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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 ENTERPRISING LIFE: JOHN McVICKAR, 1787—1868.** By John Brett Langstaff. New York: St. Martin's Press, 1961. xiv and 247 pages. Cloth. \$10.00.

McVickar was connected with Columbia University from 1817 on; he was an ordained priest of the Protestant Episcopal Church. He was a friend and admirer of Bishop Hobart and helped to further the strengthening of the clergy and the liturgical movement which Hobart espoused. The General Theological Seminary in New York received his support. McVickar wrote the first American text on political economy. In this biography Part IV, in which Langstaff tells of Anglo-Catholicism, the Seamen's Mission, and the Episcopal Church during the Civil War, will be of greatest value for the church historian. McVickar was a strong man, one who exercised a great influence on Columbia University. This biography by Langstaff is filled with many details of visits and persons and observations, materials that come from journals and letters. It will fill in aspects of the history of the first half of the nineteenth century which are of some significance.

CARL S. MEYER

**GOD'S NEW AGE.** By Nels F. S. Ferré. New York: Harper and Brothers, 1962. 160 pages. Cloth. \$3.00.

Is it possible for a theologian who publishes books like *Searchlights on Contemporary Theology*, cloaked in profound philosophical and theological terminology, to speak intelligibly to laymen in the pew? This book of sermons proves that it is. Ferré speaks so plainly that the reader has no difficulty deciding where to agree or dis-

agree with him. His language cannot be charged with obscurity. The reader may also agree with much that he has to say. The area of agreement or disagreement will depend to a large extent on his own theological orientation.

Ferré, here as well as in his other publications, seems anxious to preserve Christianity from destruction at the hand of extreme theological liberalism. But if that is his purpose, he might well try digging once more in the old theology of the Reformation. There is much gold in that mine that he has not refined. A close look, Biblically oriented, at the proper distinction between the Law and the Gospel would discover it. Furthermore, the proper emphasis on St. Paul's doctrine of justification through faith, as proclaimed by Luther, would bring out its luster in soul-saving brilliance.

LEWIS W. SPITZ

**GREEK INFLUENCE IN JEWISH ESCHATOLOGY.** By T. Francis Glasson. London: SPCK, 1961. 89 pages and indices. Paper. \$2.50.

Glasson is one of those authors who can find distinctions where there are no differences. The present work is no exception to his method of making an assertion and then modifying each component in such a way as to pull almost all the way back to the starting position. Yet the information given in this volume is a further contribution to the growing awareness of the degree to which Judaism was influenced by the Hellenistic spirit of the Graeco-Roman period. Glasson is here concerned to show that such writings as Enoch, Jubilees, and the Testament of the

Patriarchs also show Greek affinities. He goes so far as to argue that the doctrine of the resurrection emerged at a time when Greek thoughts were circulating in Palestine. In fact, he sees very little difference between the Pythagorean-Orphic kind of reincarnation and the doctrine of the resurrection. Here he reverses his field and fails to draw a distinction where there is a real one. This book belongs to the school of Goodenough, Lieberman, W. L. Knox and, in a way, W. D. Davies. MARTIN H. SCHARLEMANN

*IN SEARCH OF MYSELF: THE AUTOBIOGRAPHY OF D. R. DAVIES.* Edited by Ruth McCormick Davies. New York: The Macmillan Company, 1961. 223 pages. Cloth. \$3.50.

*DOWN, PEACOCK FEATHERS: STUDIES IN THE CONTEMPORARY SIGNIFICANCE OF THE GENERAL CONFESION.* By D. R. Davies. Revised edition. New York: The Macmillan Company, 1961. 204 pages. Cloth. \$3.50.

D. R. Davies died in 1958 at the age of 69, a priest of the Church of England. No cloistered parson, he was born a Welsh miner's son; grew up in a home marked both by poverty and by a Congregationalist lay piety which formed his literary taste on the Authorized Version; worked as miner; was converted in an Evan Roberts revival; drifted into Unitarianism; deserted religion altogether for a time; had his brief career at the University of Edinburgh ended by a nervous breakdown; preached a fanatical pacifism during World War I; became a Congregationalist minister; dabbled in politics; espoused the unpopular cause of labor so aggressively that he was forced to resign; organized a short-lived Labor Church; left the ministry; would have starved except for freelance lecturing on music to promote the sale of H. M. V. phonograph records; became deeply involved in Mitrinovic's now all-but-forgotten New European Movement; sub-

mitted to psychoanalysis; lost his wife by death; remarried; became a Marxist; went to Spain during the Civil War as member of an English delegation sent to investigate the relation of the Spanish People's Republic with the Roman Catholic Church; suffered complete disillusion; set out to drown himself; was reconverted to orthodox Christian faith after reading Reinhold Niebuhr and the Bible; published his now famous *On to Orthodoxy* (1939); returned to the ministry; and finally (1941) became first a deacon and then a presbyter of the Church of England. Before his death he found himself drawn to an intimate study of the works of Luther. "I have found in him a likeness to myself," Davies writes in the closing paragraphs of *In Search of Myself*. "I too believe in total sin and total salvation. Like him I have suffered a lifelong burden of guilt. I was acquainted with the backside of life. His father was a miner as mine was, and I started work in the mine as he did. . . . I spend more and more hours reading him. He is my elder brother" (p. 215). Davies recounts his spiritual Odyssey with utter frankness in an astonishing autobiography apparently written about 1948 and found among his papers after his death. The manuscript has been revised on the basis of Davies' own notes.

*Down, Peacock Feathers*—the title is from "The Misery of Man" in the Anglican Book of Homilies—first came out in 1942 on the threshold of Davies' entry into the Church of England ministry. In form it is a homiletical commentary on the famed General Confession (beginning "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep") of the Book of Common Prayer, with particular emphasis on the phrase that gives many Anglicans uneasy pause: "There is no health in us." Davies asserts that he is offering his study "as a serious sociological hypothesis in a time of disillusionment and

confusion" (p. 10). Written with prophetic passion, with cold-eyed disillusionment about socialism, communism and capitalism alike, and with a broadly based historical awareness, *Down, Peacock Feathers* is somber and sobering, even downright disquieting. Davies meant it to be: "I am all for clouting the secularized mind—hard." Of the book itself he said: "This is my testament." If now and then a Lutheran reader feels that Davies has read too much Reinhold Niebuhr, this will not detract greatly from the profit that can be derived from reading this genuinely exciting study.

ARTHUR CARL PIEPKORN

*DIE LEHRE VOM KULTUS DER LUTHERISCHEN KIRCHE ZUR ZEIT DER ORTHODOXIE.* By Fredrich Kalb. Berlin: Lutherisches Verlagshaus, 1959. 152 pages. Paper. DM 13.80.

In this excellent systematic inquiry, which ought to be translated into English, Kalb outlines the theory and practice of Lutheran public worship in the era of Orthodoxy—for him roughly coexistent with the seventeenth century—in terms of its essence (Part I), its form (Part II), and the relation of essence and form (Part III). Among the best chapters are the fifth, on "The Essential Elements of the Form of Worship" (Church and Ministry, the proclamation of the Word, the Sacraments); the sixth, on "Adiaphora"; the seventh, on "The Theological Evaluation of Church Music"; and the ninth, on "Worship and Mysticism." A discussion of church art and architecture in this period, as a counterpart to the chapter on church music, would have been welcome. Kalb's sources are not only the systematic presentations of the Orthodox dogmatists, but also contemporary sermons and devotional, casuistic, and "reform" literature; it is to be regretted that he did not also draw on church orders and descriptions of actual services. Beautifully brought out are the emphases of Orthodoxy

on the fact that the substance of worship (*cultus*) is rooted in faith and that the human contribution of the worshipper (*caeremoniae*) is accidental; on the primacy of public worship; on the integral place of purity of doctrine in right worship; on the doxological aspects of theology as reflected in the *usus practicus* and the prayers with which many of the dogmatists conclude each locus; and on the vital truth that in worship God is the real Actor. Important too is Kalb's thesis that the church music composed at the end of the sixteenth century conforms more completely to the austere and sober standards of Orthodoxy than the compositions of a Heinrich Schütz or a Johann Sebastian Bach.

His overall evaluation of Orthodoxy is positive. "By and large the age of Orthodoxy faithfully preserved the heritage of the Reformation" (p. 149). He defends Orthodoxy against the superficial criticism of spiritual deadness and sterility. It did not, he contends, pave the way for the subsequent spiritualization of worship. At the same time his admiration for Orthodoxy is not uncritical. The scholastic method of Orthodoxy, Kalb holds, reduced the primitive Lutheran tension between Law and Gospel. Orthodoxy began the transformation of the theology of revelation into a theology of reason, he thinks, and its representatives erred in basing the worship of faith on a correlation of the *mandatum Dei* and the *oboedientia hominis*. Their doctrine of verbal inspiration, in Kalb's view, helped to transform God's living address to men into a nomistic prescription, and their anti-Romanism led to a denigration of ordination, of the solemnization of marriage, of absolution, and of confirmation.

