohn* has been ascribed (erroneously, Fornaçon holds). Of the briefer studies special interest attaches to Schanze's account of German Bible editions and versions between 1945 and 1956, Leonhard Fendt's discussion of blessed Martin Luther's ascription of pardoning power to the Holy Communion, Ameln's

note on the *Achtliederbuch* of 1524, a separate facsimile of which accompanies the volume as a kind of bonus, Fornaçon's inquiry into the history of *Lobe den Herren, den mächtigen König der Ehren*, and Lipphardt's report on the latest studies in Gregorian.

ARTHUR CARL PIEPKORN

THE THEOLOGY OF CALVIN. By Wilhelm Niesel. Translated by Harold Knight. Philadelphia: Westminster Press, 1956. 254 pages. Cloth. \$4.00.

The author examines the theories of Hermann Banke, Hermann Weber, and others, and finds them inadequate for an explanation of the theology of Calvin. He agrees with Peter Brunner "that the fundamental problem has to do neither with form nor with substance and sequence of thought, but with something more ultimate" (p. 17). Thus, as Alfred Göhler says, "there is no central doctrine in the theology of Calvin; rather all his doctrines are central in the sense that their aim is to understand independently from their several viewpoints what is central and essential" (p. 25). Arguing that all the doctrines of Calvin's *Institutes* center in Jesus Christ, Niesel defends Calvin against the charge of legalism by pointing out that Calvin's understanding of divine Law is based on the recognition that the Law of God is covenantal Law (p. 92). He holds that the doctrine of double predestination is not central in Calvin's thought and must be understood in Jesus Christ (p. 163). He concludes: "We think we have showed plainly enough that in every aspect of doctrine Calvin is concerned only about one thing: the God revealed in flesh" (p. 246).

E. L. LUEKER

GUIDE TO BIBLICAL IRAN. By Robert North. Rome: Instituto Pontificio Biblico, 1956. 168 pages. Paper. \$1.25. 750 lire.

The following conspectus opens this work: "These pages contain the information useful for anyone of occidental background planning to spend some time in Iran, including the cultivated tourist and the Tehran-based technologist. The cities of chief interest are represented by plans, select hotel-information, and roads of approach. Scenic attractions and focal points of Islam and Christianity are not overlooked. All other historical monuments are set forth in proportion to their relation with the Bible." (Page 7)

Attention is paid to various missionary efforts in Iran, to current religious constituencies, and throughout to the historical and archaeological backgrounds (the final chapter is devoted entirely to a historical summary). The addition of various tables, sketch maps, and a Scripture Index make the book a veritable *multum in parvo*, which should not be overlooked. Although Iran lies on the eastern fringe of the lands of Biblical interest, the mention of only the Medes, Persians, and Parthians

should demonstrate its value to many Biblical students. A lithographic process brings its price within the reach of all.

In some respects the work is a companion volume to the same author's *Stratigraphia Palaestinae* (Rome, 1954), although with a different format and more extensive scope. Ultimately North hopes to be able to publish "a pocket-size one-volume scholar's guidebook to all the biblical lands." To this end he solicits suggestions for improvements (not only from scholars but also from exegetes and theologians) "whereby the ultimate religious scope of the project might be better attained *ad maiorem Dei gloriam.*" (Page 4)

As such, this volume is a sample of the immense contributions currently being made to Biblical archaeology by Roman Catholic scholars, both by way of excavations and in many excellent publications. It is also noteworthy that North espouses modern geology and most higher critical viewpoints, as is true also of practically all contemporary Roman Catholic scholarship.

HORACE HUMMEL

ISHMAEL. By James Baird. Baltimore: Johns Hopkins Press, 1956. 445 pages. Cloth. \$5.50.

