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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 SIGTUNA FOUNDATION. By Olov Hartman. Translated from the Swedish by Margareta Angström. London: SCM Press. 1955. Paper. 54 pages. 3/6.

Those interested in the effort to relate the Christian calling to its contemporary setting by means of worship, work, and study in a fellowship will enjoy this sketch of the Swedish counterpart of Iona, Taizé, and Bad Boll. The foundation, which has for over 30 years enjoyed the support of outstanding church leaders of Sweden, includes People's College for young people, giving short courses winter and summer; guest facilities for conferences; a "Humanistic School" (secondary school for boarding pupils); and an Ecumenical Institute.

RICHARD R. CAEMMERER

THE CHURCH SECRETARY. By Virginia S. Ely. Chicago: Moody Press, 1956. 190 pages. Cloth. \$2.50.

This is an able summary of the qualifications and duties of a church secretary. Principles of supervising the church office and volunteer help are set forth. Files, records, and publicity are discussed briefly. Interesting glossaries of worn-out phrases as well as frequently mispronounced or misspelled words are included. Pastors who have to train office help or set up office policies may find the book helpful. The author is experienced and writes well.

RICHARD R. CAEMMERER

PREACHING THE CHRISTIAN YEAR. Edited by Howard A. Johnson. New York: Scribner's Sons. 1957. 235 pages, plus recommended readings and index of authors. Cloth. \$3.75.

The Canon Theologian of the Cathedral of St. John the Divine in New York here edits a series of articles on the seasons of the church year and their relevance for preaching. The contributors are men of prestige: the late H. E. W. Fosbroke on Advent, Albert T. Mollegen on Christmastide and Epiphany, Theodore Wedel on Pre-Lent, William H. Nes on Lent, Frederick C. Grant on Holy Week, J. V. Langmead Casserley on Eastertide, W. Norman Pittenger on Ascensiontide and Whitsuntide, and Theodore P. Ferris on the post-Trinity season. This reviewer finds some of the accents eccentric, some of the expected ones missing. But the book as a whole is most significant as a demonstration of the effort to relate Biblical theology to the preaching that takes its shape from the church year. Grant's article employs the critical method but comes up with help-

ful accents on the relating of theology and worship in preaching to the New Testament. What Dean Pike and his associates did for their clergy might well be an objective of many a pastoral conference as its members prepare for their round of preaching the Gospel.

RICHARD R. CAEMMERER

DESIGN FOR PREACHING. By Henry Grady Davis. Philadelphia: Muhlenberg Press. 1958. 294 pages, plus bibliography and index. Cloth. \$4.75.

Here is a rare and good book. A teacher of preachers, himself an able preacher, writes a book on preaching which tries to tell what actually happens when a man preaches. The result is a book which itself undertakes a "design" of creative freshness and says many of the old things in new ways. The volume is rich in theological and professional insights and may well become the subject of patient study over years. The heart of Davis' thinking on preaching is that "form and substance" of preaching must be closely linked; that the theme and purpose of a sermon must expand organically into the total; that the preacher must reach the hearer in his own situation and process, speaking to his ear. The author develops categories which are not customary in the literature of preaching but which should prove most helpful: the various forms which a sermon may take, types of continuity, the modes of the sermon, processes in interpretation. Davis loads his striking terminology with ample definition and illustration, draws on a broad literature of preaching for examples, provides engaging suggestions for further study, and writes with the charm of a veteran teacher (professor of functional theology at Chicago Lutheran Seminary for twenty years) who is also a master of English.

RICHARD R. CAEMMERER

A HISTORY OF PREACHING IN BRITAIN AND AMERICA, Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them. By F. R. Webber. Part Three. Milwaukee: Northwestern Publishing House, 1957. 682 pages. Cloth. \$7.00.

With this volume on American preachers F. R. Webber brings his formidable history of preaching to a conclusion. Previous volumes discussed British and Scottish preachers and have been reviewed in these pages. Edwin Charles Dargan's *History of Preaching*, in two volumes, did not discuss American preachers. Webber begins with the colonial period and brings his story down to the present, without considering any preachers who are still alive. The method of the earlier volumes is employed—to sketch a period as a whole, and to append a series of biographies, sometimes with brief quotations of the preaching considered. The biographies are arranged according to year of birth. The volume includes sketches of famous Protestant preachers of all shades of persuasion, a few Roman Catholic preachers, the famous evangelists and revivalists, and the preachers and theologians of the author's own Synodical Conference. A concluding

chapter is entitled "Evangelical Preaching." In the author's sprightly style it stresses the importance of the preaching of Law and Gospel. He pays a tribute to evangelical preaching in German and singles out George Stoeckhardt for a special encomium.

Pastor Webber has put all preachers in his debt for his massive survey and his sharply drawn perspective exalting the preaching that exalts Christ.

RICHARD R. CAEMMERER

HYMNAL FOR COLLEGES AND SCHOOLS. Edited under the direction of E. Harold Geer. New Haven: Yale University Press, 1956. 352 hymns, plus 142 pages. Cloth. \$4.50.

In 1927 Peter Christian Lutkin of Northwestern University, told a class in hymnology, of which the undersigned was a member, that England's newest hymnal, *Hymns of Western Europe*, was fully 100 years ahead of the best American hymnal. The *Hymnal for Colleges and Schools*, published by Yale University, furnishes proof that Lutkin underestimated the tempo at which American standards can rise. The Yale hymnal is not only every whit as good as *Hymns of Western Europe*; it is, I honestly believe, even better. It is better, I believe, than the more widely known *Songs of Praise*. Hymnological standards have risen remarkably among English-speaking people since the close of World War II. Better translations of hymns in ancient and foreign tongues are today available. Hymn harmonizations are more in keeping with what they should be for congregational singing; harmonizations of chorales prepared by J. S. Bach but intended for four-voiced singing and orchestral accompaniment are finally beginning to disappear from our hymnals. The original rhythmical versions of melodies are gradually replacing the isorhythmic versions. Romantic hymnody of the 19th century no longer enjoys its former favor, and a more virile type of objective hymnody is regarded as better suited for services of corporate worship. Nationalism no longer plays the prominent part it once played in hymnals; hymnals are today both more international and more ecumenical than formerly. All these healthy developments are reflected in the *Hymnal for Colleges and Schools*. Due credit must be given to E. Harold Geer, the editor in chief, and to his staff, which included H. Frank Bozyan, the organist of Yale University, Luther Noss, dean of Yale's School of Music, and Sidney Lovett, chaplain of Yale University. Everything has been done in good taste. The influence of other noteworthy hymnals of Europe and America may be seen; this includes, we are happy to say, *The Lutheran Hymnal*.

The social gospel finds expression in some hymns of the section headed Brotherhood and Social Concern. There is a conspicuous absence of hymns affirming the doctrine of the atonement. Yet the situation is not so serious as it would likely have been a generation or two ago; it is no worse than what one finds it to be in much revivalistic hymnody sung by Fundamentalist groups of our own generation. — While this *Hymnal for*

Colleges and Schools is intended largely for institutions of learning, it will probably be used by many parishes also. That it was prepared largely for use in schools causes us to rejoice, for a rise in hymnological standards must come through the youth of the church. WALTER E. BUSZIN

THE STARS ABOVE US OR THE CONQUEST OF SUPERSTITION. By Ernst Zinner, translated from the German by W. H. Johnston. New York: Charles Scribner's Sons, 1957. xiv and 140 pages, plus 15 full-page plates. Cloth. \$3.00.

