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Book Review. - Literatur

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BOOK REVIEW

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

THE MASS AND THE ENGLISH REFORMERS. By C. W. Dugmore. London: Macmillan and Co., 1958. xiv and 262 pages. Cloth. 30/—.

Dugmore anticipated that he would be faulted "by reviewers and by less exalted persons" for his failure to pay sufficient attention to the influence of the Continental Reformers on their English contemporaries. But, he says, "one is so tired of reading that everything said by Cranmer or Ridley, Frith or Latimer or Jewel was derived from Luther, Zwingli or Calvin, as if they had no theological training, no knowledge of the Schoolmen or the Fathers and were utterly incapable of thinking for themselves" (p. vii). This is setting up a straw man. Cranmer and Ridley *et al* knew the Schoolmen, and they knew the Fathers, and they were influenced by them. It is the merit of Dugmore's work that he traces the influences of the Fathers and the Schoolmen down to the 16th-century English reformers. His research, his presentation, his writing become almost models of scholarship, but he overstates his case and reflects the bias of the testy remark of his introduction. His consistent characterization of Luther's doctrine of the Lord's Supper as "consubstantiation" (he even speaks of "the cardinal Lutheran doctrines of consubstantiation and the ubiquity of Christ's glorified body" on p. 137) casts doubt on his understanding of Lutheranism. He will not allow Robert Barnes' claim to Lutheranism because of Barnes' position on the Eucharist; he will not even hint that Richard Cheney was a Lutheran; he discounts Cranmer's acceptance of the Lutheran Catechism he had others translate. Secondary

works, such as those by Butterfield and McLelland (not to say anything of Jacobs), are not cited. Dugmore is concerned about the mode of Christ's presence in the Sacrament; he does not concern himself much about the teachings of the Fathers or the Reformers on the efficacy of the Sacrament. Precious little is said about the Sacrament as a means of grace. Dugmore's work, however, will become a frequently cited and much-used source, one with which every student of the English Reformation will have to deal.

CARL S. MEYER

THE COUNCIL OF FLORENCE. By Joseph Gill. Cambridge: University Press, 1959. xviii and 452 pages. Cloth. \$8.50.

The Council of Ferrara-Florence-Lateran (1438—1447[?]) was the pope's council after Cardinal Guiliano Caesarini, the papal legate empowered to dissolve the Council of Basel, failed to do so. Technically the Council of Basel was transferred to Ferrara by Eugene IV. He, Eastern Emperor John VIII Paleologus, Ecumenical Patriarch Joseph II (who died in Florence), Isidore, Metropolitan of Kiev and all Russia, and several hundred others opened the sessions at Ferrara on Oct. 8, 1438. This council ended in Rome, we know not when; on Feb. 23, 1447, Eugene IV died, and this may be regarded as the ultimate *terminus ad quem* of the council.

Of greatest consequence were the sessions held in Florence. The council had been transferred there because, it was said, of the threat of the plague; the pope's financial situation and the threat of capture by Piccinino, the

condotiere of Filippo Maria Visconti, Duke of Milan, made the transfer highly desirable. Here on July 6, 1439, the decree of union, *Laetentur caeli*, was signed.

Eugene IV staunchly upheld the papal prerogatives. He would not accept the conciliar theory that the pontifical dignity is subordinate to a council. He told Eastern Emperor John VIII "that he wanted all the privileges of his Church and wanted to have right as a court of appeal and to direct and pasture all the Church of Christ as a shepherd of the sheep; besides, to have authority and power to convoke an oecumenical Synod whenever there should be need, and all the patriarchs to be submitted to his will" (p. 282). To this the Greeks had to agree as a condition of union.

The most difficult question separating the Eastern and the Western Church was the question of the procession of the Spirit. The Greeks were finally persuaded that the ancient fathers must be in agreement, that therefore "from (ἐκ) the Son" meant the same as "through (διὰ) the Son." There "was general accord that the Holy Spirit proceeds from Father and Son as from one principle and one substance, that he proceeds through the Son as of like nature and substance, that he proceeds from Father and Son as from one spiration and procession." (P. 261)

Yet, ecclesiastical unions signed by official negotiators need not *eo ipso* or *per necessitatem* be effective. Antiunion forces were strong in Constantinople, and the fall of Constantinople on May 29, 1453, put an end to these union endeavors.

These remarks do not give a picture of the meticulous care and careful detail with which Gill tells this history. He is at home in the languages of the Greeks and of the Latins and uses the original sources extensively. That his leanings are toward Rome, somewhat propapal, and even from time to time pro-English, is not surprising. His

"Epilogue" is a masterful summary of his findings.

Florence in 1439 has interest also for the current scene because of John XXIII's call for a council.
CARL S. MEYER

PETER THE GREAT. By Vasili Klyuchevsky. Translated and edited by Liliana Archibald. New York: St. Martin's Press, 1959. vii and 282 pages. Cloth. \$6.75.

Actually this book needs no recommendation. It is a new and very readable translation of volume four of an old, but still standard work by a quondam (1879—1911) professor of history in the University of Moscow. Klyuchevsky's monumental treatment of Russia is well known to all students.

This part of his grand scheme deals with Peter's youth, the Northern Wars, and especially the reforms that Peter instituted both during and after that struggle. Indeed, the author sees Peter's reforms as pushed on him and therefore a direct result of his wars. "The war led him on and, to the end of his life, pushed him into reforming." Regrettably, this volume does not treat in detail the religious reforms of Peter.

For a world confronted with communism a translation of this work is helpful. Peter in many respects turned Russia to the West, and it is from the West, ironically partially in reaction to Peter, that Marxism comes to Russia. Peter was obviously not a Marxist; however, Peter's reforms have perhaps been most prominent among those influences that are reshaping Marxism in Russia. For those who see continuity in Russia's history across the year 1917 Peter is an important factor.

WALTER W. OETTING

NEWMAN THE THEOLOGIAN. By J. H. Walgrave. Translated by A. V. Littledale. New York: Sheed & Ward, 1960. xi and 378 pages. Cloth. \$8.50.

This study of Newman is not primarily a biography; rather Newman is presented as a lesson, and his activity and opinions are

studied as they relate to the idea of doctrinal development. Newman's early emphasis upon the sanctity of conscience against impartial, distant, and uncommitted reason, his fight against Modernism, his involvement in the Oxford Movement, his study of early church history, all contributed to his concept, enunciated later, of the development of doctrine. It was Newman's concern for doctrine against the *via media* of Anglicanism that led him to Rome. Walgrave holds that as a historian seeing change and development in history, Newman was drawn to Romanism, which teaches change (but identity within change).

Walgrave also places great emphasis upon Newman's psychology, his ideas concerning man's thought processes and ways of knowing and reasoning. This too, he believes, led Newman directly to his theories on the development of doctrine and to Rome. For to Newman the development of faith and dogma takes place in the same way as the development of ideas in the natural order, although under the auspices of the Holy Spirit. If Walgrave is correct in his lengthy analysis of Newman on this point, then all thinking, in the nature of the case, is religious (according to some sort of *notitia Dei insita*), and rationalism is impotent and superficial. According to Newman reason wants to get rid of moral obligation. Newman can become quite convincing at this point, a point which is of course essential to his entire argument. Significantly Walgrave admits that the development of dogma does not always seem to correspond to that of thought.