Within his self-imposed restriction Kalb on the whole makes his points well. Even the limited evidence which his study presents, however, indicates that the Orthodox doctrine of worship was less monolithic and homogeneous than his working assumption

suggests (p.9). Why should the *Large Catechism* be quoted in Latin (p.51, fn.89)? The omission of the "Taufbüchlein" from the *Book of Concord* version of the *Small Catechism* (in the face of Formula of Concord, Solid Declaration Summary Concept, 8: "wie solche von ihme geschrieben und sein *tomis* einverleibt worden") is as much the fault (although Kalb regards it as praiseworthy) of Andreae as of Chemnitz (p.97). But these are minor points. Overall this is an important addition to the literature of Lutheran liturgiology.

ARTHUR CARL PIEPKORN

**MARRIAGE COUNSELING: THEORY AND PRACTICE.** By Dean Johnson. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1961. 246 pages. Trade edition, \$6.65.

Johnson offers a generalized description of marriage counseling, writing in non-technical language from a basic eclecticism and defining all major trends. He describes the wide diversity of knowledge needed to do effective counseling, regardless of the area in which the counselor has received his training, whether it be sociology, psychiatry, psychology, or social work. He presents marriage counseling as an interaction between the counselor and client, recognizing the use of psychosocial material which is readily available to the client's consciousness in helping resolve his interpersonal relationship problems in or before marriage.

The reader is given illustrative case material demonstrating how to create an effective counseling relationship and what to attempt to secure in the way of information during the first interview. A valuable discussion of rapport and deterrents in counseling, the constructive use of silence, and the use of questions and comments follows. Further information of considerable value is given about case recording, psychiatric consultation, and use of referral sources.

Johnson probably represents the majority opinion in his description of methods and techniques of counseling. The pastor-counselor will miss an interpretation of the partner's behavior to reduce the threatening elements in the marriage and reference to the more active use of instructional guidance and factual education for the client. The pastor who faces a rising number of marriage counseling cases will make good use of this resource volume as he accepts his opportunity to serve people with problems.

HARRY G. COINER

**MORAL, AESTHETIC, AND RELIGIOUS INSIGHT.** By Theodore Meyer Greene. New Brunswick, N. J.: Rutgers University Press, 1957. 141 pages. Cloth. \$2.75.

The author's chief objective is to give meaning to moral, aesthetic, and religious insights. For these problems "are problems of human life itself, as vital for the relatively inarticulate as they are for those who are critical and voluble" (p.7). In the accomplishment of his purpose the author was faced by three alternatives: (1) "to attempt to revive an old philosophy"; (2) "to invent a brand new philosophy consistent with contemporary knowledge and responsive to the spiritual needs of modern man"; or (3) "to turn to the past for some central insights which might serve as a basis for fresh creative inquiry" (p.11). He followed the third course and attempted to correct and extend Kant.

He accepts Kant's total *Gestalt* (knowing-knowable) and his criteria for evaluating perceptual judgments (correspondence, coherence, communicability). He then seeks to apply, by correction of Kant, these methods and criteria to "good" denied by nihilistic relativists. He views such nihilism as "corrosive acids" which "eat their way into the moral fibre of a society." (P.40)

He finds Kant inconsistent in his failure to apply his criteria to the moral, aesthetic,

and religious. For it seems plausible that man's noumenal nature might express itself in and through his phenomenal attitudes and behavior. Kant's problem would also be eased, if not completely solved, if his noumenal realities were conceived of, not as another world "which competes . . . with the phenomenal world, . . . but rather as a dimension or quality of moral value with which man can . . . impregnate his own character and behavior" (p. 50). Kant's God, Greene holds, is introduced as a *deus ex machina* to get him out of his philosophical predicament, and his moral philosophy is inadequate both from the Christian perspective and also "in the light of secular man's most profound moral insights." (P. 57)

The author demonstrates the manner in which Kant's *Gestalt* and criteria can be applied to moral, aesthetic, and religious values. In opposition to Kant he holds that beauty is objective. Furthermore, he affirms that God is "the God behind all gods," that He is "that Ultimate Holiness and Power which Hindus, Moslems, Jews, and Christians apprehend and worship in the more or less similar yet importantly diverse ways," which themselves are "human enterprises, the fallible and finite responses of sinful men" (p. 100). At the same time, he rejects the approach which attempts to escape provincialism by refusing to identify oneself with any religious community.

The author concludes that "the wisest theologians are surely right in their insistence on the importance of what God Himself is and does, on what He has revealed Himself to be, as redemptive, righteous love, and on the inevitable inadequacy of all our finite responses" (p. 108), and that authentic religion "must always give absolute priority to faith. . . ." (P. 114)

The book concludes with a study of logical and normative rationalities.

ERWIN L. LUEKER

**RELIGIOUS PHILOSOPHY.** By Harry Austryn Wolfson. Cambridge: Harvard University Press, 1961. xii and 278 pages. Cloth. \$6.00.

Wolfson, professor at Harvard, is one of the world's authorities on early and medieval Jewish, Muslim, and Christian philosophy. The present volume is a collection of ten essays and papers which have for some time not been readily available.

The first essay is a very significant study on "The Philonic God of Revelation." After pointing out that Philo was not an eclectic, Wolfson shows that certain terms and concepts on the knowability and unknowability of God which were employed by the Greek fathers (and, we might add, by Lutheran theologians) have their origin in Philo. The real purpose of the article, however, is to show that the main arguments against (a) God's revelation, (b) God's infinity (transcendence), and (c) God's power and goodness advanced by Spinoza, Hume, Mill, and modern objectors were *all* known and ably refuted by Philo in his day. Nothing has happened in 2,000 years to undermine our faith in these facts; that is to say, there is no reason for denying revelation today that was not known and advanced in Philo's day. The clarity, simplicity, and cogency of Wolfson's argumentation and the facts which he brings to bear make his study at once disarming and devastating.

The second essay deals with the Platonic doctrine of ideas and how this theory was followed one way or another through the ages. Here the author's anti-Christian orientation shows when he argues that the Trinitarian doctrine is built around this concept. Wolfson holds that the doctrine of the Trinity is Origenistic, Origen in turn drawing from Philo and Ammonius.

In the third essay Wolfson proves that all the church fathers held to both the immortality of the soul and the resurrection of the body, believing these two teachings

to be necessary correlates. The fathers did not, however, believe that the soul is immortal by nature, but rather because it partakes of the life with God—and this in conscious opposition to the Greek philosophers. Two facts are clear, according to Wolfson: (1) Both immortality and resurrection are volitional acts of God and not necessary acts of nature; (2) in resurrection the body risen to life must be identical with the body that had existed before. Again Wolfson has done much to clear the air for intelligent discussion of an important contemporary issue.

A later chapter on "The Veracity of Scripture" might be mentioned. Here the author traces the common Jewish and Christian adherence to the creation of the world, Biblical chronology, and the miraculous. He then goes on to show how Spinoza and others from naturalistic assumptions denied all this.

Wolfson has the rare capacity to cut through the jungle of words to find the real concerns and meaning of philosophers, the capacity to simplify and greatly to clarify the position of the philosophers whom he studies. His studies thereby offer us a valuable shortcut toward grasping the issues of past and present. But there is a risk involved in such a helpful procedure, the danger of oversimplification, a danger into which Wolfson rarely falls. Yet although he understands Christian doctrine, he does not *believe* that it is based on divine revelation; therefore he consistently explains Christian doctrine in terms of analogy, parallels, borrowing from other beliefs, a procedure which ultimately explains away the Christian religion.

ROBERT D. PREUS

**THE SEMANTICS OF BIBLICAL LANGUAGE.** By James Barr. Oxford: University Press, 1961. viii and 312 pages and indices. Cloth. \$6.00.

This volume is devoted to an analysis of the relationship between theological thought

and Biblical language. Its burden is that contemporary theological thought is rather unsystematic and haphazard in its failure to examine the Greek and Hebrew languages as a whole in the interest of acquiring a general semantic method. As one might expect, the author is rather critical of Kittel's *Theologisches Wörterbuch zum Neuen Testament* for its attempt to depict "concept history" or "inner lexicography" at the hand of individual Greek words. Such a procedure results in what Barr calls "illegitimate identity transfer" or "illegitimate totality transfer."

