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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.

MEDIEVAL FEUDALISM. By Carl Stephenson. Ithaca: Cornell University Press, x + 116 pages. Paper. \$1.25.

THE RISE OF UNIVERSITIES. By Charles Homer Haskins. Ithaca: Cornell University Press, 1959. xi + 107 pages. Paper. \$1.25.

THE ART OF WAR IN THE MIDDLE AGES. By C. W. C. Oman. Ithaca: Cornell University Press, 1960. xviii + 176 pages. Paper. \$1.75.

These are inexpensive reprints of standard works on the Middle Ages. *Medieval Feudalism* was first published in 1942, *The Rise of Universities* in 1923, *The Art of War in the Middle Ages* in 1885. They are meant especially for the student and provide excellent collateral reading. Each volume contains extensive bibliographical materials.

WALTER W. OETTING

ST. IGNATIUS AND CHRISTIANITY IN ANTIOCH. By Virginia Corwin. New Haven: Yale University Press, 1960. xiv and 293 pages. Cloth. \$5.00.

Virginia Corwin is chairman of the Department of Religion at Smith College. This is the first volume of the projected series of *Yale Publications in Religion* with David Horne as editor.

What makes Professor Corwin's study different from others (especially Cyril Richardson's *The Christianity of Ignatius of Antioch*) is that she is quite conscious of the environmental factors involved. She is very careful and precise here, however, and

is unwilling to characterize Ignatius as a Gnostic simply because he uses Gnostic terms. She allows for environmental factors, but these do not control her interpretation of the documents.

With Richardson and many others, she takes the position that Ignatius is combating two distinct heresies rather than one. She attempts to identify the Judaistic group with migrants from the disrupted Qumran community. She admits that their Christology, as Ignatius presents it, is not clear, and then proceeds to make Christological differences the fundamental reason for maintaining the existence of two groups. This reviewer finds her view here difficult to accept. She does not mention the study by Einar Molland (*Journal of Ecclesiastical History*, 1954, pp. 1-6), where the position that there was only one heresy is defended. The bibliography on Ignatius and related subjects is helpful.

W. W. OETTING

BUDDHISM: ITS ESSENCE AND DEVELOPMENT. By Edward Conze. New York: Harper & Brothers, 1959. 183 pages. Paper. \$1.35.

It is gratifying to have readily accessible in paperback what is still the standard among recent comprehensive one-volume works on Buddhism. One notes again Conze's useful habit of correlating the Buddhist and Christian thought worlds, notably in the area of mysticism. A table on the main dates of Buddhist history and a brief bibliography are valuable features.

WILLIAM J. DANKER

GESAMMELTE STUDIEN ZUR THEOLOGIE LUTHERS UND DER REFORMATION. By Rudolf Hermann. Göttingen: Vandenhoeck & Ruprecht, 1960. 500 pages. Cloth. DM 32.00.

Hermann, a disciple of Carl Stange, is professor of systematic theology at Berlin and a leader of long standing in German Luther research. Scholars owe a cordial vote of thanks to the septuagenarian author's Göttingen friends who encouraged him to collect and publish, in substantially unrevised form, these essays and articles, produced over three and a half decades and scattered over 15 (often inaccessible) serials and *Festschriften*. Some have achieved considerable fame; all treat aspects of Luther and the Reformation with learning and insight. It will suffice here briefly to list the titles: "The Relation of Justification and Prayer in Luther's Exposition of Romans 3" (1925—26); "The Reformation's Understanding of Freedom of the Will and Good Works" (1928); "Luther's Teaching on Justification" (1929); "A Theological Evaluation of the Augsburg Confession" (1930); "Questions from the History of Christian Ethics in the Light of Luther's Ethical Thought" (1933); "Luther's Basic Theological Concern" (1933); "Luther's View of Faith in Providence and in Salvation" (1939); "Basic Elements of Luther's Theology" (1940); "Luther's 'Circular Disputation' on St. Matthew 19, 21" (1941); "Justification in the Lutheran Symbols" (1941); "Joseph Lortz's Theses on 'The Reformation'" (1942); "Judgment as Proclaimed by the Reformation in Relation to the Problems of Our Times" (1946); "Luther's Historical and Theological Significance as a Contemporary Concern" (1946); "The Evangelical Concept of the Church" (1950/1952); "The Central Core of Luther's Reformation Message" (1947); "Luther's Doctrine of Sin and Justification" (1952); "The Figure of Samson in Luther's Exegesis" (1952); "Ex-

communication in Luther and in Thomas Erastus" (1955); "The Significance, the Impotence and the Persistence of the Law in Luther's Anti-Antinomian Theses" (1958); "The Significance of 'Assent' in Evangelical Theology" (1959).

ARTHUR CARL PIEPKORN

MODERN SCIENCE IN THE CHRISTIAN LIFE. By John W. Klotz. St. Louis: Concordia Publishing House, c. 1961. Paper. 190 pages. \$1.75.

This volume strives to overcome any cult of antiscientism in the church by discussing the God-given blessings derived through science and by facing problems raised by science. Although the first part of the book at times sounds as if the author had forgotten that many of these blessings derived from science are largely confined to a portion of Western civilization and are not even un-mixed blessings here, the last chapter offers a brief moral-Biblical discussion of some problems raised by population explosion, automation, etc. It is conceivable that some readers may construe these paragraphs as rather easy solutions to complex problems. This is an ever-present danger in all such religious analyses.

