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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 DEAD SEA COMMUNITY: Its Origins and Teachings** (*Die Gemeinde vom Toten Meer*). By Kurt Schubert. Translated by John W. Doberstein. New York: Harper & Brothers, 1959. xi + 178 pages. Cloth. \$3.75.

After detailing the history of the discovery of the Dead Sea Scrolls, Schubert traces the genealogy of the Qumran community and discusses the theology of the scrolls. He concludes that the members of the community are to be classed as part of a larger complex that may be called Essene. They are related to the Pharisees by virtue of a common intellectual ancestry through the Hasidim, but the two groups diverge in their eschatological approach. The Qumran community looked for an imminent Messianic age, whereas the Pharisees "sought to reconcile a life of faithfulness to the law with a continuing existence in the world" (p.40). A close affinity is observable between the eschatological expression at Qumran and the apocalyptic of the pseudepigraphical writings. Of special interest is Schubert's identification of the common denominator between Gnosticism and apocalyptic, namely, insight into the celestial mysteries; but it should be noted, Schubert is careful to point out, that a theory of emanations and the concept of an evil demiurge is foreign to the thinking at Qumran. The volume concludes with a series of illuminating studies relating the scrolls to the New Testament, the rise of Christianity, and later Judaism.

This volume presents the distilled essence of competent scholarship in a form that can be easily assimilated by the average pastor and layman. For a multidimensional view of

Qumran and its scrolls, this is the book to consult; the screen is wide, but the distortion factor is held to a minimum.

FREDERICK W. DANKER

**GNOSTICISM AND EARLY CHRISTIANITY**. By Robert M. Grant. New York: Columbia University Press, 1959. vii + 227 pages. Cloth. \$4.50.

This latest volume in the series "Lectures on the History of Religions" presents the thesis that Gnosticism arose out of the debris of apocalyptic Judaism after the fall of Jerusalem, though the author does not disregard the contributions of Hellenistic and Iranian thought. After defining Gnosticism as a revelation leading to self-knowledge expressed in a great variety of myths and cultic observances, Grant gives an overview of Jewish history from the Maccabees to Simon-bar-Kosiba.

After a chapter on the heavenly world in Judaism, succeeding chapters pass in review the systems of Simon Magus, Saturninus, the *Apocryphon of John*, Marcion, Valentinus, Basilides, Numenius, and the *Hermetica*. The last two are read out of the Gnostic pack for lack of a savior and for a gnosis that included more than self-knowledge. (Is Grant here using the thesis he sets out to prove to rule out evidence that would modify it?)

The last chapter traces Gnostic motives in New Testament writings. He finds Paul and John closest to Gnosticism in language, yet "not Gnostic in content" (p.174). In both he finds "mythological" language. In neither case does he mention the great frequency of πίστις (Paul) or πιστεύειν (Paul and John), terms as un-Gnostic as can be found (cf.

p. 7). For this implies that in accord with Grant's own basic thesis (which is very convincing) Gnosticism must have arisen after A. D. 70, when Jerusalem, the center of apocalyptic hopes, disappeared. The establishment of Aelia Capitolina of A. D. 130 must have been the death blow to its reappearance.

The book has an excellent bibliography and index.

EDGAR KRENTZ

**THE LIFE AND TIMES OF HEROD THE GREAT.** By Stewart Perowne. New York: Abingdon Press, 1959. 187 pages. Cloth. \$5.50.

This is a popular and thoroughly engrossing account of one of history's colorful and intriguing figures. The author aims to rectify the distorted impression many people have of the man who slaughtered the Innocents. Without denying the madness and the pettiness of Herod's mind as evidenced especially in his declining years, Perowne sympathetically restores the portrait of a spirited builder of public works, of a man of extraordinary administrative ability, of a wily politician who not only successfully matched wits with shrewd Romans, but who also practiced with rare finesse the art of survival amid dispossessed and nationalistically crazed Hasmoneans.

A keen sense of dramatic values interplays with an organized grasp of complex historical data. Reader interest is maintained down to the last pages, which offer a modern medical diagnosis of Herod's fatal disease. There are also a few gallant paragraphs on Cleopatra.

Final verdict: Herod never had it so good!

FREDERICK W. DANKER

**JOSEPHUS: THE JEWISH WAR.** Translated by G. A. Williamson. Baltimore: Penguin Books, 1959. 411 pages plus maps. Paper. \$1.25.

The translator has succeeded well in turning Josephus' sometimes involved periods

into fluent English. Aimed at the lay reader (not the scholar), the translation expresses ancient monetary terms, place names, and chronological expressions in modern equivalents. One regrets, first, that there is no index, and, second, that the book is glued rather than gathered and sewn (like the Penguin Tacitus), for the reading that it invites will soon crack its back. Nevertheless, as a version, it is so superior to Whiston that it is heartily recommended.

EDGAR KRENTZ

**JAHRBUCH FÜR ANTIKE UND CHRISTENTUM, I.** Münster-in-Westfalen: Aschendorffsche Verlagsbuchhandlung, 1958. 160 pages, 10 figures, 8 plates. Cloth, DM 17.50; paper, DM 15.00

To review a new journal is not easy. Rather than evaluate the specific contributions in hand *per se*, one must ask if the journal is really a necessary addition to the plethora of journals already in the field. By this standard the new *Jahrbuch* is an outstanding addition to our periodical literature.

There are many journals that welcome contributions on the literary history of early Christianity, e. g., *Vigiliae Christianae*, *Traditio*, *Journal of Theological Studies*. But only few of them are willing to accept materials dealing with the development of early Christian culture, since these usually need expensive drawings, plates, etc., to elucidate the text.

The new *Jahrbuch für Antike und Christentum* will fill this gap, as its first issue makes abundantly clear. The articles, all by eminent authorities, cover such topics as the sign of the cross, the origins of early Christian art, early throne symbolism, and the excavations under St. Peter's in Rome. It also serves as a supplement to the *Reallexikon für Antike und Christentum*, four volumes of which have been published by the Franz Joseph Dölger-Institut of the University of Bonn. The present volume has outstanding articles on "Aethiopia" and "Amen."