A simple example will serve to illustrate the author's misgivings. The New Testament section of the word *agathos* in Kittel is dominated by Matt. 19:17 and Heb. 9:11; 10:1. These are said to show the basic meaning; namely, that "good" applies only to God Himself or to eschatological realities of the future. Having said this, however, the article is at something of a loss in dealing with Matt. 5:45, where God sends his sunshine "on the evil and on the good." Here "good" refers neither to God nor to some eschatological expectations. All that Grundmann, the author of the Kittel article, can say at this point is that these earthly distinctions of good and evil are relativized. He gets caught between a *Begriff* and a simple word, then beats a rather hasty retreat.

Since Barr is Professor of Old Testament Literature and Theology in the University of Edinburgh he deserves to be heard. It is good to have this extended *caveat* in the interest of greater precision in the language of theology.

MARTIN H. SCHARLEMANN

**SEARCHLIGHTS ON CONTEMPORARY THEOLOGY.** By Nels F. S. Ferré. New York: Harper and Brothers, 1961. 241 pages. Cloth. \$4.50.

Speaking of searchlights in the plural, Ferré introduces this book as his "most recent thinking on many subjects, with a strong

common core of the bearing of this thinking on contemporary theology, philosophy, social theory, Biblical interpretation, and education." In the lectures and articles which he has gathered in this handy volume he supplies the reader with a miniature library covering the thoughts he has expressed in greater detail in more than a dozen significant volumes. In the first part he speaks of the place and power of theological language. His warning regarding the problems of myth, symbol, paradox, analogy, and the matter of linguistic analysis and transcendence is in order. The largest section of the book deals with contemporary theology, with which he is thoroughly acquainted.

Under the title "Faith and Belief in Contemporary Theology" Van A. Harvey in *Theology Today* (XVIII [January 1962], 460—472) bestows both praise and censure on this book. It is fortunate that the editor of *Theology Today* opened its pages to Ferré for a reply to Harvey's criticism. Ferré's defense appears under the heading "This Is My Point of Viewing" (*ibid.*, pp. 506—512). The reader of this dialectic may choose to be his own umpire in deciding the issue. It is quite apparent that Ferré is capable of defending himself and pleads neither for sympathy nor mercy. The reader of *Searchlights* may disagree as fully with Ferré's theology as he does with some of the theologians whom Ferré discusses, but whichever decision he may reach on the relevance of Harvey's criticism, Ferré's searchlights enable him to see more clearly what is happening in contemporary theology and to understand more fully the theological jargon of today.

LEWIS W. SPITZ

**SCIENCE AND RELIGION.** Edited by John Clover Monsma. New York: G. P. Putnam's Sons, 1962. 253 pages. Cloth. \$3.95.

How has the breakthrough of science into ever new areas affected the thinking of prom-

inent theologians today? By way of answer Editor Monsma invited twenty-three modern theologians—Protestants, Roman Catholics, and Jews—to describe their views on the relation between science and religion. By and large they are optimistic, with a healthy respect for science and a sober awareness of its limitations. The short essays do not for the most part meet the crucial issues between science and religion, but rather preach about the importance of belief in God in our day. Some are useful, most are very cautious.

One of the best is by John Gerstner. There have been three false solutions to the problems between faith and science in the past, he says: (1) After all both science and religion begin with faith (C. A. Coulson, John Baillie, several of the writers in this volume) and there is really no war because the two are so similar; (2) there is no conflict because religion and science are so dissimilar (Hume, Schleiermacher, Ritschl, Barth), but this position makes religion abdicate all claim to knowledge properly so-called; (3) there are gaps and problems which science has not solved and which God fills. Gerstner maintains that the real conflict lies in the validity of the proofs of the ultimate Cause of things and His special revelation. Here is where religion enters scientific territory, in his opinion; and if there is ever to be agreement between science and religion it must emerge at this point, he says.

Particularly interesting to the readers of this journal is the essay by John Theodore Mueller. His remarks are not in the form of an apologetic, nor do they offer solutions to the multifarious problems existing between science and religion. Rather he offers a plain statement of his position, showing from a life of rich experience that a Christian should simply let the Word of Scripture speak to him and bow to its infallible authority.

ROBERT D. PREUS

**THE PYRAMIDS.** By Ahmed Fakhry. Chicago: The University of Chicago Press, 1961. 260 pages. Cloth. \$5.95.

As an antidote to books and cults that claim for the pyramids an oracular power rivalling Apollo this volume should be exceedingly helpful. Fakhry is professor of ancient history at Cairo University and in 1950 was appointed Director of Pyramid Studies by the Egyptian government. He writes therefore out of an informed local heritage, as he traces the evolution of pyramid forms through their various stages of intricacy down to the structures at Meroe in the third century of our era. The text is judiciously documented without obliterating the main account, but in view of the oft-repeated story that Napoleon's soldiers used the Sphinx for target practice, the source for Fakhry's refutation via the Arab historian El Makrizi (d. 1436) would have been welcome. According to this historian, says Fakhry, a man concerned about religious matters disfigured the face of the Sphinx. In view of Napoleon's great interest in antiquities and in view of his disciplined control of his forces, the more ancient story sounds more plausible.

FREDERICK W. DANKER

**EARLY CHRISTIAN ORIGINS.** Edited Allen Wikgren. Chicago: Quadrangle Books, 1961. ix and 160 pages. Cloth. \$5.00.

This series of studies boldly lines itself up with those who have taken up the "new quest" for the historical Jesus. Its contributors seek to use "the most recent data" and to base their articles on "the objective techniques of modern research." The studies are dedicated to Harold Rideout Willoughby, professor emeritus of early Christian origins at the University of Chicago.

The essays are quite generally significant and important. The weakest one, to this reviewer, was by Albert Barnett on "Jesus

as Theologian." His researches have carried him no further than the position taken by so many "modernist" preachers in 1920.

Frederick C. Grant on "The Historical Paul" and Robert M. Grant on "Hellenistic Elements in I Corinthians" are among the best. Amos N. Wilder calls attention to the psychological climate of the New Testament world as an important ingredient in the apocalyptic ecstasies of the time.

Mervin Deems' article on "Early Christian Asceticism" might better have been titled "Flesh and Concupiscence in the New Testament."

In the final essay, Wikgren challenges Protestants to take seriously their claim that their faith is anchored in history by careful study of the extracanonical writings as reliable sources of information concerning the Christian faith.

HERBERT MAYER

**THE AMERICAN HISTORIAN: A SOCIAL-INTELLECTUAL HISTORY OF THE WRITING OF THE AMERICAN PAST.** By Harvey Wish. New York: Oxford University Press, 1960. ix and 366 pages. Cloth. \$7.50.

William Bradford, Cotton Mather, John Smith, Thomas Hutchinson, Jared Sparkes, Richard Hildreth, George Bancroft, Francis Parkman, John Fiske, L. H. Gipson, John Bach McMaster, Henry Adams, F. J. Turner, Herman von Holst, William A. Dunning, Ulrich B. Phillips, Charles A. Beard, Vernon Parrington, and Allan Nevins are among the historians discussed. Anyone who has stayed with that list of names to this point will find interest and value in Wish's work. It was a work that was needed. The approach to the subject and the rationale for the framework of the story of American historiography are good. The historians are placed in the settings of their times. One dares not fault the author for not putting more emphasis on the systems found among the historians. The achievements of the his-

torians, their contributions, are given. Yet there are improvements which the reviewer would like to see. Robinson's *New History* deserves more detailed treatment. Beard's contribution to the Commission for the Social Studies of the American Historical Association ought not have gone unnoticed as long as the chairman of that Commission was regarded as deserving mention. The bulletins of the Social Science Research Council, especially nos. 64 and 54, are more important than some of the lesser lights noted. There are some indications of the lack of careful checking. The date of John Foxe's book (p. 5) is 1559; Ussher (p. 29) did not spell his name "Usher"; Pierre Chouteau was not co-founder of St. Louis (p. 89). Someone who read the work in manuscript should have told Wish that a sentence like the first one in the last full paragraph on p. 172 ought not appear in print. Church historians are generally neglected; even W. W. Sweet receives only a very brief mention. The index is poor. Students of American history will profit from this work, nevertheless, as they will profit from the publications of the American Historical Association's Service Center for Teachers of History and the 1960 Yearbook of the Social Science Council. The sense of an occasional need for greater penetration and depth does not preclude an appreciation for the solid worth of Wish's volume.

CARL S. MEYER

*THE CAPETIAN KINGS OF FRANCE*  
(LES CAPETIENS ET LA FRANCE).

By Robert Fawtier, translated by L. Butler and R. J. Adams. New York: St. Martin's Press, 1960. x and 243 pages. Cloth. \$7.50.

This work originally grew out of the author's efforts to calendar the documents from the reign of Philip the Fair and a course subsequently taught at the Sorbonne. It treats the internal development of the Cape-

tian dynasty from 987 to 1328 and no more. Little has appeared on this subject since its original publication in 1941.

