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Book Review. - Literatur

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BOOK REVIEW

LIGHT FROM ABOVE. By Alfred W. Koehler. St. Louis: Concordia Publishing House, 1960. 165 pages. Paper. \$1.50.

In this paperback "dogmatics" Koehler provides a summary of Christian doctrine which covers subjects, according to the Topical Question Box (appended), from *affliction to stewardship*. The subtitle states that this book contains "Christian doctrine explained and applied." If one were to prepare sermonic lectures on Christian doctrine in essay style and make brief general applications rather than specific ones, one would have a text very much like this one.

Most of the text comprises thetical statements which in some instances are drawn from the Bible (the passage is quoted) and in others are "proved" by a reference to a Bible passage.

Such homiletical treatment of Christian doctrine sometimes brings more to the Bible passage than is there, that is, statements are made which the passage does not "prove." The reader becomes very conscious of the heavy use of the deductive method which sets up propositions and "proves" them by Scripture, in many cases by one passage, in contrast to the inductive method which draws the proposition from Scripture.

In some sections of this work the application is very general, in other cases specific, and in still others exhortatory. The treatment of Holy Baptism and Holy Communion is defective in the development of the significance of both sacraments.

A clear doctrine of the church could have been used to good advantage for purposes both of integration and of application. At one point the kingdom of God is simply equated with the church.

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

One misses emphasis in many places on the means of grace and on the Christian's use of Word and Sacrament. This is strange in a Lutheran treatment of Biblical doctrine.

As a reader and resource on Christian doctrine this book will be helpful. If it is used as a teaching tool, further study of Scripture and supplementary material will be necessary.

HARRY G. COINER

DER MENSCHENSOHN IN DER SYNOPSISCHEN ÜBERLIEFERUNG. By Heinz Eduard Tödt. Gütersloh: Gerd Mohn, 1959. 331 pages. Cloth. DM 9.80.

The author of this work painstakingly analyzes all synoptic passages which refer to the Son of man. The passages fall into three rather clearly defined groups. The first group includes sayings which, the author claims, were substantially formulated by Jesus Himself. In these passages Jesus speaks of the Son of man as the eschatological Figure who will ratify the authoritative claim Jesus is making on His followers. Sayings depicting the earthly work of the Son of man, such as forgiving sins and associating with sinners, are characteristic of the second group. Predictions of suffering and death feature the third classification. None of the sayings in the last two groups is an authentic statement of Jesus, concludes the author. Rather the synoptists document the early Palestinian church's view that the only proper category to express Jesus' authoritative action in His earthly life and the sovereign approach which He takes to His Passion is that of the eschatological Son of man.

The circumstances leading to this crisis are described as follows: Jesus had assured His disciples that their fellowship with Him would guarantee their standing in the pres-

ence of the eschatological Son of man. This fellowship was broken at the death of Jesus when all forsook Him and fled. The resurrection of Jesus initiated a fresh association. But God highly exalted Jesus through this resurrection. It was only natural therefore that the church should transfer its Son of man terminology to Jesus and understand His earthly life accordingly. Thus Tödt explains to his satisfaction the difference between the first group of sayings and the last two. In addition to the contribution to the problem of the history of the Son of man sayings, Tödt expresses the need for a re-examination of the Biblical basis for traditional views on the "humiliation" and "exaltation" of Jesus. Tödt challenges systematians to take bolder account of the accent on Jesus' *ἐξουσία* that marks all three groups of sayings.

It might appear that the work is of interest only to specialists, but the author has succeeded so well in sharpening the point of many of these sayings and indicates so capably their distinctive literary and theological relevance in the contexts where they are found that the preacher will welcome the many fresh insights and the emphasis on the sovereign claim and authority of Jesus Christ.

FREDERICK W. DANKER

**DER LUTHERISCHE WELTBUND:
GRUNDLAGE, HERKUNFT, AUFBAU.**

By Siegfried Grundmann. Cologne: Böhlau Verlag, 1957. xix and 586 pages. Cloth. DM 32.00.

Because of its length, thoroughness, and permanent value this book almost deserves to be called "monumental." In German or in translation it will be consulted whenever one wants to know what Lutheranism, federated or unfederated, has stood for or stands for. An important element in it is the study of church law and of the legal relationship of the church as a social organism to other corporate social groups, notably the state.