All students of the New Testament, early Christian history, and early Christian art will find this journal a valuable repository of significant articles. We hail its birth and wish it a long and fruitful life.

EDGAR KRENTZ

**STATISTIK DES NEUTESTAMENTLICHEN WORTSCHATZES.** By Robert Morgenthaler. Zurich: Gotthelf-Verlag, 1958. 188 pages. Boards. \$6.50.

The Greek text of Nestle (21st ed.) has 137,490 words; the total vocabulary of the New Testament contains upward of 5,400; *καί* is used 4,947 times (818 in the Gospel of John); Romans has a vocabulary of 1,068 words; 42.5 per cent of the vocabulary of Ephesians is made up of nouns; the New Testament employs 1,934 words only once; it contains 27 Latin words used 92 times. How long did it take to gather this information? No longer than it took to put these words down on paper, thanks to the magnificent new tool put into the hands of scholars by Morgenthaler of Bern University. How often have we spent precious minutes laboriously counting out in our concordance the frequency of a given word in the entire New Testament or in one of its writers! That drudgery is now ended. The construction of frequency lists, vocabulary lists for any single author or book, the checking on the tables of Harrison's *The Problem of the Pastoral Epistles*—practically anything that calls for statistics in New Testament studies—is greatly facilitated by Morgenthaler's self-sacrificing labors. The backbone of the book covers 90 pages, presenting in alphabetical order the whole New Testament vocabulary (no word definitions, hence superb for vocabulary reviews), with columns showing the occurrence or nonoccurrence of each word in each writing—a separate column totaling the use in Paul, another the total for all books, another setting forth the use or non-use in the Septuagint. Thirty further pages

draw on this major section for a large number of statistical tables on varying matters of interest, such as selected phenomena of grammar, frequency lists for each writer, vocabulary relations among various groups of writings. Of course, one can do without this book (there seems to have been none like this for 1,900 years, nor does it seem likely that the work must be done again), but the book once held in hand in a library and used alongside of concordance and lexicon, one will almost certainly desire to own a copy and have it within arm's reach in one's private study. A 60-page commentary on the tables heads the book. It is in German, but an alert non-German can get returns from the tables without the commentary, although these returns will be considerably reduced.

VICTOR BARTLING

**THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS.** By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 274 pages. Cloth. \$4.00.

Of the volumes published thus far in the New International Commentary on the New Testament, this is one of the most thorough and knowledgeable. Sensitive linguistic tact is combined with a generally firm grasp of Paul's argument.

FREDERICK W. DANKER

**ANCIENT JUDAISM AND THE NEW TESTAMENT.** By Frederick C. Grant. New York: The Macmillan Company, 1959. xvii + 155 pages. Cloth. \$3.50.

The distinguished professor of Biblical theology at Union Theological Seminary makes an impassioned plea in this book for a more sympathetic understanding of the profound debt Christianity owes to Judaism. The basic theme is: The theology of Old Testament Jewish piety more than any other factor lies behind the thinking of Jesus and the early church. Nor are we surprised to

read in this context that the church's approach to the Bible is best made along liturgical and not dogmatical lines.

Since the author desires to awaken the reader's sympathies for the values in Judaism, it might have been helpful to spell out more specifically a bibliographical nucleus. More adequate documentation of the writer's judgments and evaluations would have made the book more useful to pastors and seminary students. Thus it is difficult to assess a statement like this: "The Old Testament was in use by the church from the start" (p. 122). Gerhard Kunze, "Die Lesungen," in *Leiturgia*, II (Kassel, 1955), 88—179, suggests a far more complex situation. On the other hand, the chapter on the synagog is one of the most lucid discussions available on the subject.

No minister of the Gospel who considers seriously his responsibility to understand the New Testament in its cultural and religious context can ignore this book.

FREDERICK W. DANKER

**HEILIGENGRÄBER IN JESU UMWELT (MT. 23, 29; LK. 11, 47): EINE UNTERSUCHUNG ZUR VOLKSRELIGION DER ZEIT JESU.** By Joachim Jeremias. Göttingen: Vandenhoeck and Ruprecht, 1958. 155 pages. Paper, DM 15.80; cloth, DM 19.80.

"Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous" (Matt. 23:29 RSV). Jeremias has provided an excellent commentary on this verse and its parallel in Luke 11 in the present work. After an evaluation of the literary sources (Jewish, Mohammedan, and Christian) and pertinent modern literature, the author discusses 49 sites of the Near East connected by tradition with the burial of Old Testament and intertestamental figures. He concludes (p. 114) that 10 (including those of Joseph, Isaiah, and the Patriarchs) rest

on a tradition already current in the time of Christ.

After a short discussion of the archaeological evidence for the appearance of the graves, he examines the literary traditions for evidence of thaumaturgic and intercessory narratives on the part of the "Holy Fathers." He finds evidence of both as well as a cult of relics. Official Rabbinic Judaism reacted against this tendency.

Jeremias' own conclusion (p. 144) underscores the importance of this work: "Zum Verständnis des Hintergrundes der Predigt Jesu darf man sich nicht lediglich auf die offizielle . . . Theologie seiner Umwelt stützen, sondern ebenso wichtig, wenn nicht noch wichtiger, ist die Kenntnis der Volksreligion seiner Zeit." EDGAR KRENTZ

**A HANDBOOK OF CHRISTIAN THEOLOGY.** Edited by Marvin Halverson. New York: Living Age Books (Meridian Books), 1958. 380 pages. Paper. \$1.45.

