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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.

JOHN CALVIN'S TRACTS AND TREATISES. Translated by Henry Beveridge. 3 vols. of 352, 592, and 521 pages respectively. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. Cloth. Each \$6.00; \$15.00 for the set of three volumes.

The republication of Calvin's *Tracts and Treatises* may be regarded as an anniversary gift to students of his theology. Four hundred years ago Calvin wrote the final edition of the *Institutes*. Many of Calvin's writings, not readily available elsewhere, are assembled in these three volumes, entitled: *Tracts and Treatises on the Reformation of the Church, Tracts and Treatises on the Doctrine and Worship of the Church, and Tracts and Treatises in Defense of the Reformed Faith*. To these *Tracts and Treatises* the translator prefixed the short life of Calvin by Theodore Beza, in whose arms Calvin died. The publishers are to be commended for adding these writings of Calvin to the long list of his works which they have already published. As there has been a renaissance of Luther's writings, so there seems to be a resurgence of interest in those of Calvin. Theological giants of the stature of Luther and Calvin may be neglected for a while, but not for long. Their writings still demand the attention of thinking men.

L. W. SPITZ

A SERPENT IN EDEN AND OTHER STORIES FROM THE BOOK.

By Sydney Temple. London: A. R. Mowbray & Co., Ltd., 1957. 87 pages. Cloth. 7s 6d.

This rather novel work endeavors to provide meaning and modern application for some of the major Old Testament narratives. Considered are the Creation, the Deluge, the Tower of Babel, Jacob's wrestling with the angel, Moses' dealings with the Pharaoh and the plagues, Samuel's call, and Jonah.

Many of these stories the author (trained both theologically and archaeologically) views as not entirely historical (in the modern sense of that term). Others he takes as simply parabolic and hence often makes a comparison with New Testament and modern parables that have a similar moral. Since all of them, however, are a witness to the faith of the Old Testament "church," they nevertheless are of enduring importance.

Especially because he writes for the uninitiated, Professor Temple may be susceptible to considerable misunderstanding and often accused of oversimplification. Yet the fact that the author's purposes are so eminently practical will indicate this work's helpfulness for any preacher on these

portions of the Old Testament. The author's ethics do not neglect Christ entirely, but this vital stress is expressed in ways that will, at best, leave Lutherans a bit restive.

HORACE D. HUMMEL

HOW TO LOCATE EDUCATIONAL INFORMATION AND DATA.

By Carter Alexander and Arvid J. Burke. 4th edition, revised. New York: Bureau of Publications, Teachers College, Columbia University, 1958. xvii and 419 pages. Cloth. \$5.95.

The earlier editions of this work have been a standard reference for years—and deservedly so. The authors aid the researcher by describing methods of research and the keys to library literature. The present revision brings the literature references up to date. While the volume is aimed primarily at the professional educator, others will find the general chapters of great benefit. Two areas of information were, it seems, inadequately handled. Does the historian of education never need access to incunabula? The general catalogs might well have been listed. Religious materials in general are not given adequate coverage. The chapter on serials lists the *Catholic Periodical Index*, but neither *Religious and Theological Abstracts* nor the *Index to Religious Periodical Literature*. The *Guide to Catholic Literature* might be included in a future edition. Nevertheless anyone wishing to do serious research in a library, but not knowing how to go at it, should start by reading this book. It is highly recommended.

EDGAR KRENTZ

THEY WROTE ON CLAY: THE BABYLONIAN TABLETS SPEAK TODAY. By Edward Chiera. Phoenix Book Series. Chicago: The University of Chicago Press, 1957. 235 pages. Paper. \$1.25.

This paperback reprint by the famous orientalist and archaeologist of two decades ago was completed only posthumously by Professor Cameron (original appearance in 1938). It is dated in some respects, but remains nearly a classic effort to popularize archaeology and is a readable account of archaeological adventure. Many aspects of the discoveries are described (and illustrated) in fascinating style. In addition, Chiera expresses his optimism about future discoveries (a viewpoint long since vindicated) and is able to transmit his enthusiasm to the reader. His concerns, however, are not theological, and at times some additional theological guidance may be desirable.

HORACE D. HUMMEL

GOD IN THE ETERNAL PRESENT. By Carl G. Howie. Richmond, Va.: John Knox Press, 1959. 128 pages. \$2.25.

This small, beautifully printed volume is useful for helping to answer the question of the better-than-average thoughtful person, "What is life about?" and the subsidiary question, "What does religion have to do with life?" The author is a Presbyterian parish minister with a Naval chaplaincy and a hard piece of graduate study, Semitics at Johns Hopkins, behind him. His answer to the above questions is that the life that God

really wants man to live has the same dimension in the present and beyond the grave, hence man's real life before God is the "eternal present." Jesus Christ was sent by God to reconcile man to God, help His followers to become royal priests, serve God and witness to faith in word and deed, and make the essence of the future life "draw together" into the life and service of the present. The method of the work is a simple review of Biblical materials, many from the Old Testament, with occasional parallels from history or contemporary life. Floyd Filson writes a brief introduction underscoring the need for Biblical theology made relevant to "men in their everyday life."

RICHARD R. CAEMMERER

THE CLASSIC CHRISTIAN FAITH. By Edgar M. Carlson. Rock Island: Augustana Press, 1959. 171 pages. \$2.75.

This volume offers chapel addresses which have been delivered by the author, able and scholarly president of Gustavus Adolphus College, to chapel congregations of his school. They are "based on Luther's Small Catechism" and will therefore be read with interest by every Lutheran preacher and teacher. Fully 11 addresses concern the Ten Commandments, 19 the Creed, 9 the Lord's Prayer, and 3 the sacraments. Himself a Luther scholar of note, the author does not skim lightly over radical theological concepts but brings them to the surface without ostentation yet pungently. The atonement does not come through in every talk, doubtless on the presupposition that the given audience will hear those units which explicate it. The campus situation emerges in the applications, but not in a sophisticated way or one removing the book from the concern of a nonacademic reader. The doctrine is affirmed and defined and always applied to Christians.

RICHARD R. CAEMMERER

ESSAYS IN ELIZABETHAN HISTORY. By Sir John Neale. New York: Saint Martin's Press, 1958. 255 pages. Cloth. \$3.50.

ENGLAND'S ELIZABETH. By Sir John Neale. A lecture delivered at the Folger Shakespeare Library on Nov. 17, 1958, the fourth centenary of the accession of Queen Elizabeth I. Washington: The Folger Shakespeare Library, 1958. Paper. 20 pages. Price not given.

TUDOR AND STUART HISTORY. A report of the Folger Library Conference on needs and opportunities. Held in celebration of the fourth centenary of the accession of Queen Elizabeth I. Washington: The Folger Shakespeare Library, 1958. Paper. Price not given.

ELIZABETH THE GREAT. By Elizabeth Jenkins. First American edition. New York: Coward-McCann, Inc., 1959. 336 pages. Cloth. \$5.00.