Klotz admits that the "theory of evolution" is widely accepted and that Christians should not ignore or deny the strong evidences for evolution. Nor should they impugn the honesty or integrity of scientists who accept evolution. "We disagree, however," says the author, with these conclusions, and then he summarizes the detailed argumentation against evolution found in his other writings.

There are some helpful observations by the author along the way. Thus he holds that it is not reasonable to believe that God put fossils in the rocks in the beginning (p.96), that the Bible does not teach fixity of species (p.97), and that the Flood does not solve the questions raised by the geological record (p.108). Klotz briefly (pp.110 to 116), analyzes interpretations of Gen. 1—3

designed to reconcile Scripture and geology. He concludes that the "days" were ordinary days, that Genesis is a book of history, that the creation account is not an accommodation to human thinking, that "the Bible throughout seems to teach a young earth rather than an old earth," and that "the whole tenor of Scripture seems to rule out an age of millions and billions of years" (p. 116).

Certainly this little book will be welcomed by many of those who are concerned about the spread of antiscientific attitudes today. His Chapter vii (pp. 135—151) is a pointed discussion of anti-intellectualism as this affects not only the church but our whole society. Klotz pleads rather persuasively for freedom of research.

Some will undoubtedly feel that Klotz's work, sometimes by omission, perpetuates rather than solves old problems. There is, for example, the discussion of natural laws and miracles, which seems more philosophically than Biblically oriented. In the discussion of fatalism there is no reference to Old Testament passages which say that God Himself sends evil. Klotz frequently asserts that science is amoral and that religion is a realm entirely different from science. He assumes that Scripture gives a scientific, even though minimal, account of beginnings. He does not indicate that Scripture is sometimes, possibly even often, "vindicated" by the correction of well-intentioned but false Biblical interpretations of the church. He supplies no specific references to the theological sources containing the contradicted interpretations of Genesis. Nor does he indicate that some of these rejected views (or modifications of them) are found in Missouri Synod circles and that such a variety of views, for example on the *hexameron*, has a long history in the church. Perhaps therefore the hope of the author and the publisher that this book will allay anti-scientism will not fully achieve that purpose.

In any case Klotz's latest work ought to receive unbiased study and discussion also by scientists among our church's laity as well as by her professional and lay theologians. The book is a serious attempt to confront a real problem and remedy some bad situations in the church.

HENRY W. REIMANN

DOSTOJEWSKI-BIOGRAPHIE: MATERIALSAMMLUNG ZUR BESCHÄFTIGUNG MIT RELIGIÖSEN UND THEOLOGISCHEN FRAGEN IN DER DICHTUNG F. M. DOSTOJEWSKIS.
By Konrad Onasch. Zurich: EVZ Verlag, 1960. 147 pages and 16 full-page plates. Cloth. DM 15.80.

The rather long subtitle of this biography accurately describes the book. It has been carefully compiled by a capable Dostoevsky scholar of Halle-an-der-Saale. In chronicling his subject's story from the first ancestor who presumably bore the name Dostoevski in the early 16th century to the novelist's interment on Feb. 1, 1881, Onasch concerns himself in this volume primarily with the religious and theological issues in the life and work of Dostoevski. (He promises us another volume under the title *Christianity and Art in the Work of Dostoevski*.) In the present admirably illustrated study he takes the monumental life of the novelist by the Russian Dostoevski scholar Leonid Grossmann as his model. Onasch has ransacked all the available sources for his material, including the recently published letters from the period 1878—81, which are of particular value for the light they shed on *The Brothers Karamazov*. In spite of the formidable documentation and the inevitable chroniclelike organization, this biography makes interesting reading in its own right. For the student concerned chiefly or even peripherally with the theological aspects of Dostoevsky's work it is indispensable.

ARTHUR CARL PIEPKORN

CHURCH, KINGSHIP AND LAY INVESTITURE IN ENGLAND 1089-1135.

By Norman F. Cantor. Princeton: University Press, 1958. xiv and 349 pages. Cloth. \$6.00.

Mr. Cantor, a member of the department of history in Princeton University, "attempts to provide a comprehensive history of the controversies over church-state relations in England during the crucial period from the death of Lanfranc in 1089 to the end of the reign of Henry I in 1135."

Admitting the decided influence of Gerd Tellenbach, he develops the thesis of *Church, State and Christian Society at the Time of the Investiture Contest* by portraying the investiture controversy as the result of an attempted revolution on the part of the papacy that was influenced at least in part by the Cluniacs, but going beyond their original intent.

Mr. Cantor introduces the reader to the Norman ideals of Christian society (he calls it church-state relations), but the bulk of the study deals with the efforts of St. Anselm. Scoring both Urban II and Paschal II as unfamiliar with conditions in England and for using the English church as a pawn to papal ends, he portrays Anselm as a sort of hapless intermediary. This is especially obvious in the differing motives of the papacy and the English crown for participation in the Crusades and the negative results this had on the reform efforts of the Archbishop.