The variation in quality of the articles contained in a symposium or collection of essays tends to be a function of the number of contributors; there are 71 in the current volume. Most of them are big names. Lutheran contributors include Paul Althaus, Conrad Bergendoff, Jerald Brauer, George Lindbeck, Anders Nygren, Jaroslav Pelikan, and Warren Quianbeck. The essays themselves are alphabetically arranged, from Adam and Second Adam, through Catholicism, Destiny and Fate, Existential Philosophy, *Heilsgeschichte*, Justice, Man, Paradox, Reformation, and Sermon, to Vocation. The choice of subjects is excellent. The two-to-five-title bibliographies are admirably chosen. Most of these succinct articles are authoritatively written, although unwarranted generalizations and oversimplifications are (like the bad proofreading of foreign words and phrases) irritatingly obtrusive on occasion. All in all, "the emergent emphases and new directions

in Protestant thought, particularly in the United States of America," that this "record of the theological situation of the [mid]-twentieth century" is designed to expose are usefully delineated.

ARTHUR CARL PIEPKORN

*THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS.* By Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. vii + 150 pages. Cloth. \$3.00.

The present book is an American edition of a most thorough and precise study of one very important concept in the theology of the Apostolic Fathers. The author traces the usage of *χάρις* and related terms in every context. Torrance is highly critical of the surviving Apostolic Fathers. For them, he holds, grace had become a subsidiary concept, and Christianity was envisioned in terms of man's acts toward God. He explains this deterioration by the intrusion of Judaism (with its emphasis upon Law), coupled with Hellenism (with its naturalism), upon the Gospel. Along with their distortion of the doctrine of grace the Apostolic Fathers failed to adequately appreciate either the death or the person of Christ.

One sometimes wonders whether the few Apostolic Fathers with whom we are acquainted (because we have their writings) were in all cases the spokesmen of their day—and the only spokesmen; that is to say, whether the theology of their time was never better than what they propounded. One wishes that there were more writings extant from this important era.

ROBERT D. PREUS

*MORE ABOUT LUTHER: Vol. II.* By Jaroslav Pelikan, Regin Prenter, and Herman Preus. Decorah: Luther College Press, 1959. 214 pages. Cloth. \$2.75.

The first essay "Luther and the Liturgy" by Pelikan offers a sound review of Luther's conservative liturgical opinions and practice.

Liturgy was to meet the people where they were, but also to lead them into a deeper appreciation of their faith. To Luther "liturgical form is in reverse ratio to the earnestness of Christian faith." The higher the degree of sanctification, the less need for formal liturgy. Taking his cue from Luther, Pelikan offers a few suggestions of his own for making liturgy more meaningful and helpful today.

Regin Prenter's essay, "Luther on Word and Sacrament," seeks to show the close connection between Word and Sacrament in Luther's theology. He brings out clearly Luther's strong emphasis on the personal and ongoing covenant nature of Baptism, an emphasis which needs to be made again today. Of course, Luther's teaching on Word and Sacrament derives from his theology of the cross, and Prenter is quick to point this out. Prenter's method is to quote Luther at length, and then to comment very extensively—a method which to this reviewer seems very helpful. Regrettable is the fact that Prenter arbitrarily confines his study to Luther's early utterances, although in the present essay little distortion results.

Herman Preus writes on "The Christian and the Church." He points to Luther's respectful and humble attitude toward the church, even in the midst of his struggle with the papacy. The Christian cannot live alone; he needs the fellowship which is to be found in the church. Luther continually reminds the believer of the riches he possesses as a member of Christ's church. Also in Luther's discussions on the church we note his strong emphasis on Word and Sacraments.

ROBERT D. PREUS

*THE ROLE OF KNOWLEDGE IN WESTERN RELIGION.* By John Herman Randall, Jr. Boston: Starr King Press, 1958. x + 147 pages. Cloth. \$3.50.

Three main positions, according to Randall, have been held in the West on the

place of knowledge and truth in religious life. (1) Christianity offers a revelation of truth, enshrined in the Bible; the evidence for this truth is revelation, and no other evidence can stand against it. (2) Christianity offers truth qualitatively different from all other truth; Christian truth is not accessible to human reason, but belongs to the realm of grace. (3) Religion is only a way of acting and feeling, not of knowing; religious "beliefs" are not based on facts outside us, but are only theological symbols expressing our feelings and yearnings. This third view is favored by the author.

He contends that the only way we can speak of "truth" in religion is in the sense in which one might speak of truth in art. As an artist may move us to action or "teach" us to open our eyes, so religion may "teach" us about ourselves or our place in the world. But this is not knowledge, it has nothing to do with what is true or false, it is not a *knowing that* but only a sort of "know-how." Meanwhile the religious person must strive to bring his fluctuating religious "beliefs" into accord with science—which of course is a never-ending task. In other words, we employ our intellects and science to judge, criticize, and clarify new religious ideas.

This is not the position of historic Christianity with its living God, who acts and speaks. In turn, Randall's type of religion, built on skepticism, will never satisfy. It is hard for one to commit oneself to what one does not and cannot know. We might ask, Is a purely formal commitment ever possible?

ROBERT D. PREUS

*LOVE AND JUSTICE: SELECTIONS FROM THE SHORTER WRITINGS OF REINHOLD NIEBUHR.* Edited by D. B. Robertson. Philadelphia: The Westminster Press, 1957. 309 pages. Cloth. \$6.00.

For the many people in whose view Reinhold Niebuhr's greatest contribution to con-

temporary American theology has been in the application of his realistic doctrine of man to the field of social and political ethics, the 64 articles and editorials (averaging four pages apiece in length) in this Niebuhr reader will supply the confirmation of their conviction. Although the topical arrangement obscures it somewhat, we have here a chronicle of a quarter of a century of profound changes in our international, national, and social life the extent of which even we who have lived through them are likely to forget. (That the same quarter of a century has brought profound changes in Niebuhr's own thought, in spite of basic consistencies, is also obvious from the book.) The basic theme is important and relevant in itself; in the discussion of its implications Niebuhr is at his brilliant best, as even those who dissent from his theology and who are exasperated by his politics will agree. Robertson has done a good job of selection; he deserves a vote of thanks for saving some admirable essays from the oblivion of the shadowy shelves where librarians store their bound copies of ephemeral periodicals.