Fawtier's treatment illustrates the value of studying the growth of governmental structures (chapter 9 might rather be titled "Methods of Territorial Gain and Losses"), rather than merely outlining a chronological sequence. It portrays at the same time the particular character of the feudal ecclesiastical institutions in France.

The bibliography, generally of French works with few English citations, illustrates that this book makes available in English the scholarship of monograph material otherwise available only in French. The translation is quite readable.

WALTER W. OETTING

*THE CHRISTIAN ANSWER TO COMMUNISM.* By Thomas O. Kay. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 125 pages. Cloth. \$1.95.

More books like this study guide of the National Association of Evangelicals need to be in the hands of Christian pastors. We like this book because its approach is sane and because the author, professor of history at Wheaton College, attempts to curb somewhat the possibility of witch-hunting in the political sphere.

We feel, however, that the book has some serious shortcomings.

(1) A great part of the book (chapters 4—7) deals with communist techniques through infiltration and through overt Russian political action. The criticism is not that space is given, but that it is out of balance with the rest of the book. This is the concern of the American citizen, but does not strike at the core of the Christian concern. In other words, we must be clear whether we are fighting as Americans or as Christians. This is not merely an academic distinction, but one that reinforces the separation of Church and state.

(2) The author's discussion of the "history of socialism" is much too general to have the value that he attempts to extract from it. There is a "pattern" in socialistic activity, but it is much more complex than this author makes clear. We do not help Christianity by over-simplifying the issues.

(3) The author ought to have presented his readers with actual source material to prove his points, especially in the first part of the book.

(4) The author does not adequately guard against making the either/or of Christianity and communism too absolute. It must be possible for missionaries to work under communism. The either/or cannot become so absolute that we cannot conceive of God's Spirit working in areas that are communist controlled. Indeed, every Christian must pray for this.

(5) It would seem to this reviewer that the story of what communism has done to the church in Russia deserves more than one page. This is a story that must concern all Christians. And this is a story that is seldom told in books of this sort. We get so wrapped up in the story of international communism and the American way of life that we forget those brothers and sisters of ours who have had to face this firsthand. Again, this reviewer would question some of the author's statements. Can we say that the Russian Orthodox church is dead? What does Kay mean when he states that in the Soviet Union a person under 18 cannot join a church or that religious instruction is clandestine? This was true at one time but the situation of the late thirties no longer obtains. Youth is seen in the church's services, and religious instruction is openly given. It is most regrettable that a book which is attempting to tell us how Christianity and communism relate to each other should be woefully out of date concerning the facts of the matter. The church's life in

the Soviet Union is deeply restricted, but these are not the restrictions.

(6) The bibliography lacks a good number of important titles.

These negative remarks are not meant to suggest that this book ought not be used. We feel that it has many strong points. We are especially happy with the last chapters on the basic deficiencies of the communist way of thought on life's deepest issues.

WALTER W. OETTING

*SON AND SAVIOR.* By Albert G  lin, F. Schmitt, Pierre Benoit, M. E. Boismard, and Donatien Mollat, translated by Anthony Wheaton. Baltimore: Helicon Press, 1960. 151 pages. Cloth. \$2.95.

In essaying to depict how the apostles accepted the deity of the Master, this little book follows the important question from book to book in the Old and New Testament. The contributions of the five French Roman Catholic theologians vary greatly in quality. The first essay on the expectation of God in the Old Testament presents an impoverished and watered-down Old Testament Messianic expectation. The Old Testament believers never saw the castle, says G  lin, but only the rows of trees leading to it. There is, on thesis, no indication in the Old Testament of the divinity of the Messiah. The second essay is equally disappointing. Dealing with the deity of Christ in the Book of Acts, Schmitt seems to ignore the fact that Acts (like the Synoptic Gospels) does not have the same theological purpose as other New Testament books. The study betrays the weakness of just such a symposium which would study the Book of Acts in virtual isolation from the rest of the New Testament.

The last three chapters are as rewarding as the first two are disappointing. Taking into account the authenticity of the Evangelists' account as the Word of God, Benoit maintains that the Synoptic Gospels do not distort, but present facts which clearly point

to Jesus' divinity. His arguments are most convincing. Christ's miracles were unique as opposed to those of Jewish and Greek lore. Jesus' Messianic consciousness is also clearly perceived in these accounts, a consciousness higher than that of the common Messianism of the day. Benoit points out that Jesus could not have expressed Himself more clearly than He did according to the Synoptic Gospels. He could not have employed terms such as "nature" and "person." Such language would not have evoked the slightest response in the milieu in which He was sowing the Word.

Boismard's article on Christ's divinity in Paul's writings is equally useful and excellent. The author does not quibble over the question whether or not Christ is called God in so many words by Paul, although he holds to the traditional rendering of such passages as Tit. 2:13 and Rom. 9:5 as the more natural and convincing. He has stronger evidence, he feels. He concentrates on the resurrection and exaltation of Christ as prophesied in the Old Testament and upon the divine works of Christ (Col. 1:13-17). Boismard's explanation why Paul does not project the same clear and concise doctrine of Christ's deity as John does are plausible and helpful.

The fifth study on John's doctrine of Christ's deity is also excellent. The last three chapters of this book show that great things happen when theologians listen to the voice of Scripture. It is doubtful if one can find better Biblical studies of the deity of Christ than these.

ROBERT D. PREUS

**ELEUSIS AND THE ELEUSINIAN MYSTERIES.** By George E. Mylonas. Princeton, N. J.: Princeton University Press, 1961. xx and 346 pages; 88 illustrations. Cloth. \$8.50.

The Eleusinian Mysteries endured for two millennia in a world crowded with gods and religions. Unlikely as it may seem at first

glance, ancient literary sources both pagan and Christian give almost no information about its initiation ritual or beliefs. Yet this ancient and long-lived religion was put down only in the fifth century of our era.

Mylonas, a member of the team of experts that completed the excavations of this most important site (begun about eighty years ago), combines the evidence of archaeology, art, and literature in an attempt to write a history of the beliefs and influence of the cult. The work demonstrates conclusively that the earliest building on the cult site goes back to Mycenaean times, though the evidence is less certain that it was a cult center. From that time forward the cult grows in influence and the sacred precinct in extent and wealth, until it reaches its zenith under Hadrian and the Antonines. As Christianity expanded, Eleusis declined.

The literary sources and archaeology aid in reconstructing the chronology of the initiation rites, but do little to give us the content of the revelation made to the initiates. That the rites were related in some way to a blessed after-life is certain. That they satisfied some religious craving of the Greeks is clear. But "there is much more to the cult of Eleusis that has remained a secret" (p. 282). In a valuable appendix the testimony of the early fathers is shown to be good apologetics, but of little value for factual content.

Errors and misprints are few. On page 93 read H50 for 50; the date on p. 156 should be A. D. 170, not 170 B. C. It is a little more difficult to accept the parallel between the two levels of initiation at Eleusis and the distinction between catechumens and the *fideles* of the early church, since the initiatory rite has taken place for the lower group at Eleusis, but is still in the future for catechumens in the church. There are no levels among the baptized faithful.

The book is well indexed and is provided with a good selective bibliography and a

glossary of unfamiliar terms. Eighty-eight plans and plates illustrate the book well. Until the final excavation reports are published, this book will be the standard volume on Eleusis; it will remain that for the average visitor to Eleusis even longer. If you cannot go personally to Eleusis, go by the power of word and picture. This book is a good guide.

EDGAR KRENTZ

**COMPENDIUM LOCORUM THEOLOGICORUM.** By Leonhard Hutter, edited by Wolfgang Trillhaas. Berlin: Verlag Walter de Gruyter und Co., 1961. xii and 142 pages. Paper. Price not given.

A well-read Lutheran needs no introduction to Hutter's *Compendium locorum theologicorum*. First published in 1610, this volume served for generations as a textbook in the Lutheran universities of Europe. The book went through many editions in the 17th and 18th centuries, and was translated into Swedish (1618) and English (1868). In our own time it is scheduled for publication in translation in the Library of Protestant Thought. It was the subject of many commentaries, the most notable of which were those of Godfrey Cundisius and of A. G. Hoffmann. There is good reason why this compendium enjoyed such immense popularity. It is one of the soundest, best balanced, and most useful dogmatics texts ever written. Hutter was evangelical, thoroughly orthodox, and broad in his outlook. Barring only a few instances, his conclusions are still timely. There are, needless to say, many important areas of concern totally untouched by this compendium.

Two features of this work still commend it to the church of the Augsburg Confession. First, it does not go astray into peripheral matters; instead it leans heavily on the theology, the terminology, and even the phraseology of the ecumenical creeds and the confessions of the Lutheran church, particularly the Augsburg Confession and the

Formula of Concord. It is the one great attempt to write a Symbolical Lutheran dogmatics. Second, it is eminently practical and useful because of its brevity, conciseness, and clarity of expression. Biblical evidence is woven into the statements of doctrine and also added at the end of the statements. Some of the doctrinal statements, e. g., on the freedom of the will, are models of theological precision.

