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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.

PROCLAIMING THE NEW TESTAMENT: THE GOSPEL OF JOHN. By Ronald A. Ward. Grand Rapids, Mich.: Baker Book House, 1961. 139 pages. Cloth. \$2.50.

In theory this book, prepared by a British-Canadian evangelical, is exactly the sort of help that a preacher should use. Each of the chapters of the Gospel According to St. John gets comment concerning the historical setting, the expository meaning, the doctrinal value, the practical aim, and the homiletical form. Under "aim" Ward frequently describes process rather than objective; the homiletical form frequently allows the basic objective for the hearer to be overlaid with a view back to the text. This does not take away from the many interesting exegetical and practical insights of the volume, which is in a series edited by Ralph G. Turnbull.

RICHARD R. CAEMMERER

THE BATTLE FOR THE SOUL: ASPECTS OF RELIGIOUS CONVERSION. By Owen Brandon. Philadelphia: The Westminster Press, 1959. vii and 94 pages, plus bibliography. Paper. \$1.25.

Brandon sees conversion as a psychological phenomenon either aided or hindered by various factors in the mental, emotional, physical, social, and psychological experiences of the subject. "Conversion," he says, "implies an action performed by the subject, not an operation performed on him." (P. 17)

Brandon writes with specific reference to mass evangelistic campaigns with their attendant "follow-up" procedures. He recognizes values in such campaigns, but asserts that they are generally designed to move those already "in" the church to a greater or lesser degree

of commitment. The real and lasting value of such campaigns, Brandon believes, is in the "follow-up" and the later pastoral care of the convert.

On one important issue Brandon fails to reconcile two divergent views. On page 67, deploring the preaching of sin and the Law, he states: "We often fail to win men just because we suggest to them their badness rather than their goodness." But on page 43 he has observed: "This emphasis—on *sin, atonement, and the Saviourhood of Christ*—is noted time and time again by subjects in describing the kind of preaching and teaching which led directly to their conversion" (italics original).

A Lutheran would say that while Brandon in his introduction had indicated his desire to report the "observable phenomena" in religious conversions, he has in reality discussed postconversion sanctification in the narrower sense. When he states in his "Postscript" that "this is not intended to be in any sense a definitive work" (p. 92), this reviewer tends to agree with him. Save your money.

ENNO KLAMMER

SERMON OUTLINES ON WOMEN OF THE BIBLE, by Faris D. Whitesell. **SERMON OUTLINES ON FAVORITE BIBLE CHAPTERS**, by Faris D. Whitesell. **SERMON OUTLINES ON ROMANS**, by Michael Daves. Westwood, N. J.: Fleming H. Revell, 1961. 64 pages each. Paper. \$1.00 each.

Whitesell's volume on women of the Bible gives outlines for sermons on 24 characters from the Old Testament, 25 from the New; some are ingenious in form; the evangelical

accent is missing at times. The "Favorite Chapters" compilation has 58 units, nine from St. John; the method is interesting, but unified goal and evangelical accent are often sacrificed to format. Most of the outlines on Romans, 59 in number, are to very short texts; the treatment is at times capricious, for example, to Rom. 12:3: "God became man in Jesus Christ . . . by this mighty act, God showed His faith in man."

RICHARD R. CAEMMERER

WHAT YOUTH ARE THINKING: INSIGHTS FROM LUTHERAN YOUTH RESEARCH. By W. Gordon Smedsrud. Minneapolis, Minn.: Augsburg Publishing House, 1960. 65 pages. Paper. 50 cents.

This booklet reports on a study originated by youth directors of the American, Evangelical and United Evangelical Lutheran Churches and of the Lutheran Free Church. (The Augustana Luther League and the Walther League joined in the program later, though their congregations were not surveyed. A similar study was made later in The Lutheran Church—Missouri Synod.)

The findings are not novel—that many Lutheran young people don't know much about their church's doctrine, that they are concerned about friendships, that they are materialistic, that they are puzzled about sex, that they disagree with adults on what each generation feels is the biggest problem of youth, and so on.

Yet all pastors and counselors of youth should know this study. For even if the youth in some parishes are atypical in certain respects, the insights gained from Lutheran Youth Research give helpful clues to those areas about which *many* Lutheran young people *are* concerned.

Some readers of this volume may feel that "the church" receives too much of the proportionate blame for the inadequate help adolescents are receiving in meeting and solving their problems. DONALD L. DEFFNER

REVELATION: THE LAST BOOK OF THE BIBLE. By Luther Poellot. St. Louis, Mo.: Concordia Publishing House, 1962. xi and 314 pages. Cloth. \$5.00.

This commentary is the fruit of a parish pastor's reflection and teaching over many years. As one would expect, it reflects a warm pastoral concern for clarity, for edification, and for showing the congruence of this book with the rest of Biblical revelation. In all of these areas the book succeeds admirably and is to be commended.

Nevertheless, "I have some small things against thee," as the Apocalypse puts it in 2:14. First, the style is frequently too diffuse, probably the result of original oral presentation. Second, some of the major commentators, such as Zahn, Bousset, Hadorn, Lohmeyer, etc., were not consulted. They should at least be listed in the bibliography, which contains other works in German. Third, the author never mentions the literary genre "apocalyptic" and never cites intertestamental Jewish literature. As a result the book's literary form is never clearly discussed, even though Rev. 1:1 calls it apocalyptic. The use of intertestamental literature would have supported some of the author's interpretations (e. g., the correct but undocumented view of the 1,000 years in Rev. 20) and perhaps changed others.

But then, these may all be somewhat "bookish" complaints. There is little doubt that this commentary will be appreciated by our laity—and by more than one pastor too.

EDGAR KRENTZ

SERMON OUTLINES FROM SERMON MASTERS—OLD TESTAMENT. By Ian Macpherson. New York: Abingdon Press, 1962. 223 pages plus indexes. Cloth. \$3.00.

A companion to an earlier volume on New Testament texts, this small book brings 550 "sermon plans" on Old Testament texts. The plans are major divisions, sometimes

with an introductory preface. Many of the plans are transcribed from published sermons of other authors; the largest single number is from W. L. Watkinson. The author provides an interesting preface on the scope of a useful plan to a sermon. The chief deficiency with plans in this and many similar volumes is that the outline is a device by which the preacher proposes to section and manage his material, for his own sake; whereas the outline should be a piece of engineering by which the hearer confronts God's goal for his faith or behavior, the sin which besets him, and the life-giving act of God in redeeming him through Jesus Christ. Sometimes it is not the outline, but the text which is at fault in providing the necessary resource. The preacher who is trying to enlarge his facility in outlining will enjoy working through these plans.

RICHARD R. CAEMMERER

THEOLOGICAL INVESTIGATIONS

(*Schriften zur Theologie*), Vol. I. By Karl Rahner; translated by Cornelius Ernst. Baltimore: Helicon Press, 1961. xxii and 382 pages. Cloth. \$10.95.

Rahner is one of the leading and most provocative Roman Catholic theologians of our day. In the present volume he addresses himself to a number of disconnected themes which have become sensitive within his denomination, such as monogenism, nature and grace, the immaculate conception of the Virgin and her assumption. His discussions are often more suggestive than conclusive; his arguments, while imaginative, are often unconvincing because of their speculative nature.

In the first chapter Rahner frankly appraises present Roman Catholic dogmatic works and lists suggestions for new subjects of discussion. He is highly critical of the sameness of Roman Catholic dogmatic theology during the past 200 years: nothing new, he asserts, has been taken up except Mariology. Rahner's desire is that studies in

the history of dogma and theology should have a more far-reaching effect on modern dogmatics, and that dogmatics should be a theology both of essence and existence.