The author takes issue with Stephen Runciman and others who assume the presence of English clergy at Clermont. He analyzes extensively the different forms of the *ordo* used for the coronation between 973 and 1154 and the part Anselm played in these changes. He discusses the involved problem of the authorship of the *Anonymous Tracts*, taking issue in part with the work of George Huntston Williams. There is a lengthy discussion rejecting the responsi-

bility of either Ivo of Chartres or Hugh of Fleury for the Concordat of 1107.

The bibliography of manuscripts, printed sources, and modern works on the subject is excellent.

We recommend this study to anyone who is interested in the structuring of Christian society during the Middle Ages.

WALTER W. OETTING

COMPOSITION OF THE BOOK OF JUDGES.

By Cuthbert Aikman Simpson. Oxford: Basil Blackwell, 1958. 197 pages. Cloth. \$6.50.

The value of this expensive book consists primarily in furnishing the evidence that the sources for the historical books of the Old Testament are still sought on a purely literary basis. In fact, the old scissors-and-paste procedure here reaches heights of subjectivity rarely attained by previous masters of this art. Simpson, professor of Hebrew in the University of Oxford, attempts to show that the same written sources of the Hexateuch (cf. his *The Early Traditions of Israel*) extend into the Book of Judges and, as he hopes to demonstrate in future publications, into the Books of Samuel and 1 Kings 1-13. Applying criteria for which there is no objective basis he confidently assigns verses, half verses, and even individual words in a verse to such an array of literary sources as J₁, J₂, E, RJE, Rd1, Rd2, Rd3, Rpd.

WALTER R. ROEHRS

THE SICILIAN VESPERS: A HISTORY OF THE MEDITERRANEAN WORLD IN THE LATER THIRTEENTH CENTURY. By Steven Runciman. Cambridge: At the University Press, 1958. xiii & 356 pages. Cloth. \$5.50.

On March 30, 1282, Easter Monday, a group of French officers was cut down in the square before the Church of the Holy Spirit in Palermo just before the bells rang for vespers. They had treated the younger

women with a familiarity that outraged the Sicilians; one of their number in particular had paid undue attention to a married woman. Her husband stabbed her annoyer to death; his townsmen fell on the remaining soldiers. The incident set off a revolt, perhaps carefully prepared for by John of Procida, an adviser of Peter of Aragon. At any rate, Peter won the crown of Sicily; Charles, count of Anjou and Provence, King of Sicily, Albania and Jerusalem, lost it; with his loss he brought the papacy into disgrace. The pope was also important politically and was closely connected with the affairs of his vassal. Relations with the Byzantine Empire and the on-again-off-again plans for crusades and pseudo-crusades concerned him greatly. Charles had been the most powerful figure in the Mediterranean world. Runciman, the expert historian of the Crusades, weaves the story of that world around him and makes of the whole significant history. In his telling 1282 becomes an important date in history. His telling gives meaning to these events of the 13th century and explains much of what happened in the 14th and 15th centuries.

CARL S. MEYER

THE PRESSURE OF OUR COMMON CALLING. By W. A. Visser 'tHooft. Garden City, New York: Doubleday & Company, 1959. Cloth. \$2.50. 90 pages.

This is a precious little book by the eminent General Secretary of the World Council of Churches. He is concerned that Christians today should remember that unity grows. He hopes that the ecumenical movement will not institutionalize or absolutize the "unity of the road." However, all Christian unity rests on the given unity of the common calling. Out of this calling in Christ and His work (the Gospel is very explicit in this book) flows the response to grow into Christ and His unity. This happens as churches render common witness, serve each other and meet the needs of men,

and enter fellowship with each other. This should happen where there is no division and where there is division.

This is not to say, as the author does not say, that doctrinal questions of faith and order are to be or dare be ignored. But the churches should, writes Secretary 'tHooft, "go as far as they can go conscientiously in fulfilling their calling together with other churches" (p.88). The "ultimate unity in Christ" belongs to the final consummation, but this does not mean less intense effort toward visible manifestation of Christian unity.

All along the treatment of these great themes is markedly Biblical. There is clear and helpful exegesis provided for John 17, Eph. 4, and other passages. Since the author suggests other passages for further study (p.91), this book could serve admirably as the basis for pastoral conference discussion or Bible class discussions of the Ecumenical Movement and church unity.

HENRY W. REIMANN

QUELLEN ZUR GESCHICHTE DER DIAKONIE. Volume I: *Altertum und Mittelalter.* By Herbert Krimm. Stuttgart: Evangelisches Verlagswerk [1960]. 169 pages. Half-linen. DM 16.80.

In 1912 Martin Hennig published his now long-out-of-print *Quellenbuch zur Geschichte der Inneren Mission*, which traced the history of Christian service from the Reformation on. He projected another volume, to cover the first 15 Christian centuries, but never completed it. The present work, by a distinguished German military chaplain, pastor, and director of the *Diakoniewissenschaftliches Institut*, expands by some 300 per cent the source materials Hennig had gathered for his projected second volume, reorganizes them, and presents them as sources for the history of Christian service from the New Testament down to the beginnings of the Reformation. It is difficult

to exaggerate the value of this skillfully selected collection (162 items) for anyone directly concerned with Christian charitable activities, for the church historian, and for the parish pastor who is called upon to interpret the demands of Christian service to his congregation. (The 20-page collation of Biblical materials is in itself of very great value.) At a time when the attention of the Lutheran churches of America is being focused on the need for adequate programs of Christian service, on the crucial problems confronting the deaconess movement, on the restoration of the male diaconate in our church, and on the revival of life in community in the Church of the Augsburg Confession, the voices that speak from the pages of this book deserve to be heard. It is to be hoped that Krimm's work (possibly without Wend Krumboltz's comprehensive but necessarily oversimplified and somewhat tendentious introduction) will soon come out in English and that his promised revision of Hennig's *Quellenbuch* will soon be published. In the meantime those who can handle German will find it a vital resource. If anyone is tempted to object that "the periods here discussed are generally of minor interest to Evangelical Christians," let him take to heart Krimm's rejoinder that "this is less the fault of these periods than of these," that is, our own, "hearts."

