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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.*

### **AUS DER WELT DER REFORMATION.**

By Fritz Blanke. Zurich: Zwingli Verlag, 1960. 112 pages. Cloth. Sw. Fr. 14.50.

The Zwingli Verlag published five essays by Fritz Blanke with a list of his published works to celebrate the author's 60th birthday. One essay deals with Zwingli's judgment of himself — the author concludes that Zwingli regarded himself of worth only in relationship to the execution of his service to God. A second essay appraises Calvin's judgment of Zwingli — Calvin called Zwingli "a faithful servant of Christ." The third and fourth essays have the Anabaptists as their subject. The relationship between the Reformation and Anabaptism is definite and decisive in Blanke's interpretation; the Spiritualists are the heirs of Medieval movements, he says. The Münster episode is the topic of the third essay; the fifth essay has as its topic "Reformation und Alkoholismus," in view of the fact that the consumption of beer and wine — especially beer in Germany — was very great in the 16th century. Blanke's scholarship, which duly tempers his liking for Zwingli, is evident throughout these essays.

CARL S. MEYER

### **DIE THEOLOGIE DER SCHÖPFUNG BEI**

**LUTHER.** By David Löfgren. Göttingen: Vandenhoeck & Ruprecht, 1960. 335 pages. Paper, DM 27.00; cloth, DM 30.00.

This is an important book. Its chief value, as the reviewer sees it, appears in its emphasis on the unity of the Apostles' Creed in Luther's theology. In each of the three articles Luther sees a creative act of God.

Following the Lundensian method of Lu-

ther study and research, the author has selected a single topic as the center of a more extensive and comprehensive area of Luther's world of thought. In this book the center is Luther's understanding of the *creatio ex nihilo*. This takes the author far beyond Gen. 1:1, as indeed it should. In fact, it takes him from the first day of creation to the last day of the earth. It includes the creation and the preservation of life, man's fall and death, his redemption and regeneration, and the final *creatio ex nihilo* of the new heaven and earth.

It will be interesting to see what critics of the Lundensian method, as well as the scholars who prefer the historical approach to that of systematic theology in the study of Luther, will have to say in reply to Löfgren. But whatever their verdict may be, all will have to concede that this is a solid piece of scholarship, well documented and, fortunately, supplied with helpful *indices personarum, rerum, et locorum*. Any scholar who desires to pursue this particular study of Luther's theology further will be aided by ten pages of closely printed bibliography.

L. W. SPITZ

### **GOSPEL AND MYTH IN THE THOUGHT OF RUDOLF BULTMANN.**

By Giovanni Miegge. Translated by Stephen Neill. Richmond: John Knox Press, 1960. viii + 152 pages. Cloth. \$4.00.

Miegge, professor of Church History at the Waldensian Theological Seminary in Rome, offers us here a very helpful guide to understanding the thoughts and concerns of Rudolf Bultmann.

Like other critics of Bultmann the author



attacks his basic definition of myth. Not only is it too broad, Miegge says, but it is wrong. Bultmann says that myth sets forth that which is divine in human terms. This, replies Miegge, is precisely what the Bible does, but this is not myth. Myth is rather the product of religious imagination; it is the setting forth of the human in divine terms, as Karl Barth has pointed out. Myth therefore cannot belong to Christianity, but only to a false religion of "human desires and values raised to the divine." It is Christianity, it is the incarnation, the fact that God comes into time, which pronounces judgment on all myths. Miegge draws heavily in this entire discussion from Gustav Stählin's excellent article on "myth" in Kittel's *Theologisches Wörterbuch*.

It is of course true that many modern theologians (like Thielicke) recognize mythology in the New Testament, but by this they mean pure symbol, and thus, as Bultmann would charge, they have robbed myth of its true character. However, Miegge counters, Bultmann himself does this very thing; he too would not attribute a purely ingenuous naïveté to the apostles, but seems to imply that the "myths" in the New Testament are not really myths in the sense of being nothing but myths. Rather they are symbols of a faith which in reality is not mythological. At least the so-called religio-historical school seems to be going in this direction.

Miegge's most severe criticism of Bultmann is centered in the latter's subjectivism. By making the "eschatological event" not really Christ but the earliest Christian community and its faith Bultmann tends to reduce Christology to a doctrine of the church, and for the  $\alpha\upsilon\tau\acute{\alpha}\nu\tau\omicron\varsigma$  and  $\epsilon\varphi\acute{\alpha}\nu\tau\omicron\varsigma$  of the New Testament he has substituted his man-centered, psychological, continuing, existential concern. This may not be Bultmann's intention, Miegge admits, but is surely the result of Bultmann's critical approach.

ROBERT D. PREUS

*CHRISTUS UND DIE PHARISÄER: EXEGETISCHE UNTERSUCHUNG ÜBER GRUND UND VERLAUF DER AUS-EINANDERSETZUNGEN.* By Wolfgang Beilner. Vienna: Verlag Herder, 1959. xi + 271 pages. Paper. DM 27.00.

This book provides the reader with a careful examination of all passages in the four gospels in which the Pharisees are explicitly mentioned or in which their involvement may be inferred.

The tone in which the author writes is courageous. Wrede, Dibelius, and Bultmann absorb some hard blows, but we doubt whether the author's confidence in the fidelity of oral tradition will be generally shared. In connection with Mark 12:28-34 and parallels Beilner enters into the question of inspiration and observes that inspiration insures absolute historical accuracy in those cases where the holy writers are specifically concerned about such fidelity to the circumstances. But in the case of the passage under discussion "this does not appear to be the case" (p. 134). What the criteria are for establishing the attitude of a sacred writer toward his data in a given moment is not stated.

The lengthy bibliography displays a broad acquaintance with the subject. The painstaking analysis of individual Scripture texts reflects close familiarity with the books and articles mentioned.

FREDERICK W. DANKER

*AN IMMANUEL KANT READER.* Edited by Raymond B. Blakney. New York: Harper and Brothers, 1960. xviii + 290 pages. Cloth. \$5.00.

There are few Kantians or Neo-Kantians around any more. But the influence of Immanuel Kant is still clearly discernible today, and that especially in theological circles. Modern theologians' aversion to natural and rational theology, their distinction between history and superhistory, between the em-



pirical and the real, and many other generally assumed categories are clearly Kantian in origin. Therefore a book like Blakney's is a welcome help to understand not only Kant but also the background to much that is being said today. Blakney's arrangement of material seems to be quite useful. After introductory statements he offers brief translations from significant portions of Kant's major works. These selections deal primarily with Kant's metaphysics, epistemology, and ethical theory.

ROBERT D. PREUS

**CALVIN'S CALVINISM. 1. THE ETERNAL PREDESTINATION OF GOD. 2. THE SECRET PROVIDENCE OF GOD.** By John Calvin. Translated by Henry Cole. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 350 pages. Cloth. \$3.50.

Although Calvin from the very beginning of his career makes his position quite clear on the subject of predestination and election, attacks against his teaching throughout his life made it necessary for him to produce several lengthy treatises on the subject. Two of these works, written against Albert Pighius and against a certain "worthless calumniator," are included in this volume.

It becomes clear in reading these two works that Calvin does not offer the simple, stark doctrine of predestination which has been attributed to him. It is perhaps correct to say that the emphatic conclusion of a double predestination is more the position of Calvin's followers and enemies than of Calvin himself. Our condemnation lies wholly in ourselves, he says. The wicked are lost because they *must* sin, being essentially depraved by their birth in sin. But although there is a definite decree of reprobation, it does not follow that the wicked sinned by constraint; but the wicked sinned willingly and knowingly and for this reason are lost. God is not the author of the Fall. Like Augustine, Calvin teaches that the Fall occurred against God's will, although perforce it did

not happen without His will. However, the reprobation of the lost is a mystery hidden *in God* according to Calvin, and here is the precise point at which Lutherans will never concur.

Throughout these two treatises it is apparent how dependent Calvin was upon St. Augustine, who is quoted on almost every page. Making allowances for Augustine's exaggerations, one must confess that Calvin with his help offers much sound and evangelical theology.