For one who wishes to brush up on his theology and his Latin simultaneously, this classic is warmly recommended.

ROBERT D. PREUS

**LUKE THE HISTORIAN IN RECENT STUDY.** By C. K. Barrett. London: The Epworth Press, 1961. 76 pages. Cloth. 8/6.

Sixty years ago, in the days of Harnack and Ramsay, the burning issue in New Testament studies in general (and Luke-Acts in particular) was the quest for sources and their relation to historical accuracy. Biblical books were dissected and put together in various ways, to the delight or anger of the reader.

Today scholars are more interested in evaluating books as unified products of real authors. Barrett, in this sixth A. S. Peake Memorial Lecture, surveys current Lukan scholarship and then presents his own views on the character of Luke-Acts. His method is first to present six topics which are under discussion and then, to give the answers of six representative recent writers (including Conzelmann and Hänchen), letting the variety of their approach and conclusions serve as their only refutation.

Barrett's own view is that Luke's writings must be regarded as both history and preaching. As historian Luke is concerned with the facts of history. As preacher, Luke applies those facts to the needs of his own day. The life of Christ culminated in His resurrection and ascension. The same triumphant histori-

cal process would characterize the church. Acts illustrates this through historical biography, with all extraneous detail left out; Barrett's term for this is "radical simplification." Luke writes in a period when Gnosticism and eschatology were the major problems of the church. The life and theology of Paul provides an answer to both these problems, while Luke's awareness of the living lordship of Jesus Christ dominates his picture of the early church. Luke is consciously trying to show the continuity of Christ and the church. As the double account of the ascension shows, Christ is both end and beginning. This little book is a valuable survey of present-day research on Luke-Acts. It can easily be read in an evening. The evening would be well spent.

EDGAR KRENTZ

*PIERRE TEILHARD DE CHARDIN, HIS LIFE AND SPIRIT.* By Nicolas Corte [pseudonym], translated by Martin Jarrett-Kerr. New York: The Macmillan Company, 1960. xx and 120 pages. Cloth. \$3.25.

The late Pierre Teilhard de Chardin is one of the most controversial figures of our day. A practicing paleontologist and a convinced evolutionist, at the same time he remained a Jesuit priest to the end of his life. Corte traces Teilhard's life chronologically and does so in a most concise and deft manner, pointing out his development at each phase of his activity. The author, though he criticizes Teilhard, is sympathetic; he portrays him as one concerned to win people and not simply to project hypotheses concerning prehistory, and shows that Teilhard was often successful in leading people away from scepticism.

Corte offers more than a mere biography. He endeavors to present and analyze Teilhard's position, treating such subjects as the latter's "panpsychism," his theory of "hom-inization" (which is the basis of his entire

vision of the world), life, the biosphere, thought, etc.

In the introduction to this book Jarrett-Kerr insists (it seems against Corte) that the implication that Teilhard seeks to wed revealed religion with an evolutionary theory is "monstrously misleading." He points out that Teilhard is really only a scientist—a cleric also, to be sure, but a scholar whose interests were scientific, not apologetic. As a scientist he offers a clear, dogmatic, and daring world view. How this can be harmonized with the Biblical doctrine of creation, of the Fall and of man is only hinted. But Teilhard's idea of evolution is optimistic. Man will not evolve into nonexistence. He has direction, a future, hope; he will ascend to hyper-reflection, hyper-personalization, to "the Omega point" (a hidden God toward whom we are advancing and in whom we shall find our completion). Here we find that Teilhard is more than a scientist; he is a prophet, a dreamer. To him Christianity answers the demands of the evolutionary march of man; Christ came to direct the ascent of humanity. Thus, perhaps he is an apologist after all. But if so, as the author says, his apologetics is then only to lead modern man to the porch of the temple.

Corte considers also the criticisms of his subject's views, most significant those of Teilhard's fellow-Jesuit G. P. Bossio. Bossio claims that evolution is more than a hypothesis to Teilhard, more than a synthesis; it is the very definition of a method, an ontological reality. Bossio seems to point out that Teilhard is weakest on just those points which would allow for the Christian doctrine of creation, the Fall, and sin. He also reprimands Teilhard for his denial of monogenism. (But Corte questions whether Teilhard ever teaches explicitly a theory of polygenism.) A more cogent criticism is that of Louis Cognet, who points to the inadequacies of Teilhard's system, though praising him for his good and bold inten-

tions. Perhaps the gravest fault in all of Teilhard's hypotheses is the glaring inadequacy of his theory of evil.

This book is recommended as an excellent introduction to an important and controversial man, a man whom the Christian church cannot ignore. ROBERT D. PREUS

**THE PRE-CONQUEST CHURCH IN ENGLAND.** By Margaret Deanesly. New York: Oxford University Press, 1961. 374 pages. Cloth. \$6.00.

Margaret Deanesly, professor emeritus of history in the University of London and well-known authority on the early Middle Ages, contributes the first volume in a projected series of five to *An Ecclesiastical History of England*.

Histories of the English church seldom give this much attention to the earliest period. Treating all phases of the English church from its beginnings down to 1066, she gives us as usual a well-informed and well-documented, even detailed treatment. Her discussion of the legends concerning beginnings is quite fair. She makes it clear that the late fourth century, when the Romans withdraw, is the period when history begins to replace legend. Her treatment of Celtic activity is limited by her unwillingness to discuss the work done in Ireland. We regret this limitation. She has an excellent discussion of the differences between the Celtic, Gallic, and Roman traditions in the dating of Easter (not the same problem as Quartodecimanism in the early church), in liturgy, church architecture, etc. The development of liturgy and of canon law among other areas often neglected in strictly historical accounts take their rightful place here. While much of this material is based on the very latest monographs made available here to the general reader, this book is another example of how much contemporary accounts of early English Christianity depend on the Venerable Bede.

Her unwillingness to generalize, her careful use of documents—noting differences rather than covering them over, the lack of argument from silence, characterizes her treatment of the Irish Penitentials, the *Hesperica Famina*, relationship of witan to synod, and the liturgical and archeological materials. This book illustrates her usual concern for "cold facts" and her complete neglect of psychological or sociological patterns to the point where the history of thought in this period is given less attention than it perhaps merits. Still, your reviewer suggests that it is masterful and most fascinating at the same time. Careful attention to data does not always make interesting reading. It does here!

There are minor questions we would ask. For example, does the fact that martyrdoms took place in the important cities not indicate that only these officials had the right to execute rather than that the country people went into hiding? Can we speak of the Apostles' Creed as a "slight expansion" of "R"? But these are merely questions at most and certainly do not detract from the quality of the book.

The selected, current bibliography alone is worth the price of the book.

WALTER W. OETTING

**PROPHECY AND INSPIRATION.** By Paul Synave and Pierre Benoit, translated by Avery Dulles and Thomas Sheridan. New York: Desclee Company, 1961. 186 pages. Cloth. \$3.75.

This book is divided into two sections. The first part, begun by Synave and completed by Benoit after the former's death, is devoted to a clear and definitive discussion of Thomas Aquinas' doctrine of inspiration as seen in his *De veritate* and his *Summa theologiae* when he discusses prophecy. The authors show that Thomas places the charism of prophecy in the intellect, although the will is influenced and intervenes to transmit

and adapt it. Such a gift normally transmits truths which ordinarily are hidden except by divine intervention. Thus, prophecy discloses something previously unknown. Ordinarily Thomas employs the terms inspiration and revelation interchangeably. On occasion, however, inspiration is an antecedent influence which elevates the mind, and revelation results from this as the judgment which is formed by the mind. In this sense inspiration is a necessary prerequisite of revelation; but at the same time there cannot be inspiration without revelation. Thomas is careful to say that the charism of prophecy is not a permanent *habitus*, but a gift of actual grace and therefore passing. Neither is the gift perfect, but only piecemeal, as it were; the prophet sees as in a mirror.