Zinner, director of the Remeis observatory at Bamberg, traces once more the story of scientific astronomy's gradual development out of astrological superstition. On the debit side is a certain degree of disorganization in presentation and a lack of documentation at crucial points. On the credit side is a huge store of information, an impressive bibliography, some superb illustrations, and the frank recognition that no simple explanation exists for what men see in the skies above them.

ARTHUR CARL PIEPKORN

PLOTINUS: THE ENNEADS. Translated by Stephen MacKenna; second edition by B. S. Page. New York: Pantheon Books, 1957. li and 635 pages. Cloth. \$12.50.

"Plotinus holds a very important place in the history of thought, important in philosophy, more important in theology and in the development of mysticism." These opening words of Paul Henry's valuable introduction to this reissue of the only usable English version of Plotinus make clear why the volume is important to the theologian.

The translation itself is the work of a nonprofessional scholar who deserted journalism to devote his life to this work. It is a remarkable feat of translation, for Plotinus reads more smoothly in MacKenna's English than in his own Greek. Using the recent text of Paul Henry and H. R. Schwyzer, Page has improved MacKenna's version in about 200 places. He has also added an evaluation of recent work on Plotinus, tables giving the chronological order of the treatises, and a listing of the sources of Plotinus' quotations. Still lacking are a list of noteworthy rejected readings, cross-references to other passages in Plotinus, and an index of proper names. Physically the book is beautiful and invites the reading that it so well deserves.

EDGAR KRENTZ

CHURCH AND STATE FROM CONSTANTINE TO THEODOSIUS.

By S. L. Greenslade. Naperville: Alec R. Allenson (London: S. C. M. Press), 1954. 93 pages. Cloth. \$2.00.

Most of the problems in church-state relations arose, and most of the theories for settling them were championed, in the eight decades between the Edict of Milan in 313 and the death of Theodosius in 395. Students of contemporary church-state relations can learn much from the events of those turbulent decades. Not least for their comfort would be the insight

that "in practice, the relations between Church and State will always be anxious and difficult, demanding strenuous thought and prudent statesmanship" (p. 844).

ARTHUR CARL PIEPKORN

THE BOOK OF THE ACTS OF GOD. By G. Ernest Wright and Reginald H. Fuller. Garden City: Doubleday & Co., 1957. 372 pages. Cloth. \$4.95.

The subtitle of this work, "Christian Scholarship Interprets the Bible," is its best introduction. Here and there some may question either the book's theology or the scholarship or both, but on the whole few will deny that for the nonspecialist it is a masterful summary of all that archaeology and other modern scientific disciplines have taught us with respect to the interpretation of the Sacred Scriptures. Both authors are well known from earlier works, and their competence needs no further defense here.

As the title indicates, the emphasis is on the revelatory aspect of the historical *events* recorded in Scripture. Here we are confronted with genuine history in all its variety, its struggles, its fragmentary and developmental aspects—and simultaneously, in the paradox of faith, we are also confronted with revelation, with the Word of God. The authors are constantly at pains to demonstrate how developmental details and transmissional vicissitudes not only do not militate against canonicity and authority but often aid us in the proper understanding of the revelation.

This material is treated in four parts: (1) the historical books of the Old Testament, (2) the Old Testament prophetic, devotional, and wisdom literature, (3) the intertestamental period, (4) the New Testament. The last of the four is treated (fittingly) in much greater detail, comprising nearly one third of the book's total space, but with the forest still clearly visible through the trees!

Probably a more purely personal viewpoint is represented in the treatment of the New Testament than in Wright's discussion of the Old Testament, but, whatever the details of disagreement, a reader can hardly escape being greatly stimulated by reading this work, and having it help make the Bible become alive and increasingly relevant to his contemporary situation in the church.

HORACE D. HUMMEL

ISRAEL AND THE ARAMAEANS OF DAMASCUS. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1957. 189 pages. Cloth. Price not given.

The present work is a revision of a doctoral dissertation prepared originally some years ago at Johns Hopkins University under the direction of William Foxwell Albright. It is really one of a series by Albright's students on the little-known histories of the states contiguous to Judah and Israel, such as Moab, Ammon and Edom. Albright's chronology is usually followed, and other accents of the "master" are unmistakable.

Unger's publications have mostly been more popular in nature. The serious scholarship behind this work, in contrast, will be indicated by the fact that over one third of its total pagination consists of notes. In spite of its frequently technical nature, however, its value to many pastors will be apparent if one considers the very prominent role "Syria" (as the Biblical "Aram," which refers normally to Damascus, is usually translated) plays in Old Testament history, particularly in that of the divided kingdom. Drawing material from the most diverse sources, Unger not only paints here a vivid picture of Damascus from the Ice Age down to its fall and incorporation into the Assyrian empire in 732 B.C. but also discusses many problems of contemporary Biblical history. (The first two chapters deal briefly with pre-Israelite times, but Chapter I in particular contains material useful for understanding the patriarchal period.) Three maps of Palestine (in the patriarchal, Davidic, and prophetic periods) are included for easy reference.

After the manner of the Albright school, Unger here takes the Biblical evidence very seriously. He insists repeatedly on "concrete evidence" (taking issue with certain more theoretical reconstructions by Jepsen, Hölscher, Kraeling, and other researchers in this field), and in general he has given us a very balanced and judicious treatment of the problems. Only very rarely do the author's own leanings cause him perhaps to overstate his case (for example, his insistence that Sargon could not have captured Samaria, on pp. 106 ff).

HORACE D. HUMMEL

A STUBBORN FAITH: PAPERS ON OLD TESTAMENT AND RELATED SUBJECTS PRESENTED TO HONOR WILLIAM ANDREW IRWIN. Edited by Edward C. Hobbs. Dallas: Southern Methodist University Press, 1956. 170 pages. Cloth. \$4.00.

This volume is dedicated to a man whose name and fame are securely established in the annals of American Biblical scholarship. The title should not be misunderstood. It refers not to "stubbornness about items of faith" but to "'a stubbornness in the conviction that a man's faith is the heart of all that he is and does,' a stubbornness characteristic of William A. Irwin."

Contributions to a *Festschrift* invariably vary in merit. This one is on the whole, however, rather uniformly good. The less technical nature of many of the essays will render this volume correspondingly more valuable to the average exegete without, however, diminishing its interest to those on the frontiers of Biblical research.

