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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 CHRIST OF THE GOSPELS.** By William F. Beck. St. Louis: Concordia Publishing House, 1959. 227 pages. Cloth. \$3.00.

This book is written with the layman in mind, and is designed primarily for family devotional reading. It endeavors to present a connected account of the words and events recorded in the four Gospels. Where the accounts overlap, Beck has made a conflation. This work is therefore not strictly a "harmony" of the Gospels, but an interpretation and theoretical reconstruction of the data that one will find more objectively presented in a harmony or synopsis like that of Burton-Goodspeed, Huck-Lietzmann, or A. T. Robertson.

Theologically a work of this type is not without hazard. The story the Holy Ghost has to tell is so complex and freighted with significance that it is not told through only one apostolic instrument. The very arrangement of events and even the variations in phraseology are the product of divine design. The reader who depends therefore on this type of work fails to catch the intention of the Holy Ghost in inspiring four individuals to write four separate documents. He never really *studies* each Gospel for its own distinctive emphases.

Unfortunate inconsistencies are evident in the inclusion or exclusion of certain parallel material. There is no clear indication as to the translator's approach to the problem of the sources for the synoptists and their probable mutual interdependence. Generally, Beck follows the injunction to gather up the fragments that nothing be lost, but in the story of the forgiven paralytic, where Luke (5:20) prefers the word ἄνωγει and Matthew (9:2) and Mark (2:5) prefer τέκνον, he declines a conflation and renders "Courage, son!" (p. 34). Similarly, no use is made, p. 145, of the second ὁσαυτά in Matt. 21:9 and Mark 11:10. Instead the translator prefers Luke's δόξα. In the Sermon on the Mount, however, he inserts an extra beatitude merely to accommodate both Matthew's (5:4) and Luke's (6:21b) divergent phrasings. The Lord's Prayer, as well as much other material generally identified as "Q," is cited twice. On the other hand, the healing of the leper recorded by Matthew (8:1-4) is omitted after the translation of the Sermon on the Mount (Matt. 5—7).

Technical observations and scholars' minutiae are held to a desirable minimum in a work of this nature, but since a note is made to the effect that the doxology in Matt. 6:13 is not found in the best manuscripts (p. 47), it does seem strange that similar notations are lacking in other

instances, notably on the Markan ending, to which no exception is taken in the body of the text. (P. 204)

Even though the work is designed for popular consumption some hint should be given in the preface regarding the Greek text underlying the translation, inasmuch as emphasis is placed on the translator's originality. Without some further guidance on this point the omission of AV's Matt. 18:11 and Mark 11:26 (pp. 95 and 148 respectively) may prompt some queries from critical lay readers for whom familiar sounds are wanting.

The use of italics to indicate citations from, or allusions to, the Old Testament is a welcome feature in this translation. One is surprised, however, by the absence of italics in the translation, e.g., of the phrase *συνήχθησαν ἐπὶ τὸ αὐτό* (Matt. 22:34), a high fidelity echo of Ps. 2:2 (LXX). Inasmuch as the translator even puts single words in italics (see, e.g., page 197, *watching* and *sneering*) the remarkable reference in Mark 7:32 to Is. 35:6 should perhaps have been noted. The word *μουλάριον* appears in the New Testament only in the Markan passage, and its use in the LXX is confined to Is. 35:6 (see B. W. Bacon, *The Gospel of Mark* [New Haven and London, 1925], pp. 211 f.). At any rate, some statement of principle would have been helpful.

The translation itself may be termed "chatty." Beck has a fine ear for subtle nuances in the original, and displays an extraordinary sensitivity to tense distinctions, which he is able to turn into telling Americanese. Because of his many felicitous renderings, including the expression "You don't know your Bible" (*passim*), we are somewhat surprised to see the antique "blessed."

With the reservations we have made, we can honestly say that we like this translation. It combines a courageous approach to the original with an earthy quality of expression which, though a liturgical ring may be missing, has the merit of bringing the reader closer to the people who live in the sacred pages.

FREDERICK W. DANKER

**TERTULLIEN. TRAITÉ DE LA PRESCRIPTION CONTRE LES HÉRÉTIQUES.** Introduction, critical text, and notes by R. R. Refoulé; translation by P. de Labriolle. Paris: Les Éditions du Cerf, 1957 (Sources Chrétiennes No. 46). 165 pages. Paper. Price not given.

Tertullian "ist ohne Frage der schwierigste Autor in lateinischer Sprache." This is the mature judgment of the renowned German classicist, Eduard Norden (*Die antike Kunstprosa*, 3d ed., II, 606). One approaches a modern edition of Tertullian, therefore, to see what aids the editor has given to his understanding. On this criterion Refoulé's edition is a resounding success.

An interesting introduction of 86 pages gives the necessary historical background for an understanding of *De praescriptione*, including an analysis of the thought of the present work and of the concepts of tradition

and Scripture in the theology of Tertullian. Four sets of notes to the critical Latin text give good information on many specific points. The most valuable seems to be that on philological and linguistic difficulties. The other three are the textual apparatus, a list of passages cited or referred to by Tertullian, and notes on the meaning of difficult passages.

In short, Refoulé's edition provides every aid necessary for an understanding of this most difficult Latinist and churchman.