ARTHUR CARL PIEPKORN

*THE CHRISTIAN MESSAGE AND MYTH.*

By L. Malevez. Translated by Olive Wyon. London: SCM Press, 1958. 215 pages. Cloth. \$5.75.

This volume, written by a professor at the Jesuit Philosophical and Theological College of St. Albert, Louvain, offers a meticulous and discerning critique of all the bewildering and paradoxical Bultmanniana which have come out and of the possible divergent interpretations of this material.

Bultmann, by taking God's act in Christ out of history and by denying that Christ is in any sense even a *θεῖος ἀνὴρ* (which would be mythological), has undercut the entire Christology and soteriology of Christianity, i. e., the incarnation and vicarious satisfaction. There is no divine event, no eschatological

reality, except within the personal commitment of the present moment. Malevez judges therefore that Bultmann has taken away his Lord. The historic Christ no longer has anything to do with our salvation. All that concerns us is the message.

Bultmann claims that his demythologizing process was already begun by Paul. This is ridiculous, according to Malevez. Bultmann's trouble springs from his adherence to the old objection to miracle. Actually, says the author, the scientific world view today is no more incompatible with traditional Christianity than the world view in Paul's day. Science has no authority (and to say this is no mere appeal to the conception of atomic physics) to establish a principle of determinism which would outlaw miracles. Neither science nor religion refuses a priori to accept the idea of a possible divine intervention into the phenomenal world.

Malevez' conclusion is that a new religion is being preached to us, a religion with the purely human authority of its author, a religion reduced to mere preaching (without worship, without sacraments, without assurance of life after death), a religion which has no more attraction for the modern mind than that which Bultmann left behind.

There is one fault which mars an otherwise excellent book. The author has the disturbing habit of linking Bultmann with Luther, as though radical demythologizing is the logical result of Luther's doctrine of justification. But any idea of transcendence which would prevent a divine irruption into the human sphere is as foreign to Luther as anyone who ever lived. And even Malevez will grant that faith clings to what is unseen.

ROBERT D. PREUS

**OUR KNOWLEDGE OF GOD.** By John Baillie. New York: Charles Scribner's Sons, 1959. 261 pages. Cloth. \$4.00.

This two-decade-old reissue begins with a blast against Barth for his denial of a natural knowledge of God. Baillie argues that

a total obliteration of the image of God in man could only mean the total obliteration of his humanity. But he goes too far in the opposite direction from Barth, and asserts that there is a saving knowledge of God apart from the Gospel.

Baillie teaches that there is in every man a knowledge of God. It is to this knowledge (Bonaventura called it the *desiderium naturale videndi Deum*) that we appeal when we discuss the existence of God with the doubter or unbeliever. Such a person must be shown that although he may deny God with the top of his head he still believes in his heart. Thus Baillie argues that many may believe in God without knowing that they believe.

Baillie rejects all a posteriori arguments for God. His neo-orthodox personalist position is that we are simply confronted by the living God. Therefore he rejects Thomism on the one hand and Kantianism on the other hand. This direct knowledge of God is in contrast to knowing things about God. Baillie is opposed to all vain speculation about God, and here he sides not only with Luther but also with Kant.

This book might be said to be apologetic in purpose. As such it is bound to be provocative inasmuch as it approaches many vexing questions from an unusual viewpoint.

ROBERT D. PREUS

**LIFE AGAINST DEATH: THE PSYCHOANALYTICAL MEANING OF HISTORY.** By Norman O. Brown. Middletown, Conn.: Wesleyan University Press, 1958. xii + 366 pages. Cloth. \$6.50.

Born of a deep study of Freud, demanding (in the author's words) a willing suspension of common sense, positing with Freud mankind's death instinct and general neurosis, and attempting a synthesis of psychoanalysis with anthropology and history, this work has not bested the mysteries of life and death or the meaning of history. Brown's knowledge of Freud seems profound enough. His knowl-



edge of Luther, in spite of references to the St. Louis edition of the *Sämtliche Schriften*, is based on Grisar. Where did the *Turm-erlebnis* take place? The heated room, to this psychoanalyst, was a privy. "Psychoanalysis, alas! cannot agree that it is of no significance that the religious experience which inaugurated Protestant theology took place in a privy" (p. 203). Or take these two sentences, consecutive in the text, but the second beginning a new paragraph (pp. 317 f.): "An organism whose own sexual life is as disordered as man's is in no position to construct objective theories about the Yin and the Yang and the sex life of the universe. The resurrection of the body is a social project facing mankind as a whole, and it will become a practical political problem when the statesmen of the world are called upon to deliver happiness instead of power, when political economy becomes a science of use-values instead of exchange-values — a science of enjoyment instead of a science of accumulation." This reviewer cannot "question old assumptions" or "entertain new possibilities" (p. ix) with this author. Nix! He needs a safer guide.

CARL S. MEYER

**CHRISTIANITY IN A REVOLUTIONARY AGE: A HISTORY OF CHRISTIANITY IN THE NINETEENTH AND TWENTIETH CENTURIES.** Volume II: *The Nineteenth Century in Europe: The Protestant and Eastern Churches.* By Kenneth Scott Latourette. New York: Harper & Brothers, 1959. xi + 532 pages. Cloth. \$7.00.

With tremendous scope Yale's distinguished Sterling Professor-Emeritus of Missions and Oriental History details the history of Protestantism in Europe between 1815 and 1914. In briefer compass (about 60 pages) he turns to Russia, Greece, and the Balkan countries. Even Iceland is not neglected, though it commands only two pages. Generalizations

by way of introduction, and summaries by way of perspective and appraisal, give meaning to the multitudinous details heaped up in some of the sections. The work is documented, more often with secondary authorities than with primary sources. Sometimes mistakes have crept in, e.g., Schleiermacher died in 1834 not in 1839 (p. 12), the famines came to Holland in the mid-1840s not the 1940s (p. 241). The bibliography is full. Even with all his wealth of detail there are still areas which Latourette neglects, e.g., liturgy and hymnology — Catherine Winkworth is not so much as mentioned. But for all that, where else can one find such a comprehensive coverage? Latourette has set for himself the goal of completing three more volumes. The first two already make this a modern reference work of importance.