THE PAGEANT OF ELIZABETHAN ENGLAND. By Elizabeth Burton. New York: Charles Scribner's Sons, 1958. Cloth. 275 pages. \$3.95.

On Nov. 17, 1558, Elizabeth, the daughter of Henry VIII and Anne Boleyn, came to the throne of England. She was crowned on Jan. 15, 1559.

On May 8, 1559, she gave assent to the Act of Uniformity and to the Act of Supremacy, by which Protestantism was restored to England. The Elizabethan Settlement has been of importance to both England and America. None of the works listed above, however, gives much prominence to it.

The dozen essays by Neale published by St. Martin's Press have been written by an eminent authority on the Elizabethan era. His centenary lecture at Folger is one of his best. The Folger conference studies point out some of the avenues of research in English history.

Sir John's biography of the great queen is not equaled or surpassed by Miss Jenkins' best seller. The Book-of-the-Month Club chose this title; *Time* gave it a favorable review. As an account of Elizabeth as a person it has much to commend it. Religion played a more prominent part in Elizabeth's life, however, than this biography would lead one to believe.

Miss Burton, too, has not realized the importance of religion in her portrayal of houses and furniture, food and medicines, cosmetics and pastimes of the Elizabethan period. In spite of that omission she has written a delightful social history of the Elizabethan age.

CARL S. MEYER

ABRAHAM: HIS HERITAGE AND OURS. By Dorothy B. Hill. Boston: Beacon Press, 1957. 208 pages. Cloth. \$3.95.

Mrs. Hill here has given us a delightful and imaginative reconstruction of the life and times of Abraham, based on Biblical and archaeological records as well as on the narratives of the book of Jubilees. While beamed primarily at the "average" reader, others will also profit from this disciplined use of scholarly sources (indicated in the attached notes and bibliography). Of Abraham's various residences considerable background is given on lower Mesopotamia, Egypt, and Canaan, only Haran being treated very skimpily. Many interesting illustrations are included.

With the possible exception of her treatment of the Creation and of the Flood, the author is careful not to irritate any religious sensibilities. Her method is usually simply to prescind from theology, so that theological interpretation of the events will have to be derived from other sources. Her attempts to depict Abraham's revelations limp somewhat.

HORACE D. HUMMEL

THE CULTURE OF ANCIENT EGYPT. By John A. Wilson. Chicago: The University of Chicago Press, 1957. 344 pages. Paper. \$1.50.

If introduced by its original (1951) title, *The Burden of Egypt* (Is. 19:1), this work will require neither introduction nor commendation to any knowledgable student of the ancient Near East. It is neither a recondite work only for Egyptologists nor simply a popular account of Egyptian history and culture. While its broad outline is chronological (largely following the various dynasties successively), its scope is that

of historical investigation in the widest sense of that term, and in its limited way it may be compared with the efforts of Toynbee or Spengler. Wilson makes a penetrating but cautious analysis from a mildly humanistic viewpoint of all the factors, especially sociological and psychological ones, involved in the rise and fall of ancient Egypt. Its fascinating style is reinforced by the some 100 excellent illustrations.

This masterpiece will vastly increase the Biblical student's understanding of the position of Canaan and early Israel in the glacies of predominantly Egyptian influence, and it will also impress upon him how effete Egypt was already in the earliest Biblical periods. Wilson's discursions into the nature of ancient thought (especially with respect to historiography), the rationale behind myth making, etc., will prove helpful for an understanding of the Old Testament world.

HORACE D. HUMMEL

THE WITNESS OF MATTHEW AND MARK TO CHRIST. By Ned B. Stonehouse. Second edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. xvi and 269 pages. Cloth. \$3.00.

In this slightly revised edition of a work dating from 1944 Professor Stonehouse turns to the gospels themselves to study their nature and purpose. While they have a "truly historical character" (p. 152, and often), the gospels are not chronicle or biography (p. 83). Rather they are proclamations of the good news of Jesus Christ. Because they are not biographies we need not be disturbed because Matthew has grouped his material by subject matter (p. 149), that Mark has so few notices of place and time (pp. 30—33), and that neither author is concerned about "stenographic accuracy" in reporting the words of the Lord (p. 163). It also accounts for Matthew's lack of concern for secular history as a framework. (P. 124)

Special topics that engage the author's attention are the ending of Mark, the Messianic consciousness of Jesus, and the resurrection account of St. Matthew. His comments are perceptive and instructive. One wishes that a bit more attention had been paid to the role of the community in the transmission of the Gospel narratives. Stonehouse's contention that gospels are primarily witnesses to the Lord would have benefited by a comparison of them with the apostolic *κῆρυγμα*, especially in matters of order (cf. R. H. Lightfoot, *The Gospel Message of St. Mark* [Oxford, 1950], p. 6ff.). It is also to be hoped that a more extensive later revision of the work will take account of the above book and J. M. Robinson's *The Problem of History in Mark*. As it stands the volume is a good addition to any exegete's library.

EDGAR KRENTZ

GESAMMELTE STUDIEN ZUM ALTEN TESTAMENT. By Martin Noth. Theologische Bücherei 6. München: Chr. Kaiser Verlag, 1957. 306 pages. Paper. Price not given.

This volume contains reprints of eight important essays by the famed Bonn *Alttestamentler* which are now out of print or generally inaccessible. (A similar and long-awaited collection from the pen of Von Rad will

soon be available in the same series.) The first essay comprises nearly half of the book, and whatever unity can be found in this heterogeneous collection attaches to it.

Essay One deals with "The Laws in the Pentateuch—Their Presuppositions and Meaning." Among other things, Noth here makes the point that the Old Testament is not simply to be equated with Law in a theological sense, but that the classical Law of the Old Testament presupposes the covenant of God's grace. The negative form of so many of the laws indicates that they were not drafted to form a new order but to preserve one already existing. Noth spends considerable time in attempting to trace the development of Israelite jurisprudence in its theological context, as the primitive forms are linked with the fledgling amphictyony and the latter continued in the Jerusalem temple and as still later in post-exilic times covenant and Law become divorced and the dogma of individual retribution comes to the fore.

The second essay is an all-important elucidation of the Hebrew covenant concept and its parallels in the surrounding ancient world on the basis of new finds at Mari (on the upper Euphrates).

"*Die mit des Gesetzes Werken umgeben, die sind unter dem Fluch*" is a literary study of the series of curses and blessings in Deut. 28 and Lev. 26, bringing the author to the conclusion that the curses were temporally antecedent to the blessings but that originally no idea of retribution was implied.

A fourth study traces the role of Jerusalem in the Israelite tradition.

In "God, King, and People in the Old Testament" Noth programmatically expresses his grave misgivings concerning the "Myth and Ritual" school and the related "Divine Kingship" approach of Uppsala. Yet Noth is unwilling to dismiss their arguments entirely and indicates where and to what extent he believes Oriental influence on original Israelite traditions is undeniable.