In literary criticism this is an ambitious work that has as its aim an exploration of the symbolic structure of recent primitivism in literature. Authentic primitivism, according to the author, is the attempt to re-establish cultural and religious symbols in a society that is plagued by the cultural failure of traditional Christian symbols. The primitivist looks back to older authentic symbols as they are found in the East and in Oceania. This primitivism is the mark of much of the literature of the 19th century with "Ishmael" as the symbolic aggregate and Herman Melville as the high priest of the cult. Surely Melville is reinterpreting Christianity. But whether his symbols are purely Oceanic, as this book asserts, and not also Old Testament and Puritan in their origin is at least a subject for debate. It is also startling to see the assured dogmatism of the modern critic who cuts the Gordian knot of every maze of symbolism. At the same time the reader need not agree with the humanist creed that undergirds this study to applaud the painstaking detailed scholarship. The knowledge of the literature and the parallel passages is enormous. Melville as a *prolegomenon* to the Gospel is one thing. Melville as Gospel is another!

HENRY W. REIMANN

COMMENTARY ON THE EPISTLES TO THE EPHESIANS AND COLOSSIANS. By E. K. Simpson and F. F. Bruce. Grand Rapids: William B. Eerdmans Publishing Co., 1957. 328 pages. Cloth. \$4.00.

This kind of commentary is a refreshing antidote to those combinations of grammatical smells which Gildersleeve once defined as belonging to the type of Smelfungus, own brother to Dryasdust. Simpson brings to his portion on Ephesians a broad culture that is completely subservient to the Lord

Christ. "It is the Redeemer's bloodshedding that avails for the cleansing of the guilty. What else could serve as a valid detergent?" (p. 29). "Mendicants at the gate of mercy must not angle for titbits of commendation" (p. 55). In his comments on Colossians Bruce maintains the high standards that mark his commentary on the Acts in this same series. His footnotes indicate alert acquaintance with past and current discussions. The running commentary is generously sprinkled with illustrations and anecdotes. Reformed presuppositions are evident in both sections, but this volume unquestionably embraces some of the most edifying exposition ever to come out on Ephesians and Colossians. FREDERIC W. DANKER

INTERPRETATIONES AD VETUS TESTAMENTUM PERTINENTES: SIGMUNDO MOWINCKEL SEPTUAGENARIO MISSAE. Oslo: Forlaget Land og Kirke, 1955. 183 pages. Paper. Price not given.

Albright writes in the opening words of the first essay in the collection: "No contemporary scholar has influenced the literary study of the Psalter more powerfully than Sigmund Mowinckel, and it may well be doubted whether even the late Hermann Gunkel contributed so much to its study." The 14 other contributions reflect the countless other fields outside the Psalter which Mowinckel has also mightily stimulated and influenced. The eight Scandinavian contributors betoken the tremendous strides in Biblical scholarship being made in those countries today, to which other scholars have certainly paid insufficient attention (at least partly because of the language barriers).

Who can predict how many of Mowinckel's ingenious theories and scintillating hypotheses will stand the test of time? The same reserve may be expressed concerning many of the viewpoints expressed by the individual authors in this collection, but we believe that they will prove as stimulating and refreshing to the pastor who attempts to keep abreast of modern thought as to the specialist.

The contents of the essays may be summarized as follows: (1) Albright adds to previous contributions on the prehistory of certain verses of Psalm 68 and of Ps. 134:3. (2) Alt believes that Micah 2:1-5 is directed primarily against Jerusalemite formation of *latifundia* with a view to the re-establishment of ancient sacral points of view on ownership and property. (3) Birkeland demonstrates how differences between Masoretic and Qumran vocalization apparently shed light on the history of the Hebrew language and its character as a *Mischsprache*. (4) Dahl seeks the origins of Christian Baptism primarily in the immersions connected with orthodox temple worship. ("Christian Baptism is firmly rooted in the history of religion. And yet Christian Baptism is something completely new.") (5) Eissfeldt compares the compositional technique used in Pseudo-Philo's *Liber antiquitatum Biblicarum* (a sort of Midrash on Genesis-through-2 Samuel) with that of the authors of the Biblical histories themselves. (6) Gyllenberg sketches the rise and present impor-