The first section deals with Lutheran eccle-

siology. Doctrinally the problem revolves around the distinctions between spiritual and pragmatic, local and universal, unity and diversity. The Lutheran Church is also viewed historically as it went through various legal and canonical alterations consequent upon the loss of episcopacy by much of Lutheranism.

The second section reviews world Lutheranism since 1517, in terms of the three chief groups of Lutheran churches, those in Germany, in northern Europe, and in North America. A good appreciation of the Synodical Conference appears on pages 316—331. This 200-page section of the book is an excellent history of the Lutheran Church without any notable omissions.

The Lutheran World Federation — the *Aufbau* in the title — in process of formation, in operation, and in relation to world Christianity — takes up the remaining third of the book. Any Lutheran church's relationship to the LWF can scarcely be determined without taking account of Grundmann's study. On pages 476—481 he offers a serious analysis of theological difficulties which face world Lutheranism. Three problems are listed as unresolved but under study: (1) To find the unity which exists among LWF member churches; (2) to examine the relationship of LWF member churches to Lutheran churches that do not belong to the federation; (3) to study the relationship of the Lutheran Church as a denomination and its component church bodies to other denominations.

GILBERT A. THIELE

PSYCHOANALYSIS AND CHRISTIANITY.

By Arvid Runestam; translated from the Swedish by Oscar Winfield. 2d ed. Rock Island: Augustana Book Concern, 1958. 194 pages. Cloth. \$3.00.

This is a second edition of a book originally issued 25 years ago, by a former lecturer at Uppsala University and Bishop of Karlstad. Its analysis of the relationship between psychoanalysis and Christianity is as

useful today as it was originally. It goes beyond the superficial discussions of many similar volumes today. It does not water down differences, so as to give Christianity a slightly psychoanalytic flavor. Yet it points out the ways in which theology can profit from the insights of this younger discipline.

KENNETH H. BREIMEIER

THE ECUMENICAL ERA IN CHURCH AND SOCIETY: A SYMPOSIUM IN HONOR OF JOHN A. MACKAY. Edited by Edward H. Hurgi. New York: The Macmillan Co., 1959. ix and 238 pages. Cloth. \$5.00.

THE ECUMENICAL MOVEMENT AND THE FAITHFUL CHURCH. By John Howard Yoder. Scottdale: Herald Press, 1959. 44 pages. Paper. Fifty cents.

DAS CHRISTENTUM EINE EINHEIT: BIBLISCH-REFORMATISCH-OEKUMENISCH. By Hans Asmussen. Wiesbaden: Franz Steiner Verlag, 1958. 38 pages. Paper. DM 2.40.

Thirteen authors and the editor combined to render honor to one of Protestantism's "grand old men." Mackay, born in Scotland in 1889, was missionary in Peru, founder and editor of *Theology Today*, president and professor of ecumenics at Princeton Theological Seminary—to name only a few of his achievements. The essays, after an appreciation by Hugh T. Kerr, fall into three parts. The three essays of part one deal with "Structure and Theology." Visser 't Hooft's point of view is reflected in the title of his essay, "The Gathering of the Scattered Children of God." Unity, missions, and eschatology to him belong together. "The Church is therefore the fellowship gathered by Christ Himself, and its task is to gather with Him" (p. 27). Emile Cailliet, in speaking about the church and the culture of today, pleads, "Let the Church be the Body of Christ" (p. 72). In doing this the Church—Christians—must stress, he says, the timelessness

and the universality of the truth given her. In the second part five essays deal with the "World-Wide Scope." Hendrick Kraemer, it seemed to this reviewer, and Paul David Devanandan brought insights on the religious movements in the East, particularly India, of particular value. In the third part, "The Message and Its Communication," evangelism was the main emphasis. All of the essays advance ecumenicism.

Yoder's pamphlet sets forth the Mennonite position toward the ecumenical movement, proposing that the Mennonites continue active participation with the historic peace churches and with the National Association of Evangelicals (if it doesn't develop into a super-church), and that they consider membership in the World Council of Churches.

Asmussen's concern is with the relationships between the patriarch of Moscow and the World Council of Churches and their relationships with the head of the Roman Catholic Church. He touches on questions of church-state relations, confessionalism, and unity. His essay is an important one for the ecumenical movement in Europe.