"*Geschichte und Gotteswort im Alten Testament*" addresses itself again primarily to the importance of the Mari letters. This Noth describes as twofold: (a) Providing a background to Old Testament prophetism and simultaneously highlighting the uniqueness in content of the Israelite prophets' messages; and (b) Exposing some of Israel's historical roots in elements of Mari society. In both respects Israel's historical conditionedness is thus thrown into bolder relief.

In "*Das Geschichtsverständnis der alttestamentlichen Apokalyptik*" Noth points out that the idea of successive world kingdoms evidently arose in Median territory under Persian rule and only later became very popular among Jewish apocalypticists. The two examples from canonical literature, Daniel 2 and 7, are compared. The latter, he believes, evidently has a specific historical attachment (to the Maccabean struggles), which the former does not. In general, Noth demonstrates, the purpose of the apocalyptic literature was not to provide a timetable for the end but to

illustrate the struggle between God's kingdom and worldly kingdoms, the outcome of which could not be doubted.

The final essay in this collection has already been considered in a review in this journal of the Mowinckel *Festschrift* (1955), where it first appeared. Here Noth, contrary to most contemporary exegesis, refers the "Holy of Holies" of Dan. 7 to a heavenly essence, not to a personification of the Israelite people.

HORACE D. HUMMEL

A HISTORY OF THE CHRISTIAN CHURCH. By Williston Walker. Revised edition. Revised by Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy. New York: Charles Scribner's Sons, 1959. xiv and 585 pages. Cloth. \$5.50.

TWENTY CENTURIES OF CHRISTIANITY. A Concise History. By Paul Hutchinson and Winfred E. Garrison. New York: Harcourt, Brace and Co., 1959. xiv and 306 pages. Cloth. \$6.00.

A SUMMARY OF CHRISTIAN HISTORY. By Robert A. Baker. Nashville, Tenn.: Broadman Press, 1959. viii and 391 pages. Cloth. \$6.00.

For readability and interest the concise history of Christianity by Hutchinson and Garrison surpasses both the history by Walker and that by Baker. Walker's, however, has long been a standard account; the revisions enhance the original edition. Baker's summary is not a serious rival of the other two. Baker writes from a conservative view, admitting to "an undeniable evangelical bias." However, errors of fact, poor organization, some needless repetition mar the book. Its greatest strength is in its treatment of minority groups, such as the Anabaptists.

Hutchinson and Garrison, too, can make misstatements, e. g., the Elizabethan Settlement belongs to the year 1559, not 1560. They write from a more advanced position than does Baker. Their synthesis, especially after they are over the hurdle of the early centuries, is outstanding. Walker is wedded to a rationalistic point of view. His presentations are factually correct—except for his acceptance of late 19th-century findings about the Scriptures and related materials. His distinction between Pauline and non-Pauline Christianity, e. g., betrays the character of his position. His presentation of the Reformation era is strong. There will be widespread adoptions of the work as a textbook. The appearance of these works is an evidence of an increasing interest in church history.

CARL S. MEYER

THE LATER MEDIEVAL DOCTRINE OF THE EUCHARISTIC SACRIFICE. By B. S. Kidd. Published for the Church Historical Society. London: SPCK, 1958. 104 pages. Paper. 9s 6d.

Kidd starts with Article XXXI of the Thirty-nine Articles, "Of the one oblation of Christ finished upon the Cross." Then in detail he investigates the medieval doctrine of the Eucharistic sacrifice, especially as taught by Thomas Aquinas. In his exposition of the later medieval doctrine he

traces especially the growth of the theory that sacrifice involves destruction. Kidd's scholarly and technical study, first published in 1898, is authoritative. An understanding of the doctrine of the Eucharist as taught by some of the 16th-century Anglican and Roman theologians will result from a close perusal of this work. Cranmer, the compiler of the *Book of Common Prayer*, it should be emphasized, spoke of the Eucharistic sacrifice only as a sacrifice of laud, praise, and thanksgiving. CARL S. MEYER

FROM BOSSUET TO NEWMAN. By Owen Chadwick. Cambridge: University Press, 1957. 254 pages. Cloth. \$5.00.

This book traces the idea of doctrinal development from Bossuet in the 17th century to Newman in the 19th. Bossuet taught that doctrine is static and unchanging. Whatever is new is *eo ipso* heresy. Protestantism did not question this at the time, but insisted that it was Rome which had made innovations and had departed from the doctrine of the apostles and prophets. Rome replied with the question: Where was the church before Luther? That the doctrine of the church does not change implies a steady continuity of teaching through the church's history. So there was a stalemate, with the happy result that both sides studied patristics more seriously in order to bolster their position. Notable is the fact that to Bossuet truth was truth and heresy was heresy even before the church made any authoritarian statement. Arius was a heretic before the council of Nicaea.

With Suarez, a 17th-century Jesuit, came the first change from the celebrated canon of Vincent of Lérins, *quod ubique, quod semper, quod ab omnibus*—which was a change subtle in appearance but of great actual significance. A definition of doctrine by the church, even though not a logical deduction of something implicit in revelation, is nevertheless equivalent to revelation. Even a revelation to an individual, if approved by the church, was binding upon the faithful. Yet both Suarez and John de Lugo, his successor, maintained that the church never knows any more than the apostles. Needless to say, this development detracted from the authority of the fathers and also of Scripture.

Later the Jesuit Isaac Berruyer taught that one must not base one's faith on historic facts, i. e., texts of Scripture or other historical evidence, but upon what the church teaches here and now. This view was in opposition to the growing historical interest which was discovering that the Roman Church's doctrine had in fact changed. Christian doctrine was thus removed from historical investigation.

Then came latitudinarianism with its theory of progress in the doctrinal understanding of immutable revelation. Even if Newman was unaffected by this, still through his patristic study he learned that there was no consensus of the church, not even during the first five centuries. And this shook his faith in the Tractarian movement of the Anglican Church. Of course this discovery could be used with equal force against Gallicanism and Rome, but Rome had other claims for authority, claims to which

Newman eventually yielded. Newman's discovery led him also to the conclusion that Rome had apparently added to the teaching of the ancient church, whereas Protestantism had taken away from it. But if this became a problem, it was surmounted by his adopting the position of Suarez that definitions of the church are equivalent to revelation. Newman's contentions regarding doctrinal development are due to his historic perspective. That his position was never received favorably by the Roman Church even after his defection to Rome was due primarily to the fact that Perrone and other leading Roman theologians were dogmaticians who lacked the necessary historic perspective to appreciate Newman's insights.

These are the movements Owen Chadwick traces in this splendid book, movements with which we do well to acquaint ourselves in order that we might learn to appreciate the difficulties of our position as a confessional church in a climate of increasing relativism, particularly in matters of doctrine. This book has that peculiar Anglo-Saxon quality of being not only well documented but concise and readable as well. We therefore recommend it for both instruction and pleasure. ROBERT PREUS

THE ANABAPTIST VIEW OF THE CHURCH: A STUDY IN THE ORIGINS OF SECTARIAN PROTESTANTISM. By Franklin Hamlin Littell. Second edition, revised and enlarged. Boston: Starr King Press, 1958. xviii and 227 pages. Cloth. xviii and 229 pages. Cloth. \$6.00.

