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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, Mo. 63118*

**JAPAN'S RELIGIOUS FERMENT: CHRISTIAN PRESENCE AMID FAITHS OLD AND NEW.** By Raymond Hammer. New York: Oxford University Press, 1962. 207 pages. Cloth. \$2.95.

In this third study of the series on the Christian Presence Amid Faiths Old and New, edited by M. A. C. Warren of the Church Missionary Society, an Anglican missionary very ably describes the exciting laboratory of religions that is Japan.

No mere comparative study, this penetrating analysis seeks to discover the ways in which God is at work in men who follow alien creeds and cults. Hammer notes the "deeply rooted affirmative attitude to nature and material things" (p.25) on the part of an indigenous Shinto, a posture which reminds the reader of Hebraic thought patterns. It is with some chagrin that a Christianity often too Greek in its orientation must read its own oft-times neglected heritage in what Hammer terms "a conviction latent in Shinto that life must not be departmentalized, and that sharp lines of distinction between the sacred and secular must not be drawn." (P.43)

Buddhism, "the strong intruder," is described especially in the salvation by faith of Amidism, the intuitiveness of Zen, and the activist Nichiren exclusivism.

After chapters on the mingling of Shinto and Buddhism and East and West, Christianity is introduced by Hammer as "The Non-Mixer." One wonders, in this section, whether Hammer has really taken the time to understand the methods of the Roman Catholic missionaries in the 16th century. On the one hand he approvingly quotes

Bishop Tucker's judgment on the Jesuit catering to the Japanese desire for foreign trade: "It was a dubious and, as the sequel showed, a dangerous policy." But a few pages later he confesses that both Iyeyasu and Hideyoshi did not strictly enforce their edicts against Christianity at the start, because they "did not wish to preclude completely the possibility of trade with the Spanish colonies" (p.99). Perhaps there is room for a new appraisal of the role of trade in the Jesuit mission to Japan.

Certainly, the Christian mission must take seriously the evaluation of a former Communist now turned Christian, the popular writer Rinzo Shiina: "Christianity in Japan . . . is floating in the air, neither on earth nor in heaven" (p.124). Turning to the experiments innumerable now a-bubbling in Japan's religious laboratory, Hammer asserts, "By contrast with the churches, where worship often seems to be overintellectualized, the New Religions incorporate the physical and the emotional to a much greater degree" (p.139). Christianity's avoidance of the material is also seen in its reluctance to explore the possibilities of "faith healing," which was a standard part of its operations in the first several centuries in the Mediterranean area. The New Religions have taken over the field with gusto.

Hammer is sympathetic but uncompromising in his insistence that Jesus Christ is "The Philosopher's Stone" which the Japanese alchemist must discover before he can turn the baser metals of general revelation into the gold of saving faith in God. Rejecting the inclusiveness of both Heiler and Toynebee, he recognizes that God has spoken

in an ultimate and unique way in Jesus Christ and His historic incarnation. But he agrees that Japanese religions remind Christianity that God is the Creator of all and that "man's daily life, man's food, man's health are all tied up with the Christian Gospel." (P. 158)

"Too often," Hammer observes, "Christianity has been presented in Japan in the dress of puritanical prohibitions, giving to the other religionists the impression that the material is unimportant for the Christian." (P. 158)

WILLIAM J. DANKER

*THE EARTH, THE TEMPLE, AND THE GODS: GREEK SACRED ARCHITECTURE.* By Vincent Scully. New Haven: Yale University Press, 1962. xxvi and 257 pages. 420 photographs and illustrations. Cloth. \$15.00.

Rare descriptive power and a knowledgeable appreciation of ancient architecture, combined with the devotion of a hierophant, contribute to the excellence of this volume on ancient Greek temples. Scully, professor of art history at Yale, concludes that the architects of earlier Greek temples attempted to give formal expression to the characteristics of the god or goddess worshiped in a particular locality. Form and meaning, he says, find identity as the sacred landscape and the architectural form are welded into a single expression. Guides in the Missouri caverns delight in pointing out the craggy features of Abraham Lincoln or the draperies of the Madonna, and one can scarcely suppress the suspicion that on occasion Scully sees more than the ancient intended. After all, given the quantity of mountains in Greece, the sum total of interpretative possibilities as one views the relics is not likely to be small. But even if his defense of the octastyle facades of the Parthenon were not precisely the explanation the ancient architect would have given, the genius of design that went into this marble masterpiece has

once more found a fitting tribute. In any case, the description of Apollo's temple at Bassae is sufficient to warrant the statement of Scully's thesis.