CARL S. MEYER

**BLAISE PASCAL: THE LIFE AND WORK OF A REALIST.** By Ernest Mortimer. New York: Harper & Brothers, 1959. 249 pages. Cloth. \$4.00.

This, the latest in a long series of Pascal biographies, is a penetrating and conservative account of the man himself, written against the background of a valuable presentation of religious, philosophic, and scientific thought of his day. The author makes clear that Pascal was fully as significant as a scientist (for his discoveries, his inventions, and his stress on the inductive method) as he was as a religious thinker, and that even after he awakened to a deep interest in religion, his scientific interest never permanently waned. Mortimer traces the highly divergent sources of Pascal's thinking — Epictetus the Stoic, Jansen the Augustinian, and Montaigne the freethinker. Pascal never abandoned or depreciated reason in favor of faith; he merely insisted that their domains are completely separate. In the art of persuasion reason must be applied, and only one who thinks clearly and accurately can

convince others. Although he believed in orderly thinking, Pascal was convinced (against Descartes) that no man could draw a large-scale map of it. He also believed that there was a realm of truth which cannot be comprehended by analytical reasoning.

Mortimer writes in the finest British tradition of charm and elegance of style. As a result, his book is more than instructive; it is enjoyable.

ROBERT D. PREUS

**THE CAROLINE TRADITION OF THE CHURCH OF IRELAND WITH PARTICULAR REFERENCE TO BISHOP JEREMY TAYLOR.** By F. R. Bolton. London: SPCK, 1958. xvi + 338 pages. Cloth. \$9.00.

The Church of Ireland, Bolton contends, "was never an offshoot or extension on Irish soil of the Church of England." It has, however, "made a rich contribution to the common Anglican heritage" (p. xiii). The Irish divines of the 17th century went back to early writers of the church. Ussher, for example, was an authority on Ignatius. They were not ready to follow the divines of the Roman Church. The particular contribution of Bolton's study, however, is his demonstration (for which the evidence seems adequate) that Bishop Jeremy Taylor is the author of the 1666 Irish Form and Order of Consecration of Churches. The entire study will be of value especially to students of Anglicanism.

CARL S. MEYER

**ALEXANDER CAMPBELL AND HIS NEW VERSION.** By Cecil K. Thomas. Saint Louis: The Bethany Press, 1958. 224 pages. Cloth. \$4.00.

Thomas used his doctoral dissertation at Princeton Theological Seminary as the basis for this study. Scholarly, clear, well-organized, it has much to say to the student of the New Testament and to the church historian. Thomas is not content merely to discuss the New Version of 1826. He places

it into the context of its times, for Alexander Campbell was intent on bringing the Scriptures in the living language of his day. As editor, reviser, translator, promoter of the American Bible Union, scholar, frontier preacher, ecumenicalist, and the leading figure of the Disciples of Christ, Campbell is one of the foremost American churchmen of the first half of the 19th century. Thomas' study is valuable, too, because he presents Campbell's views on inspiration and his principles of Biblical interpretation. The Bethany Press, by publishing this work, has added another valuable volume to its Bethany History Series.

CARL S. MEYER

**TEN MEDIEVAL STUDIES.** By G. G. Coulton. Boston: Beacon Press, 1959 (paperback edition). 297 pages. \$1.60. Appendices and Index.

This work of a noted authority on medieval history here becomes available as an inexpensive paperback; another of his works is on the way, *Inquisition and Liberty*. The ten studies were first published in 1906. There was an edition in 1915 and another in 1930. The 1930 edition carries studies which had gone out of print. Coulton is a controversial writer, defending the "moderate Anglican position" over against misrepresentations of "writers who disparage modern civilization," idealizing the medieval life. Interesting is an incident from pre-Reformation sources to refute the idealization of pre-Reformation religious education. "The curate of Sonning, who had been four years in priest's orders, was asked to construe the first words of the canon of the Mass—*Te igitur clementissime Pater*—'We pray Thee, therefore, most merciful Father,' etc. The report is he knew not the case of the word *Te*, nor by what it was governed; and having been bidden to look closely what part of the sentence could most properly govern *Te*, he replied: '*Pater*: for He governeth all things.' We asked him what *clementissime*

was, or what case, or how it was declined: he knew not. We asked him what was *clemens*: he knew not. Moreover [he knew no music and] knew by heart no part of the divine service or of the psalter. Moreover, he said that it seemed to him indecent to be examined by the dean, since he was already ordained. . . . He is sufficiently illiterate."

Coulton is rewarding reading for he uses almost exclusively orthodox pre-Reformation sources.

PHIL J. SCHROEDER

*A WAY OF LIFE AND OTHER SELECTED WRITINGS OF SIR WILLIAM OSLER, 12 JULY 1849 TO 29 DECEMBER 1919.* Edited by Alfred White Franklin. New York: Dover Publications, 1958. xx + 278 pages. Paper. \$1.50.

Canadian-born Sir William Osler has achieved almost legendary fame as a surgeon, first at Johns Hopkins, then, after nominal retirement, at Oxford. These products of his pen—reissued without change from the 1951 edition—reveal his broad culture, his almost British skill as an essayist, and his thorough competence as a historian. This reviewer recommends for reflection especially "Creators, Transmuters and Transmitters," "The Old Humanities and the New Science," and "Michael Servetus."

ARTHUR CARL PIEPKORN

*ORTHODOXY IN MASSACHUSETTS 1630—1650.* By Perry Miller. Boston: Beacon Press, 1959. xxi + 324 pages. Paper. \$1.95.