Probably the most interesting part of the book to a Lutheran is the discussion of Newman's historico-religious solution to the problem of doctrinal development. The identity of the church's teaching to Newman is so strongly guaranteed by anterior reasoning that the development of all subsequent history can be interpreted in the light of this

unity. The primitive faith and the developed Catholic doctrine are therefore identical. Three gigantic a priori go into the making of this conclusion: (1) Before all investigation of the facts we may assume that a development of Christian doctrine will take place according to the plan of God; (2) we must accept again a priori that an infallible external authority will guide and guarantee this development; (3) Roman Catholicism today alone claims a development of this kind, directed by infallible authority.

Walgrave makes for very difficult reading at times, and one is tempted to think that Newman himself is very much clearer and easier to understand than his interpreter. It is unfortunate that such an excellent work as Owen Chadwick's *From Bousset to Newman* (1957) is not even mentioned in the bibliography.

ROBERT D. PREUS

DIE PREDIGT. By Otto Händler. 3d ed. Berlin: Alfred Toepelmann, 1960. xv and 359 pages. Cloth. DM 20.00.

This volume reprints unchanged the materials of the first edition of 1941, gives the addenda of the second edition of 1948, and includes brief addenda for the current issue. The author is a theologian, originally of Greifswald and now of Berlin, who has written widely on themes of pastoral psychology, including the book *Angst und Glaube* (Berlin, 1954) and the article "Angst" in the third edition of *Die Religion in Geschichte und Gegenwart*. While the present volume quotes frequently from Luther, it proposes not to develop the "what" of preaching and thus is remarkably silent on the great themes of Word and of Law and Gospel which inform theological homiletics today. Rather the author is consistent in exploring the significance of depth psychology for preacher and for audience in the structure of preaching. Händler provides minimal, yet clear orientation to the entire field, but he shows himself shaped chiefly by Carl Gustav Jung. His

theory of personality distinguishes between the surface level of sensation, the next level of rationalization, and the third level of genuine depth, the self. He affirms that conscious operations of the human being, and therefore of the preacher and his audience, are only manifestations of the unconscious, and he makes much of Jung's construct of the "group-unconscious." As is to be expected, the discussion ranges beyond the precise limits of depth psychology into personal judgments and concepts and into the methodology of preaching, for which the author has gained experience in his homiletical seminar. The analysis of the preacher, his heritage, his need for "meditation" in depth and for concern for people in depth, is highly useful; scores of observations and judgments on the materials and the focus of preaching are apt. Some generalizations seem subjective, even when in the language of psychoanalysis, like the mutual flow of power (*fluidum*) between preacher and audience, psycho-intuitive capacity for knowledge, and the concept of destiny (*Schicksal*). Many of Händler's practical judgments are sensible even without reference to the psychoanalytical scaffold in which they are set.

RICHARD R. CAEMMERER

THE ECUMENICAL ERA IN CHURCH AND SOCIETY: A symposium in honor of John A. Mackay. Edited by Edward H. Jurgi. New York: The Macmillan Company, 1959. ix and 238 pages. Cloth. \$5.00.

DAS CHRISTENTUM EINE EINHEIT: Biblisch-Reformatorsch-Oekumenisch. By Hans Asmussen. Wiesbaden: Franz Steiner Verlag, 1958. 38 pages. Paper. DM 2.40.

In the former of these two volumes 13 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*, and 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 I 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." Hendrik Kraemer, it seemed to this reviewer, and Paul David Devanandan brought insights of particular value on the religious movements in the East, particularly India. In the third part, "The Message and Its Communication," evangelism was the main emphasis. All of the essays advance ecumenicism.

Asmussen's concern is with the relationship 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

JOHN WESLEY: SPIRITUAL WITNESS. By Paul Lambourne Higgins. Minneapolis: T. S. Denison and Company, 1960. 134 pages. Cloth. \$3.00.

A slight, sprightly biography of a small, dynamic evangelist, whose preaching and organizing brought about a powerful denom-

ination, provides a recapitulation with an accent on Wesley's interest in the psychic. This does not mean that Higgins' biography is without value. Its value, however, must be gauged in terms of interest rather than penetration of Wesley's theological thought and system.

CARL S. MEYER

A HISTORY OF MODERN GERMANY: THE REFORMATION. By Hajo Holborn. New York: Alfred A. Knopf, 1959. xvii and 374 and xxi pages. Cloth. Price not given.

Germany's history is extremely complex. This is especially so in the Reformation era, the period in which Germany exercised a powerful influence on all of Europe. The historian must deal with the complexities of history. "If it is the ultimate intent of historical study," Holborn maintains, "to comprehend the potentialities of man in history we must view him through all the struggles within the conditions of his existence, from the necessity of making a living and of adjusting to the social and political order that surrounds him to the actions through which he intervenes in the historical processes, as well as to the thought through which he attempts to transcend his narrow station" (p. xi). Social and economic, political and constitutional, intellectual and religious forces belong to the scope of history. These forces Holborn has recognized. Especially the first part of his book, "The Foundations of Modern History," shows the interrelationships of these forces and their complexities.

In the 16th century, however, religious questions were predominant. In Part II Holborn deals with "The Rise of Protestantism." Here the relationships between politics and religion become particularly evident. The Rankean dimension of Holborn's approach stands out in this section. In Part III Holborn tells about "The Catholic Reformation and the Great War." The chapter on "The Confessional Age, 1555—1618," in its scope

and balance, is one of the best this reviewer has read.

Although published without footnotes or bibliography, the book nevertheless commands respect for its scholarship, intimate concern with "little," but vital details, and balance. Luther fares quite well; Melancthon not so well. References to Lutheran churches in Germany after the adoption of the Augsburg Confession as "mere fortresses of orthodox doctrine" (p. 212) or to the "orthodox squeamishness of Wittenberg" (p. 216) are a bit disturbing. Is confession-alism out of order? On the other hand, judgments such as the one that says that the so-called Great Peasants' War was not caused by Lutheranism (p. 170) reflects a point of departure which is wholesome. The maps in the book are excellent, as is the entire typographical makeup.

Holborn's exposition of the Reformation is thoroughly man-centered. By telling the story of the Reformation in the setting of modern German history Holborn has given English readers a valuable frame of reference.

CARL S. MEYER

SAINTS OF RUSSIA (Quand la Russie avait des Saints). By Constantin de Grunwald. Translated by Roger Capel. New York: Macmillan Company, 1960. 180 pages. Cloth. \$3.50.

Grunwald attended the University of Saint Petersburg, left Russia after the first World War, and settled in Paris. He has lectured in France, England, and America.

Other books of this type have appeared in English, by George Fedotov among others. Although Grunwald's is a popular presentation that adds little which is new to the literature, books like this are helpful because they increase our understanding of another tradition of Christianity. The image of the saint has played a role in Russian history that can hardly be overemphasized.

The author notes that Soviet historians.

philologists, and archaeologists have contributed to our understanding of beginnings in Russia and that they are now willing to allow that Christianity is a positive contribution to Russia's culture after A. D. 1000. We could wish that he had given some indication of how this tradition of the saints has maintained itself under Communism.

It is interesting to note that contrary to the interpretation of Fedotov he portrays both St. Theodosius of Pechersk and St. Sergius of Radonezh as being strong-willed rather than weak in their dealing with fellow monks.

The translation is very readable.

WALTER W. OETTING

JULIANI IMPERATORIS EPISTULAE SELECTAE. Edited by B. A. van Groningen. Leiden: E. J. Brill, 1960. 40 pages. Paper. 4.— guilders.