EDGAR KRENTZ

*PETRUS UND SEINE ZEIT: NEUTESTAMENTLICHE STUDIEN.* By Paul Gaechter. Innsbruck, Wien, München: Verlag Tyrolia, 1958. 458 pages. Cloth. DM 22.

The ultimate objective of this book is to prove that the apostle Paul's position in the early church has been overrated and misunderstood, and that the testimonies in the New Testament to Peter's authority and sacramental privilege are not fully appreciated even by Roman Catholic exegetes. The argument is so skillfully pursued that one must grant that Roman dogmatic theology could scarcely be served more capably or find a greater dedication of exegetical discipline.

The discussion opens with an examination of John 21:15-17. Gaechter scores a point when he maintains that the threefold commission may be a solemn reiteration, without reference to Peter's threefold denial, but his conclusion that the legal atmosphere of the account guarantees legal organizational authority to Peter is without textual basis. One might just as well argue that Jesus' question about Peter's love suggests official rubrics for confession and absolution. The organizational element is further supported by an appeal to the role of the apostles as "judges" (pp. 31 ff.), but Gaechter seems to forget that the chief function of Israel's judges was soteriological, not legislative.

Acts 6:1-6 merits Gaechter's most careful attention, because he sees in the Seven the missing link between the Twelve and the more fully developed episcopate. Gaechter has rendered a real service by re-emphasizing the broad area of service rendered by the Seven. The popular theory is that they composed the earliest diaconate. Gaechter's investigation shows that in the Seven we have the earliest multiplication of the apostolate as responsible spiritual leaders. His dogmatic presuppositions, however, immediately color the treatment with the unsupported assertion that the Twelve, "specifically Peter," specify the requirements for the new office. He further concludes that the apostles communicate the gift of priestly office with the laying on of their hands, but the participle *προσευξάμενοι* (Acts 6:6) may well refer to the assembled Christians as in 1:24. (Cf. 13:3)

The importance of the role of the College of Seven for Gaechter's argument is apparent from the daring assumption he proceeds to make in the light of Acts 6:1-6. He finds that the Seven of Acts 6:1-6 belonged

to the Hellenistic element. But the apostolic succession must be evident also in the more nationalistic Jewish Church, or catholicity is a myth. The solution: a parallel College of Seven must have been appointed to serve the latter constituency. James was probably one of this number and appointed by Peter to head the Jerusalem Church in place of the apostle (p. 141). Thus begins the monarchical episcopate! The lack of any statement in the text of Acts to this effect does not embarrass Gaechter. Indeed, he makes bold to assert that anyone who points to the silence of Acts, chapter 14, on the primacy of any apostle is making use of a dubious *argumentum ex silentio!*

Gaechter's attempt to link all significant personages with Peter's alleged primacy leads him to a further assumption that the real reason for the church's choice of Paul as the guarantor for the delivery of the collection for Jerusalem's saints was Paul's concern to discuss his mission plans with Peter. If it is asked why Paul was not officially commissioned in Jerusalem, the answer is forthcoming: Peter was out of town!

The most extraordinary feat of exegetical dexterity, with a psycho-analytical assist, is reserved for the whitewashing of Peter from the criticism in Gal. 2:1-14. Paul has misinterpreted Peter's action. Peter was actually practicing good churchmanship. Paul was guilty of rashness and poor judgment. Gaechter claims that Paul has been disproportionately idealized. But we are prompted to query whether Peter is not subjected in Gaechter's account to a similar fate.

It is regrettable that Roman dogmatical presuppositions color so much of this work, but many of the exegetical by-products are challenging, and a notable treatment like that of 1 Cor. 1:1 ff. (pp. 311-37), with its discriminating use of the Septuagint, sheds fresh light on a difficult passage, even if one cannot share the author's deductions.

Despite the shortcomings we have alluded to, this book cannot be ignored in Lutheran and Protestant circles, for it is a serious attempt to place Roman papal claims on a scientific exegetical basis. These claims are theologically vulnerable only to the extent that the alleged exegetical basis can be successfully refuted. This book does not make that task easy.

FREDERICK W. DANKER

*UNGER'S BIBLE DICTIONARY.* By Merrill F. Unger. Chicago: Moody Press, 1957, 1192 pages. Cloth. \$8.95.

This Bible Dictionary is a descendant of *People's Bible Encyclopaedia*, edited in 1900 by Charles R. Barnes. The extensive revisions made by Unger are responsible for the change in title. In addition to the treatments of specific words and terms employed in the Sacred Scriptures, the work includes discussions of such topics as the "Sovereignty of God," "Scripture Manuscripts," and "Translations, English Bible." The arrangement of similar materials under a single entry is an outstanding feature. Thus under

the heading "Diseases" all the maladies mentioned in Scripture are available at a glance.

The treatment of zoological and botanical subjects is in the main well done, but an important area such as Biblical introduction suffers from oversimplifications, lack of clarity, and inadequate bibliographical data (see, e. g., discussion of the synoptic problem under "Gospels, the Four"). The popular error concerning an alleged Talmudic distinction between "proselytes of the gate" and "proselytes of righteousness" is perpetuated (p. 895). Dispensationalism is sponsored in various articles.

FREDERICK W. DANKER

*TWO THOUSAND TONGUES TO GO: THE STORY OF THE WYCLIFFE BIBLE TRANSLATORS.* By Ethel Emily Wallis and Mary Angela Bennett. New York: Harper & Brothers, 1959. ix and 308 pages. Cloth. \$3.95.