The various papers are probably best considered separately and in sequence. (1) Williams discusses "The Fable in the Ancient Near East," noting its antiquity and the interpenetration of Sumerian, Indian, Aesopian, and other forms, as well as Biblical parallels (cf. Judges 9 and 2 Kings 14). (2) Edwards considers "The Exodus and Apocalyptic," and very stimulatingly (in most respects) he demonstrates how apocalyptic

developed out of classical prophetic forms during and after the Exile, building especially on the Exodus themes of which the apocalyptists were the "profoundest interpreters" (p. 37). (3) Considering "The Question of Coregencies Among the Hebrew Kings," Thiele continues his running debate especially with Albright, here specifically taking issue with the latter's denial of the existence of coregencies in Israel and Judah. In addition the Biblical indications of coregencies by Solomon, Jehoram, and Jotham with their fathers, Thiele adduces cogent evidence pointing perhaps to two other coregencies: those of Jeroboam II and Uzziah. (4) McCullough considers "The 'Enthronement of Yahweh' Psalms" and argues, *pace* Mowinckel, that, because of the paucity of evidence, "until our knowledge of these matters increases, it would be well for the exegesis of the psalms to proceed as though the 'Enthronement of Yahweh' theory had never been put forward" (p. 61). This viewpoint hits the solar plexus of much contemporary Psalms scholarship, and although most would agree with McCullough's cautions lest Israel's uniqueness be obliterated (p. 58), others will feel that the parallel evidence is sufficiently strong that the theory may not be demolished so easily. (5) In what will perhaps stand as the essay of most abiding value in this collection, Kraft makes "Some Further Observations Concerning the Strophic Structure of Hebrew Poetry." This is a careful and cautious study of a very knotty problem. Earlier abuses are noted, and the Ugaritic and Biblical evidences are painstakingly analyzed. (6) Williams contributes a study of "Jeremiah's Vision of the Almond Rod." He correlates Jer. 1:11, 12 to Num. 17:2 ff. and (rather unconvincingly, from our viewpoint) interprets the former as the prophet's protest against priestly misinterpretations of the budding rod. (7) May gives "Some Historical Perspectives" of Canaanite culture, David, Jeremiah, Zedekiah, and the Pharisees, indicating how modern historiography would probably consider these topics, in addition and in contrast to the predominantly theological accentuation of the Biblical accounts. (8) In "Notes on the Present State of the Textual Criticism of the Judean Biblical Cave Scrolls," Orlinsky continues his vigorous campaign of "depreciating to the vanishing point the lower textual merits of the Isaiah Scroll" (p. 125). In spite of his pejorative mannerisms, Orlinsky is sometimes convincing, especially when he exposes early extremes, but his own viewpoint probably represents to no little extent the opposite extreme. (9) With the usual happy results, Scott considers "The Service of God," demonstrating the originally cultic and liturgical overtones of עֵבֶר (as exemplified especially in the institution of sacrifice), the prophetic attitude toward these rites, and their relevance for today. (10) Beardslee compares the methods of Harnack, Nygren, Cullmann, and Bultmann in their attempts at "Identifying the Distinctive Features of Early Christianity." He stresses that further efforts will probably have to synthesize their various approaches, but that a final solution to this problem will probably always elude us. (11) Finally, and most

refreshingly, Hobbs (the editor of this volume) urges "A Different Approach to the Writing of Commentaries on the Synoptic Gospels." In modern scholarship, "the evangelists have turned out to be evangelists, not scribes" (p. 158), and the historico-critical method should be used not to paint them as simple historians, which they were not, but to expose more thoroughly their original intention and viewpoint.

HORACE D. HUMMEL

FRÜHNEUHOCHDEUTSCHES GLOSSAR. By Alfred Götze. 5th ed. Berlin: Walter de Gruyter und Co., 1956. xii and 240 pages. Paper. DM 9.80.

Early New High German is the vernacular of blessed Martin Luther and his contemporaries, friend and foe, of the German Book of Concord, and of the early representatives of Lutheran Orthodoxy. Its vocabulary, as well as its grammar and its syntax, is sufficiently different from 20th- or 19th-century German to mislead and betray very frequently the rash individual who incautiously assumes that a knowledge of contemporary German is all he needs to understand the language of the 18th and early 17th centuries. For Early New High German vocabulary Götze's *Glossar* has given yeoman assistance to students ever since the first edition came out in 1912; subsequent improvements have increased its value. Its reissue is to be greeted with great joy, if only for the help it gives the student of a critical text of the Lutheran Symbols such as we have in the great 400th Anniversary Edition (see CONCORDIA THEOLOGICAL MONTHLY, Vol. XXIX, No. 1 [January 1958], p. 2, fn. 6; p. 14, par. 16; p. 17, par. 10). As the compiler concedes, it will not unlock every door in the vast house of Early New High German literature, and the professional student will still want to have access to Grimm and to more specialized glossaries, but even he will find his task vastly simplified by having Götze's handy 11-ounce manual at hand. For every Lutheran pastor who handles German at all, this is an essential tool!

ARTHUR CARL PIEPKORN

HOMEWARD TO ZION: THE MORMON MIGRATION FROM SCANDINAVIA. By William Mulder. Minneapolis: University of Minnesota Press. 1957. xiv and 375 pages. Cloth. \$7.50.

The conversion of 30,000 European Danes, Swedes, and Norwegians—most of them Lutherans, but a significantly large share of them Protestant dissenters—to the banner of Joseph Smith and their supervised emigration to the Mormon Zion in Utah is one of the least understood chapters of American religious history. In a brilliant piece of historical writing, the Director of American Studies at the University of Utah traces the story with admirable detail from the first Mormon converts among the Norwegian Haugean immigrant layfolk in La Salle County, Ill., in 1842 to the final acculturation of the immigrants and the all-but-complete drying up of the emigrating stream 60 years later. The first apostle and elders

were dispatched to Scandinavia in 1849. The success of their mission was astonishing; the Mormon millennium exercised a vast appeal in countries where dissenting evangelists had loosened the ties of many with the church and where economic and social conditions favored a decision to emigrate. But the success was not unalloyed. Over a third of the converts recanted and never left Scandinavia, while others followed suit after emigration. This volume is a significant contribution both for the light that it sheds on 19th century European and American church history and as a document in comparative symbolics.

ARTHUR CARL PIEPKORN

FERTILE SOIL: A POLITICAL HISTORY OF ISRAEL UNDER THE DIVIDED KINGDOM. By Max Vogelstein. New York: American Press, 1957. 137 pages. Cloth. \$3.00.

Especially because works of this sort are so sorely needed and because this one might have been so good, it is only with the greatest reluctance that we register grave reservations here. As usual, however, entries must be made on both sides of the ledger.

The author has the gift of saying much concisely. Since he writes for the "plain reader" (p. xi), this style serves him well in leading the uninitiated through the intricate mazes of this period. The pedagogic technique applied in the text is commendable. The Chronicler's reports are considered very seriously, and in general Vogelstein is very conservative in his criticism of the Old Testament. This is to be a strictly political study; theological evaluation is reserved for a future study. Unhappily, a certain lack of humility is frequently implicit—and occasionally explicit. Works of a popular nature usually strive somewhat to represent a consensus of the best scholarship, but Vogelstein here merely seizes the opportunity to propagandize his own unique points of view.

Only a few examples of idiosyncracies (without any value judgment necessarily implied) may be noted here. Queen Athaliah is treated as a clandestine ally of Jehu rather than (as usually) his implacable foe (pp. 19—20). Eighth-century Judah is believed to have remained subservient to Israel until the reign of Jotham (p. 31). Four contemporary, rival kingdoms are postulated as contributing to the chaotic conditions in the last days of Israel, after the fall of the dynasty of Jehu (p. 31 and *passim*). The "Azriau of Yaudi" mentioned by Tiglathpileser as a major enemy is identified with the king of a northern Aramean state rather than with the Biblical Uzziah of Judah (p. 40). Hezekiah is described as participating in the revolt of 711 led by Ashdod (p. 72). The "Two-Campaign Theory" of Sennacherib's war against Hezekiah, inexplicably, is not even discussed (p. 74 ff.). The role of the Scythians in the last days of Assyria is reconstructed in a novel but not implausible manner (p. 92.). With apparent disregard of an increasingly favored point of view, Ezra is still treated as chronologically prior to Nehemiah (p. 110 f.).