Inexpensive texts of authors important for the history of the church are hard to find. This selection of twenty letters is welcome because Julian himself is interesting and because the editor has not allowed the slightness of the format to be matched by slight work. The selection is apt, the text well printed, the price exceedingly favorable. Seminars in early church history will find this a welcome text. EDGAR KRENTZ

PASTORAL CARE AND PSYCHOTHERAPY. By Peder Olsen. Minneapolis: Augsburg Publishing House, 1961. 144 pp. Cloth. \$3.50.

This book shows the similarity and differences between pastoral care and psychotherapy. It witnesses strongly to the unique and necessary contribution of pastoral care in healing people—a contribution which is essentially different from that of psychotherapy.

The later sections of the book offer valuable suggestions on the resolution of spiritual problems through pastoral care and on the method of pastoral care.

Olsen is a chaplain in a Norwegian hos-

pital. The translator is a Lutheran pastor in the United States.

The theological orientation of this book will make it useful to Lutheran pastors. In an effort, however, to distinguish between the domain of the psychiatrist and the pastor, Olsen seems to this reviewer to overdraw the distinction between soul and body. The relationships between spiritual and psychological-physical problems would appear to be much closer and more involved than the author indicates. KENNETH H. BREIMEIER

THE ALMOST CHOSEN PEOPLE: A STUDY OF THE RELIGION OF ABRAHAM LINCOLN. By William J. Wolf. Garden City, New York: Doubleday & Co., Inc., 1959. 215 pages. Cloth. \$3.95.

Reinhold Niebuhr called Lincoln one of America's greatest theologians; John C. Bennett spoke of his ability to express Biblical dimensions of faith, the judgment and mercy of God. James Randall in his four-volume study of Lincoln as President set aside a chapter on him headed "God's Man." The Library of Congress catalogs about 50 items on Lincoln's religion. In some respects Lincoln has become the prophet of the religion of Americanism. Wolf's study may contribute to that cult. "The Creed of Abraham Lincoln," reprinted in an appendix, does not mention the name of Jesus, although it says, "All the good from the Saviour of the world is communicated to us through this book [the Bible]." Wolf does not recognize it, but Lincoln was much like Felix.

CARL S. MEYER

CHURCH EDUCATION FOR TOMORROW. By Wesner Fallaw. Philadelphia: Westminster Press, 1960. 219 pages. Cloth. \$3.75.

Although many may wish for a much clearer statement of the need for the forgiveness of sin offered only through our blessed

Lord, Fallaw does offer many significant points for contemplation. Much of our educational problem stems, he says, from poorly trained layworkers; the role of the pastor as teacher must be revived; much of his administrative work should be handled by capable lay people; professionally taught classes for all age levels should shift from Sunday to midweek hours. In sum, he puts teaching on a par with preaching in the church.

One is inclined to muse: "If more of our pastors thought of themselves as 'teachers of teachers' and not just as preachers, what might our church be?" Fallaw is worth your reading time. DONALD L. DEFFNER

LUTHER COLLEGE 1861—1961. By David T. Nelson. Decorah, Iowa: Luther College Press, 1961. xvi and 429 pages. Cloth. \$6.00.

One of the closest and most faithful friends The Lutheran Church — Missouri Synod has ever had is Luther College. For many years Luther sent all her ministerial candidates to Concordia Seminary in Saint Louis. Even during the last forty years, when there has been no external fellowship between the Evangelical Lutheran Church and the Missouri Synod, Luther College continued to send out men and women who breathe the spirit and teach the theology which has been dear to the Synodical Conference. Even after the merger in 1917 with many who called themselves "Anti-Missourians" Luther College did not relinquish that friendship and heritage.

In 1961 Luther College celebrated its hundredth anniversary. The centennial history, whose author has taught English at the college for forty years, is an impressive work, cautious, scholarly, discerning. Nelson not only traces the significant events in the development and growth of the school but also offers many interesting (and sometimes humorous) sidelights, which uniquely dem-

onstrate the happy, optimistic Christian spirit which has prevailed throughout the institution's history.

The story of Luther College is a story of great struggle and sacrifice. The difficulties that the school faced at Half Way Creek, Wisconsin, and the sacrifices of the first president, Laurits Larsen, and his family and colleagues were staggering. Yet even in the face of poverty, crop failure, fire, and the tragic and crippling predestinarian controversy, Luther College never wavered from its purpose.

The great loyalty of Luther's alumni is a striking fact about the college. Nelson's history indicates one definite cause for this, namely, the closeness and friendliness which has always obtained between faculty and students. The finest example of how this Christian association was cultivated is seen in the activities of Mrs. Diderikke Ottesen Brandt, the wife of the college pastor in the early days of the school. Her doors were constantly open to the students, she gave parties for them, she organized societies for mending their clothes and raising money for the needy, and became a second mother to many a lonesome young man. The Norwegians have a word for women like her — *byggelig*, "comfortable." That spirit still continues at Luther College.

Luther College 1861—1961 claims the interest of more than just the school's alumni. There is much interesting information in the book concerning the relation between the school and Concordia Seminary in St. Louis, which exerted a strong influence on the pattern which Luther College adopted. Yet in certain important respects, particularly in its determination to free itself from the *gymnasium* system and secure a four-year pre-seminary program, Luther went its own way.

Luther College has changed through the years. After the depression it became co-educational. And it now offers a general liberal arts, rather than a specifically pre-

theological curriculum. But we hope the words of an alumnus remain true: "No tricks of expediency, no false gods, no obscurity of purpose, no ambitions of men, no spurious standards have cut her adrift from her original moorings." ROBERT D. PREUS

IMPACT: THE EXPLORATION OF AN IDEA. By Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. New York: Friendship Press, 1960. 125 pages. Paper. \$1.50.

"Christianity is the collision between God and man, and the point of impact of this collision is the church in mission." This idea expressed with dramatic force, though not, perhaps, with theological precision, is traced through the saga of American missions from Benjamin Franklin's encounter with the eloquent Whitefield to the Bread and Wine mission of Pierre Delattre. There is vivid power in the style and content of an impressionistic series of "home" mission vignettes that ends by asking, "Is the love of God making an impact on the world through me?" WILLIAM J. DANKER

DER AUFTRAG DER KIRCHE IN DER MODERNEN WELT: Festgabe für Emil Brunner. Edited by Peter Vogelsänger. Stuttgart: Zwingli Verlag, 1959. 380 pages. Paper. DM 16.

Twenty-seven theologians collaborate in this notable tribute volume. Non-Swiss in the group are Banning of Leyden, Köberle of Tübingen, Kohler of Tokyo, Hendrik Kraemer of Holland, Eberhard Müller of Bad Boll, Thielicke of Hamburg, and Zimmerli of Göttingen. The 22-page bibliography of Brunner's articles and books is edited by Margrit Brunner-Lauterburg. The articles focus well on the place and purpose of the church in the contemporary world. Eight essays are grouped under "the task"; notable is Adolf Köberle's "The World View of Faith." All three essays on "the state" —

by Werner Kaegi, Peter Dürrenmatt, and Helmut Thielicke — are prizes. In the category "society" are grouped essays on the divorce of society from the church and from a world view altogether. Under "the church" are interesting contributions on the communication of the church with problem groups and on possibilities for contact. Under "mission and the world of people" are thoughtful essays by Hendrik Kraemer and others, viewing the method of attack in the new shape of people and cultures. Well-known Swiss teachers in addition to those already mentioned are Heinrich Barth, Gerhard Ebeling, Eduard Schweizer, and others. These are highly significant essays.