The chapter on the development of doctrine will interest Lutherans. Here Rahner assumes a more traditional position, insisting that development is not an abandonment of an earlier point of view, nor is it progress, but rather the same truth appropriated to a new age, a change within identity. As this reviewer sees it, the weakness and danger of this position, which seems rather conservative on the surface, is to fall into the aberration of making the original experience of faith a mere matter of *fides implicita*.

The most important and original chapter is the one entitled "Theos in the New Testament." The chapter begins with a frank admission of the Christian *a priori*s in studying the idea of God in the New Testament, namely, faith in a personal, transcendent, and triune God of grace. Thus, Rahner holds, we begin with a revelation which sheds light upon us. And if there is a similarity between an element in Christianity and paganism which can be traced empirically, this only shows that the living God, who has revealed Himself in Christ, is at work even outside the sphere of saving history. For this one God can be known by the light of reason. The author then proceeds to consider the uniqueness of God in the New Testament, in terms of the uniqueness of God as the Father of Jesus Christ. In this sense monotheism is a matter of *fides divina*. The broad discussion of God as Person is a masterful, systematic presentation of the Biblical data. Rahner is convinced that *ὁ θεός* in the New Testament always *signifies* not the Trinity but the Father. It does not merely "stand for" the Father. Other divine terms are used for the Son and the Holy Spirit. Thus he adopts the Greek view as opposed to the Latin scholastic view.

The discussion of Christology introduces some questions which seem impossible or

unnecessary to answer. At the same time he verges close to the concerns of one who would be faithful to *all* the Biblical data on Christ's person; thus he approaches the Lutheran position concerning the communion of natures, a conclusion which has not always been so carefully and fully worked out by other Roman Catholic theologians.

ROBERT D. PREUS

THEY SHALL TAKE UP SERPENTS: PSYCHOLOGY OF THE SOUTHERN SNAKE-HANDLING CULT. By Weston La Barre. Minneapolis: University of Minnesota Press, c. 1962. 208 pages, plus 8 full-page plates. Cloth. \$3.75.

La Barre is a Duke University anthropologist who made a previous foray into the world of religious sectarianism with his book *The Peyote Cult*. The present work is a thorough inquiry into the practice of certain southern Holiness and Pentecostal preachers of handling venomous snakes in their services. This practice, widespread since the forties, La Barre traces back to the first decade of this century. He discusses his subject from the scientific—that is, from the anthropological, psychological, and psychiatric—angle rather than from the religious point of view, for which he would probably not plead special qualifications. Roughly 50 pages are devoted to the history of the cult, 60 pages to the symbolism, the rest of the book to a detailed analysis of cult leaders and cult members. The phenomenological description in the first and last sections is extremely useful and sound (although one might question if the Church of God movement taken over by A. J. Tomlinson in 1896 [!] is correctly described on page 32 as "an obscure sect"), and the excellent photographs add a dramatic note of realism to the account. The section on symbolism brings together a great deal of information of varying relevance about snake cults and snake symbolism past and present. The scientific interpretation

of the phenomena, while undeniably suggestive at many points, is somewhat defensive and highly doctrinaire; it is likely to command concurrence in approximate proportion to the extent that the reader shares La Barre's assumptions.

ARTHUR CARL PIEPKORN

THE HOLY BIBLE, REVISED STANDARD VERSION: VERSE REFERENCE EDITION — HOLMAN STUDY BIBLE. Philadelphia: A. J. Holman Company, 1962. 1,224 and 191 pages. Cloth, \$8.95; Black Persian Grain Leather, \$16.00.

Introductory paragraphs for each book of the Bible and five essays at the end aim to make the text of the Revised Standard Version, as corrected in 1959, more useful to lay Bible students. Unfortunately, the treatment of some complex historical problems, notably in connection with books like Job, Song of Songs, Ephesians, and the Pastoral Epistles, is greatly oversimplified; in contrast, the discussion of 2 Peter, F. F. Bruce's essay on "New Light from the Dead Sea Scrolls," is a model of informed compactness.

FREDERICK W. DANKER

PSYCHIATRY AND THE CHRISTIAN.

By J. Dominian. New York: Hawthorn Books, 1962. 138 pages. Cloth. \$3.50.

This is Volume 93 of the Twentieth Century Encyclopedia of Catholicism. The author is a Marist- and Jesuit-trained psychiatrist. He provides a succinct but clear description of the various forms of mental illness. An equally useful reference work written for the clergyman is not easy to find. The closing chapters deal with the relationship between the psychiatrist and priest and the concept of responsibility.

KENNETH H. BREIMBIER

A GUIDE TO BIBLICAL PREACHING. By Chalmer E. Faw. Nashville, Tenn.: Broadman Press, 1962. 198 pp. Cloth. \$3.50.

A professor of Biblical studies at Bethany

Biblical Seminary (Church of the Brethren), Chicago, here puts together a host of practical demonstrations of how to make the Bible basic to sermons. In his view the heart of preaching from the Bible is the effort to help the hearer live before God. He sees preaching values in larger contexts of Scripture, whole books, portions of books, paragraphs, sentences, and "Biblical atoms." He describes the personal routines of the preacher essential for developing skill with the Bible and maturation of sermon thoughts. He offers a method of testing one's own preaching output. Particularly for the preacher who will supplement the volume with the conscientious effort to preach Law and Gospel in all his sermons, the book will be helpful. It has no index.

RICHARD R. CAEMMERER

THE LETTERS OF GERBERT WITH HIS PAPAL PRIVILEGES AS SYLVESTER II. Translated by Harriet Pratt Lattin. New York: Columbia University Press, 1961. x and 412 pages. Cloth. \$7.50.

"What possible sale can such a book have?" a nonhistorian friend of this reviewer asked as he picked up a copy of Mrs. Lattin's translations of Gerbert's letters. The answer could not be in terms of a best-seller. College, university, and the larger public libraries will (or ought to) purchase it because they have a standing order with Columbia University Press for any volume published in the *Records of Civilization* series, of which this is Vol. LX. Theological seminaries will purchase it because it deals with one of the most interesting and influential personages of the Middle Ages, important not so much because he was Sylvester II but because he was Gerbert of Aurillac. Scholar and teacher, churchman and politician, his life bracketed the year A. D. 1000 (surely an easy date to remember!). He introduced elements of Arabic learning into Latin culture. His letters will fascinate the student of mathematics, or of

politics, or of economics, or of thought. Mrs. Lattin's translations read very smoothly. The editorial notes she appends to each letter are models of succinctness, clarity, and scholarship.

CARL S. MEYER

THE NEW TESTAMENT OCTAPLA: EIGHT ENGLISH VERSIONS OF THE NEW TESTAMENT IN THE TYNDALE — KING JAMES TRADITION. By Luther A. Weigle. New York: Thomas Nelson and Sons, 1962. xvi and 1489 pages, plus 8 plates. Cloth. \$20.00.

When one opens this sturdily bound volume, eight equal squares of text reveal in a moment the literary genes inherited by the Revised Standard Version from seven of its ancestors.

William Tyndale's New Testament was first published in 1525. The text of the corrected edition published in 1535 earns the place of honor in this eightfold presentation, and a comparison with its successors shows how well its phrasing has worn for five centuries. Tyndale's rendering of Eph. 4:11, 12, for instance, reveals his almost uncanny divination of the meaning of the Biblical text and represents a sample of the abiding value of his translation for today's expositor: "And the very same (viz., Jesus) made some Apostles, some Prophetes, some Evangelistes, some Shepherdes, and some Teachers: that the saynctes myght have all thinges necessarie to worke and minister with all, to the edifyinge of the body of Christ." None of his successors, including the Revised Standard Version, captures the intelligent simplicity of his treatment of verse 11.