CARL S. MEYER

GREGORII NYSSENI OPERA. Vol. I: *Contra Eunomium Liber I et II*; xvi and 409 pages; 48 guilders. Vol. II: *Contra Eunomium Liber III; Refutatio Confessionis Eunomii*; lxxiv and 412 pages; 54 guilders. Edited by Werner Jaeger; 2d ed. Leiden: E. J. Brill, 1960. Cloth.

St. Gregory of Nyssa (died 394), one of the three great Cappadocian theologians of the fourth century, was the brother of Saint Basil the Great, the friend of St. Gregory of Nazianzus, the reluctant bishop of Nyssa and later the metropolitan of Sebaste, a pillar of orthodoxy at the Council of Constantinople in 381 (although his eschatology betrays the influence of Origen's dubious speculations), a favorite at the imperial court because of his eloquence, something of an introvert,

a powerful speculative philosopher, and a bridge builder between philosophy and theology at a crucial period. The defective publication of his works in J.-P. Migne's *Patrologia Graeca*, 44—46 (based on Giles Morrell's edition of 1638), is being replaced by the careful critical edition of Werner Jaeger, of which Volumes I and II (originally published in 1921) lie before us in a second edition.

Among St. Gregory's major dogmatic works are four polemical attacks on Eunomius of Cyzikus (died about the same time as St. Gregory), the disciple of Aëtius of Antioch (died 366) and the leader of the radical neo-Arian party of the late fourth century. The traditional confusion which makes these a single work in 12 (or 13) books has been corrected by Jaeger: (1) Book I is a reply to the first book of Eunomius against St. Basil the Great; (2) the second work (usually designated Book XII/B or XIII) is a reply to the second book of Eunomius; (3) the third work (in ten books, usually designated III-XII/A) attacks a different screed of Eunomius, also against St. Basil; (4) a fourth work refutes Eunomius' *Ektthesis*. Although the variations between Jaeger's first and second editions are not great, the availability of this improved edition should inspire the gratitude of everyone interested in this important church father to the publisher no less than to the editor and his diligent collaborators.

ARTHUR CARL PIEPKORN

**INDEX PATRISTICUS SIVE CLAVIS
PATRUM APOSTOLICORUM OPERUM.**

By Edgar J. Goodspeed. 2d ed. Naperville, Ill.: Alec R. Allenson, 1961. viii and 262 pages. Cloth. \$6.00.

Every scholar of Biblical and patristic Greek should first utter a votum of thanks to Mr. Allenson for reprinting this work and then place his order into the mail immediately. Having searched vainly for this book

in every antiquarian booksellers' catalog that came to a theological library for the last six years, this reviewer knows how rare it was. Now the index of the apostolic fathers listed as the basic one in Riesenfeld's *Repertorium Lexicographicum Graecum* is in print—and at a very reasonable price. In effect, this is even a new edition. Wherever possible, corrections indicated in the corrigenda list originally have been incorporated into the text (including some manuscript corrections from Goodspeed's personal copy). Where this was impossible, an asterisk in the margin alerts one to a correction printed elsewhere. It is to be hoped that this book sells so well that the publisher will also reprint Goodspeed's companion *Index Apologeticus*. One would then have indexes to most of the Greek Christian literature of the first two centuries.

EDGAR KRENTZ

**CORPUS PAPYRORUM JUDAICARUM,
Volume II.** Edited by Victor A. Tcherikover and Alexander Fuks. Cambridge: Harvard University Press, 1960. xvi and 283 pages. Cloth. \$12.00.

This is the second volume of a projected three-volume corpus. The third volume is promised for the near future. The first volume containing the general introduction and papyri of the Ptolemaic period was published some time ago. The present volume covers the early Roman period in Egyptian history, represented by many texts. The third will contain documents from the later Roman and Byzantine periods. The whole corpus will place at the disposal of scholars, especially historians and theologians, a body of material useful for interpreting the life and thought of Judaism in the Roman world.