ROBERT D. PREUS

**MEDIEVAL AND RENAISSANCE STUDIES.** By Theodor Ernst Mommsen. Edited by Eugene F. Rice, Jr. Ithaca: Cornell University Press, 1959. xii + 353 pages. Cloth. \$5.75.

The author is a German scholar who came to America because of Hitler in 1936. A grandson of the classical scholar Theodor Mommsen, he was graduated from the University of Berlin in 1929. He died in 1958. This volume is a collection of the best of his many articles. One essay is included on "Orosius and Augustine" that has not been previously published.

The first two groups of essays are "Studies on the Diplomatic and Military History of Italy and the Empire, 1316—1687" and "Petrarchian Studies." These are perhaps the most important essays in the collection for the general scholar, since Petrarchian studies were Mommsen's lifelong interest and he availed himself of the fine Petrarch collection in the Cornell library.

For the theologian, however, the third series "Studies in Early Christian Historiography" is of greater interest. Attempts have been made to trace beginnings of the 19th-century idea of progress in Melito, Arnobius, Eusebius, Orosius, and other early Christian fathers. Whatever the merits of this thesis, Mommsen shows that Augustine would have none of it. In this sense he was more formative for the Middle Ages than was Orosius



(p. 348), contrary to the opinion of Momm-  
sen.

The essay on the meaning of Epiphany in the early fifth century in the writings of Aponius and Orosius is especially interesting for the development of the church year.

WALTER W. OETTING

**RELIGIOUS EDUCATION IN GERMAN SCHOOLS: AN HISTORICAL APPROACH.** By Ernst Christian Helmreich. Cambridge, Mass.: Harvard University Press, 1959. xvi + 365 pages. Cloth. \$7.50.

In six parts, of which the first goes up to 1871, Helmreich of Bowdoin College, presents the results of his researches on religious education in the German school curriculum. With the major emphasis on the period from Hitler to the era after World War II, the work becomes extremely useful for an understanding of the present complicated school system in the two Germanies today. Developments like the use of catechists in the German school are investigated and documented in this extremely helpful study. The recognition on the part of the German church of its obligation to provide religious education is not meeting with any degree of opposition in West Germany; in East Germany the issue is kept before the people in spite of obstacles. In both East and West Germany religious education remains a problem of church-state relations.

CARL S. MEYER

**A TREASURY OF BOOKS FOR BIBLE STUDY.** By Wilbur M. Smith. Boston: W. A. Wilde Co., 1960. 289 pages. Cloth. \$3.95.

Smith is on the faculty of Fuller Theological Seminary and has been in the teaching ministry for 40 years. The chapters of this book originally appeared in his column, "In the Study," in *Moody Monthly*. This probably accounts for the great variety in the book, as well as for the ease of style which

makes for such pleasant reading. The 21 chapters fall into three categories.

In the first are those which describe and serve as an introduction to historical surveys of the Old and New Testaments, dictionaries of the Bible, and Bible atlases along with the chapter on "Some Suggestions for the Study of a Given Biblical Passage" and the "Letter to an Adult Friend Who Is Beginning Serious Bible Study."

In a second category are the chapters which deal with special studies, such as those which provide the Biblical references to the temples in Jerusalem, discuss the celestial phenomena in Biblical prophecy, treat the flora of the Bible, and offer a chronological arrangement of passages relating to the birth of Christ. The chapter which classifies the New Testament passages on the Holy Spirit is alone worth the price of the book in this reviewer's opinion.

A third category of chapters deals with Bible study in its application to the teaching ministry of the church, such as the ones on the history of preaching and the disappearance of the Messianic hope in contemporary Judaism.

One comes away from the book with the conviction that before one can be a good Bible teacher one must be a good Bible student. This is precisely the point at which so much of the quality of Bible teaching today suffers. In our desire to be functional we have become activistic, and many of us do not devote the necessary time to study so that we may know the Bible better than any other book. Unless genuine Bible study can be recovered we shall not have a revival of genuine Bible teaching. OSCAR E. FEUCHT

**THE SELF IN PILGRIMAGE.** By Earl A. Loomis, Jr. New York: Harper and Brothers, 1960. 109 pages. Cloth. \$3.00.

This is an analysis of the self—the self in history, in development, in hell, in community, in communion. The essays are the 1958 Auburn Lectures at Union Theological



Seminary. The author, a doctor of medicine, is the director of the Program in Psychiatry and Religion at Union. The purpose of the volume is to shed theological and psychological light on the concept of self. The author gives theological concepts like *grace* and *redemption* meanings different from those commonly given to them. However, there are many stimulating observations from the author's psychiatric practice. These insights will be of use to pastors in understanding the people whom they serve.

KENNETH H. BREIMEIER

*JESUS IN THE GOSPEL OF MATTHEW.*

By Edward P. Blair. New York: Abingdon Press, 1960. 165 pages, plus two indices. Cloth. \$3.00.

This volume is devoted to a reappraisal of the distinctive elements in Matthew's Christology. As such it is written in line with contemporary interests in Biblical theology. The first chapter is devoted to a review of the major issues in Matthean studies, including the question of priority. After a rather thorough analysis of the evidence, the author concludes that the view of Marcan, rather than Matthean, priority provides the best working hypothesis. Rather crucial in any discussion of Matthean Christology is the whole question of Jesus' view of the Law. Blair does not seem ever quite to come to grips with this issue in its deepest dimensions. It is hardly enough to say that "Jesus' attitude toward the written Law, as presented by Matthew, is one of respect and obedience toward its true requirements. He fulfilled it as it was meant by God to be fulfilled" (p. 124). This overlooks the importance of the reorientation provided by Jesus as a description of the quality of new life represented in the new community, His church.

This reviewer found the last chapter most intriguing. As far as he is aware, Blair is the first seriously to suggest points of contact between the theology of Stephen, in Acts 7, and Matthean Christology. This is certainly

an interesting suggestion, possibly even more so than Manson's view that the concerns of the protomartyr live on in the Epistle to the Hebrews.

At any rate, anyone who is interested in an up-to-date survey of the Christology of the First Gospel will find this volume of Blair's quite stimulating and rather rewarding. Busy pastors, in particular, should derive much benefit from it as a means of providing theological content for their preaching.

MARTIN H. SCHARLEMANN

*WAITING FOR CHRIST.* By Ronald Knox.

New York: Sheed and Ward, 1960. 278 pages. Cloth. \$3.50.

This volume comprises brief exegetical and devotional studies of Old Testament Messianic prophecies as provided in a translation by Ronald Knox. It provides evidence, if any is needed, for the growing interest in the Bible itself on the part of various segments of the Roman Catholic Church. At the same time it illustrates some of the difficulties confronting the exegete in a doctrinal church.

On the one hand, the author can say of the earliest chapters of Genesis, "This does not mean that every detail is to be taken as a literal, factual description of events as they really happened; the human author of Scripture may use imagery and symbol just as any uninspired writer does; and he writes as a man of his own time, not of ours, with modes of writing normal then" (p. 7). On the other, in treating the Protevangelium, he must, of course, come out with the answer that "the woman" means Mary!

Nevertheless, Is. 7:14 is translated: "Maid shall be with child, and shall bear a son that shall be called Emmanuel." This is explained on page 75: "Jesus would be born of a virgin mother. Isaias used the Hebrew word עַלְמָה, 'maiden,' and that is how St. Matthew, under the inspiration of the same Holy Spirit who had inspired Isaias to utter the words, tells us



that they are fulfilled in Mary and her virginity."

This volume has the one feature that characterizes almost all Roman Catholic Biblical interpretation; namely, reverence for the Biblical text. And that, we submit, is much to be grateful for. If you are looking for a book that, like the scribe trained for the Kingdom, "brings out of his treasure both what is new and what is old," here it is!

MARTIN H. SCHARLEMANN

*THE OLD TESTAMENT VIEW OF REVELATION.* By James G. S. S. Thomson. Grand Rapids, Mich.: Eerdmans Publishing Co., 1960. 107 pages. Cloth. \$2.50.

The author begins, "By revelation the Old Testament means the self-disclosure of God"! The ensuing discussion of the nature and media of revelation underscores this position. Special attention is drawn to the Word as the paramount medium of revelation and the living communion effected by the divine initiative. No attempt is made to go beyond the Biblical evidence. A fine introduction to the subject.