RICHARD R. CAEMMERER

LOLLARDS AND PROTESTANTS IN THE DIOCESE OF YORK, 1509—1558. By A. G. Dickens. New York: Oxford University Press, 1959. viii and 272 pages. Cloth. \$4.80.

Previously unworked and largely unknown documents in the York Diocesan Records at the Borthwick Institute in York, buttressed by documents from the Public Records Office, the British Museum, and the Bodleian Library, were utilized by Dickens for this University of Hull publication. The result is a fresh, rich contribution to the history of the English Reformation. Social phenomena, theological viewpoints, and popular beliefs find their way into his pages. His overall conclusion is: "Against the generally conservative background of the thirties, forties, and fifties, Lollard and Continental Protestant notions were more widely disseminated in the diocese of York than it has hitherto been customary, or indeed possible, to suppose" (p. 242). The rising tide of non-Roman Catholic beliefs was without a doubt abetted by the persistence of Lollardy. Its persistence can well be characterized as a "native medieval tributary to the English Reformation." Even though this Lollardy may have been

diluted in many instances, Continental Protestantism revived it. Dickens' long and interesting chapter on Sir Francis Bigod and his circle shows that this nobleman was much more than a traitor; "his true place is among the advanced Protestant thinkers and agents of the English Reformation" (p. 53). He was influenced by William Jerome (burned with Robert Barnes) and Thomas Garret, whom Cranmer called a "forward and busy Lutheran." Wilfred Holme of Huntington, Robert Plumton, Robert Parkyn, and Robert Holgate are among the individuals who become vivid in Dickens' book.

Dickens has made a good case for his thesis that even the northern provinces were permeated with remnants of Lollardy. The question must, nevertheless, be raised whether he has fully taken the influence of the Continental reformers into account. Granted that the adventures of Hull seamen among the Lutherans of Bremen does not mean that they were converted to Lutheranism thereby, it must also be granted that the dissemination of Lutheran books in Hull and elsewhere was relatively widespread. Is it enough to find merely "a wide range of official Protestant teachings" in Edward Hoppay's will (p. 217) as cited? What about Robert Wisdom, slated for promotion by Cranmer? Wisdom translated Corvinus and Heshusius. Luther's hymn (not identified as such by Dickens) he rendered (p. 196):

Preserve us Lord by thy dere word,
From Turk and Pope defend us, Lord,
Which both would thrust out of his throne
Our Lord Jesus Christ thy deare sonne.

In his articles Wisdom — Dickens gives the reference to Strype but not the analysis — teaches the bondage of the will. It seems scarcely adequate to say that he "continued to preach the Reformed doctrines" (p. 195), although neat labels, "Lutheran," "Lollard," even "Anglican" are difficult to attach to

individuals in the England of Henry VIII, Edward I, and Mary I.

For all that, Dickens has written an excellent monograph for that period. It is a genuine piece of scholarship that adds appreciably to our understanding of the English Reformation era.

CARL S. MEYER

AUTHORITY IN PROTESTANT THEOLOGY. By Robert Clyde Johnson. Philadelphia: The Westminster Press, 1959. 224 pages. Cloth. \$4.50.

Luther and Calvin were probably in much closer agreement with each other on an answer to the question of authority in theology than most of their subsequent disciples have been in agreement with their respective teachers. This, in fact, is the primary thrust of Johnson's entire book. It is inevitable, he holds, that two Christian contemporaries, for example Luther and Calvin, will give more nearly identical answers to the same epistemological question than their respective disciples in a later age. The identical polemical targets of Luther and Calvin evoked responses more similarly aligned than the responses which were going to be called forth from Lutherans or Calvinists in the eighteenth and twentieth centuries, when these later Lutherans and Calvinists were opposing diverse foes.

There can be little doubt that Johnson has an impressively broad knowledge of the history of Protestant epistemological thought. The depth of this awareness seems to be equally great at least insofar as it is evident in the case of the writers with reference to whom the reviewer is competent to judge.

After rather lengthy treatments of Luther and Calvin and a passing glance at the subsequent orthodoxy of Protestantism (during which entire period the primacy of the authority of the Scriptures was virtually uncontested), Johnson plunges the reader into the maelstrom of subjective "religion" of

Schleiermacher, Sabatier, and Martineau. He counterbalances this with the positive clarion calls of Kierkegaard and Forsyth. Barth, Tillich, and the Lundensian school all receive ample treatment.

The upshot of all the author's inquiries into the various answers to the question of ultimate authority in Protestantism will seem far too tenuous and uncertain for many. This ought not deter one from the thrill and edification of opening these pages.

GILBERT A. THIELE

SIX EXISTENTIALIST THINKERS. By H. J. Blackham. New York: Harper and Brothers, 1959. vii and 173 pages. Paper. \$1.25.

Systems begone! In such neat, tightly conceived, impregnable intellectual constructs man neither belongs nor exists. Perhaps Luther adumbrated such awareness of man's plight with his triple answer to the question "But what shall a person do if he be not sensible of such trouble, and feel no hunger and thirst for the sacrament?" Being? What is it? More than your intellect is needed to answer that question — positively or negatively. Six men — all but the last born within the nineteenth century — Kierkegaard, Jaspers, Nietzsche, Marcel, Heidegger, Sartre, are depicted here as more concerned with the *sum* than the *cogito* of Descartes' brilliant ontological demonstration.

GILBERT A. THIELE

THE MODERNITY OF SAINT AUGUSTINE. By Jean Guitton, trans. by A. V. Littledale. Baltimore, Md.: Helicon Press, 1959. 89 pages. Cloth. \$2.50.

After an acquaintance of 30 years, seven years of that acquaintance being of an extremely intense nature, Jean Guitton makes no attempt to conceal that he is deeply in love with St. Augustine. The great church father has asked and answered all the questions of relevance for our times, Guitton

holds. These questions are the same ones that have been posed by Freud, Sartre, Newman, Hegel, and even Plato. In the areas of the interior man, social man in history, the meaning of time, and the whither of our world with its collapsing structures, Guitton sees St. Augustine's answers as respectable as those of any subsequent inquirers. In fact, for one who holds to the Catholic faith, St. Augustine's answers are more adequate, satisfactory, and coherent. The translator has performed superbly.

GILBERT A. THIELE

THEOLOGISCHES WÖRTERBUCH ZUM NEUEN TESTAMENT. Edited by Gerhard Friedrich. Vol. VI: *πεῖθω—θύομαι*. Stuttgart: W. Kohlhammer, 1959. viii and 1,004 pages. Cloth. DM 88.00.

Each volume of the "Kittel" series continues to bring in its freight of fresh treasure. Eduard Schweizer discusses *πνεῦμα* and cognates in 123 richly laden pages. Bultmann offers a masterful treatment of *πιστεύω* and observes that *πιστεύειν εἰς* is on a par with the phrase *πιστεύειν ὅτι* (pp. 203 f.). Heinrich Greeven discusses *περιστερά* (pp. 63—72) and questions the validity of association of the dove in the account of Jesus' baptism with the dove of the Flood (p. 69, n. 65). Oscar Cullman (*πέτρα*, Πέτρος, pp. 94—112) contends that Peter in his person, not his faith, is the foundation of the church (Matt. 16:18); justice is done to Eph. 2:20 and Rev. 21:14, while at the same time Roman Catholic claims of papal succession on the basis of the passage are rejected.