Woven into this sympathetic treatment is a sensitive appreciation of the best minds of ancient Greece, who with their profound grasp of the perils of existence struggled courageously to find answers in a darkness that only divine revelation would dispel. This book is good commentary on Acts 17, besides serving as a book of memories for one who has climbed up the slopes at Delphi or at many another place in Greece where silent forms of beauty "tease us out of thought as doth eternity."

FREDERICK W. DANKER

*ISLAM AND THE INTEGRATION OF SOCIETY.* By W. Montgomery Watt. Evanston, Ill.: Northwestern University Press, 1961. 293 pages. Cloth. \$6.50.

It is gratifying to note the importance that this competent student of Islam attaches to the social and economic factors in the origin and development of a monotheistic heresy which owes much of its early rapid progress to the intellectualization of Christianity. As Watt sees it, the church under-emphasized the demonstration and witness of the Gospel while exhausting its energies in the endless aftermath of the Christological controversies.

Social change followed the shift in the economic base of Arab society from grazing to trading. With economic change came social unrest, and with unrest came the longing for a charismatic leader. Now there was a new feeling of inferiority over against the people who had a book of revelation, Christians, Jews, and Zoroastrians. In the Koran the people who had once been primitive idolaters found their status symbol and their new social code. Jesus had told His followers to love one another. But Muhammad attempted to show in minute detail how to do it.

WILLIAM J. DANKER

**ENCOUNTER WITH SPURGEON.** By Helmut Thielicke. Translated by John W. Doberstein. Philadelphia: Fortress Press, 1963. x and 283 pages. Cloth. \$4.75.

The contemporary German university professor and theologian here discloses a deep sympathy for a great 19th-century self-educated Baptist preacher. Thielicke and Spurgeon — an incredible combination on the surface! But when the reader has finished the volume, he has a deeper admiration for the gifts of both men. It is a simple book: Thielicke writes a 45-page essay on Spurgeon; the remainder of the book contains excerpts, primarily from Spurgeon's lectures on preaching to his students. The book, however, is much more than a trite editing of Spurgeon. Both men share a common burden — persuasive preaching to their generation. When one ponders the warm, pastoral, mature judgment of these two men upon the task of preaching, he emerges strengthened for his own task of proclamation. At the end we are tempted to take Thielicke's advice: "Sell all that you have (not least of all some of your stock of current sermonic literature) and buy Spurgeon."

DAVID S. SCHULLER

**THE GREEKS.** Edited by Hugh Lloyd-Jones. Cleveland: The World Publishing Company, 1963. xii and 274 pages. Cloth. \$4.50.

Ten essays by excellent British scholars, most of them first presented orally over the British Broadcasting Company network, are designed to introduce the reader to the history, the life, and thought of the ancient Greeks. The authors suffer from the necessity of extreme brevity. What can one really say about Greek philosophy in thirteen pages? The most useful chapter is the one on the visual arts of the Greeks. Considering the price, one must conclude that there are other books that do as much or more (for example, H. D. F. Kitto's *The Greeks* in the Penguin

Series) for a more reasonable price. This book would have made an ideal paperback. Priced at \$4.50 it will not reach the audience it might have benefited. EDGAR KRENTZ

**JOSEPHUS AND THE NEW TESTAMENT.** By Hugh Montefiore. Westminster, Md.: The Canterbury Press, 1962. 39 pages. Paper. \$1.35.

This slight monograph, or better, essay, is an investigation of possible reflections of events dealing with Jesus' birth and passion in Josephus, *Bellum Iudaicum* VI.5.3, and Tacitus, *Hist.* V.13. Both authors, according to Montefiore, describe a series of strange and marvelous portents signaling the imminent destruction of Jerusalem. These portents were originally events dealing with Christian origins. The shift to the context of the Romano-Jewish war is the result of a desire to play down the coming of the New Age with the life of Christ.

This thesis is original with the author. It places a high value on the historical reliability of the Gospels, refusing to describe these events as myth or midrash in Old Testament *testimonials*. The amount of credibility that is given to it will vary from reader to reader. A rapid first reading strikes a responsive chord for this reviewer. The essay first appeared in volume IV of the journal *Novum Testamentum*. E. Norden's name is twice misspelled in reprinting.

EDGAR KRENTZ

**MASTER SERMONS THROUGH THE AGES.** Edited by William Alan Sadler, Jr. New York: Harper and Row, 1963. xx and 228 pages. Cloth. \$3.95.

