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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.

CATHOLICS IN CONVERSATION: *Seventeen Interviews with Leading American Catholics.* By Donald McDonald. Philadelphia: J. B. Lippincott Co., c. 1960. 288 pages. Cloth. \$3.95.

THE LAY APOSTOLATE: Papal Teachings. Edited by the Benedictine Monks of Solesmes. Boston: Daughters of St. Paul, c. 1961. 727 pages. Paper, \$4.00; cloth, \$5.00.

EDUCATION: Papal Teachings. Edited by the Benedictine Monks of Solesmes; translated by Aldo Rebeschini. Boston: Daughters of St. Paul, c. 1960. 668 pages. Paper, \$4.00; cloth, \$5.00.

Here are three significant volumes for those who want authentic information about the Roman Catholic Church.

In *Catholics in Conversation* skilled Roman Catholic journalist McDonald hales 17 noted coreligionists (one bishop, seven priests, one sister, eight lay persons) before the microphone of his tape recorder. The respondents speak with an openness that furnishes engrossing reading even after the transcripts have been edited. There are six broad categories: "Perspective," "Encounter," "Forum," "Worship," "Writing," and "Learning." Lutheran clerical readers by and large will probably learn most from the interviews with Loyola University's uninhibited sociologist Joseph (*Southern Parish*) Fichter, *Worship's* Benedictine editor Godfrey Dieckmann, Catholic University's suave church historian John Tracy Ellis, farsighted education expert Sister Mary Emil, and possibly at the top of the list, Alfred Longley, the ex-Army chap-

lain who pastors pioneering St. Richard's Church in Richfield, Minn. Those with specialized interests will undoubtedly want to add the interviews with the Fund for the Republic's John Cogley, *The Catholic Worker's* militant (though pacifist) Dorothy Day, the New York *Herald-Tribune's* drama critic Walter Kerr, Senator Eugene J. McCarthy of Minnesota, St. Louis University's Dean Henle, and labor-management relations expert George G. Higgins.

The *Papal Teachings* volumes are patiently assembled and exhaustive compendia on two internationally important aspects of contemporary Roman Catholicism. In each case the Benedictine monks of Solesmes, better known for their epochal contributions to the history and practice of plainchant, have carefully sifted recent papal pronouncements of all types (including constitutions, encyclicals, canons, decrees, *motu proprio*s, letters, allocations, and radio messages) and have assembled them after the fashion of Denzinger's *Enchiridion* in numbered chronological order with a detailed and superbly outlined analytical index (one of four excellent indexes) that brings the individual pronouncements together on a topical basis. *The Lay Apostolate* goes as far back as Benedict XIV in the 18th century and continues through all the popes from Leo XII to the late Pius XII; *Il fermo proposito* of Pius X receives special attention. *Education* begins with Pius VII and continues down to John XXIII; particular weight is given to Pius XI's *Divini illius magistri*. The scope in both cases is commendably broad. *The Lay Apostolate* discusses such subjects as legal action,

the universal priesthood of believers, the peril of Freemasonry, private initiative, the theology of Catholic Action, the apostolate of Scouting, lay missionaries and the priesthood of the faithful; *Education* discusses among others French laicism, charitable institutions, historical studies, patriotism, the Christian classics, sex education, the example of parents, childhood and the devil, and the study of Cicero. As programmatic statements by the highest authority in the Roman Catholic denomination, these compilations have a value that is difficult to exaggerate. The translations are, considering the style of the originals, surprisingly readable.

ARTHUR CARL PIEPKORN

DAS EVANGELIUM DES LUKAS. By Fritz Rienecker. Wuppertal: R. Brockhaus Verlag, 1959. 576 pages and five charts. Cloth. DM 19.80.

Any volume in the series known as Wuppertaler Studienbibel merits attention. These commentaries stand in the tradition of Godet, Zahn, and Schlatter. They are written in a spirit of reverence for Scripture as a miraculous creation of God's Holy Spirit.

This commentary, like the rest in the set, is designed to help such as engage in serious Bible study on their own. Its attention to details of the text is superb. But having said this, we must also point out that this volume does not present any of the contributions made by contemporary *Redaktionsgeschichte*. This is a serious defect, particularly when one of the synoptic gospels is under discussion.

Perhaps this point can best be illustrated by a consideration of the treatment given the Transfiguration. One would never guess from this book that there are differences in Luke's telling of the Transfiguration account from that of Matthew and Mark. For example, Luke depicts Jesus as praying when His appearance is transformed. He has Moses and Elijah discussing the "exodus" of Jesus at Jerusalem. In his account the voice from the

cloud, the Father, refers to Jesus as His "Chosen One." In Rienecker's commentary, however, the particular emphases of the third Gospel do not show through.

What this means can be determined from the difference in the three synoptic accounts as to the occasion for the fear that overtook the disciples. In Matthew they are terrorized at the sound of the voice. Mark describes them as overcome with fear at the appearance of Moses and Elijah. Luke makes mention of their fright at the moment when the cloud of glory moves in to envelop the disciples. Now, these divergences are not the result of carelessness with respect to detail. Being inspired accounts, they reflect the respective interests of the individual evangelists.

Matthew's Gospel shows a strong inclination to depict Jesus as the new Moses. Hence his stress on the effect of the sound of the voice from heaven, whose words echo the prediction of Deut. 18. The second gospel is that of the Son of Man who is also the suffering Servant. To Mark Moses and Elijah are the prophets of the end time; hence the mention of fear at the appearance of two ancient prophets. Luke, on the other hand, wants to show how intimately the disciples are involved in both the suffering and the glory of their Lord. They are described as becoming afraid when the cloud of glory begins to envelop them as it already had enveloped their Lord.

A further weakness of this commentary is its failure to make use of the Jewish understanding of an item such as the tents, or tabernacles, that Peter proposed to erect. Rienecker's comment on Peter's suggestion may be translated: "This disciple failed to reckon with the fact that heavenly beings are not in need of earthly dwellings" (245). This leaves out the fact that to men like Peter, brought up in the Old Testament and in Judaism, tabernacles were a reminder that God would once again live with His people in tents, as the Feast of Tabernacles was

bound to remind them each year. Actually, God had come to "tabernacle" among men in the person of His Son, the suffering Servant. This is what renders Peter's suggestion inappropriate to the occasion.

It is regrettable that such an outstanding commentary did not include in its discussion some of the major results of what is best in the exegetical activity of our day. This omission detracts seriously from what is otherwise a notable contribution to an understanding of the Gospel According to St. Luke.

MARTIN H. SCHARLEMANN

CRANMER'S SELECTED WRITINGS.

Edited by Carl S. Meyer. London: SPCK, 1961. xv and 109 pages. Paper. 6/-.

Meyer states his purpose in these terms: "[This book] will serve the general reader, pastors, and theologians of various denominations, college students, and others interested in the Reformation era. Historians, theologians, students of literature and Christian thought, will find the volume useful. It is not meant for the research scholar."

Cranmer's doctrine of the Eucharist is adequately set forth in the selection, *On the Sacrament of the Lord's Supper*. We have his own descriptions of his early attempts to frame the offices of "Mattins and Evensong," as well as a slightly abbreviated version of the *Litany of 1544*. Helpful, too, is the selection from Cranmer's letters. Cranmer made a strong effort to bring together the theologians of the "Reformed" churches of Europe in a dedicated attempt toward achieving unity. The letter to John Calvin of March 20, 1552, illustrates this direction. The Council of Trent was "establishing errors," so it was imperative "to call together a godly synod for the refutation of error." A letter to Bullinger urges this competent Swiss theologian and counselor of Elizabeth to expedite the calling of the synod. There are also two significant letters to Queen Mary. The other selections include three of the "homilies"

authorized in 1547 and designed for less literate clergy.

Meyer's bibliography is a good one, containing primary as well as secondary material, ranging from E. G. Rupp's *Studies in the Making of the English Protestant Tradition*, through Philip Hughes' *The Reformation in England*, to the old but still valuable *Thomas Cranmer and the English Reformation, 1489 to 1556*, by Alfred F. Pollard.

PHILIP J. SCHROEDER

THE PHENOMENON OF MAN. By Pierre Teilhard de Chardin. Translated by Bernard Wall. New York: Harper & Brothers, c. 1959. 311 pages. Cloth, \$5.00; paper, \$1.75.

THE DIVINE MILIEU: AN ESSAY ON THE INTERIOR LIFE. By Pierre Teilhard de Chardin. New York: Harper & Brothers, c. 1960. 144 pages. Cloth. \$3.00.

These books complement each other. The first, completed in 1948, is the widely acclaimed comprehensive treatment of man and evolution by the French Jesuit anthropologist, who died in 1955. Here the author dares to synthesize scientific knowledge within provocative humanistic perspectives that cluster around "hominisation" as the climax of the expanding "noosphere."

In the second volume, written already in 1927, De Chardin speaks as a Christian mystic and ascetic in a persuasive apologetic for the holiness of matter and of Christian callings through a "divinisation" that takes place through both activities and passivities.