When *Orthodoxy in Massachusetts* first came out in 1931, it represented a radically different approach to American colonial history. Three decades have paid Miller's scholarship the compliment of making his radically new approach almost conventional, although he still has—as he admits in his preface to this paperback edition—gainsayers. As for himself, he avers: "Since

1933 I have published many things which I regret, but in this case I find no reason to alter a word from the original phrases" (p. xix). Except, be it added, the bibliography, where the apparatus of doctoral scholarship has been replaced by an excellent "selective inventory of basic items, including later studies which have extended insights [Miller] chanced to attain in 1933." *Orthodoxy in Massachusetts* makes particularly salutary reading for Lutherans who may hold that a congregational polity has intrinsic spiritual superiority.

ARTHUR CARL PIEPKORN

*HOW WE GOT OUR DENOMINATIONS: A PRIMER ON CHURCH HISTORY.* By Stanley I. Stuber. New York: Association Press, c. 1959. x + 254 pages. Cloth. \$3.50.

This is the most recent edition of a textbook for the laity, especially young people, that has been around in various editions for about a generation. It falls into roughly two equal divisions—three parts respectively on the early church (to 323), the ancient Catholic Church (to 1517), and the "Protestant Reformation," and a series of brief sketches of 13 contemporary American denominations, plus a 15-section chapter on "other important religious bodies" and another chapter on "Christian cooperation." Stuber has a gift for felicitous expression, and he is conscientiously determined to be scrupulously fair and objective. He does not escape serious error, however, either in his generalizations or in details. Here and there compression has led to unintelligibility; thus we are told that "in 1918 different factors united to form the United Lutheran Church in America, the most notable exception being the Augustana Synod and the Missouri Synod" (p. 182). The statement that "for the most part the Lutheran Church is congregational in polity" (p. 183) is true only of the New World. Lutherans will discover with aston-

ishment that one of their five "main convictions" is that "baptism affords the potential gift of regeneration from the Holy Spirit" (p.184) and that "the Finnish Evangelical Church" is a part of the National Lutheran Council (p.185). The undocumented quotation from "Dean Brown," to the effect that the Lutheran Church "does not allow 'the outward and visible sign of an inward and spiritual grace' to interpose itself in any mechanical way between the heart of the communicant and the Real Presence of the Spirit of Christ abiding within the soul of the believer" (p.184) — whatever, if anything, this sentence may mean — is at very best misleading. The bibliography is dated.

ARTHUR CARL PIEPKORN

**THE RENAISSANCE IDEA OF WISDOM.**

By Eugene F. Rice, Jr. Cambridge, Mass.: Harvard University Press, 1958. xv + 220 pages. Cloth. \$4.75.

A history of the idea of wisdom in the years between Petrarca's exposition and Pierre Charron's treatise reveals that the concept became secularized. The medieval idea of wisdom was dominated by Augustine's conception, although Aquinas modified it somewhat. Nicholas of Cusa, in the late Middle Ages, pointed up the search for wisdom. Wisdom and piety were identical according to Petrarca, a *docta pietas*; in Salutati's definition it consisted of learning and virtue, an *eruditio moralis*. Bruni moved toward a secularized concept, but Filelfo was very close to Petrarca. Ficino and Pico della Mirandola and Landino were Platonists who stressed wisdom as "the knowledge of immutable, invisible, intelligible, and divine things." Cardinal Sadoletto differed with Tommaso Inghirami and with Sir Thomas Elyot. Bude and Celtis made their contributions to the idea of wisdom, as did Bovillus. The reformers, among them Colet and Luther and Calvin, emphasized the insufficiency of natural reason. Rice summarizes by saying

(p.147): "The Reformation idea of wisdom has three fundamental characteristics. First, wisdom is an intellectual virtue, a form of knowledge, an attribute of the intellect rather than of the will. Second, because its content is Christian by definition, it is inseparable from Revelation. It is knowledge of divine things, understood as the Trinity and the *Credo*. Its source, finally, is wholly external to man; God as He reveals Himself in Scripture or by the direct action of grace." After the Reformation, however, the idea of wisdom was transformed by a moralizing process from knowledge to virtue. Louis Le Caron, Erasmus, Vives, among others, contributed to this process. Pierre Charron, however, in his *De la sagesse* [1601] successfully concluded the transformation of wisdom from contemplative knowledge to active virtue. This ideal remained as the dominant European ideal into the late 19th century.

Rice has shed light on the whole period from about 1350 to 1600 by this scholarly study. He does more than merely trace an idea; he vitalizes the thinking in one area of an era.

CARL S. MEYER

**TWO JAPANESE CHRISTIAN HEROES.**

By Johannes Laures. Rutland: Bridge-way Press, 1959. 128 pages. Cloth. \$2.50.

Laures has written an edifying book on two remarkable figures in Japan's "Christian century," the 16th. For Justo Takayama Ukon, a renowned feudal lord and general, he urges canonization. The other person is the renowned lady Gracia Hosokawa Tamako. Unlike thousands of other Japanese Christians, they did not obtain the coveted crown of martyrdom in a technical sense, yet their heroic faith and unflinching perseverance should be an inspiration to present-day missionaries, for they show the heights to which Japanese Christians at their best can rise.

WILLIAM J. DANKER

**AFRICA: ITS PEOPLES AND THEIR CULTURE HISTORY.** By George Peter Murdock. New York, N. Y.: McGraw-Hill Book Co., 1959. 456 pages. Cloth. \$8.75.

Murdock has undertaken a Herculean task in giving an anthropological description of all the ethnic groups on the vast continent of Africa. He traces, *inter alia*, the diffusion of cultural traits through the trans-Saharan trade routes. The cultural impact of Indonesia from Madagascar to West Africa is not

overlooked nor the great expansion of the Bantu peoples.

This is a valuable reference book for anyone interested in Africa. The fold-out map of Africa giving the location of African tribes is of special importance as is the complete index of all the tribes that are treated in this very complete work. Necessarily the description of each tribe is brief, but a complete bibliography will guide the student to fuller information. This is the big picture.

WILLIAM J. DANKER

### 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)

*Nomina Sacra in the Greek Papyri of the First Five Centuries A. D.: The Sources and Some Deductions.* By A. H. R. E. Paap. Leiden: E. J. Brill, 1959. 127 pages. Paper. 40 guilders.