Littell defines the term *Anabaptist* by saying: "For working purposes, the Anabaptists proper were those in the radical Reformation who gathered and disciplined a 'true church' (*rechte Kirche*) upon the apostolic pattern as they understood it" (p. xvii). The Anabaptists and historians alike have had difficulty in defining the term. The voluntary character of the church, "restitution" of the church to its primitive pattern, and the emphasis on the Great Commission were shared by virtually all of the Anabaptists. The individual and the community of believers must witness and faith must precede Baptism, they held.

A reappraisal of the Anabaptists is needed, says Littell. They must be judged on the basis of primary sources, many of them only recently published, and not on the basis of the writings of their opponents. Littell has made abundant use of the sources, as his 52 pages of notes testify.

The first edition of this work was published in 1952 as the prize essay of the Frank S. Brewer Fund of the American Society of Church History. The revision has added greatly to a notable contribution to the history of the Reformation era. CARL S. MEYER

THE STORY OF THE ALEPH BETH. By David Diringer. New York: Philosophical Library, 1958. 195 pages, with 27 plates. Cloth. \$4.75.

Writing at the invitation of the World Jewish Congress—British Section, the Lecturer in Semitic Epigraphy at Cambridge has given us "a general introduction to the history of the Hebrew alphabet." The author of

a highly regarded book on *The Alphabet*, the alphabet in all its worldwide, historical forms (4th impression, 1953), Dr. Diringler has here narrowed his topic down to the alphabet of his own Hebrew people or rather to the two main alphabets historically used in writing the Hebrew language: the "Early Hebrew" (or Canaanite), employed chiefly before the Babylonian exile but still surviving in the Samaritan script, and the "Square Hebrew," used to the present day but originally derived from the script in which Aramaic was written. The origin of alphabetic writing, and especially of these two scripts, is here illuminated in detail sufficient to satisfy the nonspecialist without mystifying him by much technicality.

The chief barrier in the way of a wider readership for this book will be the price demanded by the American publisher. Dr. Diringler's tribute (in his Preface) to the World Jewish Congress for making it possible to publish the book "at such a popular price" is understandable to the reader only when he learns that the London house of Lincolns-Prager is offering the same book at less than one quarter its cost to Americans.

ARLIS J. EHLEN

ELIA. By Georg Fohrer. (Abhandlungen zur Theologie des Alten und Neuen Testaments, No. 31; herausgegeben von W. Eichrodt und O. Cullmann.) Zürich: Zwingli Verlag, 1957. 96 pages. Paper. Price not given.

This study is in many ways a summary of a good century of historico-critical investigation of the Elijah traditions, but also with many independent opinions contributed by the author. Ch. I retraces and reviews briefly the three blocks of Elijah narratives (1 Kings 17—19; 1 Kings 21; and 2 Kings 1:1-17). In Ch. II Fohrer attempts to trace the development of the various narratives and the motifs followed (special attention being given to that which depicts Elijah as a second and new Moses). Ch. III separates the historical and "legendary" elements in the stories (among the latter the idolatry and persecution motifs). The author believes that "the Old Testament tradition is generally less interested in the historicity of the events reported than in their inner truth" (p. 57). Most important probably is the fourth and final chapter considering Elijah's theology and importance. Here Fohrer first points out, as he sees them, traditional elements of the Yahwistic faith which the prophet championed, then notes new elements in his message (especially the emphasis on revelation through the Word, thus leading up to the great prophets a century later), and finally sketches the Elijah traditions of subsequent generations. This study merits careful study and reflection.

HORACE D. HUMMEL

THE OLD TESTAMENT PROPHETS. By E. W. Heaton. Baltimore: Penguin Books, Inc., 1958. 187 pages. Paper. 85 cents.

The appearance of this revised edition of *His Servants the Prophets* (first published in 1949) by Heaton will be highly commended, not only for its low cost and sparkling style but also for its contents. In five chapters

Heaton offers a brief, popular introduction to the Old Testament, especially the prophets, then considers the "vocation" not only of the prophets but also of the people to whom the prophets spoke, and finally considers the prophet's message in more detail, with special attention to its climax in the New Testament and its abiding relevance for today. Ch. IV, entitled "Religion and Righteousness," is particularly worthwhile. One novel and interesting feature is the inclusion of an appendix which attempts to outline the unfolding prophetic understanding of Israel's history alongside the contemporaneous political record itself.

The book is apparently written especially for laymen (for whom are added some fine notes in explanation and defense of modern Biblical scholarship). It will also prove highly profitable to the pastor, no matter what his degree of acquaintance with the contents of the Old Testament. The aim of the book will help to explain the author's occasional superficialities and lapses; at times he is perhaps too independent and fails to mention other important viewpoints.

HORACE D. HUMMEL

SAMARIA: THE CAPITAL OF THE KINGDOM OF ISRAEL. By André Parrot. Translated by S. H. Hooke. *Studies in Biblical Archaeology*, No. 7. New York: Philosophical Library, 1958. 144 pages, with 12 plates and 33 figures. Cloth. \$2.75.

BABYLON AND THE OLD TESTAMENT. By André Parrot. Translated by Beatrice E. Hooke. *Studies in Biblical Archaeology*, No. 8. New York: Philosophical Library, 1958. 166 pages, with 13 plates and 54 figures. Cloth. \$2.75.

Samaria, founded by Ahab's father (1 Kings 16:24), quickly became the center of Israel's ventures toward splendor—and of Israel's sins. The mound in which this city lies buried has a great deal to tell us about the life that Elijah and Elisha knew and about the luxury and corruption that Amos and Hosea denounced.

At Babylon, too, there are rich findings just under the surface—rich in relevance for understanding the epochal contacts of Judah with that city before and during the exile.

Our guide through the excavators' trenches at both these sites, through the mountains of technical publications, to the final goal of illuminating numerous Scripture passages, is the renowned archeologist André Parrot, excavator of Mari on the middle Euphrates and curator in chief of the French National Museums. (Cf. *CTM*, XXIX [July 1958], 550 for a review of his *The Temple of Jerusalem*, in the same series.) Every Bible interpreter, i. e., every pastor, should have read several such books as these. From them he will learn what archeology can do toward reanimating Biblical texts for us—and what it must not be expected to do.

ARLIS J. EHLEN

THE EMERGENCE OF CHRISTIAN CULTURE IN THE WEST: THE CLASSICAL HERITAGE OF THE MIDDLE AGES. By Henry Osborn Taylor. Foreword and Bibliography by Kenneth M. Setton. Harper Torchbooks. New York: Harper and Bros., 1958. xx and 379 pages. Paper. \$1.75.

The transition from the classical to the medieval is Taylor's theme in this reprint of a work first published in 1901. Setton has supplied a brilliant introduction and an excellent bibliography. Taylor's style aptly clothes the classical thoughts, ethics, and art, as he describes them, that became a part of the Middle Ages before the Renaissance. Hellenism, too, is a part of the heritage of the church today. Taylor's work is stimulating reading in these areas.