Finally, Vogelstein's chronology of the divided kingdom is unique, to say the least. We lost count of the coregencies proposed, while each epochal event is considered likely to have resulted in a recount of the king's regnal years, and many calendric changes are presumed to have occurred.

It is not this reviewer's intent to minimize in any way the valuable role which such minority presentations as Vogelstein's play, particularly in the upper echelons of scholarship. His points of view certainly are not to be discounted for that reason alone, and we need these periodical reminders that we still have a great deal to learn about the details of Biblical history.

HORACE D. HUMMEL

A CHRISTIAN VIEW OF FREEMASONRY. By Theodore F. Nickel and James G. Manz. St. Louis: Concordia Publishing House, 1957. 32 pages. Paper. 35 cents.

Two Lutheran parish pastors who have made a long and careful study of the Masonic lodge face squarely this perennial problem of the Lutheran Church. What they say about the problem in this Lutheran Round Table pamphlet is pertinent and concise. The issues are clearly defined. The discussion of the principles involved is straightforward and evangelical in tone.

This little booklet will become very useful for pastors and people as they endeavor to understand for themselves and explain to others the relationship of the church to the lodge. This reviewer predicts a wide and profitable use. The low price allows wide distribution. HARRY G. COINER

DIE LEHRE DES HL. AUGUSTINUS VON DER PARADIESESEHE UND IHRE AUSWIRKUNG IN DER SEXUALETHIK DES 12. UND 13. JAHRHUNDERTS BIS THOMAS VON AQUIN. By Michael Müller. Regensburg: Verlag Friedrich Pustet, 1954. 325 pages. Paper. DM. 19.50.

This is Volume I of a projected series, *Studien zur Geschichte der katholischen Moraltheologie*. It is a good example of the thorough systematic approach to ethics, or moral theology, that marks Roman Catholic theologians.

Lucid, well documented, and highly interesting, it starts with St. Augustine's views of the ideal marriage in *statu integritatis*, free of the sexual desire that he regarded as a result of the Fall. The author then traces the fate of St. Augustine's views through the scholastic period up to St. Thomas Aquinas. A concluding section summarizes the results of the historical survey, with some practical applications under five heads: the presence of sexual desire in Paradise, an ethical evaluation of sexual desire, an appreciation of marriage first in view of its objective purposes, then in view of its subjective motivation, and the significance of Christian conjugal love for the development of personality.

The study shows how strongly dualism of body and spirit influenced the moral theology of the fathers and helped shape their ascetic and monastic principles.

HERBERT J. A. BOUMAN

WHICH BOOKS BELONG IN THE BIBLE? By Floyd V. Filson. Philadelphia: The Westminster Press, 1957. 174 pages. Cloth. \$3.00.

The title and subtitle of this notable book from the pen of the dean of McCormick Theological Seminary do not wholly disclose the author's intention, which is to go beyond the usual studies in canonicity and to confront the theological issues: "Whether the Church should have a Scripture, what books should be included in it, and why" (p. 7). The book is a brilliantly clear treatise on the Canon as a challenge to faith.

In the opening chapter Filson surveys the extremes in current attitudes toward the Bible under these headings: Indifference or overzealous Biblicalism, legalism or contempt for the written Word, outgrown product or timeless truth, divine dictation or human product, individual judgment or church decision. He does not merely attempt to arrive at a happy medium but tries to analyze the strength of the positions he discusses. For example, under the caption "Outgrown Product or Timeless Truth" he admits, on the one hand, the validity of critical views informed by the modern idea of evolution and asserting that the Biblical writings are antiquated as a source of permanently valid truth about strictly scientific matters but on the other hand he denies that the idea of evolution can be applied to the Biblical story and message. Again, while sympathizing with those who emphasize the "timeless" truth of the Bible addressed to man's basic needs, Filson asserts that a treatment of the Bible as though it were not enmeshed in any ancient situation cannot be defended. "The canon is not a demand that men must always think precisely as the men of Biblical times thought. It is not a demand that we accept literally the world view (or the successive world views) of the Biblical writers" (p. 29). For the church to fail to see this, he holds, would be fatal. What it must do is "cultivate in Christians a clear historical sense" in spite of all the problems in adult education that this involves. Without either abandoning the first-century Gospel or perpetuating all its outward forms, there must be a reverent concern to make the Biblical message supreme in "the shifting setting of modern life." The other descriptions of the antitheses are equally challenging in this packed and powerful section. Of special interest will be the section in which the author discusses "the human factor" of Scripture against both those who tend to deny it and those who recognizing the human origin of the books, reject the concept of the Canon. Here it becomes apparent that "canon" is the author's rather inclusive term for what others describe by "inspiration."

Chapter III on the Old Testament is one of the clearest descriptions of the conservative position advanced by that number of Old Testament scholars who use the historico-critical method. The later dating of many of the books is accepted, but the primary concern is with the relation of this older revelation to the New Testament. Although this is done via other categories than inspiration, viz., the testimony of Christ and the apostles and the insistence that the church needs the broader base of the Old Testament preparation to rightly understand the New, anyone who wants to understand

the remarkable passion for Old Testament studies in modern theology will find Filson's discussion helpful. Particularly intriguing to this reviewer was the section on methods of interpretation of the Old Testament. Here you have the modern understanding of prophecy which finds the forward-looking predictive element not merely in the prophets but in the entire Old Testament and yet emphatically protests the loss of the literal historical meaning by a "prophetic proof which in effect puts all this Biblical history on one level." (Page 64)

In the chapter on the Apocrypha there is a useful descriptive section. Filson criticizes the dogmatism of those who assert that there was a wider Alexandrian Canon as a fixed quantity but who use only the LXX for their proof. He finds no proof that the New Testament writers regarded the Apocrypha as Scripture. This reviewer would have to turn the argument around: the failure to quote Esther in the New Testament does not disestablish the canonicity of that book, and by the same token the failure to quote from Apocrypha (other scholars might not be so sure) does not decide the matter. Perhaps the problem lies in the author's treatment of the Apocrypha as a homogeneous unit.

In listing the four main positions of Christian churches regarding the Apocrypha (Roman, Greek, Anglican, Reformed) Filson ignores the Lutheran attitude. And when the Church of England's attitude is regarded as "inconsistent and unsatisfactory" on the ground that "what is used in the regular public worship of the Church is in effect normative" (p. 97), this makes any Lutheran uneasy who notes the Book of Concord's use of the Apocrypha and its failure to make any canonic list a matter of doctrine. The insistence that "to be consistent, the Church must decide whether it considers the Apocrypha authoritative" (p. 97) sounds to a Lutheran as the typical Reformed alternative to the Roman Catholic position.

The discussion of the New Testament elucidates the factors that led inevitably to a canon: Jewish-Christian legalism, speculative Gnostic dualism, Marcion's "Stranger God," the Montanist obscuring of Christ. The basic test of apostolic origin is described as both artificial and correct. The various writings of the so-called apostolic fathers and apocryphal gospels are analyzed. The author sees no need for a change in the traditional view of these books, but he asserts that it is always the living church and not any individual — Luther's treatment of the New Testament is mentioned at this point — that decides to keep or change the Canon.