tance of the cultus in contemporary attempts to understand the forms of Biblical revelation (often intended as a corrective of earlier "historicism"). (7) Humbert concludes from word studies that בְּרֵאשִׁית in Gen. 1:1 must have a relative meaning ("when . . ."), that עָלַם in the creation account refers to physical resemblance, and that Genesis 1 represents a sacerdotal (P) refinement and restatement of the older J narrative in Genesis 2. (8) Hvidberg understands Is. 6:13 as a prediction of total destruction to be visited upon worshipers of Canaanite deities. (9) A. R. Johnson proposes "devotion" as the best English equivalent of Hebrew חָפַד (and "devoted" of חָפֵד). (10) Kapelrud explains the strange narrative of 2 Sam. 21:1-14 in connection with the frequent association of kingship with fertility in antiquity. (11) Lindblom understands Is. 28:16 as a metaphorical description of the true (Yahwistic) religion in explicit contrast to all false faiths and hopes. (12) North takes issue with the late C. C. Torrey's radical interpretation of Deutero-Isaiah and defends a predominantly eschatological interpretation of those chapters which are to be understood "mythologically," i. e., fulfilled on a different plane in the New Testament. (13) Noth champions a rather uncommon interpretation of "the saints of the Most High" in Daniel 7, which views them as a celestial (not an earthly) group. (14) Pedersen discusses various Biblical and extra-Biblical views of the Tempter in the narrative of the Fall. (15) Sjøberg shows that while Trypho's replies to Justin accurately reflect contemporary Jewish belief in the possibility of an already living but hidden Messiah, they cannot be used as proof that Jewry at that time believed in a *suffering* Messiah.

HORACE HUMMEL

MEET JOE ROSS. By Russell L. Dicks. New York: Abingdon Press, 1957. 159 pages. Cloth. \$2.50.

RELIGIOUS DIMENSIONS OF PERSONALITY. By Wayne E. Oates. New York: Association Press, 1957. 305 pages. Cloth. \$4.50.

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Braceland. New York: P. J. Kenedy and Sons, 1955. 299 pages. Cloth. \$6.00.

PRINCIPLES OF MENTAL HEALTH FOR CHRISTIAN LIVING. By C. B. Eavey. Chicago: Moody Press, 1956. 303 pages. Cloth. \$4.00.

THE DOCTOR AND THE SOUL. By Viktor E. Frankl. New York: Alfred A. Knopf, 1955. 280 pages. Cloth. \$4.00.

THE MINISTER'S CONSULTATION CLINIC. Edited by Simon Doniger. Great Neck: Channel Press, 1955. 316 pages. Cloth. \$3.95.

MULTIPLE COUNSELING. By Helen Irene Driver. Madison: Monona Publications, 1954. 271 pages. Cloth. \$5.00.

In *Meet Joe Ross*, Dicks reports on a long series of conversations covering many of the common problems of the day, together with his

own comments on why this or that was said. The conversations demonstrate what a pastoral counselor can do for a parishioner or a patient who faces just the average amount of tension-provoking, perplexing problems of life. The value of the book lies in its practical demonstration of how a pastor can meet these common counseling situations most effectively. The reader may ask himself whether the author's permissive approach works when the pastor represents a confessional denomination. This reviewer believes that with certain adaptations in the method the answer is very definitely yes. It would seem that most pastors would benefit from reading this little volume—and it would be an absorbing experience.

Oates enumerates four ways in which he understands "religious dimensions," and four ways in which he wants to explicate this term in his book. These ways include a holistic approach and an unashamed criticism of contemporary secular personality theory in the light of Christian theology. In attempting the latter explication the author takes to task both the theologians and the psychologists, the former for personality insights derived more from Aristotelian than Biblical sources, the latter for refusing to admit questions to which no existing method can offer an answer. The volume is rich in quotations from authorities in both psychology and theology. The author freely states that his purpose is to let these witnesses speak for themselves, while in the final sections of each chapter summarizing and maintaining the thread of argument. This method is effective. Oates manages to maintain a good balance between psychology and theology, neither roundly condemning psychology nor making theology psychological. This reviewer recommends Oates' book, for both its theoretical and practical values, to the pastor who wants a guide through the maze of charges and countercharges in the psychology vs. theology encounter.