CARL S. MEYER

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM. By Max Weber. Translated by Talcott Parsons. With a foreword by R. H. Tawney. Student's edition. New York: Charles Scribner's Sons, 1958. xvii and 292 pages. Paper. \$1.85.

Were this volume an original work and not a new edition of a translation, it would demand a lengthy review. Originally written in 1904—05 and translated in 1930, it has become one of the most controverted pieces of historical interpretation of the century. Scholars have written against it, yet it is cited repeatedly. To know this work at first hand is one of the marks of an educated man.

CARL S. MEYER

GUIDE FOR RESEARCH STUDENTS WORKING ON HISTORICAL SUBJECTS. By G. Kitson Clark. Cambridge: University Press, 1958. 56 pages. Paper. \$1.25.

This guide was written specifically for research students in history at Cambridge University; it can be highly profitable for any other research students. It is one of the best which this reviewer has seen.

CARL S. MEYER

FOUNDERS OF THE MIDDLE AGES. By Edward Kennard Rand. New York: Dover Publications, Inc., 1957. xi and 365 pages. Paper. \$1.85.

Harvard University Press, in 1928, published the Lowell Institute lectures delivered by E. K. Rand. Their republication by Dover attests to their value. They tell of the fourth, fifth, and sixth centuries, which were confronted with the conflict between the church and pagan culture. St. Jerome exemplifies this conflict; St. Ambrose and Boethius knew it. Marcus Aurelius Cassiodorus contributed to the development of the educational practices of the Middle Ages perhaps to an even greater degree than Rand shows. St. Augustine's influence will not be questioned. Rand's essays are scholarship at its best with a readability that will captivate the nonspecialist.

CARL S. MEYER

THE JESUITS: A SELF-PORTRAIT. By Peter Lippert. Translated by John Murray. New York: Herder and Herder, Inc., 1958. 131 pages. \$2.25.

A member of the Society of Jesus writes about his order with sympathy and penetrating interpretations, giving insights that are helpful for an understanding of that order. It is doubtful, however, whether a Lutheran can truly appreciate a sympathetic treatment of this order. The late Peter Lippert has written a treatment that will, for all that, help a Lutheran to look at that order with greater understanding. **CARL S. MEYER**

CREIGHTON ON LUTHER: AN INAUGURAL LECTURE BY OWEN CHADWICK. Cambridge: University Press, 1959. 38 pages. Paper. \$.75.

Creighton's methodology as a historian is evaluated with particular reference to his judgment of Luther. Creighton was one of the foremost historians of the 19th century in England. Although he recognized Luther's greatness, his account of Luther is "the one resounding failure" of his *History of the Papacy*. **CARL S. MEYER**

GREAT TEXTS OF THE BIBLE, Vol. X. By James Hastings. Grand Rapids: Wm. B. Eerdmans, 1959. 481 pages. Cloth. \$4.00.

This is Vol. X of *The Great Texts of the Bible* series edited by James Hastings near the beginning of the century. The contents may be described as Third Gospel hermeneutical rhapsodies and form an excellent homiletical supplement, but caution should be exercised in using these materials to overcome exegetical dietary deficiencies.

FREDERICK W. DANKER

THE DEFENCE OF THE GOSPEL IN THE NEW TESTAMENT. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans, 1959. 105 pages. Cloth. \$1.50.

F. F. Bruce, professor of Biblical history and literature in the University of Sheffield, England, describes early Christian apologetics as documented in the New Testament and suggests modern applications. He has given pastors and laymen a nontechnical treatment which is as fine a summary of what Christianity had to combat as one is likely to find.

FREDERICK W. DANKER

CHRISTIAN DISCIPLINE. Parent Guidance Series, No. 8. By Erwin J. Kolb. St. Louis: Concordia Publishing House, 1959. 48 pages. Paper. \$.60.

There is probably no question which parents ask more than How shall we discipline our children? Erwin J. Kolb, pastor of Zion Lutheran Church, Bethalto, Ill., member of the National Lutheran Parent-Teacher League Council and former assistant editor of the *Christian Parent*, writes

eight chapters for reading and discussion in language any parent can understand and illustrates his points with life situation stories.

The why and how of Christian discipline is presented under eight self-directed questions from the positive side, the total approach being an affirmation of the day-by-day nurture, guidance, and direction which is faithful to the Christian concept of growth and development. Individual parents, teachers of children, and parents' groups will appreciate this booklet very much. *Christian Discipline* is the latest in a growing list (seven previous publications) of valuable and significant booklets for parents produced under the joint sponsorship of the National Lutheran Parent-Teacher League and the Family Life Committee of The Lutheran Church — Missouri Synod.

HARRY G. COINER

RUECKLAEUFIGES HEBRAEISCHES WOERTERBUCH. By Karl Georg Kuhn. Göttingen: Vandenhoeck & Ruprecht, 1958. 144 pages. Cloth. DM 32.

Anyone who attempts critical study of the Qumran materials and works published on the Scrolls must have this book. It is designed to facilitate the task of filling in the gaps in Qumran text fragments by printing all Biblical Hebrew words, including those from a few noncanonical writings and inscriptions, in reverse order. The lexicon consists of two parts, a lexicon of words and a lexicon of proper names.

FREDERICK W. DANKER

THE GOSPEL ACCORDING TO SAINT MARK: AN INTRODUCTION AND COMMENTARY. By C. E. B. Cranfield. Cambridge Greek Testament Commentary. Cambridge: University Press, 1959. xvi and 476 pages. Cloth. Price not given.

Cranfield's commentary faces almost every problem Mark's text raises and gives positive, reverent, and scholarly solutions. The author's acquaintance with the literature on Mark is comprehensive and put to good use. In a short preface the usual introductory material is to be found. Mark, the earliest Gospel, was written by Peter's companion, probably in Rome, somewhere between A. D. 65 and 67. Historically reliable, it was written "to supply the catechetical and liturgical needs of the church in Rome, to support its faith in face of the threat of martyrdom and to provide material for missionary preachers" (p. 15).

In form the commentary discusses the larger units of the Gospel and then the individual pericopes. Each section has a preface on the sources, reliability, and theology of the passage, and this is followed by detailed, but compressed notes on individual verses or words. No excess verbiage weighs down the thought.

In general Cranfield gives Mark the credit of being a man of sense who knew what he was about when he wrote a Gospel. Cranfield's criticism is essentially positive, designed to uncover the meaning of the text rather

than to rewrite the text according to the critic's view of what it ought to be. For example, in discussing the difficulties in harmonizing the resurrection accounts Cranfield comments "there is no need to be either unduly cavalier with such explanations or unduly pedantic in discovering discrepancies" (p. 463). Much of the commentary is a running dialog with Bultmann (with whom Cranfield is in basic disagreement) and Vincent Taylor, the most recent English commentator. Cranfield's positive approach is also evident in his attitude to miracles and angels. Distinguishing four types of miracles (exorcisms, healing miracles, raising of the dead, and nature miracles), he discusses them as Messianic signs that are "chinks in the curtain of the Son of God's hiddenness" (p. 83), and he concludes that it is reasonable to believe that miracles of all four classes occurred. Similarly he protests against the "widespread tendency to dismiss the angels as mere pious fancy" (p. 465).