The present volume contains sections VII to XI of the entire work. Section VII contains documents (142—149) that deal with the general life of the Jews. Section VIII will probably be of more interest to theologians than any other. It deals with the "Jew-

ish question" in Alexandria, the greatest race question of antiquity. The ten papyri include some of the most important, historically, that the sands of Egypt have yielded, especially the copy of the famous letter of the Emperor Claudius to the Alexandrians of A. D. 41, in which he settled, as far as Rome was concerned, the race question at Alexandria. Tcherikover sees an obscure, but definite, tone of anti-Jewish hostility in the document. This document, as well as the six passages from the so-called *Acts of the Alexandrian Martyrs*, sheds light on the position of Judaism inside the Roman empire. The *Acts* also show an early non-Christian form of propaganda that was later taken up by Christian writers of the second century. Sections IX and X contain documents, largely economic, from Apollonia Magna and other sections of Egypt. The last section contains material bearing on the history of the Jewish Revolt of A. D. 115—17.

For some reason papyri publications receive sumptuous treatment from publishers, more sumptuous than many literary texts. This volume is no exception. Each document is printed in large type, even when so little remains that the editor will not even attempt a restoration. General introductions to each section and special introductions to each document discuss detailed matters of interpretation—and a translation with commentary is added to touch on other points not germane immediately to the main thrust of the collection. The work is indexed in many ways. In short, the volume is a model of book production for this area.

Historians and theologians will find this volume of interest, whether papyrologists or not. The collection is so handy that scholars will certainly turn to it to supplement Frey's *Corpus* of inscriptions dealing with Judaism. It remains for some scholar to redo, or at least reprint with addenda, the collection of testimonia from ancient authors by Reinach. Such tools remind us that Palestinian Judaism

was only one form of expression in the Jewish world. Jews in the sphere of Greek influence found additional claims to their allegiance or reaction. Tcherikover's *Corpus* will be a major tool in evaluating this influence for the next half century at least.

EDGAR KRENTZ

FACT AND FAITH IN THE KERYGMA OF TODAY. By Paul Althaus. Philadelphia: The Muhlenberg Press, 1960. 89 pages. Cloth. \$1.75.

This book analyzes the problem of the relation of faith to fact.

German idealism had distinguished between saving truth and the person of Jesus. Bultmann opposed this because it deprives "the New Testament preaching of its kerygma-character." While Bultmann thus rejects the distinction between "Christ-principle" and "Christ's person," he nevertheless "makes the apostolic kerygma the basis of theology in such a manner that the foundation of the kerygma itself in the figure and story of the historical Jesus is overshadowed and left out of account as having no theological significance." (P. 18)

Martin Kähler rightly opposed the encroachment of historical scholarship upon the rights of simple Christians. Althaus, furthermore, agrees with Kähler that the gospels are "account and interpretation in one, and interpretation in the light of Easter" (p. 22). Bultmann, according to the author, goes beyond Kähler in vetoing the retrospective question as to the historical ground of the kerygma. He thus contradicts Paul's appeals to tradition (1 Cor. 15:3). While Althaus concedes that Bultmann's principle does apply to the word of Old Testament prophets, he insists the bridge between the historical Jesus and the preached Christ must be preserved.

Althaus rejects Bultmann's and Gogarten's conception of the historic because "it departs completely from the concept of history

and the historic current in scholarly usage" (p. 39) and because it neutralizes the historical factual element. Althaus sees inconsistencies in Bultmann as historian and systematist. He regards the statement "the word, because it is the word of God, has its authority in itself," as true of Law but not of Gospel (53). He endorses the statement of Bornkamm: "The task set us is to seek history in the *kerygma* of the gospels, but also the *kerygma* in the history." (P. 65)

Althaus stresses the validity of historical inquiry even though it has a "tension between the certainty which arises in the encounter, and the uncertainty of historical work on details" (p. 70). Finally, he holds that Bultmann's existential theology does not seek Christ in His complete relationship, for example, to the Father.

ERWIN L. LUEKER

THE SCOTTISH REFORMATION. By Gordon Donaldson. Cambridge: University Press, 1960. vi and 242 pages. Cloth. \$5.50.

THE STORY OF THE SCOTTISH REFORMATION. By A. M. Renwick. Grand Rapids, Mich.: Wm. B. Erdmanns Publishing Co., 1960. 176 pages. Paper. \$1.25.