Christ, the Incarnation, and sacramental devotion are the central concerns of this passionately Christian book, although the author's approach is a mystic-gnostic one. Christian theologians will undoubtedly make more sense out of the second book, but to understand the current De Chardin popularity it is necessary to read *The Phenomenon of*

Man. In that massive work, made so difficult through frequent neologisms, the author states that he does not speak as a metaphysician of the final explanation of things. In his section on pre-Life he insists that he does not pretend to describe things as they really were, but only "as we must picture them to ourselves so that the world may be true for us at this moment" (p. 35). The target of his trenchant criticism is less the ecclesiastical criticism of evolution than a positivist science that does not deal with the "within" of things.

Although *The Divine Milieu* is easier to comprehend and is more frankly Christian, it is at the same time likely to be most problematical for theologians. Again and again the author holds forth "God at work" in His world. Christians are to be united with God and Christ also in their scientific callings. All is grace for De Chardin, and yet man makes his own soul by collaborating with God in completing the world and so in completing Christ.

Despite wonderful evangelical sections, particularly the beautiful prayers, one feels that the charges of pantheism and/or Pelagianism which have subsequently been leveled against De Chardin and which he anticipates and tries to refute, have some substance. It is not surprising that the works of this modern Scotus Erigena were not published until after his death, and then without an *imprimatur*. It is also not surprising that Sir Julian Huxley is the author of the brilliant foreword to *The Phenomenon of Man*. The Christian reader, however, will prefer to evaluate his fellow Christian through his Christian apologetic *The Divine Milieu*.

HENRY W. REIMANN

BASIC CHRISTIAN BELIEFS. By W. Burnet Easton, Jr. Philadelphia: The Westminster Press, c. 1957. 196 pages. Cloth. \$3.75.

The author has served in the religion de-

partments of five liberal arts colleges. His book is similar to many publications of the last decade. It is a mildly neo-orthodox doctrinal compendium that reads like Emil Brunner (with all of Brunner's strengths and weaknesses). Surprisingly, however, Easton affirms rather frequently that this or that fact of Christian doctrine (like the Incarnation or the Resurrection) is quite logical and to be expected. This gives the volume a strongly apologetic cast and indicates once more how modern theology has tended to move beyond neo-orthodoxy.

HENRY W. REIMANN

PROTESTANT PATRIARCH: THE LIFE OF CYRIL LUCARIS (1572—1638), PATRIARCH OF CONSTANTINOPLE. By George A. Hadjiantoniou. Richmond, Va.: John Knox Press, c. 1961. 160 pages. Cloth. \$3.50.

Smyrna-born Hadjiantoniou is an ex-lawyer turned Presbyterian minister, a Cambridge M. A., and an Edinburgh Ph. D. His militant scorn for grays in this strictly black-and-white account of Calvinism in Constantinople would do credit to the author of a TV Western. In spite of this lack of balance, there is much to be said in favor of his book. First, Hadjiantoniou's style makes for lively reading. Second, unrepentantly biased as the book is, the author (in the words of Albert Outler's commendatory foreword) "supplies much of the data for a critical evaluation" and "provides ample clues for further exploration." Third, while the book lacks both bibliography and index, Hadjiantoniou documents his important contentions in notes that reveal that he has leaved on a very respectable file of primary and secondary sources. Finally, it is the most complete picture of Cyril Lucar available in English. Lutherans, with their traditional interest in Eastern Orthodoxy, will welcome having this fantastic chapter in the story of the Eastern Church illuminated more completely than it has been.

ARTHUR CARL PIEPKORN

DAS PAPSTTUM IM KAMPF MIT STAATSABSOLUTISMUS UND AUFLÄRUNG VON PAUL III. BIS ZUR FRANZÖSISCHEN REVOLUTION. By Franz Xaver Seppelt. Second edition. By Georg Schwaiger. Munich: Kösel-Verlag, 1959. 571 pages. Cloth. DM 36.00.

Seppelt died in 1956. Schwaiger, who acknowledges Seppelt as his mentor, revised the present volume of Seppelt's *Geschichte der Päpste*, which first appeared in 1936. He is scheduled to complete the work by writing its sixth volume.

The worth of Seppelt's history ought not be questioned, even though his point of view was naturally favorable to the Roman Church and its head. His scholarship was of high order, his style was good, and he furnished a wealth of material.

Volume V of the *Geschichte der Päpste* begins with the Council of Trent. It describes the beginnings of a Catholic reform movement before Luther, as well as the need for further reform in the 16th century, illustrated, for instance, by the nepotism of Paul IV, and the uncanonical procedure of Pius V in excommunicating Elizabeth I. The conflict of the papacy with Venice, the struggle with Gallicanism, and the dissolution of the Jesuit Order are other episodes dealt with in this period of really outstanding popes.

The 55-page bibliography is valuable, but some critical notes would have doubled its value.

CARL S. MEYER

GEORGE FOX AND THE QUAKERS. By Henry van Etten. Translated from the French by E. Kelvin Osborn. New York: Harper & Brothers, c. 1959. 191 pages. Paper. \$1.35.

Skilfully selected extracts from Fox's *Journal*, historical sketches marked by great economy of words, a succinct anthology of quotations by and about Quakers, and more than 100 excellent illustrations—these are the materials out of which Quaker historian Van

Etten and his competent translator-revisor have fashioned an enlightening (if partisan) account of Fox and of the movement that he founded as it grew through three centuries into a worldwide mission and service organization.

ARTHUR CARL PIEPKORN

GOD'S KNOTTY LOG: SELECTED WRITINGS OF JOHN BUNYAN. Edited by Henri A. Talon. Cleveland: The World Publishing Co., 1961. 313 pages. Paper. \$1.65.

Roger Sharrock's definitive edition of *The Pilgrim's Progress* (Oxford: Clarendon Press, 1960) and the word of his forthcoming edition of *Grace Abounding* are evidence that Bunyan continues to attract the attention of the learned world. Talon, professor of English literature at the University of Dijon, vindicates his reputation as one of the top contemporary Bunyan scholars by his short but perceptive introduction to this paperback, which presents, in addition to the whole first part of *The Pilgrim's Progress* and "all that is best" in the Second Part, Bunyan's now generally unavailable tract, *The Heavenly Footman*, a short work that probably furnished Bunyan with the germ idea of his famous allegory. Eighteen pages of notes will help readers who are unfamiliar with the language of the 17th century and with Bunyan's own history resolve some of the problems that a first reading entails. If you do not as yet have the great Puritan epic in your library, this is an excellent edition to buy.

ARTHUR CARL PIEPKORN

THE PROPHET UNARMED: TROTSKY 1921—1929. By Isaac Deutscher. New York: Oxford University Press, 1959. xii and 490 pages. Cloth. \$9.50.

This, the second volume in a projected three-volume study of the life of Leon Trotsky, is the interesting story of the struggle for power within the Communist Party in Russia from 1921 to 1929, told on the

basis of research into hitherto inaccessible primary materials. These are the years of Trotsky's life struggle with Kamenev, Zinoviev, Bukharin, and Stalin for control of the revolution. It is this struggle and the resulting evils to which Khrushchev referred in his de-Stalinization speeches of 1956—57.

Stalin doesn't come off too well. (Deutscher is obviously influenced in his interpretation by the role he himself played in the Polish Communist Party, from which he was expelled for his anti-Stalinism.) There can be little doubt that Stalin's political game called for him to remove his enemies and then to confuse the opposition by adopting their policies. Thus Trotsky's ideas, for example, about the propaganda of the Society of the Godless, his emphasis on planning, his opposition to cooperation with the Kuomintang, and his rather incisive ideas about the place of literature in a workers' society, were all opposed by Stalin, only to be adopted later.

The religious situation is hardly mentioned in this treatment. Perhaps this is a short-coming of the book, since Trotsky did play an important role here. But it is also a commentary on the fact that Russian Communism's relationship to the church is usually based less on Marxist theory than on the exigencies of policy in other areas.

A book like this is useful for those who have the time to study the story of Communism. If in the struggle against Communism we are to be able to apply the Gospel of God effectively, careful study of this movement is necessary. Uninformed anti-Communist propaganda can become as ludicrous and tragic as the antireligious propaganda in Russia during the 30s.

WALTER W. OETTING

SELF, RELIGION, AND METAPHYSICS: ESSAYS IN MEMORY OF JAMES BISSETT PRATT. Edited by Gerald E. Myers. New York: The Macmillan Company, 1961. viii and 241 pages. Cloth. \$4.95. Influenced by William James in an era

when idealism was making a last-ditch stand, James Pratt was a realist. Like that of James his chief interest was religion and most of his literary contributions were centered in the psychology of religion and in comparative religion. He was particularly interested in the religions of India, China, Japan, and Siam.