ARTHUR CARL PIEPKORN

MOSES. By Gerhard von Rad. New York: Association Press, c. 1959. 80 pages. Paper. \$1.00.

A booklet of 80 small (7" by 5") pages on Moses makes one curious at once how the account and significance of Israel's founder can be treated in such limited space. This question becomes all the more intriguing when the writer is the renowned Old Testament scholar of the University of Heidelberg, Gerhard von Rad. We find at the outset that he has eliminated the discussion

of the life and work of Moses as a part of his presentation because "we have no full biography of Moses . . . in terms of 'strict historical science,'" but "pictures that later ages formed of Moses," which "were naturally influenced by the spirit and outlook of each age . . . and differ from one another in detail" (pp. 7 f.). It is obvious therefore that Moses as an historical person is not presented merely for lack of space but because the books ascribed to him do not give reliable information about him.

Having briefly made his viewpoint clear on this issue, Von Rad concentrates his attention on significant concepts of Old Testament theology that are reflected in the literature bearing the name of Moses. In five chapters he offers a succinct and enlightening treatment of such Old Testament topics as anthropology in "Moses the Man" (ch. i), the name of God in "The Call of Moses" (ch. ii), "The First and Second Commandments" (ch. iii), the Law in "God's Will as Made Manifest in the Law" (ch. iv), and "From Promise to Fulfilment" (ch. v).

No doubt the failure to devote at least one chapter to the covenant also stems from Von Rad's view of the historical development of this basic Old Testament concept. The term "covenant" occurs some five times throughout the book, but it is nowhere associated directly with the work of Moses.

WALTER R. ROEHRS

ANCIENT ISRAEL. By Harry M. Orlinsky. Ithaca, New York: Cornell University Press, c. 1954. 193 pages. Cloth. \$2.50.

Originally written as one of a series in "The Development of Western Civilization," published by Cornell University Press for use in college survey courses, this essay by the well-known professor of Bible at Hebrew Union College, New York, has also been made available in this independent edition. "It was the purpose of the writer to provide a brief narrative account of the history of the peo-

ples who created the Hebrew Bible, and at the same time, to outline the integral relationship between the development of their society and the growth of the Biblical tradition." (Foreword)

After a brief survey of the development of man in the ancient Near East from his cave-dwelling existence to Early Bronze Age (about 3,000—2,000 B. C.), Orlinsky traces the history of the Hebrews and Israel from their beginnings in the patriarchal age to 300 B. C. It is a coherent and simply written account of the historical development of Israel in its Near Eastern setting.

Basing his conclusions on the enlarged knowledge of the ancient world acquired through the archeological discoveries of the past decades, he writes from the conviction that "the Biblical accounts are more likely to be true than false, unless clear-cut evidence from sources outside the Bible demonstrate the reverse" (p. 8). As a modern historian, however, he finds it necessary to reserve for himself the right to treat the Old Testament record like every other "documented human story" and to reject the interpretation of "those who were responsible for the composition of the Hebrew Bible [who] believed that what they uttered and wrote derived from the God who had entered into a mutual Covenant with Israel." (P. 9)

As one would expect from a writer whose Bible is only the Old Testament, the events of the Old Testament do not constitute a *Heilsgeschichte* which moves by the design of the Lord of history toward the achievement of His gracious purpose in the Son of God and Son of Mary. "The idea of a superhuman anointed leader . . . who would be sent down by God at some distant time to intervene directly in behalf of Israel against her oppressors, or in behalf of the righteous against the wicked, is a post-Biblical development in Jewish and Christian circles" (p. 161). "The Hebraic Spirit" (title

of the last chapter) achieves "the climax of Biblical history" in the prophetic movement (p. 142). In the ethical teaching of the prophets, there was "not only nothing comparable produced by any other Near Eastern civilizations of antiquity, but not even the heirs of the Hebraic tradition itself again equaled the power and eloquence of this great moral outburst" (ibid.). The Christian reader therefore is grateful for the light that is shed on "ancient Israel" but regrets that it is not illumined by the Light of the world, of whom Moses and the prophets spoke.

WALTER R. ROEHRS

HIGHLIGHTS OF CHURCH HISTORY.

By Howard F. Vos. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Vos is an able historian and a lucid writer. His overview of church history in 15 years to a page can be only a sketch, but for a quick review or a beginner's introduction it will serve right well.

CARL S. MEYER

BIBLIOGRAPHIA PATRISTICA: INTERNATIONALE PATRISTISCHE BIBLIOGRAPHIE. Edited by W. Schneemelcher. Vol. II: *Die Erscheinungen des Jahres 1957.* Berlin: Walter De Gruyter & Co., 1959. xxx and 115 pages. Cloth. Price not given.