Under *πῦρ* (pp. 927—953), in addition to a thorough discussion of all passages dealing with the concept of "fire," Friedrich Lang observes that the difficult saying in Mark 9:49 means that the way to communion with God leads through judgment pronounced on the old man. For someone who has been overlooking the theological

force in prepositions, Bo Reicke's article (pp. 683—688) on $\pi\rho\acute{o}$ is a reminder of the power in such a small word. The first-century evidence for רָצַח as a title is included in the article $\acute{\upsilon}\alpha\beta\beta\acute{\iota}$, $\acute{\upsilon}\alpha\beta\beta\omicron\upsilon\nu\acute{\iota}$ (pp. 962—966) by Eduard Lohse. And under $\acute{\upsilon}\alpha\kappa\acute{\alpha}$ the preacher will find excitingly fresh material for a vital and relevant homiletical exposition of Matt. 5:22. The pastor who denies himself the resources included in this and the preceding volumes in the set cannot realize how he is impoverishing himself and his congregation. Compared with the price of ephemeral reading matter, the cost of this and the other volumes is small indeed.

FREDERICK W. DANKER

THOUGHT AND ACTION. By Stuart Hampshire. New York: The Viking Press, 1960. 276 pages. Cloth. \$4.50.

Stuart Hampshire is a critic of popular empiricist theories of perception. He believes that the units, or elements of reality, singled out by the physical sciences are, in view of the method of identification, different in kind from the elements we single out in order to communicate about physical things. Therefore a principle of division must be found between the way in which subject-terms are singled out and the purpose which our identifications are intended to serve. Otherwise we may mistakenly make reality represent either the one element or the other. Philosophers who have written of perceiving "sense-data" or "sense-impressions" have usually been led to speak of these data as though they were things, but of an evanescent kind, all of which has led to many futile questions. What must be remembered is that I not only perceive external objects, but I manipulate and control them to some degree. And this manipulating cannot be analyzed simply in terms of a set of kinaesthetic and tactual sensations. Rather, *intention* must be recognized, what Hampshire calls a "natural, pre-social gesture."

This intention is the link on which ultimately all communication about physical things depends.

Against Hegelianism on the one side and logical empiricism, which confines philosophy to the description of language, on the other side, Hampshire with his doctrine of intention makes the end of all philosophical arguments belong to the philosophy of mind. Everyone must reflect critically upon his own reasoning, upon his own reasons for classifying things as he does and under what conditions he operates. This means that philosophical inquiry is interminable, not only because we occupy a certain position and space and perceive everything from a certain point of view, but also because we occupy a certain position within the order of development of social institutions.

This reviewer feels that the author's thesis, which seems straightforward and convincing in the face of its antitheses, is needlessly weighted with too much difficult discussion.

ROBERT D. PREUS

THE SYNOPTIC GOSPELS. By H. A. Guy. New York: St. Martin's Press, 1960. vii and 183 pages. Cloth. \$3.50.

This book offers a convenient summary of recent scholarship on the first three Gospels. Candidates for theological degrees will find it particularly useful for its résumé of historical background and its survey of Jesus' teachings.

FREDERICK W. DANKER

THE PRAYERS OF MAN. By Alfonso Dinola. New York: Ivan Obelensky, 1961. xxxii and 544 pages. Cloth. \$8.50.

Dinola's work makes a useful companion volume to Friedrich Heiler's definitive *Das Gebet*. Here we find a rich profusion of prayers gathered from the religions of primitive peoples, pre-Columbian America, China, Tibet, Japan, India, Thailand, Egypt, Iraq, the Hebrews, the Greeks and Romans, and Christianity, including such interesting

variants as the Mozarabic Liturgy and such contemporary sects as Jehovah's witnesses, who are represented, *inter alia*, by their "Taunt-Song Against Satan."

WILLIAM J. DANKER

THE SECRET BOOKS OF THE EGYPTIAN Gnostics. By Jean Doresse. New York: The Viking Press, 1960. xvii and 445 pages. Cloth. \$6.50.

The Viking Press published Millar Burrows' work *The Dead Sea Scrolls* soon after the scholarly world learned of the first sensational discovery of these documents. This book turned out to be one of the best published in the decade after the discovery. One might hope that Jean Doresse, who was from the outset among the scholars who worked with the Coptic Gnostic manuscripts discovered in Egypt in 1947, has done the same in this volume.

This hope is partially realized and partially disappointed. For one thing, Doresse lets his indignation at certain scholars creep through his scholarly objectivity. For another, the book attempts too much. In the first section a history of Gnosticism on the basis of its Christian opponents is given. The next section discusses the texts known before the Egyptian discoveries of 1947. The third gives the history of the find and a brief account of each of the 44 manuscripts. After a more thorough discussion of one Gnostic sect (the Sethians), the book concludes with a survey of the survival of Gnosticism in Manichaeism and some Islamic sects.

It would appear that Doresse might have better spent his time in editing and publishing the original texts as rapidly as possible. Scholars can dispute Doresse's translation of the Gospel of Thomas given in an appendix only because the text is available to them. The discussion of the 44 manuscripts is a tantalizing preview, but a frustrating one, for almost a decade and a half has elapsed with-

out their publication. This is not to dispute the value of this book. It is only to betray the sadness one feels that such riches remain locked in a museum. Doresse's volume is difficult to understand without the texts; yet it is the only source of knowledge we have at the present time. It will certainly be of use to scholars. The general reader who wishes to learn something of Gnosticism may discover the wide range of material found in a Gnostic library, but be somewhat overwhelmed by the succinctness that the broad range of the book demands.

The book is illustrated and excellently indexed.

EDGAR KRENTZ

TRANSLATING THE BIBLE. By Frederick C. Grant. Greenwich, Conn.: The Seabury Press, 1961. vii and 183 pages. Cloth. \$4.25.

The 350th anniversary of the King James Version and the publication of *The New English Bible: New Testament* have sparked a series of "histories" of the translation of the Bible. Grant's account, which begins with a discussion of the Aramaic Targums, is written out of a broad acquaintance with the subject matter and is set in the framework of his strong Anglican convictions. In addition to the history of translations, limited to a discussion of the principal versions, Grant includes a section on "principles and problems" of translation. The price is a bit high, but the book should be required reading in every adult Bible class which features a course in the history of the Bible.

FREDERICK W. DANKER

CALVIN: INSTITUTES OF THE CHRISTIAN RELIGION. Edited by John T. McNeill. Philadelphia: The Westminster Press, 1960. lxxi and 1,734 pages. Cloth. \$12.50 for two volumes.

Calvin's *Institutes* were first written in 1535 as a testimony, not just a book of instruction. Seeing sincere Christians being

persecuted all around him, Calvin considered it cowardice to remain silent regarding his convictions. Because of a brief lull in the persecution after the death of Cardinal Duprat and because of his fear of the revolutionary Anabaptist movement centered in Münster, Calvin dedicated the work to King Francis I of France. These two facts explain the spirit of the work: it is bold, but at the same time careful and conservative. And strangely throughout its many editions and even to our day the work, therefore, possesses a contemporaneity equaled by few other books ever written. One soon learns that Calvin (unlike some of his later followers) did not treat theology as an end in itself, as a mere theoretical activity. But one notices Calvin's involvement, his deep piety, his writing as in the presence of God.