*Wort und Mysterium: Der Briefwechsel über Glaube und Kirche 1573 bis 1581 zwischen den Tübinger Theologen und dem Patriarchen von Konstantinopel*, ed. the Aussenamt der Evangelischen Kirche in Deutschland. Witten: Luther Verlag, 1958. 300 pages. Cloth. DM 26.00.

*Calwer Bibel-Lexikon*, ed. Theodor Schlatter with Karl Gutbrod and Reinhold Küchlich. Lieferung 1: *A-Esra*. Stuttgart: Calwer Verlag, 1959. 288 columns. DM 7.50 per Lieferung.

*La confirmation au cours des siècles: Contribution à débat sur le problème de la confirmation (Die Geschichte der Konfirmation: Ein Beitrag zur Diskussion über das Konfirmationsproblem).* By Lukas Visscher, trans. J. Carrère. Paris: Editions Delachaux et Niestlé, 1959. 89 pages. Paper. Fr. Sw. 5.50.

*Forerunners of Jesus.* By Leroy Waterman. New York: Philosophical Library, 1959. xii + 156 pages. Cloth. Price not given.

*Christian Beliefs: Fundamental Biblical Teachings for Seventh-Day Adventist College Classes.* By T. H. Jamison. Mountain

View, Calif.: Pacific Press, 1959. xi + 481 pages. Cloth. \$6.00.

*Church Music and Theology.* By Erik Routley. Philadelphia: Muhlenberg Press, 1959. 120 pages. Cloth. \$2.25.

*Rabbinische Texte: Die Tosefta.* Band VI: *Seder Toharot.* Heft III: *Abilot/Negaim.* By Walter Windfuhr. Stuttgart: W. Kohlhammer Verlag, 1959. xlviii + 16 pages. Paper. DM 6.00.

*The Way of Wonder.* By Marion Louise Bliss. New York: Vantage Press, 1960. 160 pages. Cloth. \$3.00.

*Vacation Bible School Materials: Sample Kit.* St. Louis: Concordia Publishing House, 1960. \$3.95.

*A Pioneer in Northwest America 1841 to 1858: The Memoirs of Gustaf Unonius.* Trans. from the Swedish by Jonas O. Backlund; ed. Nils W. Olsson. Minneapolis: University of Minnesota Press, 1960. vii + 357 pages. Cloth. \$7.50.

*Schriftgebrauch, Schriftauslegung und Schriftbeweis bei Augustin.* By Gerhard Strauss. Tübingen: J. C. B. Mohr, 1959. vi + 160 pages. Paper. DM 12.00.

*The Unity of Body and Mind (Innen und Aussen).* By Lothar Bickel; trans. and ed. Walter Bernard. New York: Philosophical Library, 1959. 167 pages. Cloth. \$3.75.

*The Cost of Discipleship (Nachfolge)*. By Dietrich Bonhoeffer; trans. Reginald H. Fuller. Revised and enlarged edition. New York: The Macmillan Company, 1959. 285 pages. Cloth. \$3.00.

*Casper Schwenckfeld on the Person and Work of Christ*. By Paul L. Maier. St. Louis: The School for Graduate Studies, Concordia Seminary, 1959. 115 pages. Paper. \$2.00.

*I Believe: The Personal Structure of Faith (Je Crois en Toi, structure personnelle de la foi)*. By Jean Mouroux, trans. Michael Turner. New York: Sheed and Ward, 1959. 109 pages. Cloth. \$2.75.

*Viewpoints: Some Aspects of Anglican Thinking*, ed. John B. Coburn and W. Norman Pittenger. Greenwich: The Seabury Press, 1959. xii + 267 pages. Cloth. \$5.00.

*St. John Climacus: The Ladder of Divine Ascent*, trans. Lazarus Moore. New York: Harper & Brothers [1959]. 270 pages. Cloth. \$5.00.

*Modern Catholicism (Der moderne Katholizismus)*. By Walther von Loewenich, trans. Reginald H. Fuller. New York: St. Martin's Press, 1959. viii + 379 pages. Cloth. \$9.00.

*Minister's Prayer Book: An Order of Prayers and Readings*, ed. John W. Doberstein. Philadelphia: Muhlenberg Press, 1959. xxiv + 492 pages. Cloth. \$3.75.

*A Lutheran Prayer Book*, ed. John W. Doberstein. Philadelphia: Muhlenberg Press, 1960. xi + 146 pages. Cloth. \$2.50.

*Ökumene: Briefe, Aufsätze, Dokumente, 1928—42*. By Dietrich Bonhoeffer, ed. Eberhard Bethge. Munich: Christian Kaiser Verlag, 1958. 550 pages. Paper, DM 19.00; cloth, DM 21.50.

*Der Menschensohn in der synoptischen Überlieferung*. By Heinz Eduard Tödt. Gütersloh: Gerd Mohn, 1959. 331 pages. Cloth. DM 9.80.

*The Belief of Christendom: A Commentary on the Nicene Creed*. By John Burnaby. London: Society for Promoting Christian Knowledge, 1959. 224 pages. Cloth. 17/6.

*The Balanced Life: An Essay in Ethics*. By Hans Freund. New York: Philosophical Library, 1959. 186 pages. Cloth. \$4.50.

*Paulus: Die Theologie des Apostels im Lichte der jüdischen Religionsgeschichte*. By Hans-Joachim Schoeps. Tübingen: J. C. B. Mohr, 1959. xii + 324 pages. Cloth. DM 32.50.

*Biblical Calendars*. By J. Van Goudoever. Leiden: E. J. Brill, 1959. xii + 295 pages. Cloth. Gld. 18.00.

*The Rule of God: Essays in Biblical Theology*. By G. Ernest Wright. Garden City: Doubleday and Company, 1960. viii + 133 pages. Cloth. \$2.95.

*Divorce*. By Loraine Boettner. Rock Port, Mo.: The Author, 1960. 38 pages. Paper. 25 cents.