The first volume was received with deserved praise, in this journal as well as in others. The second volume continues this series in exemplary fashion. The number of journals abstracted has increased considerably (six additional pages of abbreviations are needed), including the present journal for the first time. The editorial board has been extended to make it more truly international, including representatives from Iron Curtain countries.

This volume followed the first too rapidly to benefit from suggestions offered by reviewers or purchasers. For that reason no

additional negative comments should be added at this time. Each time a volume is added, the entire series will grow more valuable. Already it is indispensable for any serious student of patristic thought.

EDGAR KRENTZ

THE FIFTEENTH CENTURY BOOK: THE SCRIBES, THE PRINTERS, THE DECORATORS. By Curt F. Bühler. Philadelphia: University of Pennsylvania Press, 1960. 195 pages. 8 plates. Cloth. \$5.00.

Theologians, especially those interested in patristics, Scholasticism, or the Reformation, will find this book of great interest. In three chapters, documented copiously, the author surveys the relationships of incunabula and manuscripts, the methods and history of early printers, and the arts of book decoration. The work is of genuine interest.

Items that will interest theologians especially are the author's remarks on the connection of Nicholas Cusanus with early book production, the types of literature that early printers printed, the prominence of Augsburg in the production of pre-Luther versions of the German Bible, the level of literacy in Europe in the days of the Reformation, and many other similar details. Well printed and bound, this volume is a good introduction to a subject that is strange to many people.

EDGAR KRENTZ

APOSTLE AND APOSTOLATE ACCORDING TO THE GOSPEL OF ST. MATTHEW. By Lucien Cerfaux. Translated by Donald D. Duggan. New York: Desclée, 1960. 183 pages. Cloth. \$2.75.

This popular, devotional exposition of Matthew 10 is an interesting example of the application of Biblical study to the needs of a specific church. By apostolate the author understands the life of self-denial and service, whether lay or clerical, that goes beyond the demands made on the average Christian. While Lutheran readers will not be im-

pressed by the specifically Roman Catholic accents, they might catch many insights into the meaning of St. Matthew and could well study this work as a model for a type of Biblical exposition that our people would appreciate.

EDGAR KRENTZ

THE SEVENTH DAY: THE STORY OF THE SEVENTH-DAY ADVENTISTS. By Booton Herndon. New York: McGraw-Hill Book Company, 1960. 268 pages. Cloth. \$4.95.

CHRISTIAN BELIEFS: FUNDAMENTAL BIBLICAL TEACHINGS FOR SEVENTH-DAY ADVENTIST COLLEGE CLASSES. By T. H. Jemison. Mountain View, Calif.: Pacific Press Publishing Association, c. 1959 xi and 481 pages. \$6.00.

Herndon is an able journalist, a professional magazine writer, and apparently—although neither the book nor the jacket says so—a Seventh-day Adventist himself. He writes engagingly and has a solid sense of what is newsworthy. With admirable skill he weaves case histories, denominational doctrine, missionary experiences, stories of personal dedication, and medical and health theories into a fluent narrative that creates an enviable image of Seventh-day Adventist sagacity, altruism, and missionary venturesomeness.

Jemison's work, adequately described in the subtitle and divided into 60 chapters, is published by the Department of Education, General Conference of Seventh-day Adventists. The method in all chapters after the first is this: Each chapter is divided into at least two parts; the first presents an introductory study of the Bible doctrine on the subject in hand, with references to the texts upon which it is based; the second consists of "topics for study and discussion," related to the main subject of the respective chapter; a third part may provide supplementary ma-

terial, consisting of additional information, explanatory notes and excursuses, chiefly from standard Seventh-day Adventist references. Fifty-nine pages of footnotes contain "spirit of prophecy" quotations from the works of Ellen G. White ("given to guide us to right conclusions in our study and to broaden our understanding of Bible truth"). Seven further pages of references are appended for the apologetic use of Seventh-day Adventists in explaining their denomination's practices and Biblical interpretations. The theological picture that emerges from this work is that of a very conservative Biblicist-fundamentalist Arminian body which deviates from conventional positions primarily in the areas of Sabbath-keeping, eschatology, prophecy, and the role of Ellen G. White as a special messenger of God to His "remnant people." This volume is recommended as an authoritative source of Seventh-day Adventist doctrine.

ARTHUR CARL PIEPKORN

THE MIND OF THE OXFORD MOVEMENT. By Owen Chadwick. Stanford, Calif.: Stanford University Press, c. 1960. 239 pages. Cloth. \$4.25.