The Bible, in whole or part, has been translated into more than 1,000 tongues. But like the once unconquered Himalayas, a mountain range of 2,000 "unbibled" tongues still looms to challenge the Wycliffe Bible Translators, a heroic and dedicated company who seek out primitive tribes and often live in wretched Stone Age accommodations, repeatedly risking life to bring men life in their own obscure tribal languages.

Missionaries, mission leaders, and all Christians who desire to obey the command of God to "publish the Word" will want to read this story of the linguistic and evangelistic victories of the 800 volunteers who follow the guidon raised by William Cameron Townsend, remarkable founder of the latter-day Wycliffites.

Kudos to Harper's for another in the succession of usually excellent and always interesting missionary volumes that have been distinguishing their lists.

WM. DANKER

*EIKON IM NEUEN TESTAMENT.* ZNW, Beiheft 23. Von Friedrich-Wilhelm Eltester. Berlin: Verlag Alfred Töpelmann, 1958. xvi and 166 pages. Paper. DM 28.

The aim of this work is to assess the significance of the New Testament statements concerning Christ and man as εἰκών of God. In the first part of the analysis, Eltester concludes that the usage of the word in the New Testament, in the sense of "image" and "form," is parallel to that in the Hellenistic world. In the second part he discusses the cosmological and anthropological meaning of εἰκών outside the New Testament. Beginning with Plato (he relies heavily on Willms), he carries the discussion beyond Philo on to Plotinus. Against this background, the third and final portion presents the Christological and anthropological significance of εἰκών in the New Testament. 1 Cor. 4:3-6, the first passage under consideration, suggests parallels with the sophia-speculation of Hellenistic Judaism. In Col. 1:15 the cosmological frame of reference looms large, but Paul subordinates it to the accent on God's revelatory act in Christ. In 1 Cor.

11:7 the juxtaposition of εὐκών and δόξα can probably be traced to Hellenistic cosmological speculation. Col. 3:10 presents the Christian in his redeemed state. The reference to γνῶσις as well as the eschatological possibility of likeness to God again suggests Hellenistic influence.

The writer's methodology and his exemplary caution in establishing literary and intellectual relationships promote confidence in his conclusions. The work abounds in minor and major summaries, which contribute to its extraordinary clarity. The exegete cannot afford to pass up this study; the systematician seriously concerned about *imago Dei* cannot ignore it; the classicist will be prompted to express his gratitude for a signal contribution.

FREDERICK W. DANKER

*PHILIPPIANS THROUGH THE REVELATION: AN EXPANDED TRANSLATION*, Vol. III. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. 284 pages. Cloth. \$3.50.

This book aims, along with Wuest's other writings, to help Bible students appreciate some of the richness of the original text, which cannot be conveyed by ordinary translation procedures.

Through his expanded renderings the author succeeds often in giving more precise expression to grammatical nuances and lexical subtleties. Thus in Jude 3 the expression "Divinely loved ones" for ἀγαπητοί precisely interprets Jude's address. Yet what is one to make of this translation of Jude 10: "But these, on the one hand, revile as many things concerning which they do not have absolute knowledge, and, on the other hand, revile as many things by instinct like the unreasoning animals, which they understand, by these they are being brought to ruin." In Jude 19 the expansion in brackets introduces an interpretation which obscures the gnostic frame of reference. A heavy reliance on etymology is to be expected in a work of this type, but the results are not always satisfactory, and we fear that uncritical use of the book by expositors and preachers may result in exposition that makes the writers of the Bible say more than is their actual intent. In classical Greek ποδατός conveys indeed a local sense, but in the form ποτατός in the Koine it simply means "of what sort," or "how great." If 2 Peter 3:11 speaks of "exotic persons," as Wuest renders, are we to conclude that the Pharisee criticized Jesus because He displayed such lack of reserve in the presence of an "exotic" woman? (Luke 7:39) And certainly in 1 John 3:1 the sacred writer's thought is simply: What great love! For a truly "exotic" rendering, however, one must turn to 2 Thess. 2:3. In the face of LXX (Joshua 22:22; Jer. 2:19; et al.) and the only other occurrence of ἀποστασία in the New Testament (Acts 21:21), Wuest interprets ἀποστασία (2 Thess. 2:3) as the "departure [of the church to heaven]," on the ground of etymology and the use of the definite article. The latter, according to Wuest, refers to something previously treated in Paul's letter. But the anaphoric article is also employed in

reference to a subject well known to the reader (See Blass-Debrunner, par. 252), and 2 Thess. 2:5 suggests an earlier oral communication.

The interpretation of the lack of the article in the expression ἐν νεφέλαις (1 Thess. 4:17) is also subject to question. Wuest interprets: "We shall be snatched away forcibly in [masses of saints having the appearance of] clouds." A comparison of Matt. 24:30 (ἐπὶ τῶν νεφελῶν) with Mark 13:26 (ἐν νεφέλαις [which D, incidentally, conforms to Matt. 24:30]) in the light of Dan. 7:13 (LXX) and Slavonic Enoch 3:1 ff. will, however, reveal that the clouds of heaven, with or without the article, are the eschatological rendezvous.