NORMAN HABEL

*DAS ALTE ÄGYPTEN UND DIE BIBEL.* By Pierre Montet; trans. Matthis Thurneysen. Zürich: EVZ-Verlag, 1960. 227 pages. Cloth. Sw. Fr. 17.60.

*THE MUTE STONES SPEAK: THE STORY OF ARCHAEOLOGY IN ITALY.* By Paul MacKendrick. New York: St. Martin's Press, 1960. xiii and 369 pages. Cloth. \$7.50.

In the first of these two volumes, Montet verifies the historical Egyptian context of many Old Testament passages. Archaeological and Biblical data conjointly point to the 13th century as the most probable date for the Exodus. Rameses II is regarded as the Pharaoh of the oppression, and while his successor Merenptah was entangled in embarrassing foreign affairs the Israelites prepared their departure. In the section dealing with

Egyptian life and culture Montet shows how accurately the Biblical records reflect Egyptian manners. For example, 110 is considered the ideal age for a man to reach; inscriptions often speak of a man dying at the age of 110. Gen. 50:26 reproduces this Egyptian mode of expression.

In connection with the discussion of the ten plagues the author notes that the description of water turned into blood parallels an Egyptian magical motif and incorporates an ominous sign of disastrous events. Some scholars have thought that Gen. 41 misrepresents Egyptian religious beliefs, but papyri prove that Egyptians frequently spoke of God in terms that sound monotheistic and sometimes refer to His inhabiting mortal men. On the other hand, occasional discrepancies from the archaeologist's standpoint suggest themselves, Montet asserts. To mention but one, bathing in the Nile by a princess he considers quite improbable because of the lack of privacy for a woman of such station and the danger of crocodiles. The influence that Egypt continued to have on Israel during the centuries following the Exodus Montet sees demonstrated in the proverbs attributed to Solomon, which he regards as heavily dependent on the saws of Amenemope.

The intriguing history of ancient Italy, its economics, its politics, its arts, its religion, is the theme running through MacKendrick's judiciously selected archaeological materials. After piercing the mists that enshroud her earliest history, the author follows the long succession of Roman heads of state and links the more prominent with one or more significant monuments uncovered by the spade. Between the treatments of Augustus' immediate successors and that of the Flavians MacKendrick takes his readers on a tour of vivacious, naughty, sophisticated Pompeii. The chapter describing the construction of Roman roads and aqueducts will satisfy the curiosity of all who have marveled at these Roman feats of engineering. As an indica-



tion of its comprehensive coverage, the book even includes a photograph of a mosaic which documents the pre-Riviera origin of the bikini type of swim suit.

Both of these volumes are designed for the nonspecialist. Monter's book provides more detailed documentation, but MacKendrick appends a helpful list of readings to each chapter for the reader who wishes to pursue the subject further. Both will richly reward the reader with a profounder appreciation of the world in which Judaeo-Christian culture was born and developed.

FREDERICK W. DANKER

**CALVIN'S NEW TESTAMENT COMMENTARIES.** Vol. 4: *The Gospel According to St. John—Part One: Chapters 1—10.* Translated by T. H. L. Parker. 278 pages. Cloth. \$4.50. Vol. 9: **THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.** Translated by John W. Fraser. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 370 pages. Cloth. \$5.00.

John Calvin's commentaries continue to be drawn upon extensively by both professional and lay Bible students. The clarity of comprehension and lucidity of expression so characteristic of the notable Reformer appear to advantage in these new translations.

FREDERICK W. DANKER

**DAKE'S ANNOTATED REFERENCE BIBLE: THE NEW TESTAMENT** (*With the Addition of Daniel, Psalms and Proverbs*). By Finis J. Dake. Grand Rapids: Zondervan, 1961. 488 pages. Cloth. \$7.95.

The dust jacket of this book claims that the author spent over 100,000 hours (just under 50 years of 40-hour weeks) searching the Scriptures, in order to provide an ample number of cross references for the verses of the New Testament. We submit a sample of the author's labors to demonstrate the proposition that the value of a work may be inversely proportionate to

the amount of labor expended on it, and to protect the reader and his constituents who may find themselves shellshocked by repeated blasts of advertising. In connection with 2 Thess. 2:7 we find this gem:

The church will continue to hinder lawlessness until the rapture. *And then* the Antichrist will be revealed. This is conclusive proof that the rapture takes place before Daniel's 70th week and the tribulation of Rev. 6:1—19:21. According to Dan. 9:27, Antichrist will be here for 7 years, for he makes a 7-year covenant with Israel. If he is here for 7 years, which will be the last 7 years of this age, and if he who hinders lawlessness refers to the church and is taken out of the way *before* he comes, then the rapture will take place *before* the last 7 years of this age and *before* the Antichrist comes at the beginning of those 7 years.

The unsupported presuppositions and *non sequiturs* in this one passage alone are enough to block the good will of even a reviewer filled with the milk of human kindness. The mystery of mysteries, however, is how a student of Scripture with 100,000 hours of road work behind him, could miss the evident references to 2 Sam. 5:2 in Matt. 2:6; to Ex. 23:20 in Mark 1:2; and to 1 Kings 17 or 2 Kings 4 in Luke 7:11-17, to mention but a few. These are all listed black as night in Nestle's margins (and the author of this monstrous work is conversant with the Greek New Testament, for the margins are replete with transliterations), but the author for some reason known only to a Daniel has chosen to ignore them.

FREDERICK W. DANKER

**GREEK HOROSCOPES.** By O. Neugebauer and H. B. Van Hoesen. Philadelphia: The American Philosophical Society, 1959. ix + 231 pages. Cloth. \$6.00.

In this volume the editors have collected horoscopic material scattered about in the papyrological literature. A glossary of astrological and technical terms preceding the citation and discussion of the original texts



facilitates their understanding. Although the primary object is to provide readily accessible data for study of Greek astronomical techniques, the student of Christianity will appreciate from the texts included the impact the Gospel made on an age that largely failed to recognize and acknowledge that "the fault is not in our stars, but in ourselves."

FREDERICK W. DANKER

**HEBREW UNION COLLEGE ANNUAL**, Vol. XXXI. Edited by Elias L. Epstein. Cincinnati: Hebrew Union College — Jewish Institute of Religion, 1960. 276 pages; א to כב and index to the *Hebrew Union College Annuals*, Vols. I—XXIX. Cloth.

This volume of the *Hebrew Union College Annual*, like its predecessors, covers a broad range of topics relating to the Bible and the religious and cultural history of Judaism. Of special interest to students of the Old Testament is the concluding section of Julius Morgenstern's discussion of the political circumstances in Jerusalem in 485 B. C., as well as Edward Neufeld's clearly etched picture of social and economic conditions in the days of the prophets, with special reference to urban and rural tensions. George Buchanan, who had suggested in a previous issue of the *Annual* (XXX [1959], 169—177) that the word *ληστής* in Mark 11:17 is used in the sense of guerrilla fighter, finds further support in the Talmud for his contention.

FREDERICK W. DANKER

**NEWLY DISCOVERED Gnostic WRITINGS: A PRELIMINARY SURVEY OF THE NAG HAMMADI FIND.** (No. 30.) By W. C. Van Unnik. Naperville, Ill.: Alec R. Allenson, Inc., 1960. 96 pages. Paper. \$1.75.

This book is a nontechnical informative treatment of the history of the Coptic texts discovered at Nag Hammadi, Egypt, and includes a discussion of the Gospel of Thomas, the Gospel of Truth, the Apocryphon of

John, and the Apocryphon of James. Every church library should own a copy.

FREDERICK W. DANKER

**THE GOSPEL ACCORDING TO ST. MATTHEW.** By Floyd V. Filson. New York: Harper & Brothers, 1961. 314 pages. Cloth. \$5.00.