The key to an understanding of the Gospel lies in the Messianic secret. Cranfield does not believe (as W. Wrede did) that the church is reading back into the history of Jesus something that was not there, but that it is Jesus' intentional veiling of the Messiahship to men. Cranfield uses this concept to illuminate the very difficult passage in Mark 4:10ff. on the purpose of the parables, the various injunctions to silence on Jesus' lips, the nature of the entry into Jerusalem, etc. In so doing he brings a great deal of mature thought to bear upon the theology of the Gospel. Unfortunately he nowhere gathers this together into a co-ordinated whole. While he does list topical references to some of the most important discussions in the introduction, he does not include all of them (e.g., the excellent notes on "apostle" found at 6:30 and "repentance" found at 1:4). It is to be hoped that this will be corrected in a later edition, either by a new chapter in the introduction or a more complete topical index.

Textual matters receive due note throughout the book. The eight pages devoted to an exposition of the principles of textual criticism in the introduction, however, seem too elementary to deserve inclusion for users of this work. (Are they a remnant of the old CGT format?)

Henceforth Cranfield has my vote for the first English commentary on Mark to go into the parson's library.

EDGAR KRENTZ

INTRODUCTION TO THE TALMUD AND MIDRASH. By Hermann L. Strack. New York: Meridian Books, Inc.; Philadelphia: The Jewish Publication Society of America, 1959. xvii and 372 pages. Paper. \$1.45.

That the Jewish literature of the first centuries after Christ has much light to cast on life and thought in Christ's time and especially on the (Pharisaic) Judaism known by Christ and the apostles was amply and classically demonstrated in the Strack's *Kommentar zum Neuen Testament aus Talmud und Midrasch* (with Paul Billerbeck). The present work gives a systematic introduction to those writings, sketching the history of

their composition and collection and providing an overview of their contents, plus very full bibliographical material. The continuing usefulness of this book, which went through five German editions before being translated in 1931, makes its reissue in an inexpensive edition most welcome.

ARLIS J. EHLEN

CROWN OF GLORY: THE LIFE OF POPE PIUS XII. By Alden Hatch and Seamus Walshe. Memorial edition; revised and enlarged. New York: Hawthorn Books, Inc., 1958. 272 pages. Cloth. \$4.95.

WITNESS OF THE LIGHT: THE LIFE OF POPE PIUS XII. By Katharine Burton. New York: Longmans, Green & Co., Inc., 1958. vii and 248 pages. Cloth. \$4.00.

POPE PIUS XII. By T. J. Kiernan. Dublin: Clonmore & Reynolds, Ltd., 1958. 80 pages. Cloth. 8/6.

PIUS XII AND THE AMERICAN PEOPLE. By Vincent A. Yzermans. Baltimore: Helicon Press, 1958. 159 pages. Cloth. \$4.75.

POPE PIUS XII AND CATHOLIC EDUCATION. Edited by Vincent A. Yzermans. St. Meinrad, Ind.: Grail Publications, 1957. xv and 180 pages. Paper. \$1.60.

Pius XII will rank as one of the major personalities of our era; he will probably rank as one of the major popes of the Roman Church, at least of modern times. The biography by Hatch and Walshe is the most complete of the three listed above, although Burton's is more readable. Kiernan's was written for the Irish market.

The two source collections edited by Yzermans are valuable. The one treats seven major topics from peace to military forces. Here the pope speaks on a large variety of topics directly to the people of our country—not merely to its Roman Catholic citizens. Of more specialized interest, but equally valuable, is the collection of 21 pronouncements of Pius XII on education. Here are the final pronouncements for Roman Catholics on one of the most important questions which confront the Roman Church.

CARL S. MEYER

DIE AUFERSTEHUNG JESU CHRISTI. By Gerhard Koch. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. 338 pages. Paper. DM 29.40.

This is No. 27 of *Beiträge zur historischen Theologie*, edited by Gerhard Ebeling. Koch is thoroughly familiar with present-day German theological thought and its mode of expression. He converses in the language of Barth, Althaus, Bultmann, and other modern writers against the background of F. Schleiermacher, L. Feuerbach, M. Kähler, D. Fr. Strauss, and others of the past century.

For Koch the form of the Biblical text has been correctly defined by the historicocritical method once and for all times. He does not regard the books of the Bible as reliable accounts of historical events but rather as

composite records of developing religious thought on the part of pious men devoted to the man Jesus Christ. The reader must keep this in mind as he reads the chapter on the empty grave. The author's concept of the person of Jesus and of His work necessarily deviates radically from that of theologians who accept the pronouncements of Scripture as an inerrant witness to the great salvatory acts of God through His only Son, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, died and rose again — delivered for our offenses and raised again for our justification! The doctrine of justification by faith falls by the way, for Jesus, according to the author, is not true God and true man in one person. The doctrine of the two natures, he holds, cannot be maintained.

Koch demonstrates how closely the fact of an inerrant and infallible witness of God in His Word to His divine works is related to its correct and purposeful proclamation for the temporal and eternal welfare of God's people.

L. W. SPITZ

FRANCE: A MODERN HISTORY. By Albert Guerard. The University of Michigan History of the Modern World, edited by Allan Nevins and Howard M. Ehrmann. Ann Arbor: The University of Michigan Press, 1959. xxiv and 563 and xxvii pages. Cloth. \$8.75.

ITALY: A MODERN HISTORY. By Denis Mack Smith. The University of Michigan History of the Modern World, edited by Allan Nevins and Howard M. Ehrmann. Ann Arbor: The University of Michigan Press, 1959. xii and 508 and xxviii pages. Cloth. \$7.50.

The turbulence of modern times must be judged in the perspective of history. Man's follies and sins breed ills and woes; God's mercy spares peoples and nations. Not that either Guerard or Smith speak with this vocabulary. Yet both make clear the sources in human history for the present-day problems of the nations with which they deal. In a brilliantly written book Guerard traces the growth of France through monarchy and nationalism and finds it embracing civilization in an international orbit. His insights and interpretations, couched in sparkling statements, will make his volume the outstanding one-volume history of France in the English language. This does not minimize the work that Smith has done. His work, particularly his discussion of Mussolini and his regime, will stand up as a solid, exciting treatment. The pastor and theologian who wishes to consolidate his understanding of modern history will find the University of Michigan series one that he ought not pass by.

CARL S. MEYER

THE OTHER SIDE OF ROME. By John B. Wilder. Grand Rapids, Mich.: Zondervan Publishing House, 1959. 162 pages. Cloth. \$2.50.

In an attempt to write down to the "general reader," Wilder generally oversimplifies his treatment. In this respect the first chapter, "Tradition," suffers greatly, as does the next on "The Mass." Had the author relied

more on a historical treatment, he would have laid himself less open to the charge of shallowness. Granted that there is a need for a book that refrains from technical terminology and intricate argumentation, a more solid presentation would be of greater value for the general reader.