Miles Coverdale utilized Tyndale, the Vulgate, and other translations in the first printed English translation of the entire Bible, which appeared in 1535. In 1537 John Rogers blended approximately two parts Tyndale and one part Coverdale in what is now known as the Matthew's Bible. He failed to attain the longevity he sought under the

alias Thomas Matthew, for on Feb. 4, 1555, like his predecessor William Tyndale, he traded his "ashes for beauty." A revision of his work, published in April 1539 and known as the Great Bible, became the first English Bible "apoynted to the use of the churches." The second text in the *Octapla* reproduces the corrected edition published in 1540. Archbishop Cranmer's preface to this edition did not meet the fate of most examples of that literary genre. It was read. (And he too died at the stake.)

The Geneva Bible, published in 1560, trumpeted strong notes of Calvinism and showed itself more effective in winning the affection of the man in the pub than the Great Bible with its limited appeal had done. The revisers of Tyndale's New Testament received help from Beza's Latin version and introduced into the Geneva Bible Robert Estienne's verse divisions of 1551, used for the first time in an English Bible in William Whittingham's interim edition of 1557. The *Octapla* prints the second edition of 1562.

Competition between the Great Bible, endorsed by churchmen, and the popular Geneva Bible prompted Queen Elizabeth to encourage a revision of the Great Bible. Known as the Bishops' Bible, this version was presented to Queen Elizabeth on Sept. 22, 1568. The *Octapla* prints the text of the revision of 1572 as printed in the edition of 1602. Prejudice against the Geneva Version reveals itself in the refusal of the revisers to utilize many of the improvements introduced by the Geneva Version. To cite but two examples, in 1 Peter 1:17 the Calvinists express correctly the sensitive syntactical relationship of $\pi\alpha\tau\acute{\epsilon}\rho\alpha$: "And if ye call him Father, which without respect of persone judgeth according to everie mans worke, passe the time of your dwelling here in feare." The Bishops' Bible begins the passage: "And if so be that yee call on the Father, which without respect of person judgeth according to every mans worke." In

the latter the relative clause is simply an expansion of the name Father, whereas the Geneva Version more clearly indicates that it is no light matter to address the Judge of the earth as Father. Again, in John 4:27 the Geneva Version recognizes the absence of the article in the phrase, "he talketh with a woman," which the Bishops' Bible renders "he talked with the woman," following Tyndale and echoed by the King James Version.

Lest the influence of the Rheims New Testament of 1582 on the King James Version be underestimated, the *Octapla* prints its text in the fifth position. For details on the dependence of the King James Version on the Rheims version see Hugh Pope's *English Versions of the Bible* (revised edition by Sebastian Bullough, St. Louis, 1952, pp. 315—317). The helpfulness of this particular version can be seen in 1 Peter 4:19. The *Octapla* reveals that the previous four versions do not render the $\nu\alpha\iota$. Rheims is the first to capture the point with "Therefore they also that suffer according to the wil of God." Strangely, the Revised Standard Version reverts to Tyndale.

The text of the King James Version is that of the critical edition published in 1873, *The Cambridge Paragraph Bible of the Authorized Version*. In seventh and eighth positions follow the Revised Version of 1881 in its American edition of 1901, and the subsequent revision of this American Standard Version known as the Revised Standard Version of 1946, which appears in the *Octapla* in its corrected form as of 1960.

Nothing demonstrates more conclusively the vast improvements made by the Revised Standard Version in the direction of intelligibility than this juxtaposition of English versions old and new. At the same time, the Revised Standard Version's substantial conservatism, in the etymological sense of the word, is plainly apparent.

FREDERICK W. DANKER

PATERNALISM AND THE CHURCH. By Michael Hollis. New York: Oxford University Press, 1962. 107 pages. Cloth. \$1.55.

In his quiet way Hollis (until recently Bishop of Madras in the Church of South India) has written a book with few pages and many chapters, 18 to be exact. He manages in nearly every one to make the reader wince, be he missionary, board secretary or member, national pastor, member of the receiving church or the sending church.

The modern Christian overseas mission cut its teeth on India, and many of the juvenile indentations still show. In some places—one wishes their number were higher—the church has profited from the Indian experience. In all too many, paternalism is still the order of the day.

Hollis makes it abundantly clear that there is no chance of a Christian India if churches overseas continue to feel that their giving of money to the Indian Church gives them the right to control the life and the policies of that church. "Either the churches of Asia must be responsible under God for their own lives or they will perish" (p.24). The Christian of India and the West will disregard those words only at great peril to the Indian Church. Hollis' chapter on "Finance or Power" should be read penitently at every echelon.

His observations on "Greatness in the New Testament" will distress Christians in East and West by reminding them of the world-aping fashion in which we have frequently substituted administrative position for ministering service as a measure of success.

Hollis, himself an Anglican, plainly holds no brief for the traditional position of his church on the apostolic succession. He makes it clear that the ordainer is God Himself and not an ecclesiastical officeholder representing an absent God. To the discomfort of such brethren in his communion who may still be

dubious about the far-reaching concessions on such points in the current talks between Lutherans and the Church of South India, Hollis recalls: "For many years all Anglican work in South India was carried out through Lutherans, none of them ordained by bishops within the historic succession" (p.47).

Anyone interested in the function and form of church and ministry can peruse this book with profit. Stimulated by Roland Allen, though not entirely agreeing with him, Hollis comes out for Biblical functions of the church rather than for predetermined patterns. He contends for the church's freedom to adopt such forms as will enable it to carry out its New Testament functions in our times.

Hollis is concerned about the growing influence in the hands of board secretaries as well as the problems created by former missionary board members who have not been abroad for many years.

He declares that the church must become more aware that "God's redeeming work in Christ is concerned with the whole of man, body and mind no less than soul, with the whole of human life and with the whole universe." But it would appear that he might have done more by way of drawing practical inferences. He fails to explain the relation between this position and his warning against the church conducting industrial missions for the benefit of Christians.

This is a study which will be disturbing mission circles for years to come.

WILLIAM J. DANKER

PHILOSOPHY AND RELIGION IN COLONIAL AMERICA. By Claude M. Newlin. New York: Philosophical Library, 1962. ix and 212 pages. Cloth. \$4.75.

Michigan State University's Newlin was awarded the 1961 Philosophical Library prize in philosophy for this study on the mind and faith in New England in the 17th and 18th

centuries. After a summary chapter about the Puritans and their philosophy he takes up the study of the growth of Rationalism and the defense of Calvinistic Orthodoxy. Newlin does not recognize, however, the importance of the covenant concept in Puritanism. His study centers around Jonathan Edwards, as any such study must. The growth of Liberalism in the last half of the 18th century is not developed. The documentation is meager; the discussion itself, however, gives good evidence of a wide use of primary sources. An account such as this ought to have had an index. Although unexciting, the work will not be without value for the student of the Colonial Period.

CARL S. MEYER

RÄTTFÄRDIGHET OCH FRID. By Olof Andrén. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1960. 233 pages. Paper. SW. KR. 25.

This is a study of the First Clement emphasizing the concept of "righteousness." The author attempts to relate this to the situation provoking the letter as well as the more general theological concerns of the early church. He feels that the view of Sanders (*L'hellénisme de saint Clément de Rome et la paulinisme*, 1943), who claims that Clement reflects the theological position of Paul, and the view of Torrance (*The Doctrine of Grace in the Apostolic Fathers*, 1948) that Clement represents a compromise of the Pauline insight are both tenable. Disagreeing with Baur's assertion (*Das Christentum und die christliche Kirche der drei ersten Jahrhunderte*, 1860) that Clement's letter reflects the Roman synthesis of the views of Peter and Paul, he asserts that "righteousness is not a consistent concept in Clement's letter." Suggesting that the covenant concept underlies all that Clement writes, including his concept of righteousness, Andrén notes that Clement can speak of righteousness in Paul's terms (32:4) but that the same term is "mentioned as being something which be-

longs to the Christian way of life and which stands in relation to the church and to faith in Christ." A similar view, stated more categorically, is propounded by Nielson. ("Clement of Rome and Moralism," *Church History*, XXXI [June 1962], 131—151)

This is the kind of study of the church fathers that is currently needed as we learn more and more about the Judaism of the early patristic period and attain keener insights into the varied patterns of early Christianity. There is an English summary. The bibliography is excellent.