In a previous review of one of the commentaries in this series we expressed the disappointment that the editors have not allotted proportionate amounts of commentary space to their writers. This commentary on Matthew is a further testimony to the unpracticability of squeezing unequal masses of Biblical material into uniformly sized containers. It is evident that Filson found himself embarrassed by the wealth at his disposal with so little space to store it. He has done a phenomenal job of communicating the meaning of the Gospel, owing to rich insights and a remarkable gift of compression, but we fear that only the most careful student will catch the significance of much that he could only allude to, and that type of student will probably use a more technical commentary in the first place. Perhaps this is the reason also why proportionately little attention is paid to the distinctive handling by Matthew of the material found also in Mark's Gospel. Despite this shortcoming for which the author is not responsible, Filson's commentary is the most useful popular commentary on the First Gospel to appear in English. No fresh interpretations are offered for disputed passages, and there is evident a hesitancy to adopt the methodology of Martin Dibelius and other continental scholars, but the commentator's sensitivity to Matthew's message will commend his work to preachers concerned about relevancy.

Unlike other volumes in this series, which include bibliographical references in the text, this commentary does not, except in the introductory pages, direct the student to alternative discussions.

FREDERICK W. DANKER



**DIE FORMGESCHICHTE DES EVANGELIUMS.** By Martin Dibelius. 3d ed. by Günther Bornkamm and Gerhard Iber. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. v + 327 pages. Cloth. DM 19.80.

Few books in our century have enlivened New Testament scholarship to the degree of Martin Dibelius' pioneering efforts to develop a methodology whereby the history of the units of tradition which comprise the gospels might be documented. The first edition of his work appeared in 1919 (2d ed., Tübingen, 1933). The basic text for Dibelius' study was "In the Beginning Was the Sermon." He held that the writers of the gospels, especially the synoptists, were collectors of stories and sayings, each of which has grown out of a sociological situation, or *Sitz im Leben*. The requirements of the church's pedagogical and missionary tasks dictated modification of the material constituting the basic ingredients of the Christian message. In order to trace the history of these modifications one must first reconstruct the motives at work in the formation and development of the tradition. Dibelius calls this the constructive approach. Such a study endeavors to reveal the possible forms which the community might develop to give expression to its apologetics, instruction, and polemics. The next step is to analyze each narrative unit with a view to locating its proper classification (*Gattung*).

For Dibelius the basic type or *Gattung* is the *paradigma*, a term he used to describe the illustrative material which was used in the sermon to accent theological positions. The heart of the paradigmatic form is a striking saying attributed to Jesus which endorses the church's viewpoint. Other *Gattungen* include *Novellen* (stories which focus attention not on the sayings of Jesus but on His person and thus lend themselves to Christological accents); *Legenden* (which aim to project the nimbus encircling Jesus and certain incidental circumstances and personages in the

Gospel stories); and *Mythen* (which relate words or deeds associated with a divinity rather than a teacher).

The positions advanced by Dibelius justly invited severe criticism. (Erich Fascher took the lead in a thesis entitled *Die formgeschichtliche Methode* [Göttingen, 1924]; he was followed among others by B. S. Easton [*The Gospel Before the Gospels*, London, 1928], who complained that Form historians should stick to determination of forms and avoid the hazards of value judgments). Some of these criticisms are discussed in this revised edition, but the basic thesis of the work has so permeated contemporary Biblical interpretation that almost every commentary on synoptic content reflects Dibelius' emphasis on theological tendency in the transmission of synoptic ingredients.

The pastor who reads this book with a critical eye will find some synoptic passages assume fresh theological significance as he struggles to communicate in his pulpit and catechetical instruction the universal significance of Gospel pericopes which at first sight seem to offer little edification. Students of divinity will find Gerhard Iber's discussion of the development of *Formgeschichte*, including the history of the criticism of Dibelius' work, attractively brief yet comprehensive enough to orient them on the necessary details. **FREDERICK W. DANKER**

**RELATIVISM, KNOWLEDGE, AND FAITH.** By Gordon D. Kaufman. Chicago: University of Chicago Press, 1960. xiv + 141 pages. Cloth. No price given.

Against relativism Karl Barth has posed revelation as a central category, but because this revelation is limited to Christianity Kaufman criticizes it as too narrow. Kaufman proposes to assess the theological significance of the relativity of our thought by analyzing our thought processes. This anthropological approach he justifies by asserting that theology is a human activity. (It is true, of



course, that theology is a human activity, a *habitus practicus*, but it is also θεόδοτος.)

From a variety of approaches Kaufman first attacks relativism, showing that it is self-contradictory because it cannot account for its own standpoint and because, even though it cannot be disproved on epistemological grounds, it nevertheless itself raises many crucial epistemological problems. He affirms, however, that there is no other possible position than what he calls the notion of "perspectival and historical truth," for everyone looks at the world and himself from his own present point of view. This is of course itself a relativistic position, with the present able to assess and correct the past, the final overcoming of our present relativity taking place only at the end of time. We can, however, according to Kaufman, continue to live and to understand in our present relativity. Throughout the book historicity and relativity are related by implication. Just how according to the author's theory the believer can have any solid basis in religion is a question not broached in this book.

ROBERT D. PREUS

*THE NATURE OF JUDAISM.* By Samuel Umen. New York: Philosophical Library, 1961. 152 pages. Cloth. \$3.75.

The contemporary preaching of liberal Judaism in America is exemplified in these 49 brief messages by the rabbi of Temple Adath Yeshurun, Manchester, N. H.

ARTHUR CARL PIEPKORN

*THE TUTORIAL PRAYER-BOOK.* Edited by Charles Neil and J. M. Willoughby. 3d ed. London: Church Book Room, 1959. xxxiv + 684 pages. Cloth. 21/—.

This detailed historical commentary on the 1662 *Book of Common Prayer* of the Church of England was first published in 1912. It represents a strongly anti-Tractarian, "Evangelical" tradition of "strict adherence to the meaning of the Book of Common Prayer

as intended by its Compilers and Revisers, and as accepted by the Church of England until the rise of the Tractarian School of interpretation" (p. lx). The present edition reproduces the second edition of 1913, with a 14-page appendix by C. Sydney Carter tracing the recent history of Prayer Book revision down to 1947—1948. (It may be noted in passing that, as usual, Lutherans are charged with teaching "consubstantiation," p. 369.)

ARTHUR CARL PIEPKORN

*VAN TIL.* By Rousas John Rushdoony. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 51 pages. Paper. \$1.25.

*NIEBUHR.* By G. Brillenburg Wurth; translated from the Dutch by David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 41 pages. Paper. \$1.50.

Both of these rather expensive little brochures are in the "Modern Thinkers Series" of the publishers' "International Library of Philosophy and Theology." Both authors try conscientiously to be fair and objective. Orthodox Presbyterian Armenian-American Rushdoony reproduces part of his longer analysis of the thought of his fellow Orthodox Presbyterian Van Til, *By What Standard?* Hence his study is, predictably, favorable to its subject. With Rushdoony and Van Til both good Calvinists, it is likewise strongly critical in its attitude toward Lutheranism. "Lutheranism failed to make a full break with Rome," we are told, "in that Luther attacked, not squarely the paganism present there, but the legalism that was its fruit" (p. 29). "Luther failed to stress sufficiently man's intellect and will in his view of the image" of God (ibid.). In Luther's early teaching on predestination, his "impersonalism . . . leads him to the fringes of philosophical determinism and a mechanical relationship between God and man; in like fashion, the means of grace, the Word and



the sacraments, tend to work impersonally and to an extent mechanically" (pp. 29, 30). In Lutheran Christology "the orthodox formula of Chalcedon is virtually rejected" (p. 30). Lutheranism tends to see "the weakness of man not in his sin but in his finitude, not in ethics but in metaphysics" (p. 31). The Lutheran concept of the Holy Communion sets forth the Lutheran refusal "to accept the determinative character of the eternal and [to insist] that man's freedom is endangered if the temporal is not fused into the eternal" (ibid.). The natural outcome of this is "that the sinner determines his own salvation; God's grace starts or assists him to that end; it cannot determine him without destroying the meaning of time and its centrality" (ibid.). "Man, while spiritually blind, is still a person, and therefore the synergism of Luther is no necessity for Calvin" (p. 33). "Since man's finitude is not the problem, Christ's human nature in the Lutheran sense is not needed in the sacrament." (Ibid.)