We are reluctant to discourage use of any tools which help the New Testament come alive, and there is much to recommend this volume, but we must in all conscience alert the reader to the fact that he must bring to its study an especially alert critical use of Greek grammar and lexicography.

FREDERICK W. DANKER

*THE EVANGELICAL BIBLE COMMENTARY: THE ACTS OF THE APOSTLES.* By Charles W. Carter and Ralph Earle. Grand Rapids: Zondervan Publishing House, 1959. xiv and 435 pages. Cloth. \$6.95.

This work on Acts is part of a projected 40-volume commentary which, according to the editors, maintains traditions set by Adam Clarke. The commentary page is split into three parts. At the top of each page a portion of the American Standard Version is reproduced. Then follows a somewhat detailed exegesis (Greek words are transliterated), supplemented at the bottom of the page with a running digest (exposition) of the unit under discussion. The work is primarily compilatory in character. Dependence on F. F. Bruce is in frequent evidence. Somewhat disappointing is the bibliography cited at the end of the book. It is practically worthless because of a complete lack of systematic evaluation of the material. No German works are cited, yet the editors' statement indicates that the series is addressed "to the Christian minister in particular." Laymen will perhaps profit more from this work than pastors.

FREDERICK W. DANKER

*THE HOLY BIBLE: THE BERKELEY VERSION IN MODERN ENGLISH.* Grand Rapids: Zondervan Publishing House, 1959. viii and 1,233 pages. Cloth. \$7.95.

This translation marks the completion of a project spearheaded by Gerrit Verkuyl, whose version of the New Testament was published in 1945. The language is in the main contemporary without being breezy. Numerous "nondoctrinal" notes help bridge the gap between ancient documents and modern readers.

In general it appears that the translators have endeavored to render the traditionally received texts of both Testaments, but they do not hesitate, though with less frequency than the translators of the RSV, to emend or



correct the original. Thus in Gen. 41:56 the LXX reading (σιτοβολῶνας, granaries) is adopted. Unlike the RSV, however, this version gives no hint that a departure from the Massoretic Text has here been made. Again, in Ps. 22:16, the LXX is adopted in the words "they have pierced" without a credit line; the only hint of a departure from the MT is the marginal note "Or, like a lion." In 2 Sam. 4:6 the word "apparently" is introduced, concealing what the translator evidently considered a corruption in the text, but the reader is not apprised of the problem. Use of the Dead Sea Scrolls is evident, but apparently the material from Cave IV was not available for the interpretation of 1 Sam. 21:4.

Greater editorial consistency might have been observed in the version. The preface states that in both Testaments language is employed according to its choicest current usage. Even mention of weights, measures, and monetary values is made in modern terms. The rendering of 1 Sam. 13:21, where RSV's unintelligible "pim" is equated "sixty cents," is, however, in marked contrast with Matt. 22:19 and its reference to a "denarius."

The use of parentheses leaves something to be desired in the way of clarity. In Judg. 1:10, e.g., the parenthetical words are a part of the original text, but in Luke 9:55,56 a manuscript variant is signalled. A marginal note explains the parenthesis at John 7:53, but Mark 16:9 is left unexplained, and the note on 1 John 5:7 is inadequate. In 1 Cor. 14:19 the parenthetical word "unknown" is simply the translator's interpretive addition. This version represents another valuable aid to the study of the Sacred Scriptures, but requires careful checking with the help of critical editions of the original texts. Determination of the approximate original texts, it would appear, is made easier by the RSV than by this version.

FREDERICK W. DANKER

*JEWISH APOCALYPTIC AND THE DEAD SEA SCROLLS.* By H. H. Rowley. London: University of London, The Athlone Press, 1957. 36 pages. Paper. 4s.

The well-known British Old Testament scholar brings evidence for the unity of thought and expression between the Dead Sea Scrolls and Jewish literature of the second century before Christ to support his dating of ca. 150 B. C. for the scrolls. Clear and convincing, the paper is well documented from the sources and modern literature with the bibliographic fullness for which its author is known.

EDGAR KRENTZ

*THE OXFORD BOOK OF MEDIEVAL LATIN VERSE.* Newly selected and edited by F. J. E. Raby. New York: Oxford University Press, 1959. xix and 512 pages. Cloth. \$4.50.

While this volume bears the same title as its predecessor, edited in 1928 by Stephen Gaselee, it supplements rather than replaces the first volume. Approximately twice as large as its predecessor (290 as compared to 111 poems), it is more varied than Gaselee's collection, especially in its wider

range of profane poetry, although many poems of Gaselee's anthology are not included.

No finer choice of editor could have been made. Raby has published standard histories of sacred and secular medieval poetry, both of which should be at arm's reach to the user of the anthology. While every reader will probably find some favorite omitted, it would be cavalier to object to the omission of one or two poems in a collection of such high standard. The notes are models of brevity combined with solid information. Less metrical information is given by Raby than Gaselee provided. It is a pity that Raby did not follow Gaselee in making an additional entry for a part of a poem that is used as a hymn. The uninitiated would not gather from the index that the Christmas hymn *Corde natus ex parentis*, for example, is included, since it is only a part of the poem *Da, puer, plectrum*.

Anyone interested in Latin poetry should have this book on his shelves. Whether his tastes run to hymnody, humor, or love lyrics, Raby's collection will be sure to tickle his palate.