The 19th-century patristic, liturgical, and Catholic revival in the Church of England known as the Oxford Movement "changed the external face and the internal spirit of English religious life. But these changes were primarily religious and only afterward theological. They succeeded . . . in transforming the atmosphere of English worship, in deepening the content of English prayer, in lifting English eyes, not only to their own insular tradition but to the treasures of the Catholic centuries. . . . They failed . . . in affecting the religious beliefs of Englishmen except so far as the new modes of worship helped to create an acceptance, or toleration, of more patristic or medieval modes of theological expression" (p. 58). With these words Cambridge church historian Chadwick appraises the Oxford Move-

ment. The entire 54-page introduction is a model of careful and just evaluation; Lutherans will discover a fairness toward their own tradition that is as welcome as it is rare among Anglican scholars. The remaining 169 pages of text contain slightly over 100 readings, distributed over three very broad divisions: (1) Faith (with such sub-heads as "Obedience the Condition of Knowing the Truth," "The Nature of Reasoning," "The Rarity of Metaphysical Proof," "Apologetics," "Justification by Faith," and "Doubt"); (2) The Church and the Ministry; and (3) Sanctification, including prayer, worship, the sacraments, and the final consummation. The carefully documented readings are taken from the published works of John Keble, E. B. Pusey, John Henry Newman, Isaac Williams, J. A. Froude, and William Palmer. For a firsthand acquaintance with the ideas of this influential consort of religious leaders, this is a most helpful anthology. ARTHUR CARL PIEPKORN

RADICAL MONOTHEISM AND WESTERN CULTURE. By H. Richard Niebuhr. New York: Harper and Brothers, c. 1960. 144 pages. Cloth. \$2.75.

In our culture, Yale's Niebuhr contends, "radical monotheism"—the doctrine that the one God is the only God, who alone is worthy of man's devotion, worship, and single-minded loyalty—is rivaled by modern, nonmythological polytheism and especially by a henotheistic social faith "which makes a finite society, whether cultural or religious, the object of trust as well as of loyalty and which tends to subvert even officially monotheistic institutions, such as the churches" (p. 11). This volume—a reworking of Niebuhr's 1957 University of Nebraska Montgomery Lectures on Contemporary Civilization, plus four supplementary essays (dating from 1943 to 1959) designed to complement or expand the ideas expressed in the rest of the book—thus becomes

a kind of extended ethical commentary on the First Commandment, with "organized religion," political entities and ideals, and Western science among the "other gods." Hard-hitting and pungently written, the book provides the material for some uncomfortable examinations of modern American Christian consciences, even in the portions where readers like this reviewer feel themselves compelled to take issue with the systematic theology that underlies the author's exposition. **ARTHUR CARL PIEPKORN**

FREI FÜR GOTT UND DIE MENSCHEN: EVANGELISCHE BRUDER- UND SCHWESTERNSCHAFTEN DER GEGENWART IN SELBSTDARSTELLUNGEN. Edited by Lydia Präger. Stuttgart: Quell-Verlag, 1959. 535 pages. Cloth. DM 24.80.

Taizé, Pomeyrol, Grandchamp, the Oekumenische Marienschwesternschaft of Darmstadt, Les Veilleurs, the Iona Community, the Waldensian Communauté d'Agape near Turin, the Christusbruderschaft in Selbitz—these are familiar names to those who have been watching the growing movement toward life-in-community in the Lutheran and Protestant churches of Europe. In this volume the editor—who is herself director of the "Irenenring"—has collected self-descriptions of the work, the aspirations, and the regulations of these and 26 other brotherhoods and sisterhoods, together with a number of more general papers. An introductory essay by Heinz-Dietrich Wendland discusses some of the theological and sociological factors which life-in-community involves. The balance of the book consists of three sections. The first discusses 12 German, French, and Swiss societies that are communities in the strict sense of the term, with two supplementary essays, one on the contemporary revival of community life in the churches of the Reformation by Roger Schütz of Taizé and the other on brotherhoods and

sisterhoods in the Church of Denmark. The second part discusses seventeen brotherhoods and sisterhoods (all but seven of them German) that do not require their members to sever their ties with their vocations and families, with supplementary essays on Third Orders in the Church of England (the only chapter devoted to this denomination) and on communities and corporate societies in modern Greece, the latter by Hans-Ruedi Weber. The last section describes six new German experiments in the area of female diaconate, with a valuable introductory essay on the sisterhood idea in the thought of John Henry Wichern and William Löhe. On principle the volume limits itself to Europe. The necessarily incomplete nature of the report is acknowledged in the editor's introduction; there is, for instance, no account of the very significant Swedish developments (from the relatively tiny Sisterhoods of Mary the Mother of Jesus in Malmö and of the Holy Spirit in Uppsala to the important Third Order of St. Birgitta). The articles presented contain many inspiring accounts of devotion. American Lutherans who are interested in the revival of life-in-community will find this volume instructive in more ways than one.

ARTHUR CARL PIEPKORN

THE PATRONAGE OF ST. MICHAEL THE ARCHANGEL. By Andrew A. Bialas. Chicago: Clerics of St. Viator [6219 Sheridan Road], 1954. xii and 162 pages. Cloth. \$2.75.

Bialas is a member of the Clerics of Saint Viator, a 19th-century teaching order of French origin, one of the aims of which is the encouragement of devotion to the holy angels. The author's concern, naturally enough, is "to explain the existence, nature and excellence" of St. Michael's patronage in the Roman Catholic communion, but since the Lutheran calendar likewise includes St. Michael, a great deal of what Bialas has

to say will be at least of interest to Lutherans. The scope of this illuminating and diligently compiled and documented study includes the discussions of the veneration of St. Michael in the East and the West, the angelic world as Roman Catholic theology conceives of it, the Roman Catholic understanding of "patronage," particularly as it applies to angels, the universality and superiority of St. Michael's patronage, which for Roman Catholics is exceeded only by that of the Mother of God and Our Lord's foster father, and the necessity, utility, and practice of the cultus of St. Michael among Roman Catholics. In his speculation about his subject, Bialas remains safely within the scope of traditional Roman Catholic theology. The incidence of typographical errors in the book is regrettably high, but most of them are merely irritating. Bialas supplements his discussion with a seven-page bibliography.