"What makes a good sermon is the man . . ." This is the presupposition which lies behind this series of thirty sermons. Drawn from the pulpit giants of the church, these sermons which were selected were "recreated" on Monday noons at St. Thomas' Church, Manhattan. The sermons have been edited slightly, primarily to accommodate

the time requirements of a modern church. The preachers included in the collection cover a time span from the fourth century to the present. Geographically, they represent churches from Asia Minor to the United States. Theologically, they represent the spectrum from Roman Catholics to Congregationalists. Augustine and Chrysostom, Luther and Calvin share the pages with Gossip, G. M. Hopkins, Forsyth, and H. J. Coffin. As the editor indicates, many of these men would have been embarrassed to have been housed together with some of the other preachers represented in this volume. While not all of these men were great preachers—and not all of the sermons are highly significant—nevertheless they continue to witness and to shed light on our contemporary darkness.

The sermons are arranged in three divisions: "The Gifts and Demands of the Gospel," "Christian Piety and Sacramental Living," and "Christian Seasons and Festivals." The challenge of this volume is not to copy the pulpit greats; it is rather for us to respond fully to God's call and to preach with equal power to men who are living today.

DAVID S. SCHULLER

*RAYMOND IV, COUNT OF TOULOUSE.*

By John Hugh Hill and Laurita Lyttleton Hill. Syracuse, N. Y.: Syracuse University Press, 1962. ix and 178 pages. Cloth. \$5.00.

The story of the First Crusade has a great fascination, for it is the story of brave men on a mission. There were sordid men among the crusaders and men with base motives. Among the brave and the wise, devoted to the cause to which they all had pledged themselves, was Raymond of Toulouse, intimate of Adhemar, bishop of Le Puy, and the papal representative on the crusade. Much slighted by biographers, he is given his due by the Hills, husband-wife authors, in a work first published in French. In 1961 the French

version was awarded the "prix Albert Marfan." A. C. Krey would have welcomed this book, this reviewer believes. He cannot, of course, speak for him, but Krey welcomed fresh insights into the Crusades. This biography of Raymond may overestimate Raymond's role, but it will serve as a corrective of those accounts that know only Robert of Normandy or Bohemond.

CARL S. MEYER

*THE TALMUDIC ANTHOLOGY: TALES AND TEACHINGS OF THE RABBIS.*

Edited by Louis J. Newman and Samuel Spitz. New York: Behrman House, 1962. xxxiv and 570 pages. Cloth. \$6.50.

To understand Judaism is also to understand the New Testament better. For that reason some work illustrating Jewish faith at first hand deserves a place in the parson's library. Both price and language may remove Strack-Billerbeck from consideration for many. This present volume, while not a complete substitute, is at least a substitute. It gathers sayings and tales from Jewish literature of a thousand years under some 400 alphabetically arranged topics, for example, ban, charity, death, Christians, light, and ordination. The selection does not seem to have any *Tendenz* to it. The quotations will amuse, delight, exasperate, and puzzle you in turn.

One or two examples will suffice to show how Rabbinic thought approaches the New Testament at times. "Offer not pearls for sale to those who deal in vegetables and onions" parallels somewhat our Lord's injunction in Matt. 7:6 (p. xviii). The Jewish view of Israel's election is capsuled in the story of R. Jose, who said, "Did He not choose Israel because He found his deeds of a higher order?" (p. 167; cf. Romans 9—11). These show how a phrase from Talmud or Midrash can illuminate the Gospel.

Sources of all quotations are given. A good bibliography is provided at the end.

If you cannot afford this book yourself, your local public library probably can. Use of it will inform your study of Scripture.

EDGAR KRENTZ

**RELIGION, GOVERNMENT, AND EDUCATION.** Edited by William W. Brickman and Stanley Lehrer. New York: Society for the Advancement of Education, 1961. 288 pages. Paper, \$3.75; cloth, \$5.25.

**THE SUPREME COURT ON CHURCH AND STATE.** Edited by Joseph Tussman. New York: Oxford University Press, 1962. xxiv and 305 pages. Paper. \$1.95.

**RELIGIOUS LIBERTY AND THE AMERICAN PRESIDENCY.** By Patricia Barrett. New York: Herder and Herder, 1963. ix and 166 pages. Cloth. \$4.50.

Church — state — school — religion — politics! Will the issues ever be resolved? They are among the most important facing citizens and churchmen today, whether they wish to acknowledge them or not. A whole host of new issues is arising out of the tangled inter-relations of processes of these institutions which will demand more books, decisions, and conferences. Three current (not future) books require attention now.