In the second and more rewarding part of the book Benoit makes use of elements of Thomas' doctrine to answer Franzelin's view of inspiration, viz., that God is the direct author of the ideas in Scripture, but not the words. In rather scholastic fashion Benoit develops a distinction between the speculative judgment and the practical judgment of the writers of Scripture. This he does to preserve the several writers' unique character in the process of inspiration (against Franzelin) and to avoid a synergistic view which would reduce inspiration to divine guidance. The distinction, however, easily leads to misunderstanding, as when Benoit says that the prophets speak *ex persona Domini* while the sacred writers speak *ex persona propria*. This is hardly what Paul would say of his writings (1 Cor. 2), although one might apply the distinction to some of his writings. (1 Cor. 7)

Benoit holds to a strict doctrine of verbal inspiration. He is convinced that this can be wedded with modern isagogics, however, and he consummates this marriage by resorting to degrees of inspiration. Thus, a redactor or one who only altered a text slightly

and did not recognize the hand of the God guiding him was inspired (in the little he did) just as a prophet who consciously receives divine revelations and writes them down. Benoit even grants that a profane book (Song of Songs) may be discovered under divine inspiration and brought into the canon. This appears as a rather desperate and equivocal solution to the problem. Ultimately the church decides the canon, and this decision *quoad nos* decides the plenary inspiration of canonical Scripture, according to Benoit. Thus Rome has a solution to the problem; in fact, the problem has vanished. Inspiration and authenticity have nothing to do with each other, in Benoit's view. Everything is inspired, even oral tradition, and the people who played the roles in the drama recorded in Scripture (e. g. patriarchs, judges, Moses). This Benoit calls "collective inspiration."

The problems connected with inerrancy are finally considered by the author. His conviction is that the Holy Spirit will not allow an inspired writer to mingle error with formal, guaranteed teaching without giving the reader some means of spotting it. He is open to the fact that Scripture uses a wide variety of literary types, but he insists that the author in each case provides the necessary means for recognizing the type used. Absolute truth speaks to us in Scripture, but through the instrumentality of finite and relative modes of expression. But this does not imply that the truth expressed is contingent. The final discussion in which Benoit considers just what can be allowed according to a doctrine of inerrancy is most illuminating and we would find ourselves agreeing with almost all of what he says. *A priori* he rejects from the Bible as unworthy of God "any kind of 'myth' which would introduce error or fiction into the very essence of religious speculations about the Deity." This book offers ample proof that the Scriptures occupy a higher place

in the theology of the Roman Catholic Church than they do for many Protestant theologians.

ROBERT D. PREUS

**SELECTIONS FROM COTTON MATHER.**

Edited by Kenneth B. Murdock. New York: Hafner Publishing Co., 1960. lxiii and 377 pages. Paper. \$2.45.

Murdock's fine introduction and the judicious choice of materials make this classic, originally published in 1926, a welcome reprint. Cotton Mather (1663—1728) was a Puritan pastor in Boston, a learned scholar, a scientist, and a prolific writer. The excerpts in this edition give the biographies of William Bradford, John Winthrop, Edward Hopkins, Theophilus Eaton, John Winthrop the Younger, and Sir William Phips. There are excerpts here from *The Christian Philosopher*, scientific treatises. A few political fables by Mather are included. One finds the "Story of the Dogs and the Wolves," borrowed from Melancthon, told in the interest of unity among the Protestants. Mather knew the writings of German theologians and scientists. He corresponded with August Hermann Francke, the Pietist. Of interest will be the section by Mather on the witchcraft trials of 1692. Mather belongs to the ecclesiastical history of our country. These selections from his writings will enrich the reader's understanding of the first century of that history.

CARL S. MEYER

**ST. AUGUSTINE: THE ENCHIRIDION ON FAITH, HOPE, AND LOVE.**

Translated by J. F. Shaw; edited by Henry Paolucci. Chicago: Henry Regnery Co., c. 1961. xviii and 168 pages. Paper. 95 cents.

This inexpensive paperback edition of one of St. Augustine's most influential theological works brings together a slightly altered and corrected reprint of the excellent translation of the *Enchiridion* made by Shaw for the

*Library of Nicene and Post-Nicene Fathers* in 1900, a 27-page appendix containing Harnack's analysis of the work from Volume V of Miller's translation of the *History of Dogma*, and an introductory commendation by Editor Paolucci. The *Enchiridion* deserves a periodic rereading by every pastor.

ARTHUR CARL PIEPKORN

**THE PREACHER-PROPHET IN MASS SOCIETY.**

By Jesse Jai McNeil. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1961. 108 pages, bibliography, and index. Cloth. \$2.50.

This book comprises lectures presented by the author, a prominent Negro pastor and writer on religious subjects, to a ministers' conference at Ann Arbor, Mich. It discusses the times in which preaching must take place; the man, reflected in contemporary literature, who has to be reached; the preacher himself as he is challenged by the resurgence of a theology of preaching and of Biblical research; and the centrality of Christ. While not all of this ambitious program of material receives equally thorough treatment, the treatment is warm and the accent Christian.

RICHARD R. CAEMMERER

**MORE PREACHING VALUES IN THE EPISTLES OF PAUL.**

By Halford E. Luccock. New York: Harper and Brothers, 1961. 248 pages and notes. Cloth. \$3.95.

This is a posthumously published sequel to a previous volume drawing on Romans and First Corinthians. Whether the present paragraphs are actually better, or whether the reviewer is inclined to be more deferential now that the author lives by sight and not by faith, they do seem richer than those in the first collection. The Gospel rings through unashamed in 2 Cor. 5:19; Gal. 2:20; and elsewhere. The method is the same—turns of phrase in a version of the New Testament, often Moffatt or Phillips, are the springboard to interesting observa-

tions garnished with the profusion of Luccock gleanings from literature. The appreciation of the author delivered at the memorial service in April 1961 by Ralph W. Sockman introduces the book.

RICHARD R. CAEMMERER

**A HISTORY OF BIBLICAL LITERATURE.**

By Hugh J. Schonfield. New York: Mentor Books, 1962. vii and 223 pages. Paper. 75 cents.

Schonfield is well known for his *The Authentic New Testament*, a translation which takes the reader back into the environment in which the New Testament was born. In *A History of Biblical Literature* he traces the history of the English Bible, then examines the pre-literary history of both the Old and New Testament, and concludes with chapters on basic introduction to each of the books of the Bible. It is easily one of the most compact and reasonably priced books on the subject of Biblical introduction. Schonfield is wary of unwarranted claims to "assured results" of criticism and makes it a point to avoid extreme hypotheses. As an example of his critical caution we may note his dating of the Pastoral Epistles to A.D. 62 and 63. His dating of Mark in the 70's, however, is not shared by many scholars.

FREDERICK W. DANKER

**GETROSTE VERZWEIFLUNG: EINE AUSWAHL VON LUTHERWORTEN.**

Edited by Walter Zimmermann. Berlin: Lutherisches Verlagshaus, 1961. 65 pages. Paper. DM 3.90.

Under eleven heads—God our Father, Jesus Christ, faith, renewal of life, in the midst of temptation, prayer, the Sacred Scriptures, the Christian church, our neighbor, the world, pilgrimage—Zimmermann has collected some of Martin Luther's most insightful statements, ranging in length from a pithy epigram to a brief paragraph. What the Great Reformer has to say is worth

thinking on. One might wish (1) that the sources had been identified, and (2) that this little work might be made available to English-speaking Christians who have no German.

ARTHUR CARL PIEPKORN

**UNITY IN MARRIAGE.** By W. J. Fields.

St. Louis: Concordia Publishing House, 1962. xi and 156 pages. Cloth. \$3.00.

The purpose of *Unity in Marriage* is "to lay down the general principles that help guide the Christian's thinking in the matter of marriage and to help families think through their ideals and goals as Christian families." The book fills a long-neglected gap in the literature and is excellent reading both for the couple preparing for marriage and for the couple celebrating its golden wedding anniversary. Fields is in an ideal position to write this book. As campus pastor at Iowa State University, he was able to observe couples planning for marriage and those in the early years of marriage and to counsel them when difficulties arose. This book takes up where most books of this nature leave off. Its emphasis is laid on the "other-directed" nature of Christian love, with each spouse trying to do everything to make his marriage partner happy and thus making the marriage grow into a true Christian unity.

PHILIP J. SCHROEDER

**COMMUNISM, CHRISTIANITY AND RACE RELATIONS: PROCEEDINGS OF THE 1961 VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS.**

Valparaiso: Lutheran Human Relations Association of America. 76 pages. Paper. \$1.50.

The focus of the 1961 Valparaiso University Institute was on *Communism, Christianity and Race Relations*. A reader of the essays and addresses is impressed by their consistently high quality. This reviewer was most grateful for the stimulation provided by Robert Schulz, George Forell, and Martin Scharle-

mann. Schulz did a creative job in his attempt to delve theologically into the observed relationship between theological conservatism and racial prejudice. He took a major step, it seems, in progressing beyond the point where such previous movements frequently have stopped in passionate assertions that Christians should not be prejudiced. Forell's brief discussion on the "parabolic" nature of Christian social action is helpful on the level of daily life, where such action must be lived. Scharlemann writes incisively about what must be the church's concern for the total man set into the conditions of actual life. The reader finishes with more than a clearer understanding of the nature of communism; he concludes with a sharper vision of God, who continues to act through both Law and Gospel.