W. W. OETTING

RELIGIOUS HISTORY OF MODERN FRANCE. Vol. I: *From the Revolution to the Third Republic*; xi & 362 pages. Vol. II: *Under the Third Republic*; xiv & 467 pages. By Adrien Dansette. Translated and abridged from the French by John Dingle. New York: Herder and Herder, 1961. Cloth. \$16.50.

From 1789 to 1930 the French Revolution, Napoleon, the Bourbons, Napoleon III, the Republicans, and the first World War came close to Roman Catholicism in France. It is almost exclusively with Roman Catholicism that this *Religious History of Modern France* is concerned. Even so, the 830 pages are shorter than the original French. Not documented, the work is nevertheless based on an intimate study of primary sources. Favorable to Roman Catholicism, it is nevertheless critical and honest enough to win a considerable, although not unreserved, commendation from a Lutheran reviewer. Sweeping in many of its generalizations, it is nevertheless filled with intimate details which only a long acquaintance with the vast literature of the field could give. American Roman Catholic liberalism, for example, is appraised with the conclusion that there were "two Americanisms." Relations between the French governments and the papacy constitute a large part of the history;

the struggle for control of education is part of those relations. The thesis-hypothesis explanation of the papal position of church-state relations is accepted by Dansette. The history of the church in France has not commanded the attention of Lutherans in America to any extent. Indirectly, however, that history has influenced the religious history of our country and needs to be known. Dansette's exposition can give that knowledge.

CARL S. MEYER

A THEOLOGICAL AND HISTORICAL INTRODUCTION TO THE APOSTOLIC FATHERS. By John Lawson. New York: The Macmillan Co., 1961. xii and 334 pages. Cloth. \$5.00.

Lawson, professor of church history in the Candler School of Theology of Emory University in Georgia, states his purpose as an effort to "introduce the study of the Apostolic Fathers to theological students, to the clergy, and to the Christian reading public generally." He gives an admirable picture of the faith and life of the early church properly combining the history of a growing institution with the history of that institution's theology.

Notably successful are his discussion of early views of the ministry in his comments on Didache 2, his discussion of church orders and the theology of grace in introducing Ignatius, and his digressions into the relationship of early Christian thought to developing Judaism along with the influence of paganisms (?) on formulations concerning the soul in connection with Diognetus 3 and 4. Since Lawson does not reproduce the text of the apostolic fathers, the student who comes to the fathers on his own for the first time at the hand of Lawson's chapter-by-chapter commentary should be warned that he will need to have a copy of the text handy, since otherwise the comments will sometimes be unintelligible.

This reviewer will grant that it is not

necessary to "give full references to all that has been written upon a given passage." Too often, however, Lawson passes over existing problems without indicating to the student that all is not clear and without any suggestion where the reader might find some discussion of issues. It is in Lawson's favor that he stresses what the text says rather than what might lie behind it. Too often, however, the second influences the outcome of the first. Can we not assume that there is more than one solution to the method and/or source of quotation in Smyrneans 3? Lawson seems to avoid the basic issues in commenting on Magnesians 8-12 and Philadelphians 5-8.

While the author is generally reticent concerning textual, linguistic, and other such issues, he is curiously verbose in introducing the controversial materials when contradicting another authority, T. F. Torrance (*The Doctrine of Grace in the Apostolic Fathers*, 1948), on the question of the Pauline theology of grace in the apostolic fathers. Lawson deals with this perplexing difficulty by suggesting (a) that we misunderstand Paul by emphasizing Luther's "by grace *alone*" and (b) that Paul is not indicative of New Testament thought in general. Perhaps it ought to be emphasized in greater detail that Paul was certainly not normative for, and possibly not known in detail by, some of these early fathers. It is most important not only to read the fathers in their explicit context but also, as H. Wolfson suggests (*Philo*, 1947), to be conscious of their implicit assumptions. It must be noted that Lawson betrays his own non-Lutheran understanding of Paul's divine monergism of grace especially in his comments on Didache 6.

Certainly some of Lawson's interpretations must at least be questioned. In commenting on I Clement 20 he does not expose the basic structure of Clement's argument from divine order as revealed both in the Old Testament and cosmically. To say that Israel is

pictured "as the precursor of the Church" misses the point. Can the inference be drawn from Didache 8 that the author does not desire Jewish prayers to be used in Christian devotions since the structure of the prayers in other chapters of the document tends to belie this? We question similar inferences concerning fasting in Didache 8. Lawson certainly assumes too much concerning the early Christian attitude toward slavery in commenting on Didache 4. It ought not be suggested that, simply because the Christian attitude toward their fellowman destroyed the underpinnings of an ancient institution, Christians would have destroyed the institution itself "if society had been ready." This cannot be documented. We do not feel his "fourth hypothesis" (again in opposition to Torrance) in connection with an obvious difficulty in Didache 10 is tenable. To import the *disciplina arcani* into this early period is hardly justified by the evidence. While certainly few will quarrel with the presence of the secret disciple in Cyril's time, the material from Cyril is too late to be of "significant support."

The bulk of the preceding criticisms deals with the Didache. This reviewer feels that the treatment of this document is the weakest part of the book. It should be stated that it is not representative of the rest of the volume.

Certainly this type of book is needed. Anyone interested in the *sola Scriptura* principle must certainly be interested in the church in the midst of which the New Testament as such came into being. The Apostolic fathers give us deepened insight into the ever-changing situations that Christians confront and how these confrontations change their concerns and even their theological formulations. Lawson makes it clear that history and theology go hand in hand. This reviewer does not mean in any way to score the first edition of this book when he states that he awaits the second edition. It is a

book that will be used because it fills an important gap. As it is used it ought to grow.

WALTER W. OETTING

THOMAS CRANMER. By Jasper Ridley. New York: Oxford University Press, 1962. 450 pages. Cloth. \$5.60.

The claim that Ridley's *Cranmer* is "the most comprehensive biography of Cranmer which has yet been published" must be allowed to stand. The long, detailed examination of events, particularly of many controversial questions, the efforts to correct previous biographers, and even the prestige of the press which has published this work demand that it be taken seriously. The author lists 12 pages of primary sources, including unpublished manuscripts (additional details of these, p. 412, would have been welcome); 8 pages of secondary authorities complete his bibliography; the introduction, "Cranmer and His Biographers," is excellent and establishes the author's acquaintance with previous accounts. The author, however, does not list H. E. Jacobs, Doernfeld (the latter, perhaps, because it is too recent), or A. G. Dickens. The footnotes in most instances give ample documentation.

Ridley interprets the actions of Cranmer on the basis of Cranmer's subscription to royal absolutism. Essentially this interpretation is correct. Cranmer cannot be understood without a readiness to see in him an advocate of obedience to princes, with a hatred of insurrection and rebellion. It is not correct, however, to say: "There was hardly a passage in these sacred writings which Cranmer and his colleagues were not prepared to pervert for the greater glory of King Henry" (p. 122). Again, to say that Cranmer "placed his devotion to his King before even his devotion to Scripture" (p. 129) is going beyond the evidence.

Ridley does not place Cranmer in the White Horse Inn among those in Cambridge who gathered to study Luther's writings in

the 1520s. He does admit that Cranmer studied the Scriptures while at the university, but finds that it was Cranmer's Nuremberg stay that gave him his knowledge of Lutheranism. By that time Cranmer was 40; during the previous 15 years Luther's books were known in Cambridge. Ridley gives no indication that Cranmer used the Augsburg Confession in formulating the Forty-Two Articles. But then Ridley overlooked other important bits of evidence.