*The Church's Ministry to the Older Unmarried*. By M. D. Huguen. Grand Rapids: William B. Eerdmans Publishing Co., 1958. x + 122 pages. Paper. \$2.00.

*The Children of Light and the Children of Darkness: A Vindication of Democracy and a Critique of Its Traditional Defense*. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1960. xv + 190 pages. Paper. \$1.25.

*From Eden to Eternity: A Survey of Christology and Ecclesiology in the Old Testament and Their Redemptive Relationship to Man from Adam to the End of Time*. By Howard A. Hanke. Grand Rapids: Wm. B. Eerdmans, 1960. 196 pages. Cloth. \$3.50.

*Lists of Words Occurring Frequently in the Hebrew Bible*. By John E. W. Watts. Grand Rapids: Wm. B. Eerdmans, 1959. 31 pages. Paper. 75 cents.

*The Little Flowers of Saint Francis*, trans. L. Sherley-Price. Baltimore: Penguin Books, 1959. 205 pages. Paper. 95 cents.

*Christian Community*. By J. V. Langmead Casserley. New York: Longmans, Green and Company, 1960. x + 174 pages. Cloth. \$5.00.

*The Book of Genesis*. By Ignatius Hunt. Part 2 with a commentary. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

*Christianity and Liberalism*. By J. Gresham Machen. Grand Rapids: Wm. B. Eerdmans, no date. 189 pages. Paper. \$1.75.

*Gemeinde und Gemeindeordnung im Neuen Testament.* By Eduard Schweitzer. Zurich: Zwingli Verlag, 1959. 217 pages. Paper. Sw. Fr./DM 20.00.

*Church Kingship and Lay Investiture in England 1089—1135.* By Norman F. Cantor. Princeton: Princeton University Press, 1958. xiv + 349 pages. Cloth. \$6.00.

*George Fox and the Quakers.* By Henry Van Etten, trans. and rev. by E. Kelvin Osborn. New York: Harper & Brothers, 1959. 191 pages. Paper. \$1.35.

*The Learned Men.* By Gustavus S. Paine. New York: Thomas Y. Crowell Company, 1959. ix + 212 pages. Cloth. \$4.75.

*Medieval Feudalism.* By Carl Stephenson. Ithaca: Cornell University Press, 1956. xi + 116 pages. Paper. \$1.25.

*Der Mensch zwischen zwei Welten: Der Dualismus der Texte von Qumran und der Damaskusfragmente.* By Hans Walter Huppenbauer. Zurich: Zwingli Verlag, 1959. 132 pages. Paper. Sw. Fr./DM 18.00.

*The Prophetic Voice in Modern Fiction.* By William R. Mueller. New York: Association Press, 1959. 183 pages. Cloth. \$3.50.

*Exploring Your Bible: A Comprehensive and Useful Handbook—A Complete Study-Method Manual.* By John P. Oakes. Grand Rapids: Zondervan Publishing House, 1960. 155 pages. Cloth. \$2.95.

*The Minister and His Ministry.* By Mark W. Lee. Grand Rapids: Zondervan Publishing House, 1960. 280 pages. Cloth. \$3.95.

*Revivals of the Old Testament.* By C. E. Autrey. Grand Rapids: Zondervan Publishing House, 1960. 160 pages. Cloth. \$2.95.

*The Rise of Universities.* By Charles Homer Haskins. Ithaca: Cornell University Press, 1957. xi + 107 pages. Paper. \$1.25.

*The Satirical Letters of St. Jerome,* trans. Paul Carroll. New York: Henry Regnery Company, 1956. xxviii + 198 pages. Paper. \$1.25.

*Theology and Modern Literature.* By Amos N. Wilder. Cambridge: Harvard University Press, 1958. x + 145 pages. Cloth. \$3.00.

*Die Verklärung Jesu: Historisches Ereignis und synoptische Berichte.* By Hans Baltensweiler. Zurich: Zwingli Verlag, 1959. 150 pages. Paper. Sw. Fr./DM 18.00.

*Zwinglis Lehre von der göttlichen und menschlichen Gerechtigkeit.* By Heinrich Schmid. Zurich: Zwingli Verlag, 1959. 269 pages. Paper. Sw. Fr./DM 19.00.

*And God Made Man and Woman: A Factual Discussion of Sex Differences.* By Lucius F. Cervantes. Chicago: Henry Regnery Company, 1959. xi + 275 pages. Cloth. \$4.00.

*China: Lore, Legend and Lyrics.* By R. de Rohan Barondes. New York: Philosophical Library, 1960. 238 pages. Cloth. \$4.75.

*Evangelistic Sermons.* By Charles H. Spurgeon. Selected and edited by Chas. T. Cook. Grand Rapids: Zondervan Publishing House, 1959. New edition. 256 pages. Cloth. \$2.95.

*Francisco Romero on Problems of Philosophy.* By Marjorie S. Harris. New York: Philosophical Library, 1960. 113 pages. Cloth. \$3.75.

*A History of Greece to 322 B. C.* By N. G. L. Hammond. New York: Oxford University Press, 1959. xiv + 689 pages. Cloth. \$8.00.

*Ideas of Revelation: An Historical Study A. D. 1700 to A. D. 1860.* By H. D. MacDonald. New York: St. Martin's Press, 1959. xi + 300 pages. Cloth. \$6.75.

*Liturgical Retreat.* By Roy Howard. New York: Sheed and Ward, 1959. xii + 145 pages. Cloth. \$3.00.

*Post-Reformation Spirituality (De la Dévotion moderne à la Spiritualité française).* By Louis Cogne; trans. P. Hepburne Scott. New York: Hawthorn Books, 1959. 143 pages. Cloth. \$2.95.

*Sermons on Prayer.* By Charles H. Spurgeon. Selected and edited by Chas. T. Cook. Grand Rapids: Zondervan Publishing House, 1959. 256 pages. Cloth. \$2.95.

*The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church.* By M. F. Wiles. New York: Cambridge University Press, 1960. x + 182 pages. Cloth. \$4.75.