The editor's introduction goes deeply into the background and developments of the successive editions and translations of the *Institutes*. The first edition contained a mere six chapters, the last edition no less than thirty. Each edition of the work clearly showed the instructive aim of the author. Many have preferred the earlier, less laborious and polemical edition to the 1559 edition which is here translated. However, the last edition clearly represents Calvin's most mature thoughts and preferences.

The introduction also offers a brief résumé of Calvin's theology. It is not very satisfactory, primarily because of its brevity. Particularly Calvin's doctrine of Scripture is left hanging in the air because the editor wants to make it clear with a few words that Calvin was "not concerned to assert what in later controversy has been spoken of as 'verbal inerrancy,'" although in fact that was what Calvin assumed all along.

The translation itself is a monumental piece of work and a notable improvement over the two principal English translations of the past, those of John Allen and Henry Beveridge. Sentences are broken up, con-

structions reversed, passive verbs made active — all for the sake of clarity. And yet, when we compare his rendering of Calvin's Latin with that of the former translators, we find that McNeill is just as faithful to the text as his forerunners. Antiquated terms and phrases have also been eliminated. Calvin reads like a contemporary American theologian.

Two other factors help to make this new translation an enjoyable and profitable experience in reading Calvin. First, copious footnotes trace many of Calvin's citations and obscure allusions and explain much of his technical terminology. Second, over 200 pages at the end of the second volume are devoted to bibliographies and indexes.

Every reader is urged to avail himself of this splendid new translation of Calvin's *Institutes*. Here you will find Reformed theology at its beginning and its best. You will discover that Calvin, although he seldom refers to Luther, owes a great deal to the great Reformer in his discussions on many articles of faith. And you will learn that Calvin is much closer to the theology of the Holy Scriptures than the great majority of his followers today, and for this reason he deserves to be read more than the latter.

ROBERT D. PREUS

WITTGENSTEIN NOTEBOOKS 1914 to 1916. Edited and translated by G. E. M. Anscombe. New York: Harper & Brothers, 1961. vi and 131 pages. Cloth. \$7.00.

WITTGENSTEIN'S "TRACTATUS": A CRITICAL EXPOSITION OF ITS MAIN LINES OF THOUGHT. By Erik Stenius. Ithaca: Cornell University Press, 1960. xi and 241 pages. Cloth. \$5.00.

Wittgenstein's *Tractatus Logico-Philosophicus*, first published in 1922, has probably caused as much interest and discussion among analytic philosophers as any work to come out in our century. To him the object of philosophy was the clarification of

thoughts. Philosophy is not a theory, but an activity, the activity of making propositions clear. The world, according to Wittgenstein, consists of the totality of facts — not the totality of things, as common sense might be inclined to suppose. These facts cannot be explained. They may be atomic (simple) or molecular (containing parts). The business of language is to assert or deny these facts. Thought produces the logical picture (*Gedanke*) of a fact. Such a picture is true or false, depending upon whether it corresponds to the fact, but it is nevertheless of the same logical form as the fact.

Wittgenstein ordered all his works leading up to the publication of the *Tractatus* destroyed in 1950. But the *Notebooks 1914 to 1916*, now edited and translated by G. E. M. Anscombe, were later found by his sister and preserved. These writings appear to agree with the *Tractatus* on most points, even being identical in places. To students of the *Tractatus* these notes and the two appendices containing notes of Wittgenstein given to Bertrand Russell and G. E. Moore are valuable in showing Wittgenstein's development. Any reader will soon learn that Wittgenstein's earlier writings are no easier to comprehend than the *Tractatus*.

Erik Stenius offers a readable and helpful commentary on the *Tractatus*. His book contains discussions on the world as the totality of facts, on the meaning of *Sachverhalt* (state of affairs) and its difference from *Tatsache* (an existing *Sachverhalt* is a *Tatsache*), on logical space, on the concept of a picture, on the internal structure of language, and so forth.

It has been said that Wittgenstein, by his adherence to logical atomism, his insistence that there is no other necessity than logical necessity, his rejection of a priori synthetic propositions, was anti-Kantian. Stenius maintains that this is not indisputably so. What to Kant is possible to theoretical reason is to Wittgenstein that which is describable in

meaningful language. Therefore the task for both is to indicate the limit of theoretical discourse. Whereas Kant attempts a critique of pure reason, Wittgenstein attempts a "critique of pure language." Wittgenstein confesses there are no "transcendental" statements (Kant), but he admits, "There is, however, the inexpressible." And "this *shows* itself; it is the mystical." To Wittgenstein the "non-sensical" (which seems to be mystical) has a positive ring; this in contrast to the logical positivists. It would appear that Stenius' thesis concerning the limited Kantian effect on Wittgenstein is tenable.

ROBERT D. PREUS

THE CITY OF GOD AND THE POLITICS OF CRISIS. By Edgar H. Brookes. New York: Oxford University Press, 1960. x and 111 pages. Boards. \$1.70.

Thoughtful South Africans have long been pondering the place of the church in the racial question. The present volume is worthy to stand beside those by Michael Grant, Trevor Huddleston, and Joost de Blank, though it will likely not reach nearly so wide an audience. The author, a Christian layman, has profoundly meditated on the master work of St. Augustine, himself an African, in order to find some guidance for the church in another age of social dissolution.

The work is filled with sentences that cry to be quoted. One only must suffice to show that this is a book well worth reading for those whose primary concern is not South Africa, but the mission of the church in any country: "There may be a post-medieval or a post-Victorian era: there can never be a post-Christian era. Christ has come into the world of men to stay." (P. 49)

Brookes insists the church may never be used as a means to perpetuate human goals or values. For that reason the church itself must always look for God's ways and methods. There are times when it must say

that passive resistance to evil is not enough, when it must point out that law and politics have both reached the point that they cannot do without God, that while the church may rise above justice, it dare never fall below it. In a day when most books are priced beyond their worth, here is one book worth far more than price and size would indicate.

EDGAR KRENTZ

COMMENTARY ON GALATIANS. By Ragnar Bring. Trans. by Eric Wahlstrom. Philadelphia: Muhlenberg Press, 1961. viii and 296 pages. Cloth. \$4.50.

This commentary is not designed for specialists but for students who are trying to grasp the main lines of Paul's argument in Galatians. The author does not present a word-for-word study of the original, nor does he catalog and evaluate all variant interpretations; instead he reproduces in greatly expanded form Paul's attack on the problem posed by the Judaizers. The principal weakness in the presentation is the author's failure to keep clearly before the reader's mind at all times the basic question, "How can the Gentiles live a life in God without dependence on the prescriptions of the Law of Moses?"

FREDERICK W. DANKER

LA DIDACHE. INSTRUCTIONS DES APOTRES. By Jean Paul Audet. Paris: J. Gabalda et Cie., 1958. xix and 498 pages. Paper. 42 N. F.

Each generation seems to have its own major manuscript discovery. What the Dead Sea Scrolls were in the decade 1945—55, the Didache was to the period 1883—1890. By 1891 over 300 articles and editions had appeared. Now, some 75 years later, the French Canadian scholar Audet has given us a massive edition which surveys and evaluates the literature up to our own time, while putting forward some suggestions of the author that are bound to raise more discussion in the future.

The work falls into three sections. The introduction (pp 1—219) is a major contribution in itself, including all the normal material usually found in an introduction, plus a history of scholarship on the book. Audet feels the work as we have it is a conflation of D¹, which extends to 11:2 of the present work, and D², the remainder of the text. Interpolations (1:3 b—2:1; 6:2 f.; 7:2-4; 13:3, 5-7) were made by a later hand. Yet all three contributions to the present text date from the first century. D¹ even antedates the writing, or at least the diffusion, of a written Gospel. D² has affinities with Biblical Matthew, but not in a literary sense. After this analysis Audet places the composition of the work between A. D. 50 and 70, in Syria or Palestine. This extremely early dating leads him to give greater prominence to the work than many historians are willing to grant.