Ridley's understanding of Lutheranism is not satisfactory. He refers to "consubstantiation" as the "Lutheran doctrine of the Eucharist" (p. 171). His use of the term "Zwinglian" is doubtful (e. g., pp. 285, 288, 332); the *Consensus Tigurinus* had been signed in 1549.

Ridley's contention that Nicholas Ridley had "converted" Cranmer to his view of the Lord's Supper in 1546 (p. 252) demands serious consideration. The proof is not convincing, however, since the *Catechism* of 1548 and the *First Book of Common Prayer* still taught the Real Presence.

Cranmer's integrity cannot be challenged with bald assertions (p. 245; p. 294). Doubtful interpretations, for example, calling Barnes an extremist (p. 173), need correction. Too many "most likely's" and "probable's" show the writer's readiness to make conjectures. When he speaks of the *Institution of a Christian Man* as a "lucid statement of Henrician Christianity" on one page (p. 121) and then points out on the next page that Henry decided not to issue the book in his own name, the meaning of a doubtful label becomes even more doubtful.

The account of Cranmer's recantations is, in the main, valid, although the idea that Cranmer made up his mind which his final speech would be only because of Cox's reference to More and Fisher is more than doubtful.

Cranmer's relations with Matthew Parker,

his dealings with the Princess Elizabeth, the persistence of Lollardy in England, the enclosure movement, and Cranmer's Christian humanism are among the topics which Ridley disregards. In many instances his accounts seem to be only an effort at accounting for the actions of Cranmer in a given period or in connection with an episode. This kind of treatment makes the book rich in details about Cranmer; it does not wholly make Cranmer the leading figure of his age that he was.

CARL S. MEYER

UEBER DEN GLAUBENSWECHSEL IN DER GESCHICHTE DES CHRISTENTUMS. By Kurt Aland. Berlin: Verlag Alfred Toepelmann, 1961. 147 pages. Paper. DM 12.00.

After ranging over the wide sweep of the history of the Christian Church to examine the motives which led individuals to accept Christianity or to change from Roman Catholicism to the evangelical religion and vice versa, the author concludes that the inner strength of a church is reflected in the conversions to her. Conversions to Roman Catholicism he finds a call to repentance (*Buszruf*) for Protestant churches. Evangelical religion [this includes Lutheranism] must remain the heir of the Reformation and in the strength of Reformation theology, with the full message of the Gospel and in the power and might of the Gospel, in works of love and sacrifices for the neighbor, must gain converts and retain her own members.

An analysis of the converts to Christianity in the first centuries, with a close examination of the role of the Apologetes, demonstrates to him that the early Christians won over pagans because of their godly lives, which attracted the pagans and brought them under the hearing of the Gospel. Conversions such as those of Constantine the Great or Clodwig or Frederick the Wise were not for political reasons but from genuine convictions. Luther, Calvin, Zwingli

were drawn by the Gospel. Pietism kept many from defecting to Roman Catholicism. Biographical sketches of recent converts to Roman Catholicism reveal that many of them went over to Rome because of the insecurity they felt (the main reason among four categories). An analysis of the German statistics for conversions within recent times shows fluctuations; it must be admitted that many church members in Germany are only nominal members.

The historical survey deals with a topic of prime concern to pastors. Aland has made his study functional history.

CARL S. MEYER

THE NEW TESTAMENT IN CURRENT STUDY. By Reginald H. Fuller. New York: Charles Scribner's Sons, 1962. vii and 147 pages, with indices. Cloth. \$2.95.

This book consists of lectures delivered to clergymen of the Protestant Episcopal Church at the School of the Prophets, San Francisco, in June 1960. That is to say, we have here a series of papers prepared for parish priests who took time to participate in what we might call an institute experience. It is the kind of book that is of special help and interest to those who work professionally in the field of New Testament studies, a volume designed to bring the reader up to date on the special problems that are being discussed in contemporary theological inquiries into the meaning of the New Testament. Fuller deals with the New Testament and mythology, the new quest of the historical Jesus, present-day Pauline studies, synoptic matters, the Lucan writings, and the Johannine problem. In a final section, devoted to prognosis, the author indulges in the art of prediction, fully aware of the fact, however, that no one can know ahead of time when a creative work such as Barth's *Romans* may appear to change the whole course of theological endeavor. "And who knows," Fuller asks, "what new knowledge may emerge from the

Qumran or Nag Hammadi discoveries, or from others that may yet occur?" (P. 135)

MARTIN H. SCHARLEMANN :

DAVID BRAINERD: BELOVED YAN-KEE. By David Wynbeek. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1961. 256 pages. Cloth. \$3.75.

David Brainerd (April 20, 1718 to October 9, 1747) was only 29 years of age when he died. By influencing men like Carey and Martyn, he gave a great impetus to missions, as William Warren Sweet reminds us. Brainerd's own work among the Indians did not result in the conversion of many of them, but his zeal for missions as reflected in his journals and diaries, which Jonathan Edwards edited and published soon after Brainerd's death, has continued his fame until this day. Brainerd's work followed in the wake of the Great Awakening. His missionary methods borrowed the techniques of the revival; he looked for sudden conversions among the Indians. One day, therefore, stood out, Aug. 8, 1745, the conversions among the Crossweeksung Indians of New Jersey, of whom 25 were baptized on Aug. 25. It must be noted that frequent references to his celebration and partaking of Holy Communion show that Brainerd had a high regard for the sacraments.

Wynbeek, the advertising manager of Eerdmans, follows the journals and diaries of Brainerd closely and quotes them copiously. The story he tells therefore is one of travels and sickness and sermons. Little mention is made of Jerusha Edwards, although he does tell us that once Brainerd preached to "High German" settlers in Pennsylvania, probably Lutherans. With all that, the story as told by Wynbeek holds the interest of the reader. The tubercular, restless emissary to the Indians prayed much and preached much and burned himself out for Christ in a ministry of five years.

CARL S. MEYER

BOOK REVIEW

BOOK NOTES

Maria Montessori: Her Life and Work. By E. Mortimer Standing. Cleveland: New American Library of World Literature, c. 1962. xx and 382 pages plus 8 pages of plates. Paper. 95 cents. Quaker-born and Cambridge-bred Standing, a convert to Roman Catholicism at 36, worked in close collaboration with *la Dottoressa* for 3 decades and wrote this systematic presentation of her principles and practice at her suggestion. His book first came out in 1957 and is here reprinted without alteration except for the addition of a 5-page introduction by Queens College's John J. McDermott. Pastors, boards of parish education, teachers, and concerned parents will be grateful for this inexpensive edition of an uncommonly interesting account of the life and work of an uncommonly imaginative and dedicated woman educator, the impact of whose theories will continue to influence child training for years to come.

The Renaissance. By Wallace K. Ferguson, Robert S. Lopez, George Sarton, Roland H. Bainton, Leicester Bradner, and Erwin Panofsky. New York: Harper and Brothers, 1962. 184 pages. Paper. \$1.65. This reprint reproduces the original edition of 1953. The excellent illustrations have been retained.

The Gifts of Christmas. By Rachel Hartman. Manhasset, N.Y.: Channel Press, c. 1962. 123 pages. Cloth. \$2.00. A gaily illustrated gift book about Christmas customs by an assistant executive editor of the *Christian Herald*.