Donaldson and Renwick wrote their books for different audiences; they had different objectives; they seem to be cast into different molds. Renwick is professor of church history at the Free Church College in Edinburgh; Donaldson is reader in Scottish history and palaeography in the University of Edinburgh. They breathe the same air but not the same atmosphere. Donaldson is a scholar; Renwick is a popularizer. Both are needed and beneficial functions. Renwick recounts the events of 1560, with glances backward. Donaldson probes into the events of 1560 to find their antecedents and their operations. The latter is more intent on the development of institutions and polity. Ren-

wick is more sweeping in his generalizations and looser in his interpretations than is Donaldson. The latter is more precise, more meticulous in his documentation, more careful in the formulation of his conclusions than the former. Renwick finds, with Mitchell, basic differences between bishops and superintendents in Scotland; Donaldson does not see this sharp distinction. Donaldson has less of a concern for the doctrinal developments in the Scottish Reformation than Renwick has. How can Renwick, however, omit justification by faith as one of the emphases of the 16th-century reformers? If you want a comprehensive overview of the Scottish Reformation, you will want to read Renwick; if you know somewhat of the events of 1560 there, you will want to go to Donaldson.

CARL S. MEYER

MEDIEVAL POOR LAW: A Sketch of Canonical Theory and Its Application in England. By Brian Tierney. Berkeley: University of California Press, 1959. xi and 169 pages. Cloth. \$4.00.

Catholic University of America's Tierney is in no small part responsible for the revival of canonistic studies. His *Foundation of the Conciliar Theory* turned to the canonists for material, and now his *Medieval Poor Law* draws on the same group. He points out very cogently that his treatment "involves a consideration of the whole structure of medieval society and the whole complex of medieval institutions" (p. ix). The laws relating to the relief of poverty belonged to canon law, systematized by Gratian in his *Concordia Discordantium Canonum* (better known as the *Decretum*). "Poverty is not a kind of crime," Joannes Andreae had said. The medieval views of property, *dominium*, hospitality, and monasticism are considered by Tierney. He makes good use of his sources and has done a great service to church historians (as well as social workers) in the treatment of a subject important in itself

and important for the life of the medieval church. His notes and bibliography testify to his scholarship. One fault can be pointed out. Why "must have" the guilds, e.g., absorbed much fortuitous distress? (P. 65) Why "must have" a number of other events taken place, in Tierney's phraseology? A "must have" is not proof, and saying so does not make it so. A scholar of Tierney's stature should not allow himself the use of such expressions! He does so infrequently enough not to mar his work seriously.

CARL S. MEYER

MIRACLES AND REVELATION. By J. S. Lawton. New York: Association Press, 1960. 284 pages. Cloth. \$6.50.

This informative volume traces the impact of modern science and the scientific method upon people's thinking concerning revelation and miracles. Lawton confines his study to English philosophers and theologians of the last 250 years. He writes from the position that one must not draw an iron curtain between religion and physical sciences as though the universe were a God-forsaken realm.

Lawton describes and analyzes the radical historical criticism of Woolston, Sherlock, Hume, and others, the later attempt to define Christianity and the supernatural on rational grounds, the still more recent scientific interpretation of history as a causal process, and Baden Powell's endeavor to separate religious truth from historic truth.

Lawton thinks more of the apologetics of Trench, Bushnell, and others, who disowned the idea that miracles were necessarily "unnatural" and advanced the proposition that a miracle is an example of a lower law being put out of action by a higher law, like a man lifting his arm. This view makes God active in our natural world. It makes miracles *Heilswunder* and revelation, rather than (as with earlier apologetics and deism) a mere attestation to revelation.

Lawton's own position tends to break down the distinction between the natural and the supernatural by broadening the concept of the supernatural. On this view not merely the miracles but the entire life of Christ impresses itself on us as revelation and proof of His divinity. He even goes so far as to grant that the view that neither the Exodus nor the resurrection wear the aspect of complete discontinuity from nature is legitimate, if this leads to an acceptance of Christian revelation. But he does not himself hold this position and offers some cogent arguments against it.

This is really an excellent book: it not only traces the manner in which an important problem was handled, but offers many valuable insights into the problem itself. One could only wish that the conclusion to an otherwise penetrating study had been more complete.