Faith, Reason and Modern Psychiatry is a Roman Catholic symposium of ten independently written articles joined by a few paragraphs of editorial continuity between chapters. Most of the articles investigate the philosophical questions involved in the relation of psychiatry to Roman Catholic theology. The final chapters treat questions closer to the need of most pastors, such as the theology of illness and a Christian understanding of neurosis. A Lutheran reader finds himself in the peculiar position of wanting to ride to the attack in two directions. He joins enthusiastically in penetrating criticism of molar behaviorism and Freudianism. On the other hand he is not always sure that the attack is being carried on from the right positions, with the right weapons—and the reader can easily identify with the counterattack that he knows will be coming from any secular psychiatrist who is interested in rebutting. This symposium is not antipsychology. It is against certain psychologies and certain psychologists. Zilboorg, for example, is amazed that Freud did not reckon more with the fact that he might have serious blindspots about

religion resulting from his own unconscious repression. All in all, this is a work to be taken seriously. Whatever its faults, it does not water down differences and make everything sweetness and light. It is recommended to the student of the problem of the relation between psychiatry and theology.

Christians frequently raise this objection to contemporary counseling and mental health psychology: "Should not a child of God be able to find all the spiritual and mental direction that he needs in life from the Word of God?" Eavey's book answers the question — and thereby justifies its existence — by pointing out that "the Bible, in proclaiming love, joy, and peace as fruits of the Spirit, does not seek to spell out the details that apply to individuals with all their variations. A Christian teacher of mental health can show us *how* best to use the Bible truths to live by." Coming from the Moody Press, this volume reflects the doctrinal tenets of its publisher, and at times it grows wearily repetitious in its reiteration of these doctrines. As a volume for the layman, it does not study carefully some of the important theoretical difficulties in the relation between mental health and theology. Still this treatment does not suffer from psychologism. The reader is constantly reminded that life and health is in God and from God. Nor does it offer superficial answers, as some how-to-live-happy-lives books do. The individual looking for a Christian approach to mental health may want to look into this book.

The subtitle of Frankl's book, "An Introduction to Logotherapy," indicates this is an exposition of a new, European approach to psychotherapy, designed actually to supplement present-day psychotherapeutic approaches. The emphasis in logotherapy is on the responsibility of the individual. Psychotherapeutic approaches fall into the danger of psychologism, the author contends, whereby all values are explained away as representations of Oedipal or inferiority complexes. But counselors often encounter questions that are moral in nature. For these logotherapy, with its interest in man's existence and the sphere of mind and intellect, fills the gap in other methods. The clergyman's interest lies in a seeming cyclical return here to an emphasis on values, meaning in life, and responsibility in psychotherapy. But how much this European movement will influence American therapy remains to be seen.

The Minister's Consultation Clinic is a compilation of questions submitted by pastors in the area of pastoral psychology and appearing in the journal *Pastoral Psychology*. The answers in each case are supplied by well-known clergymen, counselors, psychiatrists, and seminary instructors. Questions range from setting up a counseling service through the limits of counseling with neurotics to the church and the homosexual. The strength of this volume is in the fact that these 43 questions are actually such as many clergymen are asking. The weakness lies in the fact that the necessarily brief answers are often too sketchy to be of much help.

Groups within the congregation might well make more use of group

counseling or group discussion techniques. This seems particularly true in those groups of relatively homogeneous interests gathered for informative purposes, such as Walther Leagues, parent-teacher groups, and women's societies. While it is doubtful if the pastor or other leader could develop the techniques involved from a book, *Multiple Counseling* will serve well as a guide to one who is in the process of receiving, or who has previously had, some training in group discussion work. It is detailed, thorough, and practical. It reports what actually has been tried and found helpful.

K. H. BREIMEIER

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.)

The Life of the Lord Jesus Christ. By John Peter Lange, translated from the German by S. Manson and Robert Smith, edited by Marcus Dods. Vol. IV. Grand Rapids: Zondervan Publishing House, 1958. x and 502 pages. Cloth. \$3.95. With the publication of this volume—which contains all of the "Third Book" of the German original except the introduction, printed at the end of Vol. III—the 1958 unaltered photolithoprinted issue of the 1872 English edition of this 19th century biography of Christ is brought to a conclusion.