Brickman and Lehrer have edited a useful symposium in which various spokesmen focus on the church-state-school situation in the various areas of the world. Most helpful is the chapter by Brickman on "Church, State, and School in International Perspective." William A. Kramer contributes a chapter on "Public Service of the Lutheran School." Brickman's "Chronological Outline of Church-State Relations in American Education" will be welcomed by those who can supply the interpretative mortar to chronological bricks. Brickman has also supplied some "Selected Documents on the Church-State-School Issue."

Tussman's volume brings 29 decisions of

the U.S. Supreme Court from *Terrett vs. Taylor* (1815) to *Fowler vs. Rhode Island* (1953). The *ipsissima verba* of the judges are here (without the full references of the court documents). Tussman, in a useful introduction, points up two major problems: "First, to what extent does the guarantee of the free exercise of religion require deference to religiously motivated action? . . . Second, is the establishment clause to be understood as prohibiting all forms of aid or cooperation between churches and the state or as merely prohibiting discriminatory treatment?"

To step out of the solemn chambers of the Supreme Court into the rough and tumble of the 1960 presidential campaign is quite a change. But the same issues, at least to some extent, are there. Mother Barrett has appended a few primary documents too. Her three chapters deal with: "Religion and the Campaign"; "The Substantive Issues: Catholicism and American Democracy"; "Toward a Realized Pluralism." In an appendix almost all of the "significant campaign pieces" bearing on the religious issues are analyzed — and therein lies the value of the work. The findings and interpretations might be discussed at length, but that would deprive the readers of the volume of much they would relish. One statement can be quoted (p. 41): "Religious pluralism on the international and domestic scene is likely to remain an existential fact in the foreseeable future, even though for [Roman] Catholics it is theologically inadmissible as an absolute ideal." CARL S. MEYER

**TRUMPETS IN THE MORNING.** By Reuben K. Youngdahl. Rock Island, Ill.: Augustana Press, 1962. 167 pages. Cloth. \$3.00.

Here are twenty-five spirited sermons from the pen of one of America's leading Lutheran preachers. Although based on no specific texts, the sermons are Biblical and

relevant throughout, linking God and man in a manner that is captivating and clear. The tone of these Gospel messages is eschatological. The titles themselves are indicative of sermonic vitality. The book will serve well for devotional reading and will also provide interesting illustrative helps for sermonizing.

LESTER E. ZEITLER

**THE SECULAR RELEVANCE OF THE CHURCH.** By Gayraud S. Wilmore. Philadelphia: The Westminster Press, 1962. 89 pages. Paper. \$1.25.

**RACE AND THE RENEWAL OF THE CHURCH.** By Will D. Campbell. Philadelphia: The Westminster Press, 1962. 90 pages. Paper. \$1.25.

**THE CHURCH AND SOCIAL WELFARE.** By Alan Keith-Lucas. Philadelphia: The Westminster Press, 1962. 84 pages. Paper. \$1.25.

These three volumes are part of the new series entitled *Christian Perspectives on Social Problems*. They seek to engage the layman who is willing to "think theologically" about some of the great problems confronting the church in this country and abroad.

Wilmore is general editor of the entire series. His book, *The Secular Relevance of the Church*, is the introductory volume. He presents the question "Can the church of Christ . . . become an effective influence for basic change and reconstruction in a highly technological, secularized society?" He is concerned that the church of today frequently appears to approach our industrial society with little more than a preachment of individual virtues. The strength of his book lies in its diagnosis, in its insightful distinctions regarding the possibility of a "true secularity," and in its descriptions of steps which churches actually are taking to meet the new challenge.

Campbell's contribution in the area of race is a gem. In a field where publication has been heavy in recent years, this book

can still claim a place. It is one of the most completely theological approaches to the subject which this reviewer has found. The author scores the church for frequently voicing answers which have been primarily political, economic, and social. For Campbell the message of the church on the subject of race must begin, continue, and end with God. The National Council of Churches is fortunate to have him serve as an executive in the Department of Racial and Cultural Relations.

Keith-Lucas, Professor of Social Work at the University of North Carolina, is the author of the third volume. Correctly appraising the position of welfare in the thinking of the average Christian, he uses nearly one third of his essay to analyze the weaknesses of the church's answer historically to the challenge of welfare. He performs a vital service in his attempt to develop seven principles which underlie the Christian's approach to welfare. He calls for humility, knowledge, excellence, and the recognition that the helping process is always a two-way process.