Only two of the commemorative essays deal much with Pratt's philosophy. Hocking's essay contains interesting personal allusions to Pratt and the philosophical trends of his day, a generation ago. Myers, the editor, offers a brief biography of Pratt. The other essays concern the subjects in which Pratt was interested, the self, philosophy of religion, and metaphysics—subjects which were of chief interest to Pratt. They include a thoroughly egocentric contribution by M. Holmes Hartshorne, "The Self: Existence or Substance?"; an abstrusely impenetrable essay by Fritz Joachim von Rintelen, "Existence—Self—Transcendence"; the editor's effort ("Self and Introspection") to bring up to date Pratt's metaphysical idea of self, a philosophical theory which is not totally dissimilar to Biblical dichotomy; an interesting but not convincing article by Roy Wood Sellars showing how his monistic theory differs from Pratt's dualistic theory of knowledge and working along the line of psychological monism in an evolutionary setting, making sensations not terminal (Locke) but functional; and a typical tirade of Walter Kaufmann against theology.

These essays offer a reader some stimulation, but certainly no edification.

ROBERT D. PREUS

THE AGE OF REASON: THE EIGHTEENTH CENTURY IN REASON AND VIOLENCE. By Harold Nicolson. New York: Doubleday & Company, 1961. 433 pages. Cloth. \$5.95.

This latest book by Sir Harold is one of the most interesting and enjoyable historical sketches any reader could hope to pick up.

Eighteenth-century Europe is portrayed by deftly depicting the great personalities and institutions of the era, among them Saint Simon, Pierre Bayle, Louis XIV, Joseph Addison, the 13 colonies, the *Encyclopédie*, in such a way that the 18th century appears to have been utterly misnamed as "the Age of Reason." Swift, Catherine the Great, Peter the Great, even Voltaire emerge as examples of unreason. "The more one studies the Age of Reason, the more one realizes that the majority were utterly unreasonable: that it was but a small elite that possessed any good sense at all," says Nicolson.

Nicolson nearly makes one admire Voltaire because of the latter's compassion toward the defenseless, and even Samuel Johnson because of his utter honesty. He shows how important the French salons and the *Encyclopédie* were in developing the liberal spirit of the 18th century. The art of conversation was developed in the salons, in a day when the courts were dominated by intolerant Jesuits. But the conversation was unfortunately either sterile or cynical, and mostly epicurean. Nicolson's character studies of Walpole, Swift, and Johnson are as engaging as they are instructive.

The reader of *The Age of Reason* will soon discover that ours is not the only day of violence and unbelief and cynicism.

ROBERT D. PREUS

THE DEAD SEA SCROLLS AND PRIMITIVE CHRISTIANITY. By Jean Daniélou. Translated from the French by Salvatore Attanasio. Baltimore: Helicon Press, 1958. 128 pages. Cloth. \$3.00.

This little book takes up the problem of contacts between early Christianity and the Essene movement. Daniélou does not regard John the Baptist as an Essene prophet, but he concedes that the Essenes probably had a very strong influence on him. At first Jesus may have used the Qumran calendar, but He could not have been a member of the sect;

Jesus insisted that charity must take precedence over Sabbath observance, while the Essenes still held that the animal which had fallen into a pit on the Sabbath had to be left there. When Jesus appeared, He announced that He was bringing a new message from God; the Essene leader, however, the now famous Teacher of Righteousness, simply taught that the final days had come to pass, as foretold by the prophets.

Neither was there any recognition on the part of the Essene community that the Teacher of Righteousness was their Messiah. On the contrary, the teacher is fully aware of his creaturely depravity which stands in marked contrast to the majesty that is God's. If Jewish writers were able to describe the Essene faith without even making reference to the Teacher of Righteousness, no one could conceive of a description of Christianity without mentioning Christ. Yet the Teacher of Righteousness was a truly great religious figure.

In his last chapter Daniélou takes up possible contacts with the Essenes in the early history of the church. The great company of converted priests in Acts 6 who were called Hellenists might well have been Essenes, especially in the light of the strong similarity between the Damascus Document and Stephen's speech in Acts 7. When these Hellenists evangelized Samaria, they encountered Simon the Sorcerer, the father of Gnosticism. If Simon's teacher Dositheus was an Essene, as seems probable, then these Samaritan contacts with Essenism may well account for the origins of the Gnostic movement.

The Pauline and Johannine writings are acknowledged to contain many features that are similar to those found in the Essene literature. To account for these, Daniélou argues that Paul was first instructed in Christianity at Damascus; would it not be plausible to assume that his Christian teachers there were converted Essenes? John may

have learned to know Essenism through his teacher, John the Baptist, and this was followed by contacts with the Hellenists in Damascus and later with Essene exiles in Ephesus.

Finally the Shepherd of Hermas, a late first-century Christian work from Rome, presents some significant similarities with Essene theology. From these parallels it has been concluded that the author of the Shepherd must have been a Christianized Essene. Such a claim to finding vestiges of Essenism as far west as Rome is the most comprehensive that this reviewer has seen.

That there were complex relations between Qumran and Christianity is now certain. Thought forms in the New Testament may indeed be borrowed from Essenism, but the teachings and the works of Christ contrast sharply with those of the Essene Teacher of Righteousness. If the parallels are obvious, the features that distinguish the two groups are equally clear.

ALFRED VON ROHR SAUER

THE LADDER OF LEARNING: NEW WAYS OF TEACHING IN THE CHURCH SCHOOL. By Victor Hoag. Greenwich, Conn.: Seabury Press, 1960. 152 pages. Cloth. \$3.75.

No teacher, not even a veteran of 30 years, can fail to learn something from skimming and skipping about in this book by the author of the memorable *It's Fun to Teach*. Hoag, who insists that teachers are not "found" but "made," has here collected materials from his column in the *Living Church* on "Talks with Teachers."

Although the price is a little steep, the style is breezy, and the book is full of helps. Hoag is far from suggesting that his book is the last word on how to teach, but this *may* be just what one of your Sunday school teachers needs to get reexcited and reoriented about his or her task.

DONALD L. DEFFNER

THE LIFE OF DR. C. F. W. WALTHER.

By Lewis W. Spitz, Sr. St. Louis, Mo.: Concordia Publishing House, 1961. viii and 135 pages. Cloth. \$2.50.

Here we have one concrete result of the celebration of the sesquicentennial of the birth of Walther on the part of The Lutheran Church — Missouri Synod. It is intended primarily for lay members of that Synod, and it fills this purpose well. It would also lend itself quite well for use in Christian day schools. Spitz has the historian's grasp of the facts of Walther's life and the ability to interpret them judiciously. He is likewise determined to see the life of Walther in the framework of the providence of God, difficult as this may sometimes be.

The 16 well-chosen plates of people connected with Walther's life add to the book's significance.

HERBERT T. MAYER

ANGLICANISM. By Stephen Neill. Baltimore: Penguin Books, 1958. 466 pages. Paper. 95 cents.

Religion in the British Isles, its history and its theology, is the theme of this book. It takes into account the other sections of the British Commonwealth, as well as the Protestant Episcopal Church in the United States of America. The volume is more than a history; it is a historical exposition of the Anglican Communion. Two outstanding chapters on the 19th century constitute a summary of that century that gives a comprehensive overview of Anglicanism in a critical period. The chapter on the Reformation is another outstanding chapter. The bibliography is valuable. That Neill should support the episcopacy, stress the sense of Anglican continuity, and support the liturgical aspects of his church is not surprising. He finds greater care taken for the episcopal consecration of Matthew Parker than was actually the case. On the other hand he is not happy with the subservience of the Anglican Church to the State and points out other areas, such

as church attendance, that need correction. While maintaining the catholicity of the Anglican Church, he does not advocate Romanism, repudiating, for instance, the decrees of papal infallibility and the assumption of Mary. As a penetrating, authoritative, well-written account of Anglicanism, Neill's treatment will find no equal. Even the price of this paperback must be commended.

CARL S. MEYER

THE LIFE OF BENEDICT XV. By Walter H. Peters. Milwaukee: The Bruce Publishing Co., 1959. x and 321 pages. Cloth. \$4.50.

Benedict XV was the pope of World War I. He is remembered for his peace note in 1917 and his charities during the War, particularly his work on behalf of the prisoners of war. He was not a great pope, nor is this an outstanding biography. Artlessly and piously it tells the story of Giacomo della Chiesa, archbishop of Bologna, elevated to the papacy after the death of Pius X. Perhaps the most significant chapter in this biography is that which deals with "Modernists and Integralists," a revealing account of an internal struggle. Most of Benedict's life was spent in Rome. His biography, therefore, supplies an intimate description of operations within the Vatican.

CARL S. MEYER

THOMAS CROMWELL AND THE ENGLISH REFORMATION. By A. G. Dickens. London: The English Universities Press, 1959. 192 pages. Cloth. 10/6.