Fairbairn's Imperial Standard Bible Encyclopedia, ed. Patrick Fairbairn. Vol. IV: *Kabzeel—Nicodemus*; 380 pages. Vol. V: *Nicolaitans—Rehnm*; 388 pages. Grand Rapids: Zondervan Publishing House, 1957. Cloth. \$4.95 a volume. With the appearance of these two volumes the unaltered photolithoprinted reissue of the 1891 edition of *The Imperial Bible Dictionary* has only the final volume to go.

Good Tidings of Great Joy. Compiled by B. G. T. Sawbridge. New York: The Macmillan Company, 1958. xi and 249 pages. Cloth. \$2.25.

Jesus' Promise to the Nations. By Joachim Jeremias. Naperville: Alec R. Allenson, 1958. 84 pages. Paper. \$1.75.

Using the Bible to Answer Questions Children Ask. By John L. and Arlene Gilmer Fairly. Richmond: John Knox Press, 1958. 99 pages. Cloth. \$2.00.

From Whence Came You: A Tale of the Early Beginnings of Free Masonry. By Morton Deutsch. New York: Philosophical Library, 1958. xiv and 248 pages. Cloth. \$4.75.

Sociology of Religion. By Joachim Wach. Chicago: University of Chicago Press, 1958. xii and 418 pages. Paper. \$1.95.

History of the Byzantine State. By George Ostrogorsky; trans. Joan Hussey. New Brunswick: Rutgers University Press, 1957. xxvii and 548 pages; 13 maps. Cloth. \$12.50.

The Prayer Book Epistles: A Devotional Commentary for Sundays and the Principal Holy Days. By Kenneth Mackenzie. New York: Morehouse-Gorham, 1957. 179 pages. Cloth. Price not given.

The Visible Words of God: An Exposition of the Sacramental Theology of Peter Martyr Vermigli A. D. 1500—1562. By Joseph C. McLelland. Grand Rapids: William B. Eerdmans Publishing Company, 1957. ix and 291 pages. Cloth. \$4.00.

Introducing the New Testament. By Archibald M. Hunter. 2d revised and enlarged ed. Philadelphia: The Westminster Press, 1958. 208 pages. Cloth. \$3.00.

The Psychology of Religion: An Introduction to Religious Experience and Behavior. By Walter Houston Clark. New York: The Macmillan Company, 1958. xii and 485 pages. Cloth. \$5.95.

Christian Education of Adults. By Earl F. Zeigler. Philadelphia: The Westminster Press, 1958. 144 pages. Cloth. \$2.75.

The Message of the Symbols. By Adalbert Raphael Kretzmann. St. Louis: Concordia Publishing House, 1958. 13 pages. Paper. 25 cents.

Whose God Is God?: Letter to a Masonic Friend; 20 pages; 96 cents a dozen. *How to Pray in Public;* 13 pages; 72 cents a dozen. *Can Politics and Christianity Mix;* by Paul Simon; 9 pages; 60 cents a dozen. *What to Expect When You Visit Us;* 5 pages; 50 cents a dozen. "Why Go to Church?"; 7 pages; 50 cents a dozen. *When You Move;* 5 pages; 50 cents a dozen. St. Louis: Concordia Publishing House, 1958. Paper tracts.

Sermon Suggestions: Pulpit Points. By Marion H. Conway. Grand Rapids: Baker Book House, 1957. 91 pages. Cloth. \$1.75.

The Lands Between. By John S. Badeau. New York: Friendship Press, 1958. vi and 138 pages. Cloth, \$2.95; paper, \$1.75.

Saint Augustine and His Influence Through the Ages. By Henri Marrou; trans. Patrick Hepburne-Scott and Edmund Hill. New York: Harper and Brothers, 1957. 191 pages. Paper. \$1.35.

The Mosaic Eschatological Prophet. By Howard M. Teeple. Philadelphia: Society of Biblical Literature, 1957. xiii and 122 pages. Paper. \$1.50.