CARL S. MEYER

THE CHRISTIAN SHEPHERD: SOME ASPECTS OF PASTORAL CARE. By Seward Hiltner. New York and Nashville: Abingdon Press, 1959. 190 pages. Cloth. \$3.00.

The basic points of view represented in this book will be familiar to readers of Hiltner's earlier books, *Pastoral Counseling*, *The Counselor in Counseling*, and *Preface to Pastoral Theology*. The particular value of this book lies in the exploration of specific areas and dimensions of Christian shepherding, or as the subtitle states, some aspects of pastoral care.

This is a very pertinent and relevant book for the average pastor, who will very likely find something here he can use in his next pastoral interview. The chapters could be reviewed and discussed with much profit at pastoral conferences.

The first two chapters—"The Gospel and Shepherding" and "Basic Principles of Shepherding"—define Hiltner's point of view. Several of the following chapters take up aspects of shepherding which have not been treated by present-day writers, such as class structure and its bearing on shepherding, considerations involved in the pastoral care of organization men and rebels (cleric and lay), and the possibilities of shepherding through fellowship.

Other chapters present an original treatment of such areas as shepherding grief and loss, shepherding of the family, and the seven ages of shepherding.

Hiltner's treatment of two basic principles of shepherding—first, concern and acceptance; and second, clarification and judgment—are worthy of serious study and elaboration by Christian pastors who want seriously to fulfill their shepherd function.

HARRY G. COINER

THE PAPACY. By Wladimir D'Ormesson. Translated from the French by Michael Derrick. New York: Hawthorn Books, 1959. 142 pages. Cloth. \$2.95.

The Papacy is Vol. 81 of the *Twentieth Century Encyclopedia of Catholicism* under Section VIII, "The Organization of the Church." It is also the 12th volume in order of publication. The author accepts the Petrine primacy and apostolic succession of the Roman episcopacy. Nevertheless, his portrayal of factual materials is accurate; only his interpretations of some of the facts can be quarreled with. Here is an example of a scholar giving a succinct account of an institution with a preconceived interpretation of the facts.

CARL S. MEYER

RELIGION AND AMERICAN DEMOCRACY. By Roy F. Nichols. Baton Rouge: Louisiana State University Press, 1959. x and 108 pages. Cloth. \$2.50.

During the early part of the 19th century, culminating in the 1830s, the revivalistic fervor resulted in the Arminian Revolution, according to Nichols. It made for the voluntary system in the relationship between state and church. The fellowship of suffering on the frontier, the moral education of the children in the schools of the land, the crusades against the National Bank, Demon Rum, and slavery, with the religious intensity of the Civil War, have given, he says, a moral imperative to American culture. America needs faith. "Man's belief in his capacity for self-government under divine guidance may well be the salvation of the American Way" (p. 101), he concludes. The prevalence of Americanism as a religion is documented by this volume.

CARL S. MEYER

THE ACTS OF THE APOSTLES: AN HISTORICAL COMMENTARY. By E. M. Blaiklock. Tyndale New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959. 197 pages. Cloth. \$3.00.

Blaiklock does a workmanlike job of setting the Book of Acts into its historical context. A classicist, his knowledge of the Greco-Roman world is put to good use. A short introduction gives the usual information. Luke, the author, a native of Philippi and the Macedonian of the Troas Vision, published Acts about A.D. 62, intending to write a sequel, but never doing so (for what reason is not known). Blaiklock is concerned to show the historical reliability of the book. Luke, in his opinion, used eyewitnesses as his sources. Peter and Paul likely had their speeches in manuscript and made them available to Luke. The volume will be of service especially to the popular, Greekless audience.

This is the third commentary on Acts to bear the Eerdmans imprint in a decade, both earlier volumes being by F. F. Bruce. In comparison to the two earlier volumes Blaiklock comes off a poor third. Most historical material is taken from Sir W. Ramsay. When Blaiklock does summarize ancient history, he seems to be far too verbose for a commentary of less than 200 pages, e.g., 25 pages of the introduction are devoted to historical background, and each new city in Paul's life rates another page or two. This has led to an underplaying of the theological significance of Acts, the area where contemporary discussion centers. There is no reference to C. H. Dodd's work on the early Christian kerygma, and the Old Testament quotations in the Acts sermons are not referred to. Eschatology is not mentioned. In short, Blaiklock adds nothing new, though he does provide a handy summary. The book is not indexed and has no maps. Though useful for the Sunday school teacher, the pastor will find this volume of little use. Buy one of Bruce's works. EDGAR KRENTZ

THE CATHOLIC CHURCH IN ACTION. By Michael Williams. With the collaboration of Julia Kernan. Completely revised by Zsolt Aradi. New York: P. J. Kenedy & Sons, 1958. xvii and 350 pages. Cloth. \$5.75.

The two parts of this work are designated: I. Rome—the Center; II. The Church throughout the world. In the first part Rome, the Vatican, the papacy, the modern popes, the cardinals, the Roman congregations, the Roman tribunals, the Roman offices, the papal commissions, and the church's diplomacy are described in detail and with accuracy. The second part tells about the hierarchy, the parish and the parish priest, the missions of the Roman Church, the Eastern churches and the Roman churches in Communist countries, the religious orders, Roman Catholic education, the liturgy, and Catholic Action. The listing of these topics should give a picture of the rich and varied insights into the Roman Catholic Church which this work offers. To understand the structure and the workings of that church the reader will want to study this volume carefully.

CARL S. MEYER

GOD, SEX AND YOUTH. By William E. Hulme. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959. 179 pages. Cloth. \$2.95.

Many pastors, seminary students, leaders of young people, and young people themselves have appreciated one or the other of Hulme's previous books: *Face Your Life with Confidence*; *How to Start Counseling*; *Counseling and Theology*. Hulme, professor of pastoral theology and pastoral counseling at Wartburg Theological Seminary, Dubuque, Iowa, is a capable, helpful writer. Our suggestion is that pastors and seminary students read *God, Sex and Youth* for the sake of the contents and for the sake of observing the counseling techniques which are clearly demonstrated in the actual situations presented.

Some chapters may be employed as material for topic discussion for young people; others may be used for parent groups. The pastor-counselor will also find much helpful material here for his own counseling program. The book will be a valuable addition to the church library.

The author has the gift of writing simply about profound things. He is frank about sex, but he is also frank (and knowing) about people, their sin and weakness. He is strong in affirming and relating the Gospel as the way to victory and wholeness of life.

HARRY G. COINER

SERMONS PREACHED IN A UNIVERSITY CHURCH. By George A. Buttrick. New York: Abingdon Press, 1959. 222 pages. Cloth. \$3.75.