In the final chapter, "Is Tradition Subject to Scripture?" the positive values of tradition are very briefly sketched while the dangers are highlighted (formalism, legalism, archaism). The apostolic tradition in terms of the unique role of the apostles is regarded as crucial for the written form of the New Testament, but the reasons for this uniqueness are not too clearly enunciated. Ultimately the Canon was the church's decision to subject all tradition to the written apostolic witness. Filson stresses that far from enslaving the church, this offered "a solid basis for faith and worship . . .

a defense against the encroaching confusion and the progressive fading of the oral gospel traditions." (Page 154)

In his evident zeal to subject tradition to Scripture and to avoid a Roman doctrine of continuous inspiration the author seems to betray the usual Reformed understanding of creeds and confessions. Unconditional loyalty to the Augustana or the Westminster Confession is apparently reprehensible to him. Creeds are important formulations, "but this means that we must test them by the Scripture" (p. 157). No doubt the Lutheran insistence that Scripture is to be interpreted according to the Confessions would appear as utter Romanizing to Filson. Perhaps we Lutherans shall have to say more clearly what we mean.

In sum, this is a clear and forceful presentation by a modern and yet basically conservative Reformed theologian. It deserves careful reading by Lutherans.

HENRY W. REIMANN

THE CHRISTMAS CRIB. Nesta de Robeck. Milwaukee: Bruce Publishing Co., 1956. 119 pages. Cloth. \$3.50.

The development of the Christmas crib is here traced from the early nativity dramas of the era when the Council of Laodicea decreed that "only the clergy were to enter the pulpit and declaim and sing" to the time that the plays disappeared from the churches but left there the central point of interest, the crib. Excellent photographs and packed paragraphs indicate the available material this little book surveys. Apparent are evidences of the extreme which the "cult of the Christ Child" sometimes reached. While it is noted that "the very serious devotion of the Counter Reformation brought deep understanding to the Nativity" (p. 79), no attempt is made to record Reformation influences. The modern growth in appreciation of the Christmas crib has given rise to societies of "the friend of the crib," including the American Christmas Crib Society, 305 South Wayne St., Fremont, Ohio.

The adoration of the Christ Child by the animals as a factor in early Nativity dramas is demonstrated with the dialog of a drama in a Spanish midnight mass, the "Mass of the Cock."

Cock, beating his wings: *Christus natus est.*

Ox, lowing: *Ubi?*

The goats and sheep, bleating: "Bethlehem."

The ass, lifting up his voice: *Eamus.*

GEORGE W. HOYER

QUESTIONS GOD HAS ANSWERED: A Course of Study for Confirmation Classes. By Paul G. Hansen. Fourth edition. Denver: St. John's Church, 1957. Mimeographed. *Teacher's Manual*, \$1.00; *Student's Workbook*, 75 cents.

This course of 56 lessons is designed to teach the fundamental doctrines of the Christian faith by drawing them directly from the Bible without

benefit of catechism or other helps. The author states: "The questions are the result of eight years of experience in actual class situations." Four open Bible examinations and a final examination are furnished with the answers found in the instructor's manual. Each lesson suggests memory work and makes use of student activity, most of it working with the Bible. Twenty-seven pages of illustrations are furnished for the instructor and pupil. This reviewer favors the method, with its use of clear and incisive questions that lead the pupil to find answers by the inductive process rather than have the answer furnished him in the form of a thetical statement. Sometimes, however, one wonders what the pupil will write as answer to particular questions. Again, some of the questions teach when they should only question. Nevertheless, these materials, if used with discretion, offer the pastor or teacher excellent resources.

HARRY G. COINER

PIA DESIDERIA. By Philipp Jacob Spener. Ed. Kurt Aland. Berlin: Verlag Walter de Gruyter und Co., 1955. 91 pages. Paper. DM 4.80.

Further evidence of the resurgence of interest in the Pietist movement is the appearance of the present edition of Spener's *Pia Desideria* in the series initiated by Hans Lietzmann. Aland lists eight previous editions, including the Latin version of 1678. Particularly concerned with the text and with textual variants, the heavily footnoted Aland edition is of significance primarily to the specialist. Nevertheless it has a definite contribution to make, if for no other reason than that its very convenient format should attract scholars and students to a renewed study of an epochal document of the German Pietist Awakening.

PHILIP J. SCHROEDER

TESTING THE TRUTH: A Course of Instruction in Christian Doctrine. By Paul G. Hansen. Denver: St. John's Church, 1957. *Instructor's Manual*, 25 pages. *Student's text*, 25 pages. Multilithed; paper. No price given.

This set of 25 outlines on the important doctrines of the Bible gives special emphasis to denominational differences existing within the Christian Church. Both the instructor's manual and the student's text are prepared for use in adult membership classes. The lesson outlines are to be used with the Bible only. The basic outline follows Luther's Small Catechism.

The material makes extensive use of Scripture. It is well organized and excellently illustrated. Some of the statements are so brief, however, that they are, at best, cryptic. For example: "'Closed Communion' is a man-made system, but it fulfills the requirement that church and pastor *must* (if at all possible) assume responsibility for anyone who might be harmed by the Sacrament" (Lesson 18). The course offers a lesson outline which members of the class may use for private study. This method of guided inductive study should prove very effective for adults.

HARRY G. COINER

SYSTEMATIC THEOLOGY. By Paul Tillich. Vol. II. Chicago: The University of Chicago Press, 1957. 187 pages. Cloth. \$4.50.*

In the preface to this continuation of his theological *magnum opus*, the author warns his critics: "I cannot accept criticism as valuable which merely insinuates that I have surrendered the substance of the Christian message because I have used terminology which consciously deviates from the Biblical or ecclesiastical language." Without such deviation, he says, he would not have deemed it worthwhile to develop a theological system for our period. Tillich's terminology is not new, but his use of it is, at least in part. Leaning heavily on philosophy, he blends its terms with those of theology. Because he consciously deviates from the Biblical or ecclesiastical language, he takes great pains to define his terms.

On some, perhaps on many, points the reader will agree with Tillich. He is certainly right in insisting that "the New Testament witness is unanimous in its witness to Jesus as the Christ" and that "this witness is the foundation of the Christian Church" (p. 118). At the same time the reader may disagree strongly with Tillich's interpretation of that witness. If, however, the reader is equipped with the necessary theological and philosophical apparatus, he will indeed find this volume a satisfying challenge to his intellect, if not to his faith.

L. W. SPITZ

A POPULAR HISTORY OF THE REFORMATION. By Philip Hughes. Garden City: Hanover House, 1957. 343 pages. Cloth. \$4.00.

The Reformation, as Hughes uses the term, begins with Cardinal Ximenes in Spain and ends with the Council of Trent. Hughes asserts that the Reformation was essentially a theological movement and that an understanding of it requires an understanding of theology (p. 13). Even the political forces of the period are governed, he feels, at least in part by theological considerations. He seems to hold that economic factors can largely be ignored — a defect in the over-all presentation.