EDGAR KRENTZ

*THE MIND OF ST. PAUL*. By William Barclay. New York: Harper & Brothers, 1958. 256 pages. Cloth. \$3.50.

In this popularized study William Barclay makes effective use of Greek lexicons to enliven and enrich his presentation of the main outlines of Pauline theology.

FREDERICK W. DANKER

*THE CHRISTIAN DOCTRINE OF HISTORY*. By John McIntyre. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. viii and 119 pages. Cloth. \$2.50.

Edinburgh's McIntyre postulates a doctrine of history, not merely a theory or an interpretation. He says (p. 11): "The purpose of this present study is to demonstrate that the Christian because of his belief in God's Revelation of Himself in history is committed to a unique doctrine of history; that this doctrine is not merely a theory concerning facts which are accepted by all men, but relates to the central nature of history itself." In his definition of history he includes happenings that had relevance under definite categories, "Necessity, Providence, Incarnation, Freedom and Memory." Time, geography, socioeconomic origin and status, human self-interest, inner dynamism are included under "Necessity"; judgment, mercy, and redemptive purpose, under "Providence." The Incarnation, he says, "makes history what the Christian believes history to be" (p. 46), the fulfillment of the promises of the Old Testament. This involves him in an extensive examination of the views of John Marsh, A. G. Herbert, R. Mackintosh, and Rudolf Bultmann. Only after that does he come to a consideration of history and freedom and memory. His analysis of the structural nature of history buttresses his "doctrine," without setting aside the elements of unknowability and incomprehensibility in history.

McIntyre's treatment has much in it worthy of commendation. It lacks, however, balance and partakes too much of the nature of a polemic. Nevertheless, the study of this book will be rewarding.

CARL S. MEYER

**THE ORGAN IN CHURCH DESIGN.** By Joseph Edwin Blanton. Albany, Tex.: Venture Press, 1957. 492 pages. Cloth. \$20.00.

Congregations, pastors, organists, and even some few architects of our day are realizing more and more that intelligence and foresight should be applied when purchasing a new organ for use in services of corporate worship. They have become aware of the fact that the problem is not solved when, following the suggestion of the American Guild of Organists, they spend 10 per cent of the cost of the church edifice for the purchase of an organ. However, all need help. Such help is offered by Blanton's *The Organ in Church Design*, an excellent volume which we heartily recommend. The book is thoroughly up to date in its approach, its author understands the problems involved from the standpoint of Christian worship, and the volume is profusely illustrated. The book includes many specifications of church organs. Considering the size of the volume (12½ by 9¼), and especially the possibility that this volume can save a parish much money, the price is by no means unreasonable. The book should be in the library of every church and organ architect and of all expert organists who are called upon for counsel and advice.

WALTER E. BUSZIN

**A SHORT HISTORY OF CHRISTIANITY.** By Martin E. Marty. Living Age Books. New York: Meridian Books, Inc., 1959. 384 pages. Paper. \$1.45.

**THE STORY OF THE CHURCH.** By A. M. Renwick. Eerdmans Pocket Edition. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 322 pages. Paper. \$1.25.

Of these two paperback histories of the church that by Renwick will suffer in the comparison with the other on almost every count. For the extra 20 cents there are not only 62 extra pages but a more challenging interpretation and a fresher approach in Marty's book. True, there are instances in which Marty's pattern of organization is forced by his interpretation of "one, holy, catholic, apostolic" in each of the four divisions. The history of the church cannot be forced into a four times four pattern without some distortion. Both books are weak in their treatment of Eastern Christianity, but Renwick's is the weaker of the two. The history of Lutheranism after 1555 suffers in the telling in both books. Renwick's work is written from an evangelistic and Calvinistic viewpoint; it is stronger than Marty's work on the church in England and Scotland. Marty's is much better in the early history of the church and the Lutheran Reformation. Renwick has the conventional chronological approach. Marty's style is more arresting than Renwick's. Sometimes Marty's fresh-

ness, however, is too fresh. Marty would be disappointed if this reviewer did not find one chronological error. He did. The Union of Kalmar was consummated in 1397, not 1337. How can the history of the Christian Church extending over almost two millenia and to the uttermost parts of the world, a story of witness and weakness, power and perversity, hero and heretic, be told effectively between the covers of one book? The answer to the question is more cogent in Marty's paperback than in many another similar attempt.

CARL S. MEYER

*PSYCHOLOGY OF RELIGION.* By Paul E. Johnson. Revised and enlarged edition. New York: Abingdon Press, 1959. 304 pages. Cloth. \$5.00.

The author discusses the behavioral aspects of religion, e. g., religious emotions, development of religion in childhood and adolescence, conversion, worship, the psychology of belief, character and religious education, sin and guilt, religion and emotional health.

The book abounds with quotations from Freud to Rollo May. It is almost a refresher course in historical and contemporary psychology as it touches on religious concerns.

The result, unfortunately, seems more of a hodgepodge of ideas than a unified approach to the subject. The author's ambiguous theology further clouds the material. This volume is less than a satisfactory introduction to the psychology of religion.

K. H. BREIMEIER

*FESTGABE JOSEPH LORTZ.* Edited by Erwin Iserloh and Peter Manns. Vol. I; *Reformation: Schicksal und Auftrag.* xxiii and 586 pages. Vol. II: *Glaube und Geschichte.* viii and 590 pages. Baden-Baden: Bruno Grimm, 1958. Price not given.