Intellectually creative, thorough in their scope, broad in their literary illustrations, polished in their construction, the 26 sermons in this volume make one mutter, "A beautiful job!" Effective sermons must be addressed to a given audience. These sermons were preached to university students

at Harvard. But even more important, one senses they are not addressed to the "faithful" in the medieval sense of the term. Rather they speak to those who in our day are slightly apologetic about their childhood faith or those who are looking for a reassuring voice in the midst of the crisis. These sermons stand as a bridge between the modern seeking mind and the reality of God. This fact constitutes their brilliance and strength, but also their weakness. They speak the modern language with understanding of the world and yet with sympathy. After closing the book, however, and measuring it against the redemptive proclamation of the New Testament, one feels he has more shadow than substance. God emerges strongly, but in only two of the sermons does Buttrick use his imaginative resources to challenge his hearer with a radical Gospel which centers totally in the Christ. Interestingly, one of these is a Holy Week sermon written after Buttrick read Albert Camus' novel, *The Fall*.

DAVID S. SCHULLER

CREATIVE GIVING. By Hiley H. Ward. New York: The Macmillan Company, 1958. 170 pages. Cloth. \$3.75.

This is another in the growing number of studies which are critical of the tithe as a principle of Christian giving. This particular study re-evaluates the entire concept of Christian service through giving and brings proportionate giving, tithing, and stewardship into the open forum for clear and dignified debate, free of rancor and bias.

The author does not like the words stewardship or management but says, "Giving pinpoints better than any other word God's action and man's responsibility—that is, the responsibility of the man who is born again, in whom the Spirit moves and has full course" (p. 8). "Giving, when it is creative, is a response. The Christian acts out of response characterized by freedom, immediacy, spontaneity. The scope of his action is personal, total, emphatic" (pp. 14, 19).

The 64 pages of Ch. 2 answer the question "What's wrong with proportionate giving?" This means tithing to the author, and he thinks there is a great deal wrong with the idea of the tithe in Christian circles, and he does an honest job in presenting his case. He claims the starting point in Christian giving is not the tithe, but total dedication and total response to Christ.

Creative giving, the author affirms, calls for practice and growth in giving, which in its highest and most creative sense is not asceticism but utility. The question is not "How much shall I give?" but "How can I use everything for God?"

The thrust of this book may be summarized in these sentences: "Each moment of a Christian's day constitutes a potential point of activity for the Spirit of God. Creative giving involves sacrifice, a person's total endeavor, his personal attention, his constant, spontaneous decision" (p. 162).

HARRY G. COINER

THE LIFE AND DIARY OF DAVID BRAINERD. Edited by Jonathan Edwards. Chicago: Moody Press, n. d. 256 pages. Paper. \$.79.

David Brainerd (1718—48) was engaged to Jerusha, the daughter of Jonathan Edwards. After Brainerd's death at 29 Edwards condensed his diary, added some notes, and published it. The Moody Press has republished part of this diary together with sections of Brainerd's *Journal*, kept for the Scottish Society for the Propagation of the Gospel. It tells about the soul struggles of the deeply religious Puritan and is one of the best examples of the Puritan diary as a confessional. It tells, too, about Brainerd's enterprises among the Indians as a missionary, for which he deserves to be remembered. It is a valuable source for both Puritanism and Indian missions in the first half of the 18th century.

CARL S. MEYER

THE WAY OF THE CROSS IN HUMAN RELATIONS. By Guy Franklin Hershberger. Scottsdale, Pa.: Herald Press, 1958. 424 pages. Cloth. \$5.50.

FOLLOWING CHRIST IN OUR WORK. By J. Lawrence Burkholder. Scottsdale: Herald Press, 1959. 72 pages. Paper. \$1.25.

In a day in which "realism," "openmindedness," and "culture" have become the blinds behind which many churchmen cower in their discussion of the Christian in the midst of the modern world, Hershberger's book comes with a judgment. It forces a re-examination of any position less than that of the "way of the Cross." This is a disturbing book which haunts you for weeks after the initial reading. Some will find it easy to dismiss by noting that the author is a Mennonite, one who has repeatedly pleaded for a return to the fervor of the early Anabaptists. But even such readers will have difficulty in dismissing the rather solid underpinning in Biblical concepts. They, too, will be attracted by the utter humility which shows in every discussion—that of the economic life, the political order, race relations, and personal relations. For most Lutherans the middle chapters—which survey the social gospel, Fundamentalism, Anabaptism, and current Christian action from the standpoint of the "left-wing" churches—will prove stimulating, even though these Lutherans will not always agree. Since our age appears to have settled itself rather permanently under the shadow of war, every Christian leader must again confront his reactions to war, violence, pacifism, and related questions.

The paperback study guide for the volume is addressed to lay groups who desire to work through Hershberger systematically. The lessons are well designed Biblically and educationally. While church leaders will gain much from the two volumes, the material is addressed too specifically to Mennonite groups to be of use in most Lutheran congregations.

DAVID S. SCHULLER

PAUL AND THE INTELLECTUALS. By A. T. Robertson. Nashville, Tenn.: The Broadman Press, 1959. 145 pages. \$2.75.

This is a verse-by-verse discussion in popular vein of St. Paul's Letter to the Colossians. The late A. T. Robertson's sensitive grammatical instinct, as well as his ability to express himself in telling diction, is reflected to good advantage in this revision undertaken by W. C. Strickland.

FREDERICK W. DANKER

A HANDBOOK OF CHURCH PUBLIC RELATIONS. By Ralph Stoody. New York and Nashville: Abingdon Press, 1959. 255 pages. Cloth. \$4.00.

This book declares that churches are not practicing public relations half as well as they know how and seeks to emphasize the obvious rather than to elucidate the obscure. Using a wealth of illustrations drawn from churches of all sizes and from all parts of the country, the author examines press relations, radio and television, and the direct impact the church makes on its community.

The breadth of Dr. Stoody's experience and the freshness and practicality of his approach make this an outstanding book to guide the inexperienced and sharpen the technique of the veteran. Though one misses the clear witness to the Gospel and to Christ as the reason for it all, the techniques suggested here are valid and will enhance the effectiveness of one who will give Christ priority.

HARRY G. COINER

A CHRISTIAN INTERPRETATION OF MARRIAGE. By Henry A. Bowman. Philadelphia: The Westminster Press, 1959. 127 pages. Cloth. \$2.50.

Bowman's earlier book, *Marriage for Moderns*, is a well-known sociological treatment of marriage. This book is his Christian interpretation of marriage.

Admittedly the author reflects a personal bias. This is evident, too, in his use of Scripture and in his Reformed theology. The careful reader will discover valid value judgments in the treatment of such subjects as the nature of marriage, premarital sexual relations, Jesus and divorce, Jesus and Paul, and interfaith marriages.

Though this is a helpful study on the matter of Christian marriage, it cannot be the final or exact word for many who would desire a more careful interpretation.

HARRY G. COINER

THE SCREWTAPE LETTERS. By C. S. Lewis. New York: The Macmillan Company, 1959. 160 pages. Paper. \$.75.

A delightful combination of whimsy and theology, this paperback edition should find a wide public. It is too bad this reissue of a modern-day classic of popular theology could not be priced low enough to enter into active competition with Mickey Spillane. It would help to revive a belief in both sin and the devil.

EDGAR KRENTZ