Wurth is a member of the Christian Reformed Church of Holland and professor of ethics at the Theologische Hogeschool of Kampen. The Niebuhr about whom he writes is Reinhold, which Wurth (or his translator) consistently misspells "Reinhold." Niebuhr's Detroit congregation is described as "a small Lutheran [!] church" (p. 16), and his origin is described as "Lutheran" (p. 39), although he has allegedly been preserved "from a Lutheran optimism which lacks the courage to relate the gospel of Christ to the questions of the concrete world of today" (p. 40). His is a voice to which it is worthwhile to listen in more than one respect, Wurth concedes, but his theology after all "is unacceptable when measured by biblical Reformation standards" (p. 41). Wurth's article is obviously designed for a Dutch readership; the translation (and the proofreading) leave much to be desired.

ARTHUR CARL PIEPKORN

*GOD, GRACE AND GOSPEL.* By Karl Barth. Translated by J. S. McNab. Edinburgh: Oliver & Boyd, 1959. 74 pages. Paper. 8/3.

This short volume contains three essays by Karl Barth: "Gospel and Law," "The Humanity of God," and "Evangelical Theology in the 19th Century." The latter two have already been reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXXI (August 1960), 526.

In the essay "Gospel and Law" Barth deals with the themes of Law, Gospel, reconciliation, and justification. Here he offers a most incisive indictment against approaching God with our own works, against self-justification. His eloquent discussion of man's self-justification with all its zeal toward God as *the* sin is most necessary. For this is indeed the vanity of vanities of our day and every day. But for Barth this is the *only* sin.

Many of Barth's peculiar theological viewpoints are brought into sharp focus by this essay. Barth makes God's grace so wide that it includes the Law and God's judgments, thus divesting grace of much of its meaning as grace. He makes Christ's "faith" the very heart and center of His active obedience, thus ending up with an objectivized universal subjective justification. Christ has believed for all men. Again Law is in the Gospel, subsumed under the Gospel; the two are blended and blurred, contrary to Luther's emphasis on the distinction between Law and Gospel.

This book will offer an interested reader a clear and *brief* introduction to Barth's position on a number of critical issues.

ROBERT PREUS

*THE CHURCH OF ROME: A DISSUASIVE.* By R. P. C. Hanson and Reginald H. Fuller. Rev. ed. Greenwich: The Seabury Press, 1960. 160 pages. Paper. \$1.50.

What would two competent 20th-century Anglican theologians tell a coreligionist tempted to join the Roman Catholic Church



in an effort to dissuade him from this step? This lively piece of polemics is one possible answer. Hanson—patrologist, exegete, and systematician—is senior lecturer in theology at the University of Nottingham. Fuller—among other things the translator of von Loewenich's *Der moderne Katholizismus*—is now professor of the New Testament at Seabury-Western Seminary in Evanston. The book, first written in 1948, has been brought up to date to take cognizance of the developments of the past dozen years. Written with the English scene chiefly in mind, it endeavors to set forth not only the objections of Anglicans to Roman Catholic beliefs and practices but also to indicate the alternative answers that Anglican theology recommends. An American Lutheran who keeps the book's very proper Anglican bias in mind can read it with great profit; he will, of course, not expect the book to say precisely what he would have said, *mutatis mutandis* (and he will certainly object to the implication—in footnote 11 on page 113—that Lutherans equate the *usus* of the Sacrament of the Altar with "the reception of the elements in Communion").

ARTHUR CARL PIEPKORN

**MAN THE CHARACTER ANIMAL: DISCUSSIONS ON THE PRIMACY OF PERSONAL CHARACTER.** By John Bennett Sluyter. New York: Exposition Press, c. 1960. Cloth. 130 pages. \$3.00.

This is a passionate Platonic and yet Pelagian plea for reconsecration to the inner nobility of man and to his salvation by character. "Here let me ask again, are you really interested in that very particular lump of all the lumps there are that is really you? . . . That man, the shaping of whom is your first and number-one responsibility. It is so important that to fail here leaves much to be faced under handicap as out into the world you go. Man with character is a master. Man without character is a slave" (p. 27). According to the author, this is supposed to be the

call of Jesus of Nazareth. It is the crassest moralism this reviewer has ever read. Moreover, the naively homey, grammatically strange texture of the author's repeated admonitions and prohibitions adds only more moralistic padding to the book. This is supposed to be an antidote to materialism, but it certainly is no Christian one. This 75-year-old retired Methodist pastor has only retreated the liberal theology of his youth.

HENRY W. REIMANN

**UNDERSTANDING THE HOLY SPIRIT.**

By Harold P. Barker. Westchester, Ill.: Good News Publishers, n. d. Paper. 63 pages. 50 cents.

Perhaps it should seem refreshing to come to a simple, Biblical exposition of Christian doctrine, but this evangelical "One Evening Condensed Christian Book" version of Britisher Barker's *The Vicar of Christ* is at times a horrible example of biblicistic simplicity. The Biblical "hath" of Acts 5:32, 2 Cor. 1:22, etc., is ridden by the author to the dogmatic conclusion that the gift of the Spirit is not to be a matter of Christian prayer. Barker insists that the baptism of the Spirit occurred once and for all at Pentecost. Thereby he meets Pentecostal doubts over the question when this occurs in the individual's experience. But this is also the author's base for his perfectionist conclusions that a Christian may grieve the Spirit but never grieve Him away. Never once is the Holy Spirit related to the Word and Sacraments. However, the book contains much of the personal warmth of New Testament pneumatology.

HENRY W. REIMANN

**TREASURY OF WITCHCRAFT.** By Harry E. Wedeck. New York: Philosophical Library, 1961. 271 pages, plus 96 full-page plates. Cloth. \$10.00.

This gallimaufry of goety, with its more than 750 items, ambitiously proposes to offer "a representative conspectus of the magic arts, their motifs and techniques, personalities



and impacts, from proto-history to modern times, from Babylonia to Scotland" (p. 5). A brief essay by Wedeck, lecturer in classics at Brooklyn College, precedes each of the 11 chapters. The five-page bibliography is useful. The plates are a major excellency of the book. Regrettably, however, the individual items are so poorly identified as to make verification of the texts or of the sources of many of the illustrations virtually impossible. The book thus becomes more of a collection of curiosities than a source of assistance for the serious student.

ARTHUR CARL PIEPKORN

**THE FEAR OF GOD: THE ROLE OF ANXIETY IN CONTEMPORARY THOUGHT.** By Fred Berthold, Jr. New York: Harper and Brothers, c. 1959. 155 pages. Cloth. \$3.00.

Dartmouth's Berthold here gives us an exceptionally relevant book. From the varied vantage points of Teresa of Avila, Martin Luther, Sigmund Freud, and Martin Heidegger the author illustrates his Augustinian thesis that man's heart is restless until it rests in God, and that, far from an apparently unambivalent Thomistic view of "natural desire" or equally apparently unambivalent Calvinistic view of total depravity, man exhibits an anxious longing for God that is also positive in its ambiguity. This is not to say that Berthold adopts any simple empirical stance. In fact his book is one of the most penetrating analyses of the role of Christian experience in theology that this reviewer has read. Naturally he disagrees with the Barthian view of natural man and the role of experience in theology. He agrees with Wingren's "damaging charge against Barth" (p. 115). Experience, in this case the evident "anxious longing" for God, becomes a partial test of the adequacy of the theological doctrine of man, and the "image of God" becomes the corrective of both the overly polemical combatants, Thomism and Calvinism. This is an exceptionally valuable book also for the Lutherans,

who have further resources for theology (and further problems) in Melancthon's *opinio legis* and *iustitia civilis* (Ap. II and IV) and in the rejection of Flacianism. (FC I)

One is left, however, with the feeling that despite his brilliance and evangelical faith the author's final position on the *imago Dei* as the power within man to love God is still a kind of semi-Pelagianism. Ultimately the Holy Scriptures rather than Berthold's very useful empiricism must test, and if necessary, correct his conclusions.

HENRY W. REIMANN

**JOHN CALVIN: CONTEMPORARY PROPHET. A SYMPOSIUM.** Edited by Jacob T. Hoogstra. Grand Rapids, Mich.: Baker Book House, 1959. 257 pages. Cloth. \$4.50.