ROBERT D. PREUS

KURZER BERICHT WIE DER EHRWÜRDIGE HERR, UNSER LIEBER VATER UND PRÄZEPTOR PHILIPPUS MELANCHTHON SEIN LEBEN HIE AUF ERDEN GEENDET UND GANZ CHRISTLICH BESCHLOSSEN HAT, MIT KURZER ERZÄHLUNG, WAS SICH ETLICHE TAGE VOR MIT IHM ZUGETRAGEN HAT. Munich: Chr. Kaiser Verlag, 1960. 67 pages. Paper. DM 3.00.

The professors of the University of Wittenberg recorded their eye and ear witness of the last days of Philipp Melanchthon.

Hans Lufft printed this account in the same year (1560). It is evident from these pages that Melanchthon was held in the highest esteem by his colleagues. Also Melanchthon's intense desire for the peace and the unity of the church is very evident. Then, too, here is an intimate glimpse into social history, life in a 16th century university town, the literary activities of a professor (suffering from a recurrent fever from

which he died), the visitors he had, and the like. Although this report is found in the *Corpus Reformatorum* and in a Latin-German edition of Nikolaus Müller (Leipzig, 1910), the quadricentennial of Melancthon's death was well served by this reprint.

CARL S. MEYER

THE PROTESTANT TRADITION: AN ESSAY IN INTERPRETATION. By J. S. Whale. Cambridge: University Press, 1959. xv and 360 pages. Paper. \$1.95.

The Protestant Tradition is a whale of a good book—the pun is intentional, made in the hope that the author of the book (J. S. Whale) will forgive it and that the reader of this review will remember it and, remembering it, will buy and study this book. The author does raise many questions, which, as he rightly points out, must “be faced in the light and under the judgment of history: history with all its grievous mistakes and all its glorious vindications of evangelical truth.” He takes up three modern issues, Romanism, church-state relations, and ecumenicism, but only after he has presented brilliant analyses of Luther, Calvin, and the Left-Wing Reformation. In a fascinating style, with sound theological insights and good historical judgments, the author has made a contribution which deserves wide reading.

CARL S. MEYER

A WORKING FAITH. By Joost De Blank. Grand Rapids: Wm. B. Eerdmans, 1960. 180 pages. Cloth. \$2.00.

STAND UP IN PRAISE TO GOD. By Paul S. Rees. Grand Rapids: Wm. B. Eerdmans, 1960. 117 pages. Cloth. \$2.00.

“The time is five minutes to midnight. There is just time for us to redeem the situation.” So spoke De Blank, archbishop of Cape Town and metropolitan of the Province of South Africa, to Londoners about the situation in South Africa. His recent book contains 15 of his London sermons.

Particularly in his sermons “Brethren in Christ” and “Reconciliation in South Africa,” he places the cause of social justice before his Christian hearers. As his sermon on “The Basis of Our Hope” makes clear, his concern is not humanitarianism but Christian proclamation.

Rees' book is the seventh in this same series, *Preaching for Today*. A past president of the National Association of Evangelicals, Rees presents a series of ten sermons organized loosely under the headings “Glory Be to the Father,” “And to the Son,” and “And to the Holy Ghost.” A final sermon deals with the theme of the Holy Trinity. The sermons are Biblical, Christocentric, and well organized. Although a number of his illustrations and quotations are rather dated, the material is largely relevant and fresh.

DAVID S. SCHULLER

A PIONEER IN NORTHWEST AMERICA, 1841—1858: THE MEMOIRS OF GUSTAF UNONIUS. Vol. II. Trans. from the Swedish by Jonas O. Backlund; edited by Nils W. Olsson. Minneapolis: University of Minnesota Press, 1960. vii and 357 pages. Cloth. \$7.50.

Gustaf Unonius came from Sweden to America in 1841. Here he studied for the priesthood in the Protestant Episcopal Church and then served as an Episcopal missionary in Wisconsin and Chicago. He returned to Sweden in 1858; his *Memoirs* were published in Uppsala in two volumes in 1861 and 1862 respectively.

There is much of social history in Unonius' second volume, still more of ecclesiastical. On both counts the volume is valuable source material. The translation reads smoothly; the editing has been done expertly.