The volumes of this British series, which has the overall title "Teach Yourself History," are written in the conviction that "there can be no subject of study more important than history." Dickens, whose studies in Lollardy and Protestantism in the first half of the 16th century have stamped him as an outstanding authority on the period, has produced an authoritative, readable biography of the minister of Henry VIII, Thomas Crom-

well. He regards Cromwell as "an administrator of tremendous energy, an institutional thinker, a patron of political philosophers, a bold and original statesman." Cromwell has been subject to a great deal of calumny. Dickens' biography should serve to restore him to higher regard and to bring about a more correct appraisal of his role during the momentous years in which his king "broke the bonds of Rome."

CARL S. MEYER

NEW LIGHT ON MARTIN LUTHER: With an Authentic Account of the "Luther Film" of 1953. By Albert Hyma. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. iv and 287 pages. Cloth. \$3.50.

Hyma deplors the fact that so little has been written about Luther's life before 1505 and after 1530. Among other things, he complains, the film *Martin Luther* did not devote enough time to Luther's formative years. Occasionally and in a crotchety fashion Hyma finds fault with other scholars, Roland Bainton, for example, and even with Luther himself. At times poor organization is evident in this book — the lack of an index does not help — yet there is enough in this account to make it stimulating. Hyma again accents the *devotio moderna* and its influence on the Reformation. New light? Illuminating, yes, but not blinding.

CARL S. MEYER

DOGMATICS (Dogmatik: Ihr Weg zwischen Historismus und Existenzialismus). By Hermann Diem. Translated by Harold Knight. Philadelphia: The Westminster Press, 1959. 375 pages. Cloth. \$6.95.

This is the second volume of *Theologie als kirchliche Wissenschaft: Handreichung zur Einübung ihrer Probleme*. The first volume was entitled *Exegese und Historie*, and has not yet been translated. Diem is a discerning theologian. He excels in his analysis of other theologians — Barth (whom he fol-

lows most of the time), Bultmann (with whom he usually disagrees), Gogarten, Käsemann, Schlier, and many others. He is more disappointing, however, when he sets forth a position of his own.

Diem begins by tracing Kierkegaard's answer to Lessing, who could never get certainty out of the historical, and the dissolution of dogmatics by radical historicism. He insists that Bultmann is particularly guilty of this destruction of dogmatics. This is evident to Diem when Bultmann insists that Jesus is not God in any ontological sense, but is only God "for me" as an event which God brings about.

In a lucid manner he analyzes the advanced position of Wilhelm Anz, Hans Jonas, and others, who, not unlike Heidegger, make theological dogmas and statements nothing but human self-objectivation. Turning also to the more conservative theologians, he points out that both Schlier and Barth have followed the lead of so-called historical science in an attempt to get behind the Scripture principle; Schlier (a convert to Roman Catholicism) follows Bultmann up to a point by making the kerygma, or creedal symbol, the locus for the genesis of dogma and in this sense prior to Scripture. He makes Christ the revelation and Scripture a mere human interpretation of it.

Diem's prolegomena emphasize the historic actuality of the events recorded in the New Testament. He maintains that the problem for both Barth and Bultmann between the factuality of Jesus' work and the significance of it is simply not present in the New Testament itself, where the historic factuality of the events in Jesus' life is assumed and merged with the theological implications of it all. The New Testament must be approached theologically, he claims, not historically.

Diem himself has no clear idea of the Scripture principle in the church. He sees as early as the time of the Formula of Con-

cord a deviation from the Reformation Scripture principle. He also sees the danger at that point of a *norma normata*, for example, some sort of *summa doctrinae* being placed above Scripture.

Some of Diem's aberrations and problems are created by his fear of verbal inspiration. He does not understand the doctrine as it has always been taught in the Lutheran Church; what he fears is a caricature.

Any reader interested in the immense problems connected with dogmatic prolegomena ought to read this book, in spite of the difficulty of the task, for it tells the reader, like no other book today, what is going on in this area.

ROBERT D. PREUS

EARLY CHRISTIAN CREEDS. By J. N. D. Kelly. Second edition. London: Longmans, Green and Co., 1960. xi and 446 pages. Cloth. 42/—.

A book of this type ought to be in every theological library. We highly recommend it to anyone who does not own a current history of the creeds. It is certainly the most comprehensive in English.

The book may be divided into three sections. The first part deals with early doctrinal formulations and especially the sources and structure of "R," the reconstructed "Old Roman" Creed posited by some scholars. In the second section he discusses the origin and development of "C," our Nicene Creed. In the final section he discusses "T," our Apostles' Creed. There is no discussion of either the *Quicumque vult* (our Athanasian Creed) or the *Te Deum*.

An important aspect of the book is that he discusses both the historical background and the theology of the "ecumenical" creeds. It is most important to know what the creeds were attempting to defend in their historical context. This must lead to a greater appreciation of these symbols for today. Kelly's remarks, for example, on the meaning of *communio sanctorum* are most illuminating. He

suggests that the original authors of the creeds meant no more by the phrase "descended into hell" than that Jesus was truly dead and buried and that "under Pontius Pilate" was included to insist that our Lord's suffering is history and not myth.

He defends many challenging positions. Differing from Cullmann, who suggests that the first confessions were simply a single phrase expressing belief in Christ and that these developed into the double and finally the triple formulas, Kelly maintains that the triple confession is imbedded deep in the very earliest documents and that therefore all three forms must have existed side by side.

There is an extensive discussion of early types of doctrinal summaries. He notes that there is already a clearly defined body of teaching in the New Testament. Taking issue with those who see a reply to heresy in every phrase of the creeds, he avers that there are many sources for these formulations, not the least of which are catechetical instruction, attempts to communicate the faith, exorcism, and liturgical usage. Since there are so many types of doctrinal summaries and these vary considerably, Kelly insists that the origins of neither fourth-century creeds nor of R can be usefully traced to statements in the Fathers of the first and second centuries. The fourth-century creeds, written for the purpose of determining orthodoxy, are a rather different development.

Kelly differs from Badcock in asserting that both Marcellus of Ancyra and Rufinus of Aquileia included the Roman Creed in their confessions of orthodoxy. He is not willing to follow Harnack and his school in tracing R to the period before Tertullian and Hippolytus. And he also differs from Burn in that he is unwilling to allow that our Apostles' Creed originated in Rome, but rather suggests 5th-century southwest Gaul as an alternative. He connects the growing uniformity of credal statements in

the West to the interest of Charlemagne in liturgical uniformity.

Kelly's extensive discussion of different credal structures allows him to draw some most interesting conclusions in distinguishing between the Creed of Nicaea (N) and the formulation of Constantinople (our Nicene Creed). He also suggests on the basis of this material that the origin of N is not in Eusebius' Caesarean Creed but rather in creeds of the type used farther north.

In an interesting discussion of the many creeds written between Nicaea and the creed we know as Nicene, he notes that *homoousios* was not a sacrosanct word after Nicaea. Indeed even the out and out Arians could use this word, like any other word, by filling it with their own meaning. (His discussion of the many uses of this term is most illuminating.) He points out that Athanasius himself used cognate terms rather than this word, both before and after Nicaea. Indeed it was not until around 361 that the orthodox party insisted on the use of this term. The creeds written between 341 and 361 do not use this term because they were meant to defend Eusebian usage in opposition to Marcellus' "modalism," rather than because of any pro-Arian bias. (It certainly becomes obvious here that Epiphanius' category "semi-Arian" is quite inadequate.) Finally, while Kelly does not accept Harnack's thesis that *homoousios* was finally accepted in the East only in the sense of *homoiousios*, it is apparent that the final settlement between the East and West just before 381 was guided by men (the Cappadocians) whose theological structuring of the Trinitarian dogma was different in detail from the patterns common in the debate prior to 325.

Any reconstruction of the history of the creeds must be tentative. Kelly presents his material in such a lucid and provocative manner that his effort will certainly continue to form an important basis for further discussion.

WALTER W. OETTING

ECUMENICAL COUNCILS IN THE CATHOLIC CHURCH: AN HISTORICAL SURVEY (*Kleine Konziliengeschichte*). By Hubert Jedin. Translated by Ernest Graf. New York: Herder and Herder, 1960. 254 pages. Cloth. \$3.95.

As a mere history and background to the ecumenical councils this book is a splendid introduction, although the facts come at the reader rapidly and without warning. The author avoids scrupulously all discussion of the doctrinal significance of the councils and creeds of the church. This is in line with his purpose to present only a survey. The plan works quite well when he discusses the earlier councils, but one wonders whether offering only the political and ecclesiastical background to the Vatican Council, for instance, cannot but give a weak and distorted picture of the actual happenings at the council.

On the whole Jedin is quite objective and fair also when he discusses Trent and the Vatican Council, and the student or hurried reader will find this little survey to be a mine of information as well as interesting reading. This reader feels that the introduction which stresses the importance and necessity of the councils is especially well done.

ROBERT D. PREUS

GOD AND CAESAR IN EAST GERMANY.

By Richard W. Solberg. New York: The Macmillan Company, 1961. 294 pages. Cloth. \$4.95.