Joseph Lortz is a highly regarded Roman Catholic historian who has made notable contributions to a better understanding of the Reformation and of Luther, especially in Roman Catholic circles. His researches in the history of the early church, too, have been significant.

Roman Catholic and Protestant scholars have combined to pay this magnificent tribute to Lortz, 46 essays, extending from 6 to 30 pages each (three are longer), written in German or French (with one in Italian, the longest of them all, and one in English), covering a wide variety of topics. However, they cannot be reviewed adequately in a short review. In general it must be said, nevertheless, that these essays are first-rate contributions and deserve careful study.

Hubert Jedin, by way of illustration, tells about an unknown memorandum by Tommaso Campeggio dealing with the reform of the Roman curia. Jedin concludes that the memorandum must be dated between 1541 and 1546. The text of the memo is reprinted (I, 413—417). Ernst Kinder has a delightful essay on "Die Verborgenheit der Kirche nach Luther" (I, 174—192), in which he points out that Luther and other reformers speak of the church as being both manifest and hidden. One

more essay must be singled out—arbitrarily almost—to illustrate the range of essays here presented. Othmar F. Anderle of Maintz wrote on "Die Geschichtswissenschaft in der Krise" (II, 491—550). He inquires about the interpretations and methodology of modern historians, e.g., integration and the statistical method.

The mere listing of the authors and the titles of their essays would be of little profit. The reading of these essays will be a very profitable experience for all students of church history.

CARL S. MEYER

**HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS.**

By Guy L. Roberts. Richmond, Va.: John Knox Press, 1958. 157 pages. Cloth. \$3.00.

The 1000 mark has been passed in the enumeration of books and major articles on juvenile delinquency. Yet there is room for this book as "1001." The author, a Methodist pastor, who also has served as a chaplain, centers his book upon a study made at the University of Pittsburgh in 1952 which explored the religious backgrounds and attitudes of 150 Protestant juvenile delinquents. The delinquent emerges with a stronger religious background—and even a formal connection with a church—than most studies to date have suggested. Therefore the author challenges the church to make more significant use of its opportunities. The volume is written from a sound psychological frame of reference; the theology which emerges is thin in comparison. The book has grown in usefulness through the inclusion of many illustrative case histories and through the conscious attempt to relate the writer's findings to the broader areas of other research and thinking.

DAVID S. SCHULLER

**THE EPISTLE OF PAUL TO THE PHILIPPIANS.** By the Rev. J. Hugh Michael. New York and London: Harper & Brothers Publishers, n. d. xxii and 230 pages. Cloth. \$2.75.

This republication of one of the more significant volumes in the Moffatt Commentary again makes accessible for the Greekless Bible student a wealth of critical comment on St. Paul's Letter to the Philippians.

FREDERICK W. DANKER

**HISTORY OF THE MASS.** By François Amiot. Translated from the French by Lancelot C. Sheppard. Volume 110 of the Twentieth Century Encyclopedia of Catholicism under Sec. X, The Worship of the Church. It is also the 9th volume in order of publication. Edited by Henri-Daniel-Rops. New York: Hawthorn Books, 1959. 139 pages. \$2.95.

Amiot's exposition is more than a mere history of the Mass. It is an explanation and a justification of Roman Catholic teachings and practices. The account is succinct and technical but rich in its historical details of the development of the liturgy of the Mass.

CARL S. MEYER

**CHILDREN OF THE REFORMATION.** The Story of the Christian Reformed Church — Its Origin and Growth. By Marian M. Schoolland. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 142 pages. Cloth. \$2.75.

A popular account of the history of the Christian Reformed Church. The Rev. Albertus C. Van Raalte was the leader of this Dutch group that came to Michigan in 1847. The century that passed saw some significant developments among these people. Schoolland's account, however, lacks depth and fails to do adequate justice to the story. CARL S. MEYER

**INSTITUTES OF THE CHRISTIAN RELIGION.** By John Calvin. A New Translation by Henry Beveridge. In two volumes. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. Vol. I: xxiv and 582 pages. Vol. II: 704 pages. Cloth. \$7.50. Paper. \$5.00.

Four hundred years ago, in 1559, the final edition of his *Institutio* was readied by Calvin. It had grown immensely since the slim first edition of 1536. For 400 years now it has played a tremendous role in Reformed theology. Henry Beveridge's translation first appeared more than 100 years ago (1845); it is hardly "new," but it is still one of the two standard English translations. Eerdmans' reprint at a reasonable price is welcome to those who wish to study Calvin firsthand. CARL S. MEYER

**BASIC DOCUMENTS OF MEDIEVAL HISTORY.** By Norton Downs. An Anvil Original under the general editorship of Louis L. Snyder. Princeton, N. J.: D. Van Nostrand Co., Inc., 1959. 189 pages. Paper. \$1.25.

Twenty-four of the 80 documents, 30 per cent, deal directly with the church. Others have an indirect bearing on the history of the church in the Middle Ages.

The Van Nostrand Anvil Books, which now number 42, are important for students of history. Even those that have secondary accounts usually have significant collections of primary sources. Their format and price recommend them. CARL S. MEYER

**THE PHILOSOPHY OF HISTORY IN OUR TIME: AN ANTHOLOGY.** Selected and edited by Hans Meyerhoff. Doubleday Anchor Books. Garden City, New York: Doubleday & Co., Inc., 1959. viii and 350 pages. Paper. \$1.25.