DAVID S. SCHULLER

*THE MEANING OF CHRIST.* By Robert Clyde Johnson. Philadelphia: The Westminster Press, c.1958. Cloth. 96 pages. \$1.00.

This is a very readable addition to Westminster's *Layman's Theological Library*. From a Biblical and personalist perspective the author interprets and justifies the Chalcedonian Christology of the creeds. He is very eager to defend the humanity of Jesus and to affirm that the meaning of Christ is disclosed only in personal acceptance. Lutherans will discern some old Calvinistic emphases in the reverent treatment.

HENRY W. REIMANN

*SEVEN WORDS.* By John A. Holt. Grand Rapids, Mich.: Baker Book House, 1962. 95 pages. Boards. \$1.50.

The author, a Baptist, states that the purpose of his pre-Easter sermons, on which this interesting and edifying book is based, was "not primarily to explain the meaning of the cross . . . but to experience the power of the cross" (p. 12). He is consistent with his objective, although fortunately not eliminating objective statements about the meaning of

the cross. It is quite evident that the good news of Lent, Christ on the cross for us and our salvation, is dominant in his preaching. The eight sermons, one introductory, are a well-balanced mixture of Biblical texts, catching insights, applications, and illustrations, but frequent exhortations to accept Christ, with an emphasis on man's response to the call of the cross, get into the way of the Gospel proclamation.

LESTER E. ZEITLER

*ACCORDING TO MARK: A RUNNING COMMENTARY ON THE OLDEST GOSPEL.* By Philip Carrington. New York: Cambridge University Press, 1960. xi and 382 pages. Cloth. \$9.50.

*A COMMENTARY ON THE GOSPEL ACCORDING TO ST. MARK.* By Sherman E. Johnson. New York: Harper and Brothers, 1961. viii and 279 pages. Cloth. \$5.00.

These commentaries are both written by mature scholars, long familiar with synoptic scholarship. Each is identified with a certain interest or approach to New Testament studies; the commentaries reflect them.

Archbishop Carrington combines a mind basically conservative in historical matters with a willingness to go a unique path, if necessary. His interest in the influence of liturgical patterns on the gospels was reflected in *The Primitive Christian Calendar*, published in 1952, in which he attempted to show that St. Mark organized his gospel as a sequence of four series of lections corresponding to the feasts and fasts of the Palestinian agricultural season (p. 7). The first 10 chapters, 50 lections in all, are used week by week, beginning with the week after the Feast of Tabernacles. The Jerusalem ministry (11—13) was read during Tabernacles and the Passion account (14—16) during the Passover period. This commentary is based upon that hypothesis. A long appendix attempts to base it solidly in scholarship, though Carrington does not show why the

divisions of fourth-century Codex Vaticanus (B) should be based upon a Jewish scheme. Moreover, there have been other patterns advanced for the gospel that are just as convincing.

Carrington has little use for form criticism, since he feels that the material of the gospel came to Mark (whom he regards as an historical figure) in a connected form, and not in the little snippets that form criticism presupposes. Thus Carrington gives great stress to the continuity of tradition in the Apostolic period.

An example may indicate his method. When Carrington discusses the transfiguration account (Mark 9:2 ff.), he rejects any attempt to relate it to the Feast of Tabernacles, since his calendar would put it at the time of the midsummer agricultural feast related to Adonis. The Old Testament lections for that day were Numbers 25:10 ff. (dealing with Moses) and 1 Kings 18:46 ff. (dealing with Elijah). Both lections suggest death as expiatory. The imagery in Mark is derived from Exodus 19. There is not even a hint of the modern critical discussion which suggests that the Transfiguration is a post-resurrection appearance read back into the period of the ministry. Modern bibliography in general is sparse; the use of the Old Testament outstanding.

Dean Johnson's commentary on Mark is a good one, in spite of points at which one might wish he had been more explicit or of a different mind. Johnson operates with all the methodology of critical scholarship. While his primary intention is to indicate the meaning which Mark's words had for the

evangelist (p. vi), he nevertheless pays attention to "the original events and their background," that is, to the history of the narratives before they come to be written down. In the process he makes use of form criticism. He regards the author as likely a Gentile Roman Christian, not the cousin of Barnabas.

The commentary is rich in archaeological material, in which Johnson is a past master. Bibliographical references to modern literature are ample. Johnson makes striking use of parallel material from non-Biblical sources in Judaism, including the Dead Sea scrolls. In illuminating the meaning of a passage in Mark, Johnson is often strikingly successful; his form critical analyses often are less happy.

Once again the Transfiguration may serve as an example. Johnson lists the various problems that have troubled scholars of all stripes, with bibliographical references to their discussions. He does not take a position as to the historical basis for the story. He suggests a number of motifs that may be found here (Moses typology, *bath-qol*, withdrawal-and-return, etc.), again without arguing for the inclusion or exclusion of any one of them. In short, it is possible for one of quite different theological bent to use this section with great profit.

Both commentaries are valuable. Carrington's thesis must be called tentative; the high price which the publisher asks will likely keep his commentary out of parsons' libraries. Johnson's work, carefully used, would well repay the investment; one cannot, however, give it the palm over Cranfield's recent work in the *Cambridge Greek Testament Commentary*.  
EDGAR KRENTZ

#### 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 Sects.* By Horton Davies. Philadelphia: The Westminster Press, c. 1961. 176 pages. Paper. \$1.45. The first edition of this book appeared in

1954 as *Christian Deviations* and was reviewed in this journal in Vol. XXVIII (1957), 709—710. (It also went through six printings and was translated into Chi-

nese.) The revised and enlarged British edition bears the title *Christian Deviations: The Challenge of the Sects*; the American second edition, as indicated at the head of this paragraph, bears as title the subtitle of the British edition. The new edition of this hard-hitting apologetics against the religious communities that have departed from what Davies calls the Christian center — "the great historic Communion of Christendom, which accept the Lordship of Jesus Christ as recorded in the Scriptures of the Old and New Testaments and to which the Creeds bear witness" (pp. 8, 9) — differs from the old in a number of particulars. The strongly British and insular accent of the first edition has at least been modified in the revision of the second, undoubtedly a byproduct of Davies' teaching at Princeton. Further, the chapter on "open-air religion" has been eliminated in favor of an introductory essay, "The Growth and Challenge of the Sects," a concluding essay, "A Survey and Practical Conclusion," in which Davies discusses "the doctrinal factors which prove a magnet for the sects," and a chapter on "Pentecostalism." Brief selected bibliographies have been added to each chapter. The book is designed less for the professional religious leader than for "the men and women who have to fight the good fight of faith intellectually, as well as spiritually, in the universities and colleges, the offices and factories of the modern world" (p. 10). Used judiciously, the book will prove helpful, even though additional revisions might have been undertaken in this new edition, notably in the chapter on "Seventh-day Adventism."

*Epilegomena to the Study of Greek Religion and Themis: A Study of the Social Origins of Greek Religion.* By Jane Ellen Harrison. New Hyde Park, New York: University Books, 1962. lvi and 600 pages. Cloth. \$10.00. Jane Harrison applied the methods of cultural anthropology to the study of Greek religion. She was convinced that all Greek religion was the development of a nature religion. Although there is less conviction today among anthropologists and historians of religion that one can account for

ancient religions by a study of modern primitive cultures à la Margaret Mead, these two books by Miss Harrison nonetheless are important for the history of religion, and their reprinting at this time is welcome.

*A History of the Jewish People in the Time of Jesus.* By Emil Schürer. Edited by Nahum H. Glatzer. New York: Schocken Books, c. 1961. xvii and 428 pages. Cloth, \$4.50. Paper, \$2.25. This is a somewhat abridged, slightly modernized, and photolithographically reproduced reissue of the first part of the second edition of Schürer's *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi* in the translation of John Macpherson as published by T. and T. Clark between 1886 and 1890. It covers the period from 175 B. C. to A. D. 135. In his introduction to this new edition, Brandeis University's Glatzer pays due credit to the importance of Schürer's analysis of Pharisaic legalism.

*Kerygma or Gospel Tradition — Which Came First?* By Robert A. Bartel. Minneapolis, Minn.: Augsburg Publishing House, 1961. ix and 126 pages. Paper. \$1.95. Which came first, the "kerygma" or the Gospel tradition as expressed in Mark and Luke? Bartel affirms that Jesus gathered His 12 disciples to commit to posterity a faithful tradition of His deeds and words. A Gospel like Mark is a reproduction of that tradition rather than a product of the church's proclamation. The absence of a thorough discussion of Hans Conzelmann's thesis on Luke to Acts is lamentable.