With the eyes of the world on Berlin and with growing tension in all nations between the *imperium Dei* and the *imperium mundi*, nothing could be more timely than the publication of this study, which proceeds not so much by philosophical development as by inductive conclusions from a myriad of human experiences to describe the unrelieved tension of the Christian in East Germany who seeks in some manner to do his duty to both God and Caesar. A Lutheran writer

in deep sympathy with his subjects may be forgiven for not adopting a tone of clinical detachment. WILLIAM J. DANKER

THE FAITH OF A HERETIC. By Walter Kaufmann. Garden City, N. Y.: Doubleday and Company, 1961. Cloth. 432 pages. \$4.95.

Reading Kaufmann is like reading E. Stanley Gardner: if you have read one book, you have read them all. The themes may be approached from a slightly different angle, but the same old anti-God propaganda and tired arguments turn up in all his writings.

This time debunker Kaufmann's starting point is the desire to be honest. Honesty, he notes carefully, need not be wedded to detachment and lack of passion. But, he says, the reader, if he is to go along with Kaufmann, must proceed without "prejudice." This confronts the Christian reader with a problem. In Tolstoy's words, he can no more return to the perspective of the unregenerate man than "a flying bird can reenter the egg shell from which it has emerged." But unless he performs this impossible feat, Kaufmann will insist that the Christian loves Christianity more than the truth. Thus, from Kaufmann's point of view, every Christian is *eo ipso* dishonest.

Playing the role of Bible expositor, Kaufmann insists that Christ is just a man according to Scripture witness; that the New Testament accounts concerning Him are either confused or unauthentic or both; that Saint Paul was a not very honest Jewish opportunist who, like Philo, wanted to blend Hellenism with Judaism and was "in important respects closer to Plato and Gnosticism than to Micah or Jonah."

Kaufmann likes the prophets, and also Luther and Kierkegaard a little bit, not because they believed in God but because they were nonconformists.

Kaufmann makes the naive assertion that suffering rules out any possibility of the

existence of God, that is, of an all-powerful and all-good God. But certainly someone like Kaufmann, who has been both a Lutheran and a Jew, should know that there is an honest alternative to pantheism, namely, faith in a God who is not enmeshed in the world and whose ways are above our ways.

This reviewer wonders for whom this book was written. Obviously not for the scholar. The average young student is likely to be bewildered by it. The author himself seems to have no clear idea of what his message is except that he is a heretic who must speak (and will therefore be hated and persecuted by men of strong faith).

ROBERT D. PREUS

INTERPRETING THE NEW TESTAMENT. By James L. Price. New York: Holt, Rinehart and Winston, 1961. xv and 572 pages. Cloth. \$8.50.

The author of this work is of the opinion that too many Biblical scholars are more interested in the digging than in the treasure. Instead of limiting himself to problems of origin relative to the New Testament documents Price aims (p. 9) "to relive and relate, in the terms and presuppositions of the books, what they meant to their authors and their contemporaries."

In keeping with this objective Price sketches first the political, economic, and religious environment in which the New Testament came to birth. He then picks up the main thread of his story with a discussion of the Book of Acts and the early Christian community.

In logical sequence follows a lengthy treatment of the synoptists and their contents, with a discussion of many of the critical problems connected with these writings. The program of expansion and consolidation as reflected in the Pauline correspondence and the remaining New Testament books concludes Price's survey.

Scholarly objectivity is here combined with

a sincere appreciation of the unique nature of the documents he is handling. There is no question where the author stands on various critical questions, but he holds no brief for purely speculative criticism (see, for example, p. 179 on "overly subtle and systematic" expositions of Mark's theological structure), and he displays a complete lack of that pedantic bullying which can entertain no respect for divergent positions. Instances where caution deserts the author, as in his observation that Matthew reports that the women "saw an angel descend and roll away the stone" (p. 301), are rare.

The book is not designed for specialists. As a survey, however, not only of recent isagogical thinking but of critical inquiry relative to many other areas of New Testament study, this book is one of the best of its kind.

We cannot agree with Price on the wisdom of deleting references to works written in German, since he proposes to write also for seminary students who may be expected to use the resources of their libraries. At any rate, this courtesy to the thrice diligent student would have been appreciated.

FREDERICK W. DANKER

GOD'S MISSION AND OURS. By Eugene L. Smith. New York: Abingdon Press, 1961. 169 pages. Cloth. \$3.25.

Christian ministers and missionaries — two titles which it is hoped describe one and the same person — will be stimulated and edified by the five provocative chapters of a discussion of missions that wants to be thoroughly Christ-centered, Trinitarian, and Scriptural. The chapter headings tell the story: "You Can't Export What You Don't Have," "The Triune God and the Christian Missions," "Death and Life in the Christian Church," "The Universal Christ and Our Conflicting Cultures," and "Why Not Tell the Whole Truth?"

Here is a converted liberal who found

his former social gospel too shallow, but refuses to trade his new-found freedom in Christ for the rigidities of Fundamentalism. Nor does he see neo-orthodoxy as the ultimate: "Neo-orthodoxy was a corrective needed by modern (liberal) Protestantism as the Israelites needed the discipline of the desert, but like the desert it is still outside the boundaries of the Promised Land." (P. 143)

WILLIAM J. DANKER

MARTIN LUTHER: Selections from His Writings. By John Dillenberger. Chicago: Quadrangle Books, 1961; cloth, \$8.00. Garden City, N. Y.: Anchor Books, 1961; paper, \$1.45. xxxiii and 526 pages.

The selections in this volume are intended, according to the editor, "for individuals interested in gaining a picture of the essential insights of Luther and of his enduring significance on the basis of a direct, even if limited, acquaintance with his writings. His "introduction to Martin Luther"—23 pages—conditions the reader for an appreciation of the editor's choice of readings. The selections, he says, were made "with a concern for variety in form and content. Hence expository and polemical treatises, Biblical commentaries, sermons, and theses have been included."

The volume is supplied with a selected bibliography for further reading on Luther and with comprehensive indices of names, subjects, and Scriptural references. Though intended for the general reader, this book is certain to be found on many future college and university reading lists.

L. W. SPITZ

THE NEW ARCHITECTURE OF EUROPE. By G. E. Kidder Smith. Cleveland: World Publishing Company, 1961. 333 pp., plus bibliography. Paper, \$1.95; cloth, \$4.00.

The author, an architect, teacher, and lecturer, offers this handy small-format "illustrated guidebook and appraisal" both as an aid for tourists and as a catalog of

great architectural achievement. He feels that the important buildings in present-day America (with the exception of the works of Frank Lloyd Wright) owe their design to European influence. He analyzes 225 buildings in 16 countries. He includes some buildings which he does not admire; he is explicit in preferring the work of Le Corbusier. His churches—and he is working on a project, *The Churches of Europe*—are one (grouped with "crematoriums") of 17 categories, indeed the largest; second in the number of listings is "housing and apartments"; in third place are "industrial architecture" and "schools and universities." Kidder Smith's style is chatty, verging on the subjective; the 225 pictures are useful.

RICHARD R. CAEMMERER

THE PATRIARCHAL AGE. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1961. 128 pages. Cloth. \$2.95.

Pfeiffer's delightful portrait of the patriarchal age is a refreshing topical analysis of the life and times of the patriarchs. It brings the reader up to date in the major relevant archaeological and historical discoveries that have a direct bearing upon this phase of Biblical studies. The Biblical record is taken seriously throughout. Although critical questions of Old Testament scholarship are avoided, there is no attempt to whitewash the sins of the patriarchs or to ignore their intimate connection with the pagan cultures of that day. A minimal use of technical terminology makes this work suitable for the educated layman as well as the pastor.

NORMAN C. HABEL

ON THE TRIAL OF JESUS. By Paul Winter. Berlin: Walter de Gruyter and Co., 1961. 216 pages. Cloth. DM 22.00.

Form-critical methodology is systematically employed in this new attempt to arrive at an historical, as well as theological, appreciation of the trial of Jesus. Although reasons given for questioning the factuality of a spe-

cific item in the Gospels are not persuasive (see, e.g., the remark on Matthaean "legendary accretions," p. 55, and the proof cited in the annotations) and suggestions of later interpolations in the sacred text are made with suspicious frequency, the author's careful sifting of evidence from many ancient quarters is evident on every page.

The great body of information offered here on many details connected with our Lord's Passion, including the mode of crucifixion, Pilate's political life, the *privilegium paschale*, and the mockery of Jesus, will help also to enrich the pastor's preparation for his Lenten preaching. Winter's own verdict: The Jewish court of Jesus' time was still invested with the right to pronounce capital punishment, but early Christian apologetics absolved the Roman government at the expense of the Sanhedrin.

FREDERICK W. DANKER

RELIGIOUS KNOWLEDGE. By Paul F. Schmidt. Glencoe, Ill.: The Free Press, 1961. x and 147 pages. Cloth. \$4.00.

It is curious to find so late in the 20th century a student of world religions who approaches them in purely rationalistic and functional terms. Schmidt finds in world religions little more than "attitudes to live by" (p. 140). Hamann, Herder, Hume, Otto, and Eliade have apparently not yet made any impact on the author.