Major 20th-century historians and philosophers are represented in this collection, which analyzes the nature of history and the task of the historian. Can history be objective? What about moral judgments in history? Has history any meaning? These are some of the questions which the editor has posed and for which he has found conflicting answers in the writings of 22 different authors. CARL S. MEYER

## BOOKS RECEIVED

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

*Paul: More Than Conqueror.* By F. B. Meyer. Westchester: Good News Publishers, 1959. 64 pages. Paper. 50 cents.

*The Marvel of Earth's Canopies.* By C. Theodore Schwarze. Westchester: Good News Publishers, 1957. 62 pages. Paper. 50 cents.

*Fulfill Thy Ministry.* By Herbert Berner. St. Louis: Concordia Publishing House, 1959. 46 pages. Paper. 75 cents.

*The Wandering Saints of the Early Middle Ages.* By Eleanor Duckett. New York: W. W. Norton and Company, 1959. 319 pages. Cloth. \$5.00.

*Southern Baptist Preaching,* ed. H. C. Brown. Nashville: Broadman Press, 1959. xii + 227 pages. Cloth. \$4.00.

*Worship: A Study of Corporate Devotion.* By Luther D. Reed. Philadelphia: Muhlenberg Press, 1959. xiv + 437 pages. Cloth. \$6.75.

*Holy Communion: An Anthology of Christian Devotion.* Compiled by Hamilton Shepherd, Jr. Greenwich: The Seabury Press, 1959. x + 162 pages. Cloth. \$3.00.

*The Fruitful Bough.* By William Charles Cravner. New York: Vantage Press, 1959. 92 pages. Cloth. \$2.95.

*Teaching Techniques for Sunday School.* By Clarence H. Benson; ed. and rev. D. K. Reisinger. Unit V. Wheaton, Ill.: Evangelical Teacher Training Association, 1959. 93 pages. Plastic binder. \$1.25.

*The Modernity of Saint Augustine.* By Jean Guittou; translated by A. V. Littledale. Baltimore: Helicon Press, 1959. 89 pages. Cloth. \$2.50.

*It Is Paul Who Writes.* By Ronald Knox and Ronald Cox. New York: Sheed and Ward, 1959. xi + 487 pages. Cloth. \$4.50.

*Baptist Concepts of the Church: A Survey of the Historical and Theological Issues Which Have Produced Changes in Church Order.* By Winthrop Still Hudson. Philadelphia: The Judson Press, 1959. 236 pages. Cloth. \$3.00.

*Two Japanese Christian Heroes.* By Johannes Laures. Rutland: Charles E. Tuttle Co., 1959. 128 pages. Boards. \$2.50.

*Teologisk och filosofisk etik: Brytningar och synteser i etikens historia från antiken till nutiden.* By Gunnar Hillerdal. Stockholm: Svenska Bokförlaget, 1958. 274 pages. Cloth. Price not given.

*This Is My God.* By Herman Wouk. Garden City, N. Y.: Doubleday & Co., 1959. 356 pages. Cloth. \$3.95.

*Dogmatics in Outline.* By Karl Barth; translated by G. T. Thompson. New York: Harper & Brothers, 1959. 155 pages. Paper. \$1.25.

*A Mirror of the Ministry in Modern Novels.* By Horton Davies. New York: Oxford University Press, 1959. xi + 211 pages. Cloth. \$3.75.

*March of the Year: Especial Sermons for Special Days.* By G. Curtis Jones. St. Louis: The Bethany Press, 1959. 192 pages. Cloth. \$3.50.

*The Church's Ministry of Healing.* By A. C. Purcell Fox. New York: Longmans, Green & Co., 1959. xiv + 114 pages. Cloth. \$3.00.

*The Chosen People: A Narrative History of the Israelites.* By Osborne Booth. St. Louis: The Bethany Press, 1959. 264 pages. Cloth. \$4.00.

*Looking at the Liturgy.* By Theodore E. Matson. Rock Island: Augustana Press, 1959. 29 pages. Paper. 25 cents.

*The Pilot Series in Literature.* By Gertrude Haan, Alice Fenenga, Beth Merizon. Book II. Grand Rapids: William B. Eerdmans Publishing Company, 1959. xv + 560 pages. Cloth. \$5.50.

*My Father's Business: A Priest in France.* By Abbé Michonneau. New York: Herder & Herder, 1959. 155 pages. Cloth. \$2.95.

*Beyond Psychology.* By Otto Rank. New York: Dover Publications, 1958. 291 pages. Paper. \$1.75.

*Assurances of Life Eternal: An Anthology.* Compiled by Margaret E. Burton. New York: Thomas Y. Crowell Co., 1959. 162 pages. Cloth. \$3.50.

*Isaiah Speaks.* By S. Paul Schilling. New York: Thomas Y. Crowell Company, 1959. x + 148 pages. Cloth. \$3.00.

*The Concept of Grace: Essays on the Way of Divine Love in Human Life.* By Philip S. Watson. Philadelphia: Muhlenberg Press, 1959. 116 pages. Cloth. \$2.00.

*Classics of Protestantism.* Edited by Vergilius Ferm. New York: Philosophical Library, 1959. ix + 587 pages. Cloth. \$10.00.