An enumeration of the titles of the 14 essays of this commemorative volume—published 450 years after the birth of John Calvin and 400 years after the final edition of the *Institutio Religionis Christianae*—would immediately reveal that it minimizes purely theological topics. One essay, it is true, deals with "Calvin on the Inspiration of Scripture" and another with "Calvin and the Kingdom of God." More essays, however, discuss Calvin's humility, his tolerance, his pastoral concern, his ethics, his ecumenicity, his educational philosophy, and his social, economic, and political views. It must be stated that they are strongly orientated in Calvin's theology. Nine of the essays are under the major heading "The Relevance of the Prophet," underscoring the aim to stimulate for the follower of Calvin "a Christian life that finds its highest expression in services of love in Christ to the glory of God." Phillip E. Hughes contributed a chapter on "The Pen of the Prophet," which summarizes the writings of the Genevan reformer. The 14 essays present an interpretation of various facets of Calvin's thought that are helpful for an understanding of Calvin.

CARL S. MEYER



**AMERICAN CHRISTIANITY: AN HISTORICAL INTERPRETATION WITH REPRESENTATIVE DOCUMENTS.**

Vol. I: 1607—1820. By H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. New York: Charles Scribner's Sons, 1960. xv + 615 pages. Cloth. \$10.00.

The major movements of American Christianity in the period from 1607 to 1820 are correlated with representative primary documents in this first volume of a two-volume work that will immediately take its place as a primary guide for the study of that history.

The work is divided into three periods: Traditions in New Contexts, 1607—1690; Changing Patterns, 1690—1765; Freedom and Renewal, 1765—1820. Eleven chapters are grouped within these three parts, each chapter with from five to eighteen subdivisions. At the end of each chapter a discussion of the pertinent literature points the way for further study.

Each period is given a lengthy introduction; each chapter has its summary; each division, a short briefing. The chapter introductions and the introductions to the sections are extremely valuable for orientation and understanding.

The primary source materials have been chosen with great care. They are representative, meaningful, pertinent.

This work is extensive enough to provide a good overview of more than 200 years of American church history. It is comprehensive enough to provide an insight into the many and varied factors that went into the history of the churches in these 200 years. The Puritan and Calvinistic traditions are not given such undue weight that the Roman Catholic, Lutheran, and other traditions are unrecognized or slighted. It was gratifying to this reviewer to note the space given to Colonial Lutheranism, including the formation of the General Synod (1820). Institutions, programs, and movements of thought,

particularly the development of theological patterns, receive balanced treatment.

Smith is at Duke University, Handy at Union Theological Seminary, Loetscher at Princeton Theological Seminary. They have written a work, interlarded with documents, that is significant not only for church history but also for the social history of our country.

CARL S. MEYER

**CENTRAL THEMES OF AMERICAN LIFE.**

By Tim J. Campbell. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959. 188 pages. Cloth. \$3.50.

Campbell, a lawyer by profession and a Presbyterian, sets out to prove, and carefully selects his facts toward that end, that "the central themes of the American way are either directly religious or related to religion as by-products or inevitable incidents" (p. 171). His exposition on "The Hand of God in the History of the United States" emphasizes as proof the incidental on which history often seems to hinge, although God's ways are not man's ways and His paths are past finding out. He finds a divine approval of the republican form of civil government. The tolerance and altruism in American culture are among the themes which he develops. "Nothing is so important to the permanence of the American way of life as making it more Christian according to its historic type" (p. 173), he states. The danger to religion in equating it with a social order seems not to be recognized.

CARL S. MEYER

**NATIONALITY AND THE WESTERN CHURCH BEFORE THE REFORMATION.**

By I. P. Shaw. London: S. P. C. K., 1959. vi + 64 pages. Paper. 7/6.

The three Maurice Lectures for 1956 given at King's College, London, are devoted to the theme that "a spirit of nationality had existed in the English Church for centuries, and similarly, in varying degrees, in other various churches in Europe." The *Liber Censuum*



*Romanae Ecclesiae* of 1192 is an indication of this spirit of nationality; the establishment of archbishoprics in Continental Europe is another; the Germanic (including Anglo-Saxon) influences in monastery and university also tended toward nationality. Clearly, carefully, and in scholarly fashion Shaw spells out his theme in a noteworthy contribution to an understanding of the late Middle Ages.

CARL S. MEYER

*A HISTORY OF THE S. P. C. K.* By W. K. Lowther Clarke. London: S. P. C. K., 1959. ix + 244 pages. Cloth. 21/—.

The Society for Promoting Christian Knowledge was founded in 1698 by Thomas Bray and four laymen "to promote and encourage the erection of charity schools in all parts of England and Wales; to disperse, both at home and abroad, Bibles and tracts of religion; and in general to advance the honour of God and the good of mankind, by promoting Christian knowledge both at home and in the other parts of the world by the best methods that should offer." It still carries out educational and missionary functions, although it is best known perhaps because of its publication program. Its headquarters are now in Holy Trinity Church, Marylebone Road, London; it is under the direction of F. N. Davey, who has written the "epilog" to this volume. In chronicling the story of society's activities for more than two and a half centuries, Clarke tells, for instance, about Schultze and Schwartz in India, the Scilly Mission, and literature published in non-English languages. It is a history worth reading.

CARL S. MEYER

*FROM SHELDON TO SECKER: ASPECTS OF ENGLISH CHURCH HISTORY, 1660—1768.* By Norman Sykes. Cambridge: University Press, 1959. xi + 238 pages. Cloth. \$6.50.

In his six Ford Lectures for 1958 Sykes illustrates a century of English church history by treating in detail, on the basis of con-

siderable original research, six aspects of that history. The first lecture deals with the nature of the ecclesiastical settlement of 1662, after the restoration of the Stuarts. The eclipse of convocation, the topic of the second lecture, lacks the interest of the third on the question of "Comprehension versus Toleration." He shows that ecclesiastical politics in the period between 1662 and 1689 revolve around the leitmotiv of this struggle. The fourth lecture on "Godly Union and Concord," telling with other names and in other times than ours about the "dialogue" and ecumenicism, is one full of interest and information. The intellectual climate of the late 17th century is surveyed in the lecture on "True Religion and Sound Learning." In the last lecture, "Quieta non movenda," he has a section which tells about the attempts of several churchmen to establish Anglican bishoprics in the New World, among other attempts to reform and strengthen the Church of England. For those who already have some acquaintance with this period Syke's book will be of first-ranking importance.

CARL S. MEYER

*BEYOND THEOLOGY: THE AUTOBIOGRAPHY OF EDWARD SCRIBNER AMES.* Edited by Van Meter Ames. Chicago: University of Chicago Press, 1959. xii + 223 pages. Cloth. \$5.00.

Liberal Edward Scribner Ames (1870 to 1958) was the minister of the University Church of the Disciples of Christ and taught in the department of philosophy at the University of Chicago. Among his books are *The New Orthodoxy* and *The Psychology of Religious Experience*. He belonged to the "Chicago School" of philosophy, most readily identified with John Dewey. Ames says (p. 96): "Psychology and philosophy of religion renew religion. A religion without their benefit will not satisfy the modern critical mind." The charming literary style of this autobiography provides a readable



record of a liberal thinker in the first half of the 20th century.

CARL S. MEYER

**GREAT WOMEN OF THE CHRISTIAN FAITH.** By Edith Deen. New York: Harper & Brothers, 1959. xix + 428 pages. Cloth. \$4.95.

Edith Deen, authoress of *All of the Women of the Bible*, has chosen 47 women from Vibia Perpetua to Helen Barrett Montgomery as subjects of biographical sketches. Among the 47 are Mary Baker Eddy, Ann Lee, Katherine von Bora, and Monica. To these she adds vignettes of 76 other women from Thecla to Evelyn Underhill, including Frances Cabrini and Dorothea Dix, Hannah More and Pocahontas, Juliana of Norwich and Bridget of Sweden. The sketches and short studies are interestingly written; they are mainly anecdotal with moralizations.

CARL S. MEYER

**AN ARCHBISHOP OF THE REFORMATION, LAURENTIUS PETRI NERICUS, ARCHBISHOP OF UPPSALA, 1531 to 1573: A STUDY OF HIS LITURGICAL PROJECTS.** By Eric E. Yelverton. Minneapolis: Augsburg Publishing House, 1959. xxii + 154 pages. Cloth. \$3.25.