WILLIAM J. DANKER

A SURVEY OF WORLD MISSIONS. By John Caldwell Thiessen. Revised ed. Chicago, Ill.: Moody Press, 1961. 544 pages. Cloth. \$5.95.

Some previous inadequacies and inaccuracies have been cleaned up in this revision of Thiessen's useful survey of world missions. For example, the Lutheran Hour is given honorable mention in radio evangelism in Japan. Others remain, however. For example, the Evangelical Lutheran Church in New Guinea is credited with only 85,000 mem-

bers, whereas Georg F. Vicedom in his recent book gives statistics beyond the 200,000 mark. Francis Xavier's work is still dismissed as shallow and superficial (p. 17), a judgment that itself may well be shallow and superficial since it hardly suffices to explain the survival of the church in Japan, albeit in brutally repressed form, for over seven generations during the Tokugawa period.

May we express the hope that further revisions will be made, among others also in the rather haphazard and heavy-handed application of the labels "liberal" and "evangelical."

WILLIAM J. DANKER

THE SPAIN OF FERDINAND AND ISABELLA. By Jean Hippolyte Mariejol. Translated and edited by Benjamin Keen. New Brunswick, N. J.: Rutgers University Press, 1961. xxvi and 429 pages. Cloth. \$7.50.

When a work written in 1892 is translated and published, authoritative and readable characteristics must commend it. This is the case with Mariejol's work, a classic of French historical scholarship, eminently readable in the original and good reading in its English translation. The editorial notes of the translator have brought the work abreast of modern scholarship. The age with which it deals is one which commands the attention of Americans, because it is also the age of Columbus; it attracts the attention of churchmen, because it is the period of the intensified Inquisition; and it sees the beginnings of the modern age, the rise of nationalism, developments in literature and art. All of these Mariejol treats with skill and interest.

CARL S. MEYER

THE RECOVERY OF THE TEACHING MINISTRY. By J. Stanley Glen. Philadelphia: The Westminster Press, 1960. Cloth. 125 pages. \$2.75.

Glen calls for the recovery of just such a *teaching* ministry as that of our blessed Lord Himself. Though much of what he says has

been said before, his well-stated themes bear retreatment: that Christ was a teacher; that teaching must always be combined with preaching; that apt teaching must unsettle the comfortably ordered life; that we adjust men to truth, not truth to men; above all, that the church must be the church; that Christians be what they are—men "prepared to think hard, to suffer in order to understand, to die, if need be, in order to live."

DONALD L. DEFFNER

RABBINIC THEOLOGY. By Roy A. Stewart. London: Oliver and Boyd, 1961. xvi and 202 pages. Cloth. 21/—.

The world of semiprofessional Bible study has again been placed heavily in debt to Stewart because of this book, a sequel and companion to his *The Earlier Rabbinic Tradition* (London: Intersarsity Fellowship, 1949). The present volume summarizes and analyzes the main currents of Talmudic thought to which Stewart had introduced the reader in his earlier work. He manages to reduce to understandable order the bewildering and frustrating maze of disorganized confusion which is the world of the Talmud. The reader gains an understanding of the basic characteristics of the Pharisaic mind at Christ's time. New Testament passages are thrown into sharp relief in many cases. A pleasant sense of humor adds to the enjoyment of the book. HERBERT T. MAYER

THE HARVARD BRIEF DICTIONARY OF MUSIC. By Willi Apel and Ralph T. Daniel. Cambridge Mass.: Harvard University Press, 1960. viii and 341 pages. Cloth. \$3.95.

The nonprofessional who uses this book will find it astonishingly helpful as a dependable guide to the technical terminology of music that presupposes hardly more than the ability to read English. On principle it avoids personal biographical data, but it identifies—sometimes at considerable length—major instrumental compositions, song cycles,

ballets, operas, and oratorios. Overlap with ordinary dictionaries is minimal; random sampling of pages by this reviewer indicated that six out of seven entries in the work are not duplicated in his Merriam-Webster *New Collegiate Dictionary*. Excellent line drawings illustrate the articles on instruments, and the explanation of musical technicalities is facilitated, where appropriate, with musical notation and other figures. Approximate pronunciations in conventional English symbols are suggested for most of the foreign words and names. Future editions could be improved by a fuller system of cross-references and by the expansion and updating of church music entries; Eastern Orthodox Church music, for instance, is barely mentioned. Lutherans who use the book will be understandably resentful that no cognizance (except in the article "Hymn," where they are lumped together with Protestants) is taken of their church's contribution to and practice of music. When one turns to the articles on "Canticle, canticum," "Gradual," "Litany," "Magnificat," "Mass," "Office," "Offertory" (as a choral part of the service), "Respond," "Response," "Sequence," and "Te Deum," the reference is exclusively to the Roman Catholic (and sometimes the Anglican) rite, without even a remote suggestion that these elements are equally at home in the Lutheran tradition. This is another area where this otherwise generally excellent work stands in need of careful revision. ARTHUR CARL PIEPKORN

CHRISTIAN AFFIRMATIONS. By Costen J. Harrell. New York and Nashville: Abingdon Press, 1961. 126 pp. \$2.00.

A retired Methodist bishop publishes ten sermons on major themes of the Christian faith. The sermons on Jesus Christ indicate a theological position that acknowledges Christ as Redeemer, and the effort is made to keep Christ and the Gospel central also in sermons on the sovereignty of God and the last things. While revealing an effort to set forth Christian beliefs as reasonable, the

author consistently moves to the "higher ground" of the Atonement as the basis for faith.

RICHARD R. CAEMMERER

THE CHRISTIAN IDEA OF EDUCATION:

Papers and Discussions. Edited by Edmund Fuller. New Haven: Yale University Press, 1960. xv and 265 pages. Paper. \$1.45.

This book is a symposium of eight authors who wrote essays for a seminar which convened at Kent School in 1955 to discuss the Christian idea of education. The gaudy cover of this Yale paperback belies some heavy, meaty material on the *concepts* (not the methods) underlying "education in its entirety from a Christian viewpoint."

Episcopal Bishop Stephen F. Bayne, Jr., of Olympia delineates the vision of integrated knowledge and understanding which permeated one seminar: "Brotherhood and the table of atomic weights and the Lord's Prayer and the history of the Hittites and the discovery of gunpowder and the creed and the multiplication table and Heisenberg's principle of uncertainty and the Agnus Dei—all of this and all truth comes to us in one magnificent, tumbling hodgepodge, because it is all God's, and God is one." (P. x)

Excerpts from seminars (edited from 853 pages of stenotype transcripts) are appended to the papers, which have in addition to Bishop Bayne, such notable authors as Massey H. Shepherd, Jr., John Courtney Murray, Georges Florovsky, E. Harris Harbison, William G. Pollard, Jacques Maritain, Reinhold Niebuhr, and Alan Paton.

DONALD L. DEFFNER

EVANGELIUM UND NEUES GESETZ IN DER ÄLTESTEN CHRISTENHEIT BIS AUF MARCION. By P. G. Verwejs. Utrecht: N. V. Drukkerij en Uitgeversmij Kemink en Zoon, 1960. 382 pages. Paper. 20 Dutch guilders.

As its title suggests, this book is devoted to an analysis of the relationship between the Old Testament and the New as

that problem was understood in the days of the Apostolic Fathers. Verwejs concludes that Harnack was wrong in trying to give Marcion credit for having reformed the church of the second century, and contends that Marcion's influence was rather indirect, in that he compelled Christian theologians first to rethink the whole problem of the nature of redemption and then to restudy Paul's understanding of Law and Gospel as these relate to each other in terms of God's revelation.

More significant is Verwejs' sober explanation of the church's early loss of some of the cardinal emphases in the Gospel. In large part, he feels, the shift to teaching the Gospel as though it were a new Law had its source in the fact that the Apostolic Fathers overlooked the eschatological dimension which distinguishes the New Testament hope from the end-time expectations of Judaism.

Furthermore, the Apostolic Fathers held that God's redemptive acts were directed toward the Gentiles from the outset. Israel received the Law, they admitted, but only for purposes of curbing the kind of lust and idolatry manifested by the creation of the golden calf. Jesus was the Savior of the heathen. He brought the real Law to which the prophets of the Old Testament pointed. Here is the source, Verwejs holds, of both the Judaizing tendencies and the anti-Semitism found in literature of the second century.

St. Paul's view of the relationship between Gospel and Law differed radically from such a conception, Verwejs points out. The apostle insisted that the promise given to Abraham took precedence over the Law, not only in time but also in redemptive significance. The giving of the Torah represented only an epoch in God's saving activity, offering servitude rather than liberation. Its revelation served as part of a divine pedagogy. There could be no Gentile church, therefore, without Israel; for the church was in fact the full realization of Israel's history and destiny. God's revelation is of one piece.