The second and third sections are a text with full critical apparatus and commentary. Audet's early dating remains to be proved; be that as it may, this text is the basic commentary from which all subsequent scholarship must start.

EDGAR KRENTZ

LES EPIQUES DE SAINT PAUL EXPLIQUEES. By J. Cantinat. Paris: J. Gabalda et Cie., 1960. 234 pages. Paper. 9.90 New French Fr.

GUIDE TO THE BIBLE. Edited by A. Robert and A. Tricot. New York: Desclee Co. Vol. I, second edition, 1960. 812 pages. \$8.00. Vol. II, 1955. 622 pages. \$6.00. Cloth.

These two introductions to the Bible are both produced by scholars of the Roman Church. The first is a somewhat popular summary of introductory material on the Pauline corpus (including Hebrews) arranged in chronological order. Each letter receives the proper historical background, a summary of contents, and a statement of its doctrinal importance. In general, the tra-

ditional order of the Pauline epistles is followed, Thessalonians being regarded as the oldest. Galatians is dated late (A.D. 54 to 56). The material, which is supplemented by adequate French bibliographies, is a good survey of introductory material.

The *Guide to the Bible* contains in its two volumes a magnificent collection of material to aid the Biblical student. The contributors are all among the first rank of contemporary scholars in the Roman Church, e.g., F. M. Abel, J. Bonsirven, R. de Vaux, M. J. Lagrange, A. Vincent, and others. Each of these men is a recognized authority in his field, not only in his ecclesiastical context, but throughout the realm of Biblical scholarship. Whatever any of these men have to say is of importance to all students of Scripture.

The two volumes between them cover almost every topic of interest in Biblical studies today. Volume I deals with inspiration, textual criticism, the Biblical languages, and introduction; it offers an excellent description of the literary genres to be found in Scripture. The versions are adequately described, and a short history of interpretation is given. Volume II gives the historical background necessary to the understanding of the Scriptures, including surveys of archaeology, contemporary religions, and a history of the Bible in Christian life. In both volumes the writing is terse, yet clear. The bibliographic guides are universal in language and denominational coverage. Although popularized (as any survey is), the work does not in most respects oversimplify the problems that face the student of the Bible. Any student will find all the necessary materials for a basic understanding of the writings of both testaments.

The authors wish to be heard not simply as Roman Catholics, but as students of the Scriptures. This leads to two interesting facets of the work. While holding to the doctrine of the plenary inspiration of Scripture (as all Roman theologians do), these

men are still concerned about using all of the most recent methods of scholarship: historical criticism, the study of literary forms, the nature of folk thought, and textual criticism. Conservative non-Roman Catholics may well give this book a hearing in order to determine if the rationale of harmonizing inspiration and historical scholarship found here has anything to say to their own attitude toward the Word.

At the same time it must be emphasized that it is as interpreters of the Word as God's revelation that these men approach the Bible. As such they approach it within the context of their faith. On the one hand, this leads to some conclusions that surprise the reader who may feel that the Roman Church is encased in a static theology. On the other hand, it leads to the formulation of certain conclusions that seem to rest upon their dogmatic presuppositions rather than fact, e.g., in the history of the canon and in the nature of inspiration.

For the Lutheran student these are important volumes. Any library can hold these volumes on its shelves without apology, be it that of a Lutheran seminary or of a Lutheran preacher.

EDGAR KRENTZ

MODERN HERESIES. By John M. Krumm. Greenwich, Conn.: The Seabury Press, 1961. xi and 182 pages. Cloth. \$3.75.

Krumm, Protestant Episcopal chaplain at Columbia University, addresses himself to the unpopular but necessary task of listing and analyzing the modern heresies which threaten Christianity — and showing that many heresies of the past are still with us. If heresy is a very relative thing in the thinking of many today, it was not so in the days of the apostles. For heresies bring dire consequences to the church. But heresy is not easy to deal with. There are always man's indifference, difficulties in language, and the dangers of the times to contend

with. These are some of the introductory thoughts expressed by the author.

The heresies specifically mentioned range from humanism to denominationalism and papal infallibility. The author associates orthodoxy more with catholicity than with what is Scriptural. And unfortunately he teaches some heresies of his own which are neither catholic nor Scriptural, for instance, the doctrine of an economic Trinity. Krumm feels that it is rather unimportant whether one accepts the Virgin Birth or not, as long as one believes in Christ's deity. He holds

that the Fall is simply a myth. The Book of Genesis in no way offers reliable history. He thinks that the impersonality of Christ's human nature is not important.

Although many dangerous heresies are laid bare in this book, other serious aberrations are conspicuous by their absence. One is struck, for instance, by the fact that Norman Vincent Peale's "'Positive Thinking' heresy" is singled out, but no mention made of the various errors of men like Tillich and Bultmann, who seem just as far from traditional Christianity. ROBERT D. PREUS

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 Challenge of the Cults: A Christianity Today Symposium. By Harold Lindaell and others. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1961. 80 pages. Paper. \$1.00. A series of eight articles, reprinted from recent issues of *Christianity Today*, on Christian Science, Mormonism, Unity, Seventh-day Adventism, Jehovah's witnesses, Spiritualism, and Zen, by a like number of authors. The theological point of view, by and large, is post-Fundamentalist.

Major Trends in Jewish Mysticism. By Gershom G. Scholem. Third Edition. New York: Schocken Books [1961]. xiv and 460 pages. Paper. \$2.25. The first edition of this highly useful and scholarly survey by the Hebrew University's professor of Jewish mysticism came out in 1941 as the published version of the Strook Lectures at the Jewish Institute of Religion in New York. A revised edition came out in 1946, a corrected edition, here reissued as a photolithographed paperback, in 1954. Scholem surveys the general characteristics of Jewish mysticism and especially of Kabbalism; gnostic Merkabah mysticism; medieval Hasidism; the work and influence of Abraham Abulafia; the Zohar; Isaac Luria and his school; the heresy of Sabbatai Zvi; and modern Hasidism.

The Pyramids of Egypt. By I. E. S. Edwards; illustrated by J. C. Rose. Revised

Edition. Baltimore: Penguin Books, c. 1961. 320 pages; plus 32 pages of plates. Paper. \$1.45. Edwards has been keeper of Egyptian antiquities in the British Museum for the past six years. When the first edition of the present work came out in 1947, specialists greeted it as a genuinely significant contribution to our knowledge of Egyptology; it was reprinted four times by 1955. The expanded text in this new edition and the fact that over one quarter of the bibliographical items are dated after 1947 indicate the author's determination to bring this important survey of a fast-moving field of research thoroughly up to date.

Saint Augustine: Confessions. Trans. R. S. Pine-Coffin. Baltimore: Penguin Books, c. 1961. 347 pages. Paper. \$1.25. The *Confessiones* of the great Bishop of Hippo are staple patristic fare, frequently translated in whole or in great part into English, by Tobie Matthew in 1620, William Watts in 1631, Abraham Woodhead in 1660, Challmer in 1739, E. B. Pusey in 1838, W. H. Hutchings in 1878, C. Bigg in 1897, plus at least five more in the present century. Pine-Coffin's version is straightforward and has a contemporary ring. If your library lacks this great spiritual classic, here is an excellent and inexpensive means of remedying the defect. Lutherans, of course, are especially

interested in the *Confessiones* because of Apology, IV, 322, and Smalcald Articles, Part Two, II, 13—15.