The corruptness of the church is shown, along with the efforts made before Luther to reform the church. Luther's greatness is granted, and generally the picture of him is fair but not friendly. Zwingli, Calvin, and Knox are also singled out for special consideration. Calvin is called "the leading figure of the whole religious world" between 1541 and 1564. (Page 243)

Hughes regards the Anglican Reformation as the most important phase of the Reformation movement (p. 161). William Tyndale is "the first influence in the formation of the English Protestant mind" (p. 167) and "the first popularizer of Luther's doctrine in England" (p. 168). The redistribution of property after the dissolution of the monasteries is "more far-

* For an extensive criticism of Vol. I of this work, as well as of *The Theology of Paul Tillich*, ed. Charles W. Kegley and Robert W. Bretall, see Vol. XXIV (July 1953), 540—542.

reaching in its effect than any event since the Norman Conquest" (p. 205), and the Reformation Parliament is "the most important parliament in English History." (Page 179)

There are minor errors. Martin V was elected on November 11, 1417, not 1418 (p. 25). The Oratory of Divine Love was organized in 1517, not in 1513 (p. 90). Luther's second appearance at the 1521 Diet of Worms was on April 18, not April 19 (p. 126). Zwingli began preaching in Zurich on January 1, 1519 (cf. p. 148). The heretics burnt in the Marian persecutions cannot be written off simply as preponderantly Anabaptists (p. 158). Cranmer may not have been a member of the "White Horse Inn" reformers of Cambridge (p. 190). Calvin's *Institutes* in their definitive edition should be dated 1559, not 1560 (p. 256). The summary of the doctrine of justification in the Augustana on p. 139 is not correct.

Some of the errors will be corrected in the second edition of this work — it is safe to predict a second edition. In spite of the errors Lutheran pastors and theologians will do well to read this history of the Reformation by a Roman Catholic authority.

CARL S. MEYER

MYTH AND RITUAL IN CHRISTIANITY. By Alan W. Watts. London and New York: Thames and Hudson, 1954. 262 pages. Price not given.

Watts, professor of comparative philosophy and psychology at the American Academy of Asian Studies in San Francisco, writes on the conviction that Christ is not simply "a great teacher, wonder-worker, and exemplar, but much rather that Christ is God himself sharing the fate of his erring creatures" (p. 85). He defines "myth" as "a complex of images or a story, whether factual or fanciful, taken to represent the deepest truths of life or simply regarded as specially significant for no clearly realized reason" (p. 63). While we are willing to accept this definition, although we hesitate to use the term "myth" to "represent the deepest truths of life," we have our misgivings, for example when he defines theology on the same page as "an interpretation of combined myth and metaphysics, in which both are treated as objective facts of the historical and scientific order." We prefer to keep mythology and theology apart if only because of the misconceptions which may so easily ensue. *Myth and Ritual in Christianity* itself proves the point. The book is refreshing as long as it stays with the basic facts of the Christian faith; it is confusing when it ventures into metaphysics, notably those which have an Asian flavor.

WALTER E. BUSZIN

NORDISK TEOLOGI: IDEER OCH MAN. TILL RAGNAR BRING, DEN 10 JULI 1955. Lund: C. W. K. Gleerups Förlag, 1955. 311 pages. Paper. 22.50 Swedish crowns.

These essays in honor of Ragnar Bring on his 60th birthday by theologians from all the Scandinavian countries deal with a variety of topics. E. Molland demonstrates that *Brand* deals with the religious problem of

Law and Gospel, in spite of Ibsen's denial; R. Hauge discusses Fredrik Petersen's attempt to place faith and knowledge (in the form of sciences) into categories which are beyond conflict; H. Nyman deals with Jonas Lagus' description of faith as a longing and desire for Christ; Lauri Haikola analyzes the Christian life on the basis of W. Malmivaara's *The Narrow Way in the Light of the Book of Jonah*; G. Rosenquist discusses the latest development of Church law in Finland; V. Lindström writes on "The Problem Objective-Subjective in Kierkegaard"; N. Soe, in "Kierkegaard's Doctrine of the Paradox," asks if he requires the *sacrificium intellectus*; Regin Prenter examines the enslaved and free will in Otto Moller's doctrine of redemption; H. Koch reaches the conclusion that the *Folkekirke* as it exists in Denmark gives the Gospel free course; K. Skydsgaard writes an appreciative criticism of the Prolegomena of Regin Prenter's *Skabelse og Genløsning*; Hjalmar Lindroth examines Nygren's criticism in the light of Kant and Schleiermacher; S. von Engeström traces influences of Albrecht Ritschl in Swedish theology; A. Andren seeks to determine which was the first Swedish textbook in dogmatics and concludes that it was a translation of Melancthon's *Loci*, about 1550; Bengt Hägglund discusses grace and nature in Andreas Suneson's *Hexameron*; Gustav Aulen analyzes E. G. Bring's position on absolution; Sven Kjöllnerstrom writes on Carl Olbers and the unaltered confession; H. Pleijel investigates Gottfried Billing's understanding of society; Gustav Wingren describes Einar Billing's theological method; and Anders Nygren evaluates Ragnar Bring's contributions to theology with special reference to the Luther renaissance, philosophical analysis, and Biblical theology.

E. L. LUEKER

THE QUEST AND CHARACTER OF A UNITED CHURCH. By Winfred Ernest Garrison. New York: Abingdon Press, 1957, 238 pages. Cloth. \$3.50.

Garrison, professor emeritus of church history at the University of Chicago, for 28 years an editor of the *Christian Century*, and now the head of the department of philosophy of the University of Houston, is a member of the Disciples of Christ denomination. As such he advocates, lucidly and forcefully, "no creedal or doctrinal test either for lay members or for the ministry other than the primitive test of loyalty that was embodied in the declaration 'Jesus is Lord.'" He favors a kind of church unity which could include communions having the widest possible variety of doctrines, politics, and forms of worship and individuals holding a wide range of theological opinions. He holds that only one or the other of two things can ever make possible a united church: either the differences which now constitute barriers will be turned into agreements upon the points that are now at issue among denominations, or they will remain as differences of opinion, conviction, and practice, but will be so conceived that they will no longer constitute barriers to unity among those who hold them. He scans the pages of church history and finds that the first method has failed; therefore he

proposes the second. He traces the history of attempts to unify the church by eliminating or curbing those who disagree with the dominant group and discovers a trail of intolerance and persecution. Yet, with all due respect to Garrison, whom this reviewer learned to know at the University of Chicago not only as an erudite professor but also as a perfect Christian gentleman, this reviewer believes that the cost of uniting the church on the basis which Garrison proposes is too great. History also teaches that whenever churches unite on the basis of ignoring their differences, the truth of Scripture suffers martyrdom. On the other hand, while doctrinal discussions may not lead to organizational union, they do encourage a more thorough study of divine truth. Such discussions may also well lead the participants to a fuller realization that all Christians, irrespective of the divisions in the church, constitute one holy catholic church in Christ, united in the bonds of faith which no schism can rend asunder. Organizational union, desirable as it may be, is of secondary importance.

L. W. SPITZ

EARLY MODERN EUROPE FROM ABOUT 1450 TO ABOUT 1720.

By George Clark. London and New York: Oxford University Press, 1957. vii and 261 pages. Cloth. \$1.20.

The author makes a wide survey of the culture of Europe during the first two centuries of modern times. His summaries are broad, and his interpretations are sound. Sir George writes a delightful style.

CARL S. MEYER

DEBATES WITH HISTORIANS. By Pieter Geyl. Groningen: J. B. Wolters, 1955. viii and 241 pages. Cloth. \$7.50.

Thirteen essays by the distinguished professor of modern history in the University of Utrecht are given in this collection. Even though 11 had appeared in print before, the publishers have added a valuable volume to historiography in bringing them together.