Psychoanalysis and Personality: A Dynamic Theory of Normal Personality. By Joseph Nuttin; translated from the French by George Lamb. 3d edition. New York: New American Library of World Literature, c. 1962. xvi and 332 pages. Paper. 75 cents. This useful work by a priest-psychologist of the University of Louvain is a sympathetic discussion and a critical evaluation of psychoanalysis from the Roman Catholic point of view. The third edition—based on the new French edition of 1962—exhibits only limited differences from the second edition of 1955. The bibliographical references

have been brought up to date; six pages on the personality and work of Sigmund Freud have been added with a view to helping the reader understand better the mental orientation of the father of psychoanalysis; and a new 5-page section on the principal new ideas which came to light in the works of Freud's last period (between 1920 and 1939), notably on the role of the ego in the structure and functioning of psychic life and in psychotherapeutic method, relates these developments to the whole Freudian edifice.

The Bible and the Liturgy (Bible et Liturgie). By Jean Daniélou. Notre Dame, Ind.: University of Notre Dame Press, 1961. x and 372 pages. Cloth. \$6.00. This is the second and unaltered printing of a work by a distinguished Jesuit patrologist which came out in French in 1951 and in English translation in 1956. Roman Catholic theology defines the sacraments as "efficacious signs." Contemporary theologians in his denomination are almost exclusively preoccupied with the first term in this description, efficacy, Daniélou laments. In this book, as in most of his other works, he returns to the earlier sources, the Sacred Scriptures and the Fathers, for the materials by which the stress can once more be placed on the second term, the "significance of the sacramental rites, and more generally, that of Christian worship" (p. 3). Six of his chapters have to do with the sacrament of initiation (the preparation; the rite; the imposition of the sign of the holy cross as sphragis; Creation, the Flood, the crossing of the Red Sea, and the Jordan as types of Baptism), one with chrismation, two with the Eucharist, four with general Biblical types of the sacraments (the Easter Lamb, Psalm 23, the Song of Songs, the New Testament types), six with the calendar (the Sabbath, the Lord's Day, the Eighth Day, Easter, the Ascension, Pentecost, and the Feast of Tabernacles). Equally conversant with the fathers of the first centuries and the Biblical theology of the 20th, Daniélou is bound to give the discriminating reader,

be he exegete, liturgiologist, church historian, or practicing parish pastor, something to think about.

Selected Essays. By Ahad Ha-'Am [Asher Ginzberg]; translated from the Hebrew and edited by Leon Simon. Cleveland: The World Publishing Company, c. 1962. 348 pages. \$1.75. Ginzberg, who wrote under the *nom de plume* of "One of the People" and who died at 71 in 1927, was in his time one of the doughtiest foes of political Zionism of the Herzlian type and one of the most distinguished advocates of cultural and spiritual Zionism. In 1912, his disciple, friend, and later biographer, Sir Leon Simon, selected and translated 17 of Ginzberg's essays out of the period 1890—1904 from the 3-volume edition published in the latter year under the title *'Al perashbath derakim (At the Parting of the Ways)* and printed them with an introductory memoir in which he gave a systematic account of Ginzberg's thought. Sir Leon's collection has worn well; the present paperback reprint, put out under the auspices of the Jewish Publication Society of America, is the third reissue of the 1912 edition, which it reproduces with only minor corrections. Ginzberg's thesis—illustrated in almost all of the essays—rejects both the "Essene" and the "Sadduceean" solutions of the Jewish problem—the former the "mission" theory that expects the spirit to live without the body, the latter the political Zionist solution which "would have the national existence at all costs, without regard to the spirit which it might express" (p. 39). For Ginzberg the only possible way was the "Pharisaic" solution, "the revival of the Hebrew spirit through the creation of a concrete Jewish life in Palestine." (P. 40.)

Classics in Logic: Readings in Epistemology, Theory of Knowledge and Dialectics. Edited by Dagobert D. Runes. New York: Philosophical Library, 1962. xiv and 818 pages. Cloth. \$10.00. Runes, apparently an incurable anthologist, purposes in this florilegium, garnered from the works of 63 philosophers, to illustrate the thesis that "man's thinking processes are universal in time and space" (p. vi). His exhibits range alphabetically (the way he has arranged

them) from Peter Abélard to James Zabarella and chronologically from Parmenides to Rudolph Carnap. Geographically he restricts himself to the philosophic traditions that have united in the contemporary Western World; apart from al-Farabi, no philosopher east of Greece is invited to speak. Each selection is prefaced by a brief bibliographical note. Despite the haphazard association of items (even a cross-index might have helped), the philosophically inclined reader is likely to find this an interesting refresher course.

The Gist of Swedenborg. Edited by Julian K. Smyth and William F. Wunsch. New York: Swedenborg Foundation [1962]. vii and 110 pages. Cloth. 75 cents. This work was first published in 1920 and is here reprinted without alteration. Wunsch's 3-page memoir of Emanuel Swedenborg's life is followed by excerpts from the standard editions of English translations of Swedenborg's works, under the headings: "God the Lord"; "Man"; "The Warfare of Regeneration"; "Marriage"; "The Sacred Scriptures"; "The Life of Charity and Faith"; "The Divine Providence"; "Death and the Resurrection"; "The First Three States After Death"; "Heaven"; "Hell"; "Communication with the Spiritual World"; "The Church"; and "Memorable Sayings." Except for the final chapter, the references are documented. The book is a useful compend of the New Church's understanding of the mind and intentions of its founder.

Fragments of a Faith Forgotten. By G. R. S. Mead. New Hyde Park, N. Y.: University Books, 1960. lxviii and 633 pages. Cloth. \$10.00. This is a reprint with a new introduction by Kenneth Rexroth of the classic study of Gnosticism first published by G. R. S. Mead in 1900. Mead's original purpose was to somehow uncover the universal principles which are true of all religions so that the world's religions might find their common basis again during the course of the 20th century. Gnosticism, according to the author, is a perfect example of how orthodox teachers destroy any system which uses different words and images from those which they have adjudged to be proper to the sub-

ject. The first 116 pages present valuable background material on the philosophical principles which eventually merged in the various Gnostic systems. The major portion of the book is a valuable reconstruction of some 28 Gnostic systems, for which the author used fragments found in Christian foes of Gnosticism. The final portion consists of descriptive fragments from surviving documents penned by Gnostics. This section, of course, has been outdated by the Nag Hammadi discoveries. Even after 60 years, the book remains a valuable introduction to the fantastic maze known as Gnosticism. At the same time the importance of Gnosticism for the study of the beginnings of Christianity is today realized far more fully than it was 60 years ago.

Manners and Customs of Bible Lands. By Fred H. Wight. Chicago: Moody Press, 1953. 336 pages. Cloth. \$4.00. This book is an example of good armchair scholarship. The author has read extensively in the literature on the subject, concentrating especially on the older and no longer available works. He uses his material to illustrate specific Bible verses. The book will serve as a good manual for Sunday school teachers.

The Origins of Christianity. By Frederick Cornwallis Conybeare. New York: University Books, 1958. xxx and 382 pages. Cloth. \$6.00. This is a reprint of Conybeare's classic work which appeared originally under the title *Magic, Myth and Morals: A Study of Christian Origins*. The first edition appeared in 1909. Joel Carmichael's new introduction states that it is today more impossible than ever to know the historical Jesus or the Christ of faith. Sober New Testament scholarship does not agree with this judgment.

Siddur: The Traditional Prayer Book for Sabbath and Festivals. Edited and translated by David De Sola Pool. New Hyde Park, New York: University Books, 1960. xvii and 829 pages. Cloth. \$17.50. This is a beautiful reproduction of Siddur with English and Hebrew text on facing pages. Brief liturgical directions are included. No student of Judaism ought to pass judgment upon this religion until he has spent a great deal of time with this book.