Unonius, working among the Swedes and the Norwegians, came into contact with Lutherans. His judgments of Johannes Wilhelm Dietrichson and Lars Paul Esbjörn are rather severe; usually he is charitable toward

the Lutherans. Nevertheless these and other references increase the interest and value which this volume will have for Lutherans whose synodical beginnings come during the 17 years of this Swede's activities in this country.

CARL S. MEYER

JESUS AND HIS STORY (Jesus: Gestalt und Geschichte). By Ethelbert Stauffer. Translated by Richard and Clara Winston. New York: Alfred A. Knopf, 1960. xix and 243 pages. Cloth. \$4.00.

The German original was reviewed in this journal, XXXI (November 1960), 719 to 720. Unfortunately the principal footnotes appear at the rear of the volume and are not numbered, but cited by page and line. Not infrequently the translation of these notes omits valuable information, especially illustrative quotations, offered in the German edition.

FREDERICK W. DANKER

AND GOD MADE MAN AND WOMAN.

By Lucius F. Cervantes. Chicago: Henry Regnery Company, 1959. xi and 275 pages. Cloth. \$4.00.

Cervantes is professor of sociology at St. Louis University. He is the author of many articles on marriage and family life both for religious and for secular journals and co-author of the text, *Marriage and the Family*.

The present book is written to correct three types of sexual ignorance: (1) The ignorance of "parental taboo"; (2) The ignorance of the academic "sexual outlet" theory; (3) The ignorance of the monosexual interpretation of man and woman. In a lively and interesting style the author presents the difference of the sexes physically, emotionally, psychologically, and religiously. The approach is sane, well-balanced, and refreshing in an age when the focus of scientific investigation is almost solely on the obvious physical differences. The author correctly stresses the important psychological

and emotional variations and the resultant differences in religious attitudes between men and women.

This book would aid parents who wish to instruct their children correctly in the realities of sex without instilling fear and prudery. Here, also, is a work that offers men and women contemplating marriage or those already married invaluable knowledge of sex differences and attitudes that are intrinsically important in achieving compatibility.

PHILIP J. SCHROEDER

READINGS IN CHURCH HISTORY.

Edited by Colman J. Barry. Volume I: *From Pentecost to the Protestant Revolt*. Westminster, Md.: The Newman Press, 1960. xx and 633 pages. Cloth, \$7.50; paper, \$2.95.

A two-volume documentary source book designed for use in Roman Catholic major and minor seminaries, liberal arts colleges, secondary schools, and adult education courses, should be of benefit also to Protestant and Lutheran students. Seminary students will use it, even though liberal arts students, in general, will not. Secondary school students will not use this book of readings, except in rare instances, even in Roman Catholic secondary schools; if there the instructors use it, something will have been gained.

The readings are given in extensive form. At times such extensive readings defeat their own purposes; shorter excerpts may be just as valuable. Not all of the documents are "basic and influential," despite the aim of the editor.

The work is not without defects. It is very obviously gotten up for Roman Catholic schools. The very first excerpt is the passage from Matthew (16:13-20) with the caption, "The Promise of the Primacy of Peter." Luke 22:31,32 is cited with the heading, "Peter, the Guide of the Apostles." There are other readings chosen, it seems, palpably to pro-

mote Romanism. It is admitted that some excerpts are included, e. g., those from Marsiglio of Padua, which would seem to deny a bias favorable to Rome. Some difficulty will be experienced by those who wish to go back to the originals of the sources cited.

The paperback edition is so priced that it becomes attractive. The introductions and orientations supplied by Barry make the source book a handy and, within certain limitations, usable tool for students of church history.

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)

Testimonia Patrum: The Function of the Patristic Argument in the Theology of Philip Melancthon. By Peter Fraenkel. Geneva, Switzerland: Librairie E. Droz, 1961. 382 pages. Paper. Sw. Fr. 50.00.

Das Herrenmahl: Studien zur Paulinischen Eucharistieauffassung. By Paul Neuenzeit. Munich: Kösel-Verlag, 1960. 256 pages. Paper. DM 28.00.

Methods in Adult Education. By Barton Morgan, Glenn E. Holmes, and Clarence E. Bundy. Danville, Ill.: Interstate Printers and Publishers, 1960. 180 pages. Cloth. \$4.00.

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