Without question this volume is a major contribution to an understanding of the theological developments from the days of Jesus to the time of Marcion. At the present juncture in the history of the church it can make a second contribution. It can alert us to the full significance of the age of the Reformation as the moment of return to the Pauline view of redemption and revelation.

MARTIN H. SCHARLEMANN

TAKE AND READ: A GUIDE TO GROUP BIBLE STUDY. By E. H. Robertson. Richmond, Va.: John Knox Press, 1961. 128 pages. Cloth. \$1.75.

Robertson's concern here is the small group of people who gather together for Bible study "to enable man to live in the world where he is." The material comes from a comparative study of the uses of Scripture in various European countries and the United States, with ensuing recommendations.

Robertson first scores the two tendencies-in-extreme which typify peacetime Bible study—Pietism and liberalism. It is in Germany, he asserts, that most progress is being made today, since there the representatives of these two wings of thought were forced to unite and examine their beliefs in the face of Hitler's perversions of Scripture. Subsequently, other countries (Scotland, Holland, Norway, etc.) have started to ask anew "what does the Scripture have to say to our particular circumstances?"

Other helpful insights fill the work: the need for relevance, grading, depth, and meaning for oneself in Bible study. According to Robertson the pastor is primarily a trainer of teachers, not the inevitable one-big-group leader. This avoids the lecture and authority figure image and still makes the necessary use of the pastor's scholarly resources.

The chapter on "How to Begin a Bible Study Group" cannily quotes the older cookery books which began their recipes with

such instructions as "First catch your hare." Robertson hastens to add that the initiating of a group should flow from the current needs of people where they are and not just because someone decided to start a Bible class out of the clear blue sky.

A final, very helpful section of the book gives some actual conversational examples on the "how-to" of making Scripture relevant to life.

DONALD L. DEFFNER

CHILDREN AND THE BIBLE. By Ethel L. Smither. Edited by Henry B. Bullock. Nashville: Abingdon Press, 1960. 183 pages. Paper. \$1.50.

Plowing through the pages, an avid searcher for help may get some new and different ideas on how to reach children with the Bible at different age levels. But most of it has been said before.

Author Smither, former editor in charge of children's publications of the Methodist General Board of Education, attempts a fence-straddling on critical issues which is far from acceptable from a Biblical position, for instance, on miracles. (P. 42)

DONALD L. DEFFNER

OF MARBLE AND MUD: STUDIES IN SPIRITUAL VALUES IN FICTION. By C. Hobart Edgren. New York: Exposition Press, 1959. 127 pages. Cloth. \$3.00.

The purpose of this work is to suggest that an equally important universal and unifying element among great works of literature is the "presentation of the conflict in man resulting from the essential duality or dichotomy of his own nature." Throughout one can hear Edgren paraphrasing Paul as he muses over the individual who is paradoxically *two* people: "For I do not do the good I want, but the evil I do not want is what I do." (Rom. 7:19)

To examine these two streams of thought and motivation in men Edgren considers works of Balzac, Hawthorne, Dostoyevsky, Mann, Conrad, Fitzgerald, and Camus.

Although one may well quarrel with the absence of a fully stated kerygma as a de-nouement of Edgren's study, the author does fulfill his stated purpose, the spelling out of the "garlic and sapphire," the "marble and mud," depiction of man in the world's greatest writing. This volume is well worth the clergyman-reader's time.

DONALD L. DEFFNER

THE CHRISTIAN AS COMMUNICATOR.

By Harry A. De Wire. Philadelphia: The Westminster Press, 1961. 198 pages. Cloth. \$4.50.

This is one of the better recent books on communication. De Wire holds that "it is neither the words nor the listening, but the meaning we bring to every situation which in the final analysis is the essence of communicating the Gospel. Another way of saying 'the Christian as communicator' would be to say 'the Christian as meaning.'" (P. 60)

The author heavily scores the "under and separate" role which many of the laity feel in relation to the clergy. He repeats the Amsterdam conference call for an "apostolate by fact," which places the responsibility on every Christian to know, defend, and set forth the truth and to "guide the neophyte through the difficult stages of temptation and dis-

heartenment which nearly always follow the acceptance of the gift of God in Christ." (Pp. 25, 26)

One might hope for a more sequential ordering of the sporadic but warmly described encounters between the worldling and Mr. Christian (pp. 96-99; 104, 105; 122, 123; 125—127 ff.), but the image of *how* the Christ life is to be communicated comes through adequately to the reader.

Author De Wire, himself an apt communicator, stresses the permissiveness of approach needed with many who resent the institutionalized church (pp. 110 and 136), as well as the expert use of silence (p. 108), but most of all he emphasizes the necessity of *being* what you *are* — a Christian.

From the Lutheran perspective a baptismal and Eucharistic emphasis is lacking in the book. There is no concept of worship (his phrase is "what happens on Sunday morning"). One searches vainly for a statement of the essential Christian message, and the question should be raised over the validity of his conception of the Pentecost experience. (P. 118)

Nevertheless no current bibliography in adult education should omit *The Christian as Communicator*. DONALD L. DEFFNER

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 New England Mind. Volume I: *The Seventeenth Century*; xiii and 528 pages. Volume II: *From Colony to Province*, x and 513 pages. By Perry Miller. Boston: Beacon Press, 1961. Paper. \$2.95 each. The first volume of this set "emerged [in 1939] with the first journalistic reviews as a sorry mess," Miller notes ruefully in his new preface to this unaltered reprint of that first edition. In the case of the second volume, he notes in his preface to it that "the most charitable of my critics paid me a dubious compliment on my ability 'to extemporize' the history of

New England society." Time and the researches of an increasing number of scholars, many of them frankly stimulated by what seemed two decades ago to be Miller's wholly novel approach, have completely reversed these initial judgments. With both volumes available in this relatively inexpensive paperback edition, there is hardly any reason left why anyone should not become familiar with this important inquiry into the theological and philosophical basis of one of the hardest and most persistent strains in the heritage of American thought.

Faith, Reason, and the Gospels: A Selection of Modern Thought on Faith and the Gospels, ed. John J. Heaney. Westminster, Md.: The Newman Press, c.1961. xv and 327 pages. Cloth. \$4.95.

Fernand Portal (1855—1926), Apostle of Unity (Monsieur Portal). By H. Hemmer; trans. Arthur T. Macmillan. New York: St. Martin's Press, c.1961. vii and 181 pages. Cloth. \$5.75.

Free Men: Meditations on the Bible Today. By Suzanne de Dietrich; trans. Olive Wyon. Philadelphia: The Westminster Press, c.1961. 128 pages. Cloth. \$2.75.

The Church and the Urban Challenge. By Walter Kloetzli. Philadelphia: Muhlenberg Press, c.1961. xii and 83 pages. Cloth. \$2.

The World: Its Creation and Consummation (Weltschöpfung und Weltende). By Karl Heim; trans. Robert Smith. Philadelphia: Muhlenberg Press, c.1962. x and 159 pages. \$3.00.

In Search of the Self: The Individual in the Thought of Kierkegaard. By Libuse Lukas Miller. Philadelphia: Muhlenberg Press, c.1962. xviii and 317 pages. Cloth. \$4.95.

The Nature of Faith (Das Wesen des christlichen Glaubens). By Gerhard Ebeling; trans. Ronald Gregor Smith. Philadelphia: Muhlenberg Press, c.1961. 191 pages. Cloth. \$3.00.

The Philosophers of China: Classical and Contemporary. By Clarence Burton Day. New York: Philosophical Library, c.1962. 426 pages. Cloth. \$6.00.

The Universe . . . Plan or Accident? By Robert E. D. Clark. Philadelphia: Muhlenberg Press, c.1961. 240 pages. Cloth. \$3.50.

Temperament and the Christian Faith. By O. Halleby. Minneapolis: Augsburg Publishing House, 1962. 106 pp. Paper. \$2.00. This volume by a distinguished Norwegian theologian is a revision of an older book based on the teaching that there are four basic temperaments. Modern psychology has pointed out the fallacies of the early efforts to type complex human beings. Therefore this book has only minor historical value.

Seven Sins and Seven Virtues. By Karl A. Olsson. New York: Harper & Brothers, c.1962. 126 pages. Cloth. \$2.75.

A Theology of Pastoral Care (Die Lehre von der Seelsorge). By Eduard Thurneysen; trans. Jack A. Worthington and Thomas Wieser. Richmond, Va.: John Knox Press, c.1962. 343 pages. Cloth. \$5.50.

They Came to a Place: Meditations on Human Suffering. By Robert L. Otterstad. Minneapolis: Augsburg Publishing House, c.1962. 47 pages. Cloth. \$1.25.

Wilderness and Paradise in Christian Thought. By George H. Williams. New York: Harper & Brothers, c.1962. x and 245 pages. Cloth. \$4.50.

The Forward Movement of the Fourteenth Century, ed. Francis Lee Utley. Columbus, Ohio: Ohio State University Press, c.1961. x and 166 pages. Cloth. \$6.00.