Anglican Yelverton is known for his edition of the Church Manual of Olavus Petri. Here Olaf's brother, Lars, becomes his subject. The Missal, the Manual, and the Ordinal are the contributions of Laurentius Petri which provide the main substance of Yelverton's work. Olavus Petri's mass (1531), excerpts from Laurentius Petri's *De officiis ecclesiasticis* (1566), a translation of the chapters of Laurentius' *Church Order* (1571), the macaronic mass of Laurentius Petri, and his form for the ordination of priests (1571) and for the consecration of bishops (1571) are among the items included in the appendices. Yelverton says: "The reader will hear in his writings the authentic voice of the Continental Reformation protesting in no uncertain terms against the errors both of

the medieval church and of the new Protestant communions; he will hear also the overtones of another voice, that of the independent Church of Sweden, which could think for itself with a mind of its own" (p. vii). When he maintains that the intention of the Petri was to retain the apostolic succession and wants to couple him with Cranmer in this respect, he is misreading the facts, nor does the lengthy passage he cites (pp. 83—84) substantiate his contention.

CARL S. MEYER

**THE SCHOOL OF FAITH: THE CATECHISMS OF THE REFORMED CHURCH.** Translated and edited by Thomas F. Torrance. New York: Harper and Brothers, 1959. cxxvi + 298 pages. Cloth. \$6.00.

A leading Scottish theologian brings together all the catechisms which were officially authorized and used by the Kirk in Scotland since the Reformation. Calvin's Geneva Catechism (1541), the Heidelberg Catechism (1563), Craig's Catechism (1581), the New Catechism (1644), and the Westminster Larger Catechism (1648) are the five larger catechisms in the collection. To them are added in the second part five shorter catechisms: The Little Catechism (1556), Craig's Short Catechism (1592), A Catechism for Young Children (1641), the Westminster Shorter Catechism (1648), and the Latin Catechism.

In a masterly introduction Torrance analyzes the content and form of the catechisms, their method of instruction, and the nature of the theology they present.

It is in the third section particularly that the value of the introduction is to be found. Catechisms present dialogical theology, and this theology, Torrance says, must give Christ His rightful place. It should be catholic, historical, and ecumenical. Although he does not recognize some of the weaknesses of Reformed theology, e. g., in its Christology and



doctrine of the means of grace, he does present a compact summary of that theology.

This essay with the primary sources will be of interest and value to the systematician as well as the church historian.

CARL S. MEYER

*THE CORONATION OF CHARLEMAGNE.* Edited by Richard E. Sullivan. Boston: D. C. Heath and Company, 1959. xvi + 99 pages. Paper. \$1.50.

This volume reviews attempts to determine who were responsible for the decision that elevated the Frankish king to the dignity of emperor, what motivated them, what they thought they were achieving, and the consequences of the coronation.

The editor, a Michigan State University historian, has gathered various opinions on these issues, represented by selections from the writings of such well-known historians as Walter Ullmann, James Bryce, Christopher Dawson, Ferdinand Lot, Geoffrey Barraclough, and others.

The interpretation of this event is important for church history, since so much medieval political theory concerning the relationship of church to state hinges here and also because it elucidates, in part, the self-consciousness of the papacy around 800 A. D.

WALTER W. OETTING

*AN INTRODUCTION TO ANGLO-SAXON ENGLAND.* By Peter Hunter Blair. New York: Cambridge University Press, 1959. xvi + 382 pages. Paper. \$2.95.

The purpose of this book is to give an introduction to the history of England from the latter part of the Roman occupation until the beginning of the Norman age. As he tells the story, the author provides the reader with the literary and archaeological evidence on which the narrative is based.

Blair is quite fair in his presentation of the origins of the church in England during this period. He aptly describes the two con-

flicting traditions in the construction of the Christianity there and the eventual victory of Rome. It is implicit in the presentation that what we know of English history during this period is in great part the result of the civilizing influence of the church and her efforts in the work of Bede and the poets, among others, to preserve the record. The bibliography is helpful. WALTER W. OETTING

*THE REBIRTH OF MINISTRY: A STUDY OF THE BIBLICAL CHARACTER OF THE CHURCH'S MINISTRY.* By James D. Smart. Philadelphia: The Westminster Press, 1960. 192 pages. Cloth. \$3.50.

In spite of a tinge of neo-orthodoxy Union's Smart remains close enough to the subtitle of his book to give the Lutheran minister eight thought-packed chapters on his task. Whether he is describing the characteristics of Jesus' ministry or the demands of pastoral visits or writing about the minister as theologian, he deserves to be studied carefully. He talks about expository preaching and evangelism and the minister as pastor. "One of the most critical situations confronting the Protestant church today," he says, "is the disappearance of Biblical content from contemporary preaching." There are dozens of such sentences that could be quoted. Even football players will read books on football; surely ministers should read a good book about the ministry.

CARL S. MEYER

*AN ERA IN ANGLICAN THEOLOGY: FROM GORE TO TEMPLE—THE DEVELOPMENT OF ANGLICAN THEOLOGY BETWEEN LUX MUNDI AND THE SECOND WORLD WAR 1889 TO 1939.* By Arthur Michael Ramsey. New York: Charles Scribner's Sons, 1960. x + 192 pages. Cloth. \$3.50.

One of England's great prelate-theologians, the new Archbishop of Canterbury, makes a distinguished contribution (1959) to an important lecture series—the Seabury-West-



ern Hale Memorial Lectures, which in the past has included Leonard Hodgson's *The Doctrine of the Atonement*, Alec Vidler's *The Theology of F. D. Maurice*, Winfred Douglas' *The Praise of God*, Burton Scott Easton's *Christ in the Gospels*, and John Wordsworth's *The National Church of Sweden*. Ramsey traces with sympathetic criticism the directions that the public theology of the Church of England has taken from the "theology of explanation" begotten by Charles Gore's stress on the Incarnation to the "theology of redemption," with its stress on the Atonement that William Temple ultimately confessed as the need of the hour. The 50 years that the study spans were marked by struggle and controversy—about the Trinity, about Christology, about the Atonement, about man, about society, about the church, about the Sacred Scriptures, to name only the major areas of conflict and exchange. Since these issues are still in the forefront of theological concern, Ramsey's book is more than an annotated but ultimately archaic bibliography. By retracing with him the paths trodden by theologians before us, "our eyes can be helped to distinguish synthesis which is superficial and synthesis which is surely grounded, arbitrary liberalism and genuine liberality, facile comprehensiveness and true coherence." What is probably even more important, "the 50 years of [this] study have much to shew as to how theology can, and cannot, ally itself to the culture of an age" (p. 170.).

ARTHUR CARL PIEPKORN

*THE CROSS BEFORE CALVARY*. By Clovis G. Chappell. New York: Abingdon Press, 1960. 62 pages. Cloth. \$1.50.

This tiny series of sermons—Joseph, Daniel, Moses, Elijah, Isaiah—uses the analogies of Old Testament figures to describe virtues of Jesus revealed on the cross. At least one makes no direct application to the hearer. Isaiah is preached as the prophet of the Suffering Servant and the atonement

through Christ is set forth; however, even there with condition: "He will never be satisfied in time or eternity until we turn to him for healing. . . . If we turn to Christ today, he will be satisfied with us now."

RICHARD R. CAEMMERER

*RECENT DEVELOPMENTS IN THE SOUTH AFRICAN MISSION FIELD*. By G. B. A. Gerdener. Edinburgh: Marshall, Morgan and Scott, 1958. 286 pages. Cloth. 18/6.

Missiologists owe a debt of gratitude to their Stellenbosch colleague for bringing us up to date by filling in the half century since du Plessis published his standard work *The History of Christian Missions in South Africa* in 1911. In these five eventful decades the accent has shifted from "mission" to "church."

While adequate space is devoted to each of the sending churches and missions, including chapters on the Dutch (Afrikaans), the British, the Continental, and the American contributions, the treatment of the Roman Catholic Church's activities seems somewhat brief and compressed. There are a few short paragraphs on the Hannoverian Lutheran Free Church Mission.