This Believing World: A Simple Account of the Great Religions of Mankind. By Lewis Browne. New York: The Macmillan Company, 1961. 347 pages. Paper. \$1.75. This vividly told and, for its day, knowledgeable popular account of the major religions of man, was dedicated, significantly enough, to H. G. Wells. The author was an exponent of liberal Judaism. The present reissue is an unaltered reprint of the original 1926 edition and is in consequence a markedly dated presentation of a subject on which much has been written and many new positions have been taken in the past 35 years.

Adonis-Attis-Osiris: Studies in the History of Oriental Religion. By James George Frazer. 3d edition. New Hyde Park, N. Y.: University Books, c. 1961. xxviii and 317 and 321 pages; 15 full-page plates. Cloth. \$10.00. These two volumes bound as one are an unabridged photolithoprinted reissue of the fourth part of the 13-volume third edition (1914) of Frazer's *The Golden Bough: A Study in Magic and Religion*. In the preface the author stated: "The longer I occupy myself with questions of ancient mythology the more diffident I become of success in dealing with them, and I am apt to think that we who spend our years in searching for solutions to these insoluble problems are like Sisyphus perpetually rolling his stone uphill only to see it revolve again into the valley" (p. xv). In his introduction to this reissue, Sidney Waldron speaks of Frazer's "fragile synthesis," the historical inadequacy of his hypothesis that all kings of primitive peoples are incarnations of a universal fertility symbol, and the 19th-century naïveté of his evolutionary perspective. Nevertheless, in view of the prominence that the question of myth has assumed for a large segment of contemporary speculative theology, Frazer's erudite compend of data, despite its defects, still possesses interest even after half a century.

Missionsgeschichte der neueren Zeit. By Hans-Werner Gensichen. Göttingen: Vandenhoeck und Ruprecht, c. 1961. 61 pages. Paper. DM 8.80.

On the Use of Philosophy: Three Essays. By Jacques Maritain. Princeton: Princeton University Press, c. 1961. 71 pages. Cloth. \$2.75.

The Real Christmas. By Pat Boone. Westwood, N. J.: Fleming H. Revell, c. 1961. 62 pages. Cloth. \$1.50.

The Shepherd of Bethlehem. By Gordon Powell. Westwood, N. J.: Fleming H. Revell, c. 1961. 32 pages. Cloth. \$1.50.

Der Ursprung des Weihnachtsfestes. By Oscar Cullmann. Zurich: Zwingli Verlag, c. 1960. 39 pages. Paper. Sw. Fr. 2.80.

The Heart of Things: Some Striking Analogies from Modern Medical Science. By Nathaniel Beattie. Westwood, N.J.: Fleming H. Revell Company, c. 1961. viii and 119 pages. Cloth. \$2.00.

A History of the Jewish People in the Time of Jesus. By Emil Schürer. New York: Schocken Books, c. 1961. xvii and 428 pages. Paper. \$2.25.

The Holy Kabbalah: A Study of the Secret Tradition in Israel as Unfolded by Sons of the Doctrine for the Benefit and Consolation of the Elect Dispersed Through the Land and Ages of the Greater Exile. By A. E. Waite. New Hyde Park, N. Y.: University Books, c. 1961. xxxv and 636 pages. Cloth. \$10.00.

How I Discovered the Secret of Success in the Bible. By Clinton Davidson. Westwood, N. J.: Fleming H. Revell, c. 1961. 156 pages. Paper. No price given.

Many Infallible Proofs: The Evidence of Christianity. By Arthur T. Pierson. Westwood, N. J.: Fleming H. Revell, c. 1961. 317 pages. Cloth. \$3.75.

Christianity in a Revolutionary Age. Volume IV: *The Twentieth Century in Europe.* By Kenneth Scott Latourette. New York: Harper & Brothers, c. 1961. 568 pages. Cloth. \$8.50.

Luther in the Twentieth Century. By Peter Brunner and Bernard J. Holm.

Decorah, Iowa: Luther College Press, c. 1961. xi and 159 pages. Cloth. \$3.00.

The Pastoral Use of Hypnotic Technique. By Joseph Wittkofski. New York: The Macmillan Company, c. 1961. xv and 111 pages. Cloth. \$2.50.

Prophecy and Religion: Studies in the Life of Jeremiah. By John Skinner. New York: Cambridge University Press, c. 1961. ix and 360 pages. Paper. \$1.45.

Concordance to the Distinctive Greek Text of Codex Bezae. By J. D. Yoder. Grand Rapids, Mich.: B. Eerdmans, c. 1961. vi and 74 pages. Cloth. \$5.00.

Currents of Medieval Thought: With Special Reference to Germany (Weltbild und Kultur Deutschlands). By Michael Seidlmayer; trans. D. Barker. Oxford: Basil Blackwell, c. 1960. vii and 175 pages. Cloth. 25/—.

Das geistliche Amt bei Luther. By Wilhelm Brunotte. Berlin: Lutherisches Verlagshaus, c. 1959. 205 pages. Paper. DM 16.80.

God Speaks to Me. By Mary Alice Jones; illustrated by Dorothy Grider. New York: Rand McNally and Company, c. 1961. 45 pages. Cloth. \$2.00.

Der Brief des Paulus an die Galater: Wuppertaler Studienbibel. By Hans Brandenburg. Wuppertal: R. Brockhaus Verlag, c. 1961. 148 pages. Cloth. No price given.

The Calas Affair: Persecution, Toleration, and Heresy in Eighteenth Century Toulouse. By David D. Bien. Princeton, N. J.: Princeton University Press, c. 1960. ix and 199 pages. Cloth. \$4.00.

The Church of England. By E. W. Watson. New York: Oxford University Press, c. 1961. 192 pages. Cloth. 8/6.

The Epistle to the Romans. By Howard Rhys. New York: The Macmillan Company, c. 1961. vi and 250 pages. Cloth. \$3.50.

Die Kirche in ihrer Geschichte: Geschichte des Frühmittelalters und der Germanenmission, by Gert Haendler; *Geschichte der Slavenmission,* by Günther Stökl. Göt-

tingen: Vandenhoeck und Ruprecht, c. 1961. 80 pages. Paper. DM 21.40.

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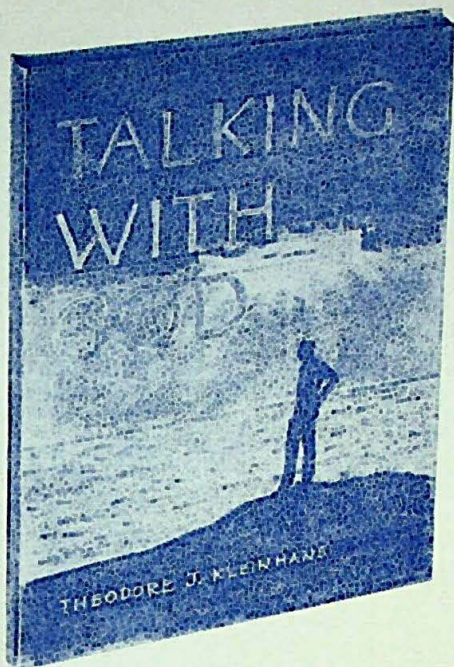
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