ARTHUR CARL PIEPKORN

ALBERT SCHWEITZER: A STUDY OF HIS PHILOSOPHY OF LIFE. By Gabriel Langfeldt. Translated by Maurice Michael. New York: George Braziller, 1960. 119 pages. Cloth. \$3.00.

For one who desires an introduction to the thought of Albert Schweitzer this short study of his philosophy and life will fill the bill. The study is written by a Norwegian psychiatrist after Schweitzer paid a visit to Norway. As we might expect in that country, there has been much speculation and debate about the man after his visit, particularly over the question whether or not he is a Christian. The author, who is very sympathetic to Schweitzer and has corresponded with him at length, concludes that Schweitzer is a Christian if we judge him by his behavior, but not if we judge him by his teachings. He points out that Schweitzer does not believe in a personal God, and hence cannot practice prayer in a Christian sense or retain any traditional Christology.

Schweitzer's interest in Christ is as an example of the ethical life which is of prime concern to him. God is merely a symbol for the origin of Being which he venerates. Schweitzer is both a rationalist and mystic, according to Langfeldt, and in this is closer to Spinoza than to any other great thinker—and Schweitzer himself is keenly aware of this. Only of Spinoza's determinism which seems to vitiate ethical responsibility would Schweitzer express his disapprobation.

The author does not think much of traditional Christian ethics, perhaps because he misunderstands. To him the Christian leads an ethical life to prepare himself for eternal life, and this is egoistic. In addition Langfeldt has an antipathy toward all Christian doctrine. To him Christian thinking is not merely dishonest thinking; it is not thinking at all. From this, Langfeldt holds, Schweitzer will liberate all who dare to think for themselves. Perhaps a spirit such as Langfeldt's is a reliable guide to an understanding of the thought of Albert Schweitzer.

ROBERT D. PREUS

THE DESTINY OF MAN. By Nicholas Berdyaev. Translated from the Russian by Natalie Duddington. New York: Harper and Brothers, c. 1960. viii and 310 pages. Pages. \$1.75.

Miss Duddington's translation was first published in 1955 by Geoffrey Bles of London. The present volume is an unaltered reprint. From the "accusation against epistemology" with which it begins to the concluding imperatives in which Berdyaev summarizes the "main position of an ethics which recognizes the paradox of good and evil," this inquiry into ethics, the doctrine of man, and eschatology is one of the most provocative essays of one of the most provocative religious thinkers of our century, sobering not only where it elicits agreement but even when it commands dissent.

ARTHUR CARL PIEPKORN

LUTHER AND THE LUTHERAN CHURCH: 1483—1960. By Altman K. Swihart, New York: Philosophical Library, 1960. xii and 703 pages. Cloth. \$7.50.

A book on the history of Lutheranism since Luther is needed, but this is not a book to fill that need. The first two chapters deal with Luther and his teachings, a total of 179 pages. Luther's emphasis on justification Swihart reroutes into an emphasis on predestination. Luther had much to say about the Bible as the Word of God and much about soteriology, to single out only two of Luther's emphases, but Swihart fails to

recognize them adequately. There are factual errors, poorly organized chapters, large gaps, a sad balance of materials in this book. Why, e.g., does the "Eucharistic Prayer" question in the U. L. C. A. demand mention, let alone three pages? The anti-Missouri bias of the author is matched by his bias against the Wisconsin Synod. Someone ought to tell him that the sketch on the rise of the World Council of Churches hardly belongs into a book on the history of Lutheranism. Swihart had a noble plan when he set out to write this work; the execution did not match the promise of the plan.

CARL S. MEYER

BOOKS RECEIVED

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

Anthropology. By Edward B. Tylor; ed. Leslie A. White. Ann Arbor: University of Michigan Press, 1960. x and 275 pages. Paper. \$1.95. After 80 years professionals still rate Tylor's *Anthropology* as "one of the best introductions to the subject in the English language" as far as fundamental propositions, literary style, and philosophical outlook are concerned. The Darwin centennial celebrations indicated that the cultural evolutionism Tylor espouses in this work still commands the adherence of many anthropologists, notwithstanding the energetic polemics of the schools of Wilhelm Schmidt and Franz Boas against this view. The present paperback reissue reproduces the 1881 edition minus chapters II ("Man and Other Animals") and III ("Races of Mankind"), which Editor White deemed more biologically than culturally oriented and least consonant with modern knowledge and views.

Monser's Topical Index and Digest of the Bible. By Harold E. Monser. Grand Rapids: Baker Book House, 1960. 140 and 681 pages. Cloth. \$5.95. The original and necessarily somewhat dated edition of 1914, here reprinted, bore the title *Cross-Reference Digest of Bible References* and incorporated

the result of the editorial co-operation of 11 Bible scholars and theologians of the 19th and early 20th centuries, including R. A. Torrey, A. T. Robertson, Henry Eyster Jacobs, R. F. Weidner, and John R. Sampey. The first part consists of 140 pages of isagogical material. The second part attempts to outline the Biblical teaching on each subject entry with a listing of all the pertinent texts.