The Perennial Philosophy. By Aldous Huxley. Cleveland: The World Publishing Company, 1962. viii and 312 pages. Paper. \$1.55. It is not Huxley the author of mordant satires on England's between-the-wars disillusionized eggheads and social leaders that speaks in the present work, which first came out in 1944 between *Time Must Have a Stop* and *Ape and Essence*, but Huxley the mystic. Taking as a title a term that Leibniz invented, Huxley assembles in 27 chapters what he calls an anthology with explanatory comments of passages drawn from the Shruti and Smriti of many times and places. (*Shruti* in India are inspired writings that are their own authority, as being the product of immediate insight into ultimate Reality; *smriti* are writings based on the *shruti* and deriving their authority from them.) Passages from the Sacred Scriptures are almost wholly excluded; instead the Christian tradition is represented by its mystics, on the ground that their words are less well known than the words of the Bible and therefore more vivid and more audible.

The Nature and Purpose of the Gospels. By R. V. G. Tasker. Revised Edition. Richmond, Va.: John Knox Press, 1962. 112 pages. Paper. \$1.50. This work, designed for lay teachers of religion in secondary schools, first came out in 1944. This 9th impression offers no changes over previous printings beyond an updated "select bibliography" and the addition of a few notes in which Tasker notes changes in his own critical judgment (for instance, his increased willingness to allow "for the possibility that some of the incidents recorded only by Matthew are genuine historical traditions," p. 46) or calls attention to important recent researches of other scholars (for example, the works of Dodd, Barrett, R. H. Lightfoot, and Guilding on the Fourth Gospel).

Lists of Words Occurring Frequently in the Coptic New Testament (Sahidic Dialect). By Bruce M. Metzger. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1962 [c. 1961]. 24 pages. Paper. 75 cents. The Scriptures were translated into Sahidic, the Coptic dialect of the southernmost part of Egypt, the area where Greek influence was

least and the need of a vernacular version greatest, as early as the third and possibly even the end of the second century of our era. The large number of papyri discovered in recent years makes possible the reconstruction of an almost complete New Testament; Sahidic is accordingly an important tool for the New Testament textual critic. On the basis of Vol. II of Wilmet's great *Concordance du Nouveau Testament sabidique* Metzger here classifies by frequency of occurrence 643 Coptic vocables (as distinguished from Greek loanwords) used often in the Sahidic New Testament. New Testament students will be properly grateful to him.

Aristotle: Fundamentals of the History of His Development (Aristoteles, Grundlegung einer Geschichte seiner Entwicklung). By Werner Jaeger; translated by Richard Robinson. New York: Oxford University Press, 1962. 475 pages. Paper. \$1.85. Jaeger is perhaps best known for his *Paideia*. In his *Aristotle* we have an earlier work from the years immediately after World War I, delivered originally as lectures in the universities of Kiel and Berlin. The 1934 English translation, here reissued as a paperback, expands and corrects the original German edition of 1923. Jaeger treats Aristotle in terms of his mental development as he moved from Macedonia to Athens rather than systematically. There is a strong philological emphasis, especially in illustrating the relationship of Aristotle to Plato.

The Adventurous Simplicissimus (Der abenteuërlische Simplicissimus Teutsch). By Hans Jacob Christoffer von Grimmelshausen; translated by Alfred Thomas Scrope Goodrick. Lincoln, Nebr.: University of Nebraska Press, 1962. xxxiii and 398 pages. Paper. \$1.95. It is good to have the great German romance of the Thirty Years' War in print again. The present printing reproduces the edition of Goodrick's somewhat archaistic and almost wholly unexpurgated translation put out by Heinemann in London in 1912, plus a somewhat contrived new preface by Eric Bentley that seeks to give the story a specious timeliness and a historico-literary study by William Rose from the English-

American edition of 1924. The story of *Simplicissimus* is—malgré the historians of German literature—a rousing tale that makes for good reading almost anywhere that it is opened, and 20th-century readers are not likely to repeat the mistake of the early 19th-century Romanticists, who took it seriously as history and let it contribute significantly to what Ergang called the myth of the all-destructive fury of the Thirty Years' War. Apart from the romance's value as a story *The Adventurous Simplicissimus* is an important commentary on the manners of the times.

The Problem of Pain. By Clive Staples Lewis. New York: The Macmillan Company, 1962. 160 pages. Paper. 95 cents. A paperback reissue of a penetrating, provocative, and much-discussed essay of 1940 by one of England's most influential lay theologians.

The Bible and the Common Reader. By Mary Ellen Chase. Revised edition. New York: The Macmillan Company, 1962. 381 pages. Paper. \$1.45. Smith College's now retired teacher-novelist Chase published the first edition of this book in 1944. The present edition differs from the first chiefly in the addition of a chapter on the meaning of prophecy, a 14-page section on the Old Testament apocrypha, chronological charts of Old Testament literature and ancient civilizations, and about a dozen new titles in the bibliography. Miss Chase is an admirable critic of English literature, and the King James Version, to which she is so devoted, is a legitimate object of literary criticism; she might have been better advised if she had stopped with this.

Letters and Papers from Prison (Widerstand und Ergebung—Briefe und Aufzeichnungen aus der Haft). By Dietrich Bonhoeffer; edited by Eberhard Bethge; translated by Reginald H. Fuller. New York: The Macmillan Company, 1962. 254 pages. Paper. \$1.45. In 1953 this work, destined to have a quite extraordinary vogue especially in the United States, was published between hard covers as *Prisoner for God* (see this journal, XXVI [1955], 238). The present edition is an unaltered paperback reissue of the earlier edition.

A Layman's Guide to Protestant Theology. By William Hordern. New York: The Macmillan Company, 1962. 222 pages. Paper. \$1.45. In 1955, when this work was first published, it was one of the best surveys in English of Protestant theological thought in the first half of the 20th century (see this journal XXVI [1955], 622). Although the march of theological events has dated some of its observations, it is still useful.

The New Testament: A Private Translation in the Language of the People. By Charles B. Williams. Chicago: Moody Press, n. d. 575 pages. Paper. \$1.49. Williams, a University of Chicago Ph. D., was a consciously conservative professor of Greek at Union University, Jackson, Tenn., when he first published this version of the New Testament in 1937. The Greek text which underlies it is that of Westcott and Hort. The generously annotated translation is deliberately idiomatic rather than literal ("It is the thoughts of our New Testament, not its single words, that we have tried to translate," Williams says in his Foreword.) Williams was greatly concerned about "bringing out the revealing tense distinctions in the Greek verbs"; this has evoked both praise and criticism (for "overtranslating"). In 1949 the Moody Press acquired the copyright to Williams' translation and republished it; the present printing is a paperback reissue of that edition. While one cannot expect the ordinary paperback to be as well bound as a hard-cover book, the paper binding of this particular volume is unusually flimsy.

Meditations for Everyman. By Joseph McSorley. Vol. I: *Advent to Pentecost.* New York: Paulist Press, c. 1962. 207 pages. Paper. 95 cents. These Bible-based stimuli to meditation for every morning of the liturgical calendar from the First Sunday in Advent through the Eve of Whitsunday are the work of a Paulist priest. This paperback printing is a reissue of the original edition of 1948.

Protestant Thought Before Kant. By Arthur Cushman McGiffert. New York: Harper and Brothers, c. 1961. xvi and 265 pages. Paper. \$1.50. "Until a new history of Protestant thought comes along, which

will incorporate the results of the research carried on during the past half century," writes Jaroslav Pelikan, Jr., in his 3-page preface to this reissue of Congregationalist McGiffert's work of 1911 (unaltered except for the addition of a 15-item bibliography of other titles in this area published between 1939 and 1961), "McGiffert's *Protestant Thought Before Kant* will continue to do what he intended it to do: 'to make the general course of development plain.' This it still does, and better than any other book in English." It also underlines the urgent necessity of a new history of Protestant—and Lutheran—thought since the Reformation.