*The Church and the Suburbs.* By Andrew M. Greeley. New York: Sheed and Ward, 1959. xviii + 206 pages. Cloth. \$3.50.

*The Order of Holy Communion: A Musical Setting by Healey Willan.* St. Louis: Concordia Publishing House, 1959. 28 pages. Paper. \$2.50. (Melody edition: 14 pages; paper; 15 cents.)

*The Order of Holy Communion: A Musical Setting by Jan Bender.* St. Louis: Concordia Publishing House, 1959. 28 pages. Paper. \$2.50. (Melody edition: 14 pages; paper; 15 cents.)

*Christians Alive.* By Bryan Green. New York: Charles Scribner's Sons, 1959. 125 pages. Cloth. \$2.95.

*Handing on the Faith: A Manual of Catechetics.* By Josef Andreas Jungmann. New York: Herder & Herder, 1959. xiv + 445 pages. Cloth. \$6.50.

*God's Image and Man's Imagination.* By Erdman Harris. New York: Charles Scribner's Sons, 1959. xv + 236 pages. Cloth. \$3.50.

*Anna von Borries: Die Helferin der Körperbehinderten.* By Werner Dicke. Giessen: Brunnen-Verlag, c. 1954. 76 pages. Paper. Price not given.

*Als Er uns schuf.* By Werner Dicke. Berlin: Christlicher Zeitschriftenverlag, n. d. 128 pages. Paper. Price not given.

*The Pressure of Our Common Calling.* By W. A. Visser 'tHooft. Garden City: Doubleday & Co., 1959. 91 pages. Cloth. \$2.50.

*Religions in a Changing World,* ed. Howard F. Vos. Chicago: Moody Press, 1959. 441 pages. Cloth. \$5.50.

*John Calvin: Contemporary Prophet,* ed. Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1959. 257 pages. Cloth. \$4.50.



*Design for Christian Marriage.* By Dwight Hervey Small. Westwood: Fleming H. Revell Co., 1959. 221 pages. Cloth. \$3.50.

*The Cokesbury Marriage Manual*, ed. William H. Leach. Nashville: Abingdon Press, 1959. 171 pages. Cloth. \$2.50.

*Beyond Theology: The Autobiography of Edward Scribner Ames*, ed. Van Meter Ames. Chicago: University of Chicago Press, 1959. xii + 223 pages. Cloth. \$5.00.

*Rabbinische Texte: Die Tosefta.* Band I: *Seder Zeraim.* Heft III: *Berakot*; by Eduard Lohse and Günther Schlichting; *Pea* by Karl H. Rengstorf and Günther Schlichting. Stuttgart: W. Kohlhammer Verlag, 1958. 32 + 24 pages. Paper. DM 6.

*Rabbinische Texte: Tannaitische Midraschim.* Band III: *Sifre zu Numeri.* By Karl Georg Kuhn. Stuttgart: W. Kohlhammer Verlag, 1959. 98 pages. Paper. DM 12.

*The World and Men Around Luther.* By Walter G. Tillmanns. Minneapolis: Augsburg Publishing House, 1959. xv + 384 pages. Cloth. \$5.95.

*The Book of Concord: The Confessions of the Evangelical Lutheran Church*, ed. Theodore G. Tappert. Philadelphia: Muhlenberg Press, 1959. vii + 717 pages. Cloth. \$7.50.

*The Story of the Reformation.* By William Stevenson. Richmond: John Knox Press, 1959. 206 pages. Cloth. \$3.50.

*The Life and Times of Herod the Great.* By Stewart Perowne. Nashville: Abingdon Press, 1959. 186 pages. Cloth. \$5.50.

*The Old Testament as Word of God: Its Significance for a Living Christian Faith (Det gamle Testament som Guds Ord).* By Sigmund Mowinckel. Nashville: Abingdon Press, 1959. 144 pages. Cloth. \$2.75.

*Man and the Incarnation: A Study in the Biblical Theology of Irenaeus.* By Gustaf Wingren. Philadelphia: Muhlenberg Press, 1959. xxii + 233 pages. Cloth. \$3.75.

*The Heavens Declare.* By Maurice Thaddeus Brackbill. Chicago: Moody Press, 1959. 128 pages. Cloth. \$2.75.

*A Vision of Victory.* By Robert L. McCan. Nashville: Broadman Press, 1959. ix + 139 pages. Cloth. \$3.00.

*The Holy Sword: The Story of Islam from Muhammad to the Present.* By Robert Payne. New York: Harper & Brothers, 1959. xiv + 335 pages. Cloth. \$6.00.

*God's Wrath.* By Donald Grey Barnhouse. Grand Rapids: William B. Eerdmans, 1953. 286 pages. Cloth. \$3.50.

*The Phenomenon of Man (Le phénomène humain).* By Pierre Teilhard de Chardin, translated by Bernard Wall. New York: Harper & Brothers, 1959. 318 pages. Cloth. \$5.00.

*Christianity in a Revolutionary Age.* Volume II: *The Nineteenth Century in Europe.* By Kenneth Scott Latourette. New York: Harper & Brothers, 1959. ix + 532 pages. Cloth. \$7.00.

*Man-Made Sun: The Story of Zeta.* By J. D. Jukes. New York: Abelard-Schuman, 1959. 136 pages. Cloth. \$2.75.