*Preaching and Biblical Theology.* By Edmund P. Clowney. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1961. 124 pages. Cloth. \$2.50. Preachers who might otherwise tend to steer clear of Old Testament texts will find this book useful in bridging the gap between the pulpit and the pew. A sane approach to typology accents the need of a strong Biblical emphasis in the sermon.

*Archaeology and the Old Testament World.* By John Gray. New York: Thomas Nelson and Sons, c. 1962. xi and 256 pages. Cloth. \$6.50.

*Church Growth Through Theological Education in Guatemala.* By A. Clark Scanlon. Eugene, Oreg.: The Institute of Church Growth, 1962. vi and 71 pages. Paper. \$ .75.

*The Gloomy Dean: The Thought of William Ralph Inge.* By Robert Helm. Winston-Salem: John F. Blair, Publisher, 1962. 310 pages. Cloth. \$6.00.

*Aufbruch zur Zukunft: Chiliasmisch-messianische Bewegungen in Afrika und Südostasien.* By Hans Jochen Margull. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, c. 1962. 126 pages. Cloth. DM 16.80.

*The Resurrection of the Body: A Study of I Corinthians 15.* By M. E. Dahl. Naperville, Ill.: Alec R. Allenson, 1962. 148 pages. Paper. \$2.75.

*The Quest for Ethics.* By James R. Simons. New York: Philosophical Library, c. 1962. 54 pages. Cloth. \$2.75.

*Old Testament Theology (Theologie des Alten Testaments).* Vol. I: *The Theology of Israel's Historical Traditions (Die Theologie der geschichtlichen Überlieferungen Israels).* By Gerhard von Rad, trans. D. M. G. Stalker. New York: Harper and Brothers, 1962. xi and 483 pages. Cloth. \$8.00.

*Religious Education: The Foundations and Practice of Nurture.* By J. Donald Butler. New York: Harper and Row, Publishers, c. 1962. xii and 321 pages. Cloth. \$5.50.

*Teen-Ager, Christ's Love Will Make You Live.* By Walter Riess. St. Louis: Concordia Publishing House, c. 1962. 102 pages. Paper. \$1.00.

*Historical Atlas of Religion in America.* By Edwin Scott Gaustad. New York: Harper and Row, Publishers, 1962. xii and 179 pages. Cloth. \$8.95.

*The Greek Orthodox Catholic Church.* By Demetrios J. Constantelos. New York: South Amboy Publishing Company, 1962. 32 pages. Paper. Price not given.

*Religion and the Law: Of Church and State and the Supreme Court.* By Philip B. Kurland. Chicago: Aldine Publishing Company, 1962. 127 pages. Cloth. \$3.95.

*Rättfärdighet och Frid: En studie i det första Clemensbrevet.* By Olaf Andrén. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1960. 233 pages. Paper. 25 Swedish crowns.

*Thomas and the Evangelists.* By H. E. W. Turner and Hugh Montefiore. Naperville, Ill.: Alec R. Allenson, 1962. 128 pages. Paper. \$2.00.

*The Work of Christ: A Historical Study of Christian Doctrine.* By Robert S. Franks. New York: Thomas Nelson and Sons, 1962. xx and 708 pages. Cloth. \$6.50.

*Luther's Meditations on the Gospels,* trans. Roland H. Bainton. Philadelphia: The Westminster Press, c. 1962. 155 pages. Cloth. \$3.75.

*The Minister's Law Handbook.* By G. Stanley Joslin. Manhasset, N.Y.: Channel Press, c. 1962. 256 pages. Cloth. \$4.95.

*Peter: Disciple, Apostle, Martyr,* by Oscar Cullmann, translated from the German by Floyd V. Filson. Philadelphia: The Westminster Press, c. 1962. 252 pages. Cloth. \$5.00.

*Problems of Authority: An Anglo-French Symposium,* ed. John M. Todd. Baltimore: Helicon Press, c. 1962. viii and 259 pages. Cloth. \$5.95.

*Pulpit and Table.* By Howard G. Hageman. Richmond, Va.: John Knox Press, c. 1962. 138 pages. Cloth. \$3.00.

*Question 7.* By Robert E. A. Lee. Grand Rapids, Mich.: William B. Eerdmans, c. 1962. 133 pages. Cloth. \$2.95.

*The Bible College Story: Education with Dimension.* By S. A. Witmer. Manhasset, N.Y.: Channel Press, c. 1962. 253 pages. Cloth. \$3.75.

*Europas Christliche Literatur 1500—1960.* By Gisbert Kranz. Aschaffenburg: Paul Pattloch Verlag, c. 1961. 627 pages. Cloth. DM 54.00.

*Evangelisches Kirchen Lexikon: Kirchlich-theologisches Handwörterbuch,* ed. Heinz Brunotte and Otto Weber. Vol. IV. Göttingen: Vandenhoeck und Ruprecht, c. 1961. 923 pages. Cloth. DM 38.00.

*Högmässans förnyelse: Liturgiskt och Kyrkomusikaliskt.* By Gustaf Aulén. Stockholm: Diakonistyrelses Bokförlag, c. 1961. 280 pages. Paper. Price not given.

*Kyrka, Folk, Auktoritet.* By various authors. Stockholm: Sveriges Kristliga Studentrörelses Bokförlag, 1960. 171 pages. Paper. Sw. Kr. 9.50.

*Luther Jabrbuch 1962*, ed. Franz Lau. Hamburg: Friedrich Wittig Verlag, c. 1962. 160 pages. Cloth. DM 14.00.

*Catalogue of Doctoral Dissertations: Princeton Theological Seminary 1944 to 1960*, ed. James F. Armstrong and James H. Smylie. Princeton: Princeton Theological Seminary, 1962. 119 pages. Paper. Price not given.

*Behold a New Thing*, ed. Robert Cunningham. New York: The United Presbyterian Church in the U.S.A., [1962]. 80 pages. Paper. \$ .35.

*Portals of Prayer: September—October 1962.* By Norbert W. Meyer and Carl W. Berner, Sr. St. Louis: Concordia Publishing House, c. 1962. 72 pages. Paper. \$ .15.

*Les Tables de la Loi: Principes et Rits du Judaïsme Originel.* By Meyer Sal. Paris: La Colombe, c. 1962. 220 pages. Paper. 15 NF.

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*Christian Origins and Judaism.* By W. D. Davies. Philadelphia: The Westminster Press, c. 1962. ix and 261 pages. Cloth. \$5.00.

*How God Speaks to Us: The Dynamics of the Living Word.* By Ragnar Bring. Philadelphia: The Muhlenberg Press, c. 1962. vii and 120 pages. Cloth. \$2.25.

*The Impact of American Religious Liberalism.* By Kenneth Caughen. New York: Harper and Row, Publishers, 1962. xiii and 290 pages. Cloth. \$6.00.

*Philo.* Vol. X: *The Embassy to Gaius; Indices to Volumes I—X*, ed. F. H. Colson. Cambridge: Harvard University Press, 1962. xxxviii and 528 pages. Cloth. \$3.50.

*Oxford Bible Atlas*, ed. Herbert G. May and others. New York: Oxford University Press, 1962. 144 pages. Cloth. \$4.95.

*Rabbinische Texte: Die Tosefta.* Vol. VI/2: *Seder Toharot, Par. I, 1-V, 8.* Edited by Gerhard Lisowsky. Stuttgart: W. Kohlhammer Verlag, 1962. 58 pages. Paper. DM 7.50.

*The Word of God According to St. Augustine.* By A. D. R. Polman. Grand Rapids: Wm. B. Eerdmans Publishing Company, c. 1961. 242 pages. Cloth. \$5.00.

*A Biographical Directory of Pastors of the American Lutheran Church*, ed. John M. Jensen, Gerald Giving, and Carl E. Linder. Minneapolis: Augsburg Publishing House, c. 1962. 857 pages. Cloth. \$10.00.

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*Philadelphia Unitarianism 1796—1861.* By Elizabeth M. Geffen. Philadelphia: University of Pennsylvania Press, c. 1961. 323 pages. Cloth. \$6.00.

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*Theology and Church: Shorter Writings 1920—1928 (Die Theologie und die Kirche)*, by Karl Barth, trans. Louise Pettibone Smith. New York: Harper and Row, Publishers, 1962. 358 pages. Cloth. \$6.00.

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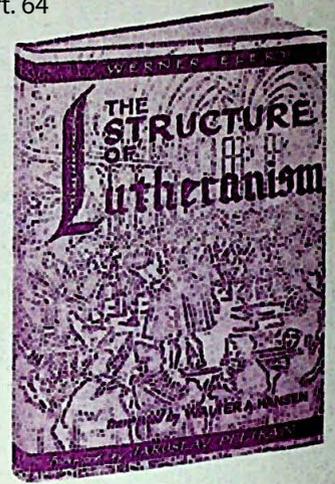
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