It is Part II, "At the Receiving End," which will interest people outside South Africa most for the insider's view which the author presents. Chapter 4 leans heavily on Bengt Sundkler for his discussion of "The Trends of Separatism and Independence." Gerdener's views on the Bantu Education Act, the Group Areas Act, the Native Laws Amendment Act, and the like, reveal sanity and clarity, but frequently seem to go beyond moderation to a kind of old-school missionary endorsement of the *status quo*. Nothing very prophetic is said about the race situation. Valuable statistical tables are woven into the text.

Certainly this book will be a source of invaluable information to anyone seeking detailed information on the growth and development of the church in South Africa.

WILLIAM J. DANKER



**THE VOCABULARY OF THE CHURCH: A PRONUNCIATION GUIDE.** By Richard C. White. New York: Macmillan Company. 1960. 178 pages. Cloth. \$3.50.

In these days where self-pronouncing Bibles are becoming scarce, and where pedantic and self-conscious mispronunciations from the pulpit are not, the use of this volume in a systematic way, column by column and out loud, will be a splendid discipline for the preacher and teacher. Biblical and theological words are listed; the system of pronunciation is good; the introductory statements on pronunciation are ample. It is too

bad that the curious conventions of American German teachers are adopted; for example, Goethe is given as GAY-ti or GUR-tuh, and Goettingen is given as GURT-ing-uhn. Again, Knipperdolling should have his K. On the other hand, the volume is splendid in its drill of the principle of gradation, that the unaccented vowel should approach the neutral sound; thus: Savior: SAYV-yur; trespass: TRES-puhs (preferred). Other useful ones: God: GAHD; Gospel: GAHS-puhl. Where radio and television hold good models before the people, the preachers should not be shabby. RICHARD R. CAEMMERER

### BOOKS RECEIVED

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

*The Damnation of Theron Ware.* By Harold Frederic. Garden City: Doubleday and Company, 1961. 320 pages. Paper. 95 cents. First published in 1896 by Stone and Kimball of Chicago, this novel records the moral disintegration of a young Methodist minister when the Roman Catholic members of his community expose him to a cosmopolitan culture with which his Puritan background has not equipped him to cope.

*Selections from Early Writers Illustrative of Church History to the Time of Constantine.* By Henry Melvill Gwatkin. Westwood, N. J.: Fleming H. Revell Co., n. d. xxii and 196 pages. Cloth. \$3.00. First published in 1893, this anthology of source materials by a distinguished Cambridge church historian has the Latin and Greek originals of its 82 items flanked by an English version on the page opposite. This is an unaltered photolithographed reissue of an unidentified but apparently early edition.

*The Secret Sayings of Jesus: The Gnostic Gospel of Thomas.* By Robert M. Grant. Garden City: Doubleday and Company, 1961. 198 pages. Paper. 95 cents. A paper-

back reprint of last year's hard cover edition, reviewed in *Concordia Theological Monthly*, Vol. XXXI (July 1960), p. 445.

*Russia at the Dawn of the Modern Age.* By George Vernadsky. New Haven: Yale University Press, 1959. x + 347 pages. Cloth. \$7.50.

*Das Neue Testament Deutsch.* Vol. XI: *Die Offenbarung des Johannes.* By Eduard Lohse. Göttingen: Vandenhoeck and Ruprecht, 1960. 115 pages. Paper. DM 4.80.

*Liturgy and Architecture.* By Peter Hammond. London: Barrie and Rockcliff, 1960. xv + 191 pages. Cloth. 37/6.

*John Calvin and the Calvinistic Tradition.* By Albert-Marie Schmidt; trans. Ronald Wallace. New York: Harper & Brothers, 1960. 192 pages. Paper. \$1.50.

*Encyclopédie Française.* Vol. XIX: *Philosophie, Religion*, ed. Gaston Berger. Paris: Librairie Larousse, 1957. 424 and 20 pages. Loose-leaf binder. Price not given.

*Das heilige Amt: Eine Handreichung für den Gottesdienst der Kirche*, ed. Paul Kramer. Bern: Berchtold Haller Verlag, 1960. 60 pages. Paper. Sw. Fr. 15.00.



*Barron's Guide to the Two-Year Colleges.* By Seymour Eskow. Great Neck: Barron's Educational Series, 1960. 370 pages. Paper. \$2.98.

*Political Parties: A Sociological Study of the Oligarchical Tendencies of Modern Democracy.* By Robert Michels; trans. Eden and Cedar Paul. New York: Dover Publications, 1959. ix + 416 pages. Paper. \$2.00.

*Tragic Themes in Western Literature: Seven Essays,* Ed. Cleanth Brooks. New Haven: Yale University Press, 1960. 178 pages. Paper. \$1.25.

*The Threat of Communism and the Task of Christians: A Stand Against Dangerous Trends Within Protestantism.* By Arthur Vööbus. New York: ETSE [243 E. 34th St.], 1960. 28 pages. Paper. Price not given.

*The Church on the Urban Frontier.* By G. Paul Musselman. Greenwich: Seabury Press, 1960. vii + 136 pages. Cloth. \$3.25.

*The Art of Christian Doubt.* By Fred Denbeaux. New York: Association Press, 1960. x + 181 pages. Cloth. \$3.50.

*Juliani Imperatoris epistulae selectae,* ed. B. A. Van Groningen. Leiden: E. J. Brill, 1960. 40 pages. Paper. 4.00 guilders.

*The Church and the Age of Reason, 1648 to 1789.* By Gerald R. Cragg. Baltimore: Penguin Books, 1960. 299 pages. Paper. \$1.25.

*Hebrew Thought Compared with Greek (Das hebräische Denken im Vergleich mit dem Griechischen).* By Thorlief Boman; trans. Jules L. Moreau. Philadelphia: Westminster Press, 1960. 224 pages. Cloth. \$4.50.

*The Christian and His Bible.* By Douglas Johnson. 2d ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 158 pages. Paper. \$1.25.

*The Service Propers Noted: The Introits and Interveniend Chants for the Sundays, Feasts, and Occasions of the Liturgical Year*

*Set to Formulary Tones.* By Paul Bunjes. Accompaniment edition, Part I: The First Sunday in Advent to Tuesday of Whitsun Week. St. Louis: Concordia Publishing House, 1960. ix + 125 pages. Paper. \$7.00.

*Anselm: Fides Quaerens Intellectum: Anselm's Proof of the Existence of God in the Context of His Theological Scheme.* By Karl Barth; translated from the German (2d ed., 1958) by Ian W. Robertson. Richmond: John Knox Press, 1960. 173 pages. Cloth. \$3.00.

*The Ladder of Learning: New Ways of Teaching in the Church School.* By Victor Hoag. Greenwich: Seabury Press, 1960. viii + 152 pages. Cloth. \$3.75.

*Fights, Games, and Debates.* By Anatol Rapoport. Ann Arbor: University of Michigan Press, 1960. xvi + 400 pages. Cloth. \$6.95.

*Man in Community: A Study of St. Paul's Application of Old Testament and Early Jewish Conceptions of Human Solidarity.* By Russell Philip Shedd. London: Epworth Press, 1958. xiii + 209 pages. Cloth. 30s.

*The Eucharistic Memorial (L'Eucharistie: Memorial du Seigneur, Sacrifice d'action de grâce et d'intercession). Part 1—The Old Testament.* By Max Thurian; trans. J. G. Davies. Richmond: John Knox Press, 1960. 117 pages. Paper. \$1.75.

*Das Evangelium des Lukas.* By Fritz Rienecker. Wuppertal, Germany: Verlag R. Brockhaus, 1959. xvi + 555 pages. Cloth. DM 19.80.

*Socrates and the Human Conscience.* By Micheline Sauvage; trans. Patrick Hepburne-Scott. New York: Harper & Brothers, 1960. 191 pages. Paper. \$1.50.

*Index patristicus: Clavis patrum apostolicorum operum ex editione minore Gebhardt Harnack Zahn lectionibus editionum minorum Funk et Lightfoot admissis.* By Edgar J. Goodspeed. Naperville, Ill.: Alec R. Allenson, 1960. viii + 262 pages. Cloth. \$6.00.