The Reformation of the 16th Century in Its Relation to Modern Thought and Knowledge. By Charles Beard. Ann Arbor, Mich.: The University of Michigan Press, c. 1962. xxx and 450 pages. Paper. \$2.95. This paperback rescues from a generation of oblivion the Hibbert Lectures delivered in 1883, the quadricentenary year of Luther's birth, by Charles Beard (1827—88), a British Unitarian parson and a fierce admirer of Desiderius Erasmus, who had received part of his education at the University of Berlin. Included in this reissue is the laudatory introduction by Ernest Barker (who ranked it with Maine's *Ancient Law* and Bryce's *Holy Roman Empire*), prefixed to the reprinting of 1927, and a foreword by Columbia University's political economist Joseph Dorfman in appreciation of Beard and his work.

The Advent of Salvation: A Comparative Study of Non-Christian Religions and Christianity. By Jean Daniélou; translated from the French by Rosemary Sheed. New York: Paulist Press, 1962. 192 pages. Paper. 95 cents. Jesuit patrologist Daniélou is one of France's most versatile, prolific, and provocative Roman Catholic theologians. This work, which first appeared in English translation in 1950 under the title *Advent*, is one of his minor works on patristic themes, but one on a subject—"cosmic" revelation—of arresting interest in our era of accelerated missionary activity in the pagan world. In addition to introductory ("History and

Drama") and concluding ("Christ as Prophet") chapters Daniélou discusses the "first precursors," Abraham and Melchisedek; the "last precursors," St. John the Baptist, the

angels, and the B.V.M.; and the cosmic mystery of the passion and the ascension of our Lord in terms of its missionary significance.

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents at a later date)

Das Dilemma der Volkskirche: Gedanken und Erwägungen. By Georg F. Vicedom. Munich: Claudius Verlag, 1961. 107 pages. Paper. DM 5.80.

101 Delinquent Girls. By Leo J. Trese. Notre Dame, Ind.: Fides Publishers, c. 1962. vii and 206 pages. Cloth. \$3.95.

The Papacy Evaluated. By E. G. Behm. Milwaukee: Northwestern Publishing House, c. 1962. ix and 168 pages. Paper. Price not given.

Politics and the Crisis of 1860. Edited by Norman A. Graebner. Urbana, Ill.: University of Illinois Press, c. 1961. xiii and 156 pages. Cloth. \$3.00.

The Occasional Services from the Service Book and Hymnal Together with Additional Orders and Offices. Minneapolis: Augsburg Publishing House, c. 1962. 215 pages. Leather. \$8.50.

Theology and the Cure of Souls: An Introduction to Pastoral Theology. By Frederic Greeves. Manhasset, N.Y.: Channel Press, c. 1962. x and 180 pages. Cloth. \$3.75.

Karl Barth on God: The Knowledge of the Divine Existence. By Sebastian A. Matczak. New York: St. Paul Publications, c. 1962. 358 pages. Cloth. \$5.75.

Pastoral Liturgy (Liturgisches Erbe und Pastorale Gegenwart). By Joseph A. Jungmann. New York: Herder and Herder, c. 1962. 430 pages. Cloth. \$6.95.

Rediscovering the Natural in Protestant Theology. By Karl Theodore Schmidt. Minneapolis: Augsburg Publishing House, c. 1962. 91 pages. Paper. \$1.65.

German Resistance to Hitler: Ethical and Religious Factors. By Mary Alice Gallin. Washington, D.C.: The Catholic University of America Press, c. 1961. 259 pages. Cloth. \$4.95.

Recent Studies in Philosophy and Theology. By David Hugh Freeman. Philadelphia: The Presbyterian and Reformed Publishing Co., c. 1962. xxii and 150 pages. Cloth. \$3.75.

Why We Worship. By H. Grady Davis. Philadelphia: Muhlenberg Press, c. 1961. ix and 61 pages. Cloth. \$1.00.

Altar Prayers for the Church Year. By Clemens Henry Zeidler. Minneapolis: Augsburg Publishing House, c. 1962. 200 pages. Cloth. \$6.50.

The Dawn of Modern Civilization: Studies in Renaissance, Reformation and Other Topics Presented to Albert Hyma; ed. Kenneth A. Strand. Ann Arbor, Mich.: Ann Arbor Publishers, c. 1962. 422 pages. Cloth. \$7.50.

Christian Counseling in the Light of Modern Psychology (Christelijke Zielzorg in het Licht der moderne Psychologie), by G. Dillenburger Wurth, trans. H. de Jongste and David H. Freeman; ed. John Murphy and Mrs. Lewis Grotenhuis. Philadelphia: The Presbyterian and Reformed Publishing Co., c. 1962. xviii and 307 pages. Cloth. \$4.95.

Christianity and Barthianism. By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Co., c. 1962. xiii and 450 pages. Cloth. \$6.95.

Church and State in the New Testament. By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Co., c. 1962. 46 pages. Paper. 75 cents.

The Churches and the Soviet Union (La vie religieuse en U. S. S. R.), by Constantin de Grunwald, trans. G. J. Robinson-Paskevsky. New York: The Macmillan Company, c. 1961. 255 pages. Cloth. \$4.00

The Coming of the Kingdom, by Herman Ridderbos, trans. H. de Jongste; ed. Ray-

mond O. Zorn. Philadelphia: The Presbyterian and Reformed Publishing Co., c. 1962. xxxiv and 556 pages. Cloth. \$8.95.

Apostle Extraordinary: A Modern Portrait of St. Paul. By Reginald E. O. White. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1962. 209 pages. Cloth. \$3.50.

A Book of Lent with Daily Devotions. By Victor E. Beck and Paul M. Lindberg. Philadelphia: Fortress Press, c. 1963. 197 pages. Cloth. \$3.25.

Dialogue for Reunion: The Catholic Premises, ed. Leonard Swidler. New York: Herder and Herder, c. 1962. 88 pages. Paper. \$1.75.

My Body Broken: A Book for Lent. By Melvin A. Hammarberg. Philadelphia: Fortress Press, c. 1963. xiv and 138 pages. Paper. \$1.75.

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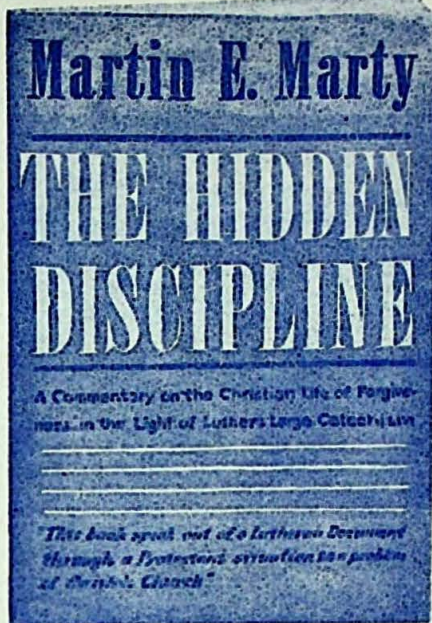
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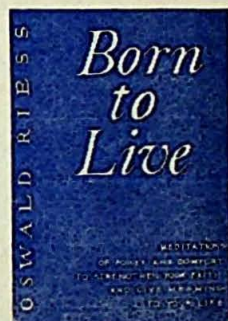
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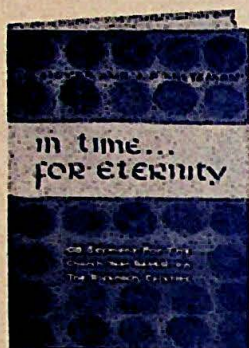
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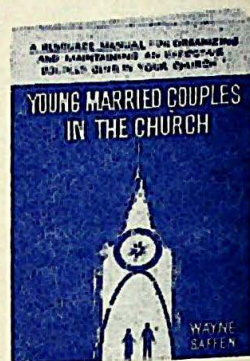


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