Pieter Geyl discusses Leopold von Ranke, George B. Macaulay, Thomas Carlyle, Jules Michelet, Arnold Toynbee, Pitirim Sorokin, and J. G. Randall. The French Revolution, the Rise of the Netherlands, Talleyrand, Napoleon Bonaparte, and the American Civil War are topics on which he discourses. The men dealt with, the range of interests, the decisive style, and the sure judgments compel close study. The very first essay on Ranke is one that is particularly well written.

Geyl, however, carries on his chief debate with Arnold Toynbee. Four of the 13 essays deal with the author of the *Study of History*. Geyl's criticisms are masterful and incisive; few historians can equal him here. Geyl does not underestimate the scholarship nor the influence of Toynbee. He weighs Toynbee's observations and conclusions, however, and finds them wanting. Admirers of Toynbee will have to consider Geyl's strictures, and all students of modern historiography will have to reckon with them.

CARL S. MEYER

CHRISTIAN DEMOCRACY IN WESTERN EUROPE, 1820—1953. By Michael P. Fogarty. Notre Dame, Ind.: University of Notre Dame Press, 1957. xviii and 461 pages. Cloth. \$6.75.

What has been the influence of the churches, primarily the Roman Catholic Church, on the actions of individuals and groups dedicated to the teachings of the churches in the affairs of political parties, trade unions, farmers' unions, and the like? This is the question which the author has set out to investigate primarily in the European setting. His research is bedded in history and buttressed with statistics and statistical tables. Theology and social theories and economic factors belong to the discussion. Church and state relations, the workers' movements, management, middle-class, and farmers' movements, the youth and family movements, and political parties are among the topics treated. Equally valuable is the section on the sources and principles of the Christian Democratic programs. The final section treats the meaning of the movement in the perspective of church history. It is, the author believes, an "aspect of the ecumenical or catholic movement in modern Christianity" which applies Christian principles in political, social, and economic spheres and for which the "Christian laity had independent responsibility" (p. 435). Yet it is precisely on this last point that the gravest question regarding the treatment of the book can be raised. What independent responsibility is there for the laity when the pope lays down the guiding principles for social action? Is the distinction between Catholic Action and Christian Democracy really as sharp as the author would have us believe?

CARL S. MEYER

The following five pamphlets have all been published by the Johannes Stauda Verlag of Kassel, Germany:

LEBENDIGER GOTTESDIENST. By Walter Lotz. 1949. 77 pages. DM 1.50.

EVANGELISCHER GOTTESDIENST HEUTE. By Alfred Niebergall. 1953. 32 pages. DM 1.80.

DIE LITURGIE ALS LEBENSFORM DER KIRCHE. By Karl Bernhard Ritter. 1949. 48 pages. DM 2.40.

DIE ERNEUERUNG DES GOTTESDIENSTES. By Horst Schumann. 1949. 44 pages. DM 1.20.

MIT DER KIRCHE LEBEN—WAS IST DAS? By Wilhelm Stählin. 1949. 31 pages. DM 1.20.

These five pamphlets can give their readers a profound understanding of Lutheran liturgical worship. Their authors do not merely utter Pietistic sentiments about worship. One may not always agree with them; at times what they say relates itself better to Germany than to the United States of America. But in the discussions basic facts and considerations are almost always accorded first place, and our dissents would refer to the

practices of the Church rather than to the principles involved. While the Lutherans of Germany have their problems too, they are not surrounded by American Protestants, and they are not easily impressed by what is novel and new. Though at times they seem fettered by the chains of traditionalism, we find this indicated but rarely in the present pamphlets. Many German authors are at their best when writing little brochures like this; in their books they easily become both complex and verbose, but in their pamphlets they usually proceed promptly *ad rem* and use a German which is not complex and involved. There is naturally some duplication in the pamphlets listed above. All deserve to be translated into English; we need publications of this kind in America that our people may learn to understand and appreciate their worship and its liturgies better. Our markets are flooded with devotional material which in no way imparts to people a better understanding of the worship of the church and which, in fact, puts the private closet above the church and thus actually militates against the wholesome corporate services of worship that are conducted by the body of Christ, the church. Perhaps the newly formed Lutheran Society for Worship, Music and the Arts could help to make some of these excellent pamphlets available in the language our American people speak and read.

WALTER E. BUSZIN

THE CHRISTIAN YEAR. By Edward T. Horn, III. Philadelphia: Muhlenberg Press, 1957. 243 pages. Cloth. \$3.75.

This timely book gives us a foretaste of much that will be included in the worship materials prepared by the Joint Commission on the Common Liturgy. Horn's volume will replace Paul Zeller Strodach's *The Church Year*, though we should not encourage pastors to dispose of their copies of the Strodach volume. We miss in *The Christian Year* by Pastor Horn a certain warmth and pastoral approach which we find in Strodach's book. It is to be regretted, too, that on p. 89 Horn describes the Feast of the Holy Name in the Latin Church as falling on the second Sunday after the Epiphany instead of on the second Sunday after Christmas. On p. 3 the author says: "American Lutheranism has had to produce its own leadership and its own liturgy. European Lutheran theologians still tend to regard American Lutheranism in a rather condescending manner." Horn himself, however, seems to share some of this condescending manner, since he has nothing to say about developments among Lutherans residing west of the Alleghenies. We can only deplore the return of the Feast of the Transfiguration to August 6; we believe there is far more merit in keeping it on the last Sunday after the Epiphany than in midsummer and in the nonfestive half of the church year merely because "in 1456 John Hunyadi and the great Franciscan preacher, Juan Capistrano, won a great victory over the Turks in a crusade at Belgrade" (p. 200). Though we must thus disagree with Pastor Horn on these and other issues, we are grateful nevertheless that his book has been published. It includes much information which had not

been included in the Strodach volume, and it reveals many insights which deepened and broadened this reviewer's understanding of the Christian year. It is a book which should be in the library of every Lutheran pastor.

WALTER E. BUSZIN

MAN IN NATURE AND GRACE. By Stuart Barton Babbage. Grand Rapids: Wm. B. Eerdmans Publishing Co., c. 1957. Paper. \$1.50.

The author of this outstanding "Pathway Book" is the dean of St. Paul's Cathedral and principal of Ridley College, Melbourne. He gives evidence of his wide reading and scholarship on every page. The footnotes would supply an adequate bibliography for any course in the doctrine of man. In successive chapters he treats man in the context of Biblical revelation, classical culture, Christian thought, contemporary politics, modern existentialism, English literature, and human morality. It was particularly the last four topics that stimulated this reviewer. The earlier chapters reflect the antimetaphysical bias of modern theology. Although a Reformed conservative, the author is refreshingly fair even when treating radicals like Nietzsche and Marx. College teachers, campus pastors, and university students will welcome this book, and seminarians and parish pastors will not be far behind in their enthusiasm. A full-scale, theologically developed doctrine of man from this Anglican dean could be a thrilling publication.

HENRY W. REIMANN

MELANCHTHON, THE QUIET REFORMER. By Clyde Leonard Manschreck. Nashville: Abingdon Press, 1958. 350 pages. Cloth. \$6.00.

Second only to Luther as an influence in directing the course of the German Reformation and on terms of friendship or at least in personal contact with Swiss, English, and French reformers as well as with Roman Catholic leaders of various nationalities, Philip Melanchthon deserved a full-dress English treatment in our own day. Manschreck, associate professor of religion at Duke University, has come close to that goal in this detailed but uncluttered narrative of Melanchthon's career, person, and importance.