Worship and Theology in England: From Watts and Wesley to Maurice 1690—1850. By Horton Davies. Princeton, N. J.: Princeton University Press, c.1961. xiv and 355 pages. Cloth. \$7.50.

Act and Being: A Major Theological Work of a Great Christian Thinker and Twentieth-Century Martyr (Akt und Sein). By Dietrich Bonhoeffer; trans. by Bernard Noble. New York: Harper & Brothers, c.1961. 192 pages. Cloth. \$3.00.

One Jump Ahead: Memories of a Yankee. By Byron P. Hovey. New York: Exposition Press, c.1962. 45 pages. Cloth. \$2.50.

The Eyes of Discovery: The Pageant of North America as Seen by the First Explorers. By John Bakeless. New York: Dover Publications, c.1961. 439 pages; 68 full-page plates. Paper. \$2.00. An unaltered paperback reissue of the 1950 edition of a fascinating account of America in process of discovery, with a new and expanded selection of contemporary illustrations.

The Gospels Reconsidered: A Selection of Papers Read at the Conference on the Four Gospels in 1957 (Studia Evangelica). By various authors. New York: The Humanities Press, 1961. 222 pages. Cloth. \$5.50.

Speculation and Revelation in Modern Philosophy. By Richard Kroner. Philadelphia: The Westminster Press, c. 1961. 316 pages. Cloth. \$6.50.

A Thousand Years and a Day: Our Time in the Old Testament (Tausend Jahre und ein Tag). By Claus Westermann; trans. Stanley Rudman. Philadelphia: Muhlenberg Press, c. 1962. x and 280 pages. Cloth. \$4.

It's Your Life: Inspirational Messages to Meet the Practical Problems of Life. By A. Reuben Gornitzka. Minneapolis: T. S. Denison, c. 1958. 215 pages. Cloth. \$3.00.

Das Neue Testament Deutsch. Volume 10: *Die Briefe des Jakobus, Petrus, Judas, und Johannes.* By Johannes Schneider. 9th edition. Göttingen: Vandenhoeck und Ruprecht, 1961. 205 pages. Paper. DM 8.00.

Old Testament Translation Problems. By A. R. Hulst. Leiden: E. J. Brill, 1960. xv and 261 pages. Cloth. No price given.

Grace. By Robert W. Gleason. New York: Sheed and Ward, c. 1962. x and 240 pages. Cloth. \$3.95.

The Bible and the Origin of Man (De Bijbel en het Ontstaan van de Mens). By J. De Fraine. New York: Desclee Co., 1962. x and 85 pages. Cloth. \$2.50.

A Christian's Handbook on Communism. By the Committee on World Literacy and Christian Literature. New York: National Council of the Churches of Christ in the U. S. A., 1962. viii and 86 pages. Paper. \$1.

Colloquy on Law and Theology: Papers Presented at Valparaiso University October 1960. St. Louis: The Lutheran Academy for Scholarship, c. 1962. viii and 219 pages. Paper. Price not given.

The Epistle to the Philippians (Erklärung des Philippenerbriefes). By Karl Barth. Richmond, Va.: John Knox Press, 1962. 128 pages. Cloth. \$2.50.

Hutterite Studies: Essays. By Robert Friedmann. Scottsdale, Pa.: Herald Press, c. 1961. iv and 338 pages. Cloth. \$4.75.

I Speak Again: Christ to the Clergy of All Denominations and to All the People. By Max Vogel. New York: Exposition Press, c. 1962. 40 pages. Cloth. \$2.50.

Hope in Action: The Church's Task in the World (Theologie der missionarischen Verkündigung: Versuch über das Problem der Evangelisation in der oekumenischen Diskussion). By Hans Jochen Margull; trans. Eugene Peters. Philadelphia: Muhlenberg Press, c. 1962. xxii and 298 pages. Cloth. \$5.00.

The Significance of Barth's Theology. By Fred H. Klooster. Grand Rapids, Mich.: Baker Book House, c. 1961. 98 pages. Cloth. \$2.95.

The Book of Jeremiab: A Study Manual. By K. Owen White. Grand Rapids, Mich.: Baker Book House, c. 1961. 101 pages. Paper. \$1.50.

The Council, Reform and Reunion (Konzil und Wiedervereinigung). By Hans Küng; trans. Cecily Hastings. New York: Sheed and Ward, 1961. xii and 208 pages. Cloth. \$3.95.

The Epistles to the Thessalonians: A Study Manual. By Charles M. Horne. Grand Rapids, Mich.: Baker Book House, c. 1961. 78 pages. Paper. \$1.50.

Rediscovering Natural Law. By Scott Buchanan. Santa Barbara, Calif.: Center for the Study of Democratic Institutions, c. 1962. 60 pages. Paper. Price not given.

How My Mind Has Changed, ed. Harold E. Fey. New York: The World Publishing Company, c. 1961. 191 pages. Paper. \$1.25.

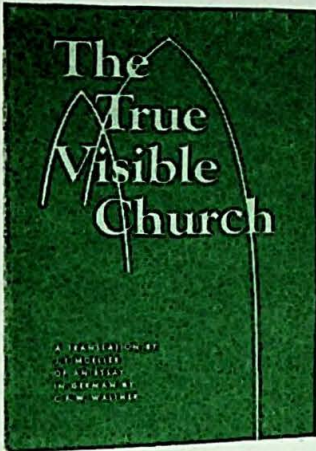
The Amplified Old Testament: Part Two — Job to Malachi. Grand Rapids, Mich.: Zondervan, c. 1962. 1213 pages. Cloth. \$4.95.

Jesus of Nazareth: The Hidden Years. By Robert Aron; translated from the French by Frances Frenaye. New York: William Morrow and Co., c. 1961. 253 pages. Cloth. \$4.

Martin Buber and Christianity: A Dialogue Between Israel and the Church (Einsame Zwiesprache). By Hans Urs von Balthasar; trans. Alexander Dru. New York: Macmillan, 1961. 127 pages. Cloth. \$3.00.

Rationalism in Greek Philosophy. By George Boas. Baltimore: The Johns Hopkins Press, c. 1961. xiv and 488 pages. Cloth. \$7.50.

For the first time in English . . .

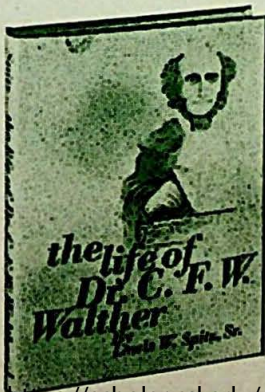


You can now read in English Dr. C. F. W. Walther's third important writing (**The True Visible Church**, translated by J. T. Mueller) growing out of the eight *Altenburg Theses* of 1841. By the *Altenburg Theses* the young Walther, then only 30, saved the Saxon Lutherans from disorganization. Briefly expressed, these *Theses* declared:

1. *The true church is the totality of all believers, known only to God (invisible church).*
2. *The name of the true church belongs also to those visible societies in which God's Word is purely taught and the sacraments are administered according to Christ's institution.*
3. *The name church belongs also to those visible societies which, while guilty of a partial falling away from the truth, nevertheless retain so much of the Word of God and the holy sacraments that in them sinners may be converted to Christ.*
4. *It is not improper to apply the name church also to heterodox societies.*
5. *Outward separation of a heterodox society from the orthodox church is not necessarily a separation from the universal Christian church.*
6. *Also heterodox societies have church power.*
7. *Heterodox societies are not to be dissolved, but reformed.*
8. *The orthodox church is to be judged by the common, orthodox, and public profession of faith to which its members are pledged.*

Walther could not divorce his theology of the church from his theology of the Word. For that reason the present work is so basic. The principles presented in *The True Visible Church* helped set the direction of the early Lutheran Church in America, and they are needed in the 20th century, no less than in the 19th.
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The Song Planter

Billie Meyer Anderson,

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*My father, at parades, would lift me
High in his strong arms. He knew his children's
impatience
To see higher than a trouser waistband, and more*

*Than a pleated skirt and "sensible" heels.
I was lifted as high as his shoulder — and he stood,
in a crowd,
As a sun-crowned emergent.
My Father still lifts me — the Father given
To all men — lifts me to view
More than the immediate; and when,
In the pack and pressure of days I am disconsolate,
He gives me a vision.*

In the pages of *Always in Christ* the reader will find poems of comfort, of Easter joy, of Lenten depths, for church festivals and national events, about personal remembrances. These poems, written by Marie Turk, are in a very real sense the prayer diary of a Christian, her legacy to the prayer and praise of the church.

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Always in Christ

Marie Turk,
YOUR GIFT

*Dear Lord, Your gift of length of days
Oft leads o'er rough and lonely ways.
Oh, grant us ties of friendships new,
Which give to life a brighter hue.
And let Your peace our spirits rule
When those we love grow tired and cool;
And keep us, Lord, from narrow pride
Of outgrown ways on every side
Which come with the advancing years
And often cause us needless tears;
Remove all undue love of life,
Grant firm faith in the final strife.*

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