Newman: His Life and Spirituality (Newman: Sa vie, sa spiritualité). By Louis Bouyer; trans. J. Lewis May. New York: P. J. Kenedy and Sons, 1958. xiii and 391 pages. Cloth. \$7.50.

Concerns of a Continent, ed. James W. Hoffman. New York: Friendship Press, 1958. viii and 168 pages. Cloth, \$2.95; paper, \$1.50.

Dictionary of Bible Terms. By Alexander Cruden. Grand Rapids: Baker Book House, 1958. 383 pages. Cloth. \$3.50. A photolithographed, unaltered reissue of the 1840 London edition of *Cruden's Explanation of Scripture Terms.*

An Encyclopaedia of Religion and Religions. By E. Royston Pike. New York: Meridian Books, 1958. 406 pages. Paper. \$1.95.

A History of Medieval Jewish Philosophy. By Isaac Husik. New York: Meridian Books, 1958. xlix and 466 pages. Paper. \$1.95. A reprint of the 1916 edition, corrected.

Anthropology and Human Nature. By M. F. Ashley Montagu. Boston: Porter Sargent, 1957. 390 pages. Cloth. \$6.00.

On the Improvement of the Understanding. By Baruch Spinoza, trans. Joseph Katz. New York: The Liberal Arts Press, 1958. xx and 40 pages. Paper. 50 cents.

Great Bible Stories for the Verse-Speaking Choir, ed. Harry J. Heltman and Helen A. Brown. Philadelphia: The Westminster Press, 1958. 64 pages. Paper. \$1.00.

Mystery and Meaning in the Christian Faith. By Hugh T. Kerr. Toronto: The Ryerson Press, 1958. 51 pages. Paper. \$1.00.

Militant Here in Earth. By Maurice B. Reckitt. New York: Longmans, Green and Company, 1958. xi and 160 pages. Paper. \$2.25.

The Witnessing Community: The Biblical Record of God's Purpose. By Suzanne de Dietrich. Philadelphia: The Westminster Press, 1958. 180 pages. Cloth. \$3.75.

Thunder in the Distance: The Life of Père Lebbé. By Jacques Leclercq, trans. George Lamb. New York: Sheed and Ward, 1958. viii and 322 pages. Cloth. \$5.00.

Minneapolis 1957: Das grosse Treffen des Welzluthertums. By Martin Boyken and Georg Weisz, ed. Herbert Reich. Berlin: Lutherisches Verlags-haus, 1958. 134 pages. Paper. Price not given.

The Victor Speaks. By Edmund Schlink; trans. Paul F. Koehneke; ed. Martin L. Koehneke and Daniel E. Poellot. St. Louis: Concordia Publishing House, 1958. 126 pages. Cloth. \$2.50.

Marcel Proust on Art and Literature 1896—1919, trans. Sylvia Townsend Warner. New York: Meridian Books, 1958. 416 pages. Cloth. \$6.00.

The Illuminated Book: Its History and Production. By David Diringer. New York: Philosophical Library, 1958. 524 pages. Cloth. \$25.

A Comprehensive Dictionary of Psychological and Psychoanalytical Terms. By Horace B. English and Ava Champney English. New York: Longmans, Green & Co., 1958. xiv and 594 pages. Cloth. \$10.75.

Geschichte als Offenbarung: Studien zur Frage Historismus und Glaube von Herder bis Troeltsch. By Erich Fülling. Berlin: Alfred Töpelmann, 1956. 88 pages. Paper. DM 7.80.

Horace Busbnell: Minister to a Changing America. By Barbara M. Cross. Chicago: University of Chicago Press, 1958. xv and 201 pages. Cloth. \$6.00.

Konkordanz zum hebräischen Alten Testament. By G. Lisowsky and L. Rost. Fascicle 12: Pages 1409—1672. Stuttgart: Privilegierte Württembergische Bibelanstalt [1958]. 264 pages. Paper. DM 2.60.

The New Song: A Guide to Modern Music for Use in the Church Choir. By Leland B. Sateren. Minneapolis: Augsburg Publishing House, 1958. xii and 48 pages. Paper. \$1.25.