Sermons in Outline. By Jerome O. Williams. Nashville: Broadman Press, [1960] c. 1943. 210 pages. Paper. \$1.50. Ninety-five Baptist sermon outlines in a paperback reissue.

King of the West Side. By William Heuman. Grand Rapids: William B. Eerdmans Publishing Company, 1961. 140 pages. Cloth. \$2.50. A novel about a young professional fighter who is converted to Christianity by contact with a committed, witnessing Christian.

The Kingdom of Love and the Pride of Life. By Edward John Carnell. Grand Rapids: William B. Eerdmans Publishing Company, 1960. 164 pages. Cloth. \$3.50.

The Answer of Faith. By Kai Jensen; translated from the Danish by John M. Jen-

sen. Minneapolis: Augsburg Publishing House, 1961. vii and 115 pages. Cloth. \$2.50.

The Minister's Handbook of Dedications, ed. William H. Leach. New York: Abingdon Press, 1961. 144 pages. Cloth. \$2.00.

Biblical Studies in Memory of H. C. Alleman, ed. J. M. Myers, O. Reimherr, H. N. Bream. Locust Valley, N. Y.: J. J. Augustin, 1960. viii and 224 pages. Cloth. \$6.00.

The Foundation of Jacques Maritain's Political Philosophy. By Hwa Yol Jung. Gainesville, Fla.: University of Florida Press, 1960. 65 pages. Paper. \$2.00.

Follow Me: Discipleship According to St. Matthew. By Martin H. Franzmann. Saint Louis: Concordia Publishing House, 1961. ix and 240 pages. Cloth. \$3.50.

The Synoptic Gospels. By H. A. Guy. London: Macmillan and Company, 1960. vii and 183 pages. Cloth. \$3.50.

The City of God and the Politics of Crisis. By Edgar H. Brookes. New York: Oxford University Press, 1960. x and 11 pages. Cloth. 10/6.

A Guide to Church Usbering. By Homer J. R. Elford. New York: Abingdon Press, 1961. 63 pages. Paper. 50 cents.

Avicenna and the Visionary Recital (Avicenne et le récit visionnaire). By Henry Corbin; trans. Willard R. Trask. New York: Pantheon Books, 1960. xiii and 423 pages. Cloth. \$7.50.

Geschichte der historisch-kritischen Erforschung des Alten Testaments von der Reformation bis zur Gegenwart. By Hans-Joachim Kraus. Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1956. xi and 478 pages. Paper. DM 24.00.

Library of Christian Classics. Vols. XX and XXI: *Calvin: Institutes of the Christian Religion*, trans. Ford Lewis Battles, ed. John T. McNeill. Philadelphia: Westminster Press, 1960. lxxi and 1734 pages. Cloth. \$12.50 a set.

The New English Bible, New Testament. New York: Cambridge University Press, 1961. xiv and 447 pages. Cloth. \$4.95.

The Suburban Captivity of the Churches: An Analysis of Protestant Responsibility in the Expanding Metropolis. By Gibson Winter. Garden City: Doubleday and Company, 1961. 216 pages. Cloth. \$3.50.

Catholics and Protestants: Separated Brothers (Catholiques, Protestants: frères pourtant). By Léon Cristiani and Jean Rilliet; trans. Joseph I. Holland and Gilbert V. Tutungi. Westminster: Newman Press, 1960. xv and 161 pages. Cloth. \$3.95.

Catholics in Conversation: Seventeen Interviews with Leading American Catholics. By Donald McDonald. Philadelphia: J. B. Lippincott Company, 1960. 288 pages. Cloth. \$3.95.

Before His Face: Meditations for Priests and Religions (Face au Seigneur: Récollections Sacerdotales), Vol. I. By Gaston Courtois; trans. Helen Madeleine. viii and 349 pages. Cloth. \$6.50.

Les Épîtres de Saint Paul expliquées. By Jean Cantinat. Paris: J. Gabalda [1960]. 234 pages. Paper. NF 9.90.

Tatian und seine Theologie. By Martin Elze. Göttingen: Vandenhoeck und Ruprecht, 1960. 137 pages. Paper. DM 14.80.

Jahrbuch für Liturgik und Hymnologie: 5. Band 1960, ed. Konrad Ameln, Christhard Mahrenholz, Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1960. xvi and 287 pages. Cloth. Price not given.

Der Prophet Jesaja: Kapitel 1—12. Vol. 17 of *Das Alte Testament Deutsch*. By Otto Kaiser. Göttingen: Vandenhoeck und Ruprecht, 1960. xv and 126 pages. Paper. DM 6.20.

Die Erhöhung und Verherrlichung Jesu im Johannesevangelium. By Wilhelm Thüsing. Münster: Aschendorffsche Verlagsbuchhandlung, 1960. xiii and 303 pages. Paper. DM 26.50.

Being Married. By Evelyn M. Duvall and Reuben Hill. New York: Association Press, 1960. 440 pages. Cloth. \$4.95.

Notebooks 1914—1916. By Ludwig Wittgenstein. New York: Harper & Brothers, 1961. vi and 222 pages. Cloth. \$7.00.