He disagrees with those who have, over the years, and in our times, made Melanchthon a sort of scapegoat for all the weaknesses in the German Reformation and later German aberrations but who did not give sufficient attention and credit to him for his great devotion to the cause and for his achievements. Melanchthon, as the author sees him, was of course a humanist, but not a Lutheran Erasmus — he was much too decided for that. As drawn and brought to life by Manschreck, Philip was a balance to Luther's impetuosity, the precisely articulate author of masterful confessional and dogmatic writings, a scholar who put his linguistic facilities at the service of the causes he loved, founder and rebuilder of the entire German educational system, and the everlasting official delegate at conventions, conferences, and meetings — so many that they made him sick!

Manschreck describes Melanchthon's personal sorrows in the losses of

children in death, his differences with Reuchlin, his anguish over Luther's misadventures in the Peasant War and the Hessian divorce question, his difficult part in the interims of Augsburg and Leipzig, the contributions he made toward the intellectual respectability of Lutheranism and the preservation of its ecumenical cast, and his unquestioned dislike for the papacy.

This is a good, not overly long biographical study, intended as a companion to Roland Bainton's *Here I Stand*. This reviewer noticed only three printing mistakes. He has just one complaint—it is a task to refer to the back of the book for 873 footnotes. The illustrations, all good, include a sample of Melancthon's doodles and script. This is a real *rehabilitatio Philippi*—read it!

G. A. THIELE

SUDDENLY THE SUN. By Eleanor Hull. New York: Friendship Press, 1957. 130 pages. Cloth. \$2.75.

This is a story both heart-warming and heart-searching for the Christian reader of the West. It follows a Japanese couple, Yataro and Shizuko Takahashi, from their ancient land of beauty amid poverty to a land where they often met with ugliness amid prosperity. To many Americans on the West Coast they were not individuals but "Japs."

However, the Christian faith that the young bride had learned from missionaries in Japan strengthened her to rise above racial and economic discrimination in the land that had sent out these missionaries.

Nine of her gifted children were graduated from the university! The immigrant mother was awarded the richly deserved accolade of "Mother of the Year." But even this did not save her and her family from the shame and indignity of a relocation camp during World War II.

That she and her family were able to conquer the bitterness of such experiences in the strength of their Christian faith is a miracle wrought by the Spirit of God that leaves other American Christians both ashamed and exalted.

W. J. DANKER

BIBLICAL CRITICISM. By Wick Broomall. Grand Rapids: Zondervan Publishing House, 1957. 320 pages. Cloth. \$4.95.

Although this work was a prize winner in Zondervan's Christian textbook contest, this reviewer submits that it was not a good choice.

In the first place, even if one agreed with the author, his polemic is often in bad taste. It is rife with oversimplifications, half-truths, and superficialities. In spite of Broomall's profession of fairness (p. 8), it may be doubted whether he has caught the spirit of any modern Biblical criticism (except of those extremists whom he almost consistently holds up as typical).

Broomall rigidly divides all Biblical interpretation into two opposing types ("liberal" vs. "conservative," "naturalistic" vs. "supernaturalistic," etc.). To judge by his account, higher criticism and historical exegesis can only be "negative."

Few of his readers, of course, will decry his concern for the authority and trustworthiness of Scripture. At the same time, a nearly rationalistic concern for "proofs" that is hardly concerned with faith *qua* faith informs most of his argumentation. While he grants that the Bible is an "Oriental book" requiring for its interpretation a certain empathy with its original environment (p. 288; cf. p. 132), this principle is rarely applied, and one might quote to him repeatedly the old hermeneutical principle that *sensus literalis non est semper sensus literae*.

It is difficult to take seriously someone who argues that the Greek philosophers derived their best ideas from Moses and the prophets because the latter are temporally antecedent (p. 147), or that the Hebrew Old Testament never knew the manuscript variations which we find in the New Testament because the evidence is wanting in the case of the former (p. 210).

Broomall asserts that "conservatives" must meet "critical" attacks on approximately the same level of "scholarship" (p. 7); but this volume is a *testimonium paupertatis* for the "conservative" viewpoint. Add its other defects, and the reader is advised to spend his time on more profitable and more accurate publications.

HORACE HUMMEL

THE "MELOS AMORIS" OF RICHARD ROLLE OF HAMPOLE. By E. J. F. Arnauld. Oxford: Basil Blackwell, 1957. lxxxvi and 244 pages. Cloth. 50/—.

Richard Rolle of Hampole was a sternly orthodox medieval English mystic, who just missed canonization after his death in 1349. To the increasing number of his works now in print the learned professor of French in Trinity College, Dublin, here adds a complete and reliable text of the outstandingly significant *Melos amoris*, based on 10 surviving manuscripts. It is no work to be approached lightly either by an editor or by the reader. Its Latin is atrocious, and its rhetoric is extreme. The author is addicted to alliteration to a point where even fledgling preachers must despair of rivaling him. Take this strictly random sample for instance: "Proinde patebit quia peccantes per impacienciam penitus peribunt, dum pauperes polimiti et pulchri, protecti per Principem, plene perfruuntur pane perhenni" (p. 41). Nevertheless a reading of the *Melos amoris* will furnish firsthand insights into the processes of the spiritual life and into the theology of the period, notably on the points of the gratuitousness of divine favors, the absolute truthfulness of the Sacred Scriptures, predestination, and eschatology. Most of the vocabulary difficulties are alleviated by the incorporation of a glossary in the general index. One appendix persuasively exculpates Rolle of the often repeated charge of insubordination against his bishop; another demonstrates that he was not, as it is generally believed, a Sorbonne student.

ARTHUR CARL PIEPKORN

WHAT CHRISTIANITY SAYS ABOUT SEX, LOVE AND MARRIAGE.

By Roland Bainton. New York: Association Press, 1957. 124 pages. Paper. 50 cents.

Bainton uses his fine historical sense to produce a fascinating description of the changing evaluations of marriage. He discerns three major emphases: the *sacramental* (marriage is a religious relationship), the *romantic* (love is tender; the beloved is almost worshiped), and the *companionable* (emphasis upon partnership and common ideals and goals). Historically these three partial views of marriage have been emphasized in chronological sequence. While each of these views has its validity, he contends that all three belong together: Marriage comes from God; love is refined through a romantic attachment; it leads to a wide community of interests and concerns.

DAVID S. SCHULLER

BOOKS RECEIVED

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

The Book of God (Korte Verhandeling van God, den Mensch, en deszelfs Welstand). By Baruch Spinoza; trans. by A. Wolf, ed. Dagobert D. Runes. New York: Philosophical Library, 1958. 121 pages. Cloth. \$3.00. A completely reset edition of the 1910 English translation of the "first known report" of the youthful Spinoza's theologico-philosophical quest.

Elizabeth I and Her Parliaments. Vol. I: 1559—81. By John Neale. New York: St. Martin's Press, 1958. 434 pages. Cloth. \$6.00.

Elizabeth I and Her Parliaments. Vol. II: 1584—1601. By John Neale. New York: St. Martin's Press, 1958. 452 pages. Cloth. \$6.00.

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CORRECTION: The title of *The Fourth Gospel: An Introduction with Commentary and Notes on the Greek Text* by C. K. Barrett, reviewed on p. 393 f. of the May issue, should be *The Gospel According to St. John*, followed by the subtitle as given in the review.