The brief section of questions at the close of each volume will be of value to lay discussion groups.

DAVID S. SCHULLER

**TATIAN UND SEINE THEOLOGIE.** By Martin Elze. Göttingen: Vandenhoeck und Ruprecht, 1960. 137 pages. Paper. DM 14.80.

The second century was in many ways decisive for the course of Christianity, since in this period the Gospel and pagan thought met and came to terms. Different attitudes were found in the church. Minucius Felix and Justyn Martyr saw pagan thought as positively good in some aspects. Clement of Alexandria thought it of equal value with the Old Testament.

The subject of this present work, Tatian, is normally regarded as a hater of all Greek civilization who ended up as the founder of the Encratites, a Christian Gnostic group

(see, for example, J. Quasten, *Patrology*, I [Westminster, Md.: Newman, 1950], 220 ff.). Elze challenges this evaluation. After passing in critical review almost all earlier studies, he suggests that the concept of truth is the *leitmotiv* of all of Tatian's theology. This striving for truth, identified with Christianity, determines the structure of his surviving *Oratio* and the specific cast of his theology. For this reason he emphasized the unity of God more than soteriology.

This is a provocative study, well worth careful reading. It rests upon careful use of the text and the modern bibliography. This reviewer would suggest that some of the argumentation credited to middle Platonism might find its origin in middle Academy or later Scepticism. But that is to pick out a minor point. Finally, even Elze seems a bit uneasy with his attempt to show that the ancient historical tradition about Tatian's Enkratism is wrong and that other fathers misunderstood him.

EDGAR KRENTZ

**THE SUNDAY PSALTER: PSALMS FOR SUNDAYS AND FEAST DAYS SET TO THE PSALM TONES AND PROVIDED WITH PROPER ANTIPHONS.** Edited by Herbert Lindemann and Newman W. Powell. St. Louis: Concordia Publishing House, c. 1961. xii and 104 pages. Paper. \$3.00. (*Organ Accompaniments for The Sunday Psalter*, 18 separate leaves, \$2.10.)

*The Sunday Psalter* really consists of two parts. The first is a paperbound volume which contains, in addition to an introduction at the beginning and the necessary indices at the end, the King James Version text of 69 whole psalms plus five sections of Psalm 119, set to plainchant psalm tones (for which only the melody line is given), with an antiphon (for which a harmonized accompaniment is provided) for each. In the case of the psalms appointed for Saint Stephen's Day and St. James Major's Day respectively, two sections of Psalm 119 are in each case sung under a single antiphon

and with a single Gloria Patri. By and large, the psalms are assigned to the Sundays, feasts, and other commemorations of the Church Year in accordance with the canon on pages 164—166 of *The Lutheran Hymnal* (pp. 440 to 442 of *The Lutheran Liturgy*). The second part of *The Sunday Psalter* consists of 18 leaves of heavy paper printed on one side, each containing 6 organ accompaniments (simple, more elaborate, with flex, four-part faux-bourdon, three-part faux bourdon, and three-part English descant with the plain chant melody in the tenor) for a different psalm or psalm-tone termination. As far as it goes, *The Sunday Psalter* is an experiment noble in motive and admirable in musical execution. The introduction alone is worth the price of the book and would, if studied conscientiously, greatly improve the rendering of plain chant in our services. The pointing of the psalms is intelligent and takes seriously the differences between the Latin and the English languages. More than ample provision has been made for variety in rendition. To this extent *The Sunday Psalter* deserves both to be commended and recommended.

This reviewer's real concerns are not, generally, with what is in the book but with what is not there. As far as what is there is concerned, one could criticize details. The statement on page iii, for instance, that in the Roman rite five psalms are sung at matins and vespers is true only of vespers, and the statement that in Anglican usage there are usually two is not exact. (Actually, in the Psalter of the Book of Common Prayer, counting each section of Psalm 119 as a single unit, the number of Psalms may range from 1 to 6. Two psalms are used at morning prayer 5 times and at evening prayer 6 times. Three psalms are much more common — 16 times at morning prayer, 11 times at evening prayer. In the Table of Psalms for the Christian Year of the current American Book of Common Prayer, appointments



of single Psalms are about twice as frequent as appointments of two Psalms.) Furthermore, in our rite the First Sunday in Lent is not *Invocabit* (as on p. 36), but *Invocavit* (correctly given in the index on p. 101). Again, one might ask why, with the embarrassment of choice which the cited canon of Psalms provides, it was necessary to select other Psalms than those prescribed for Tuesday of Holy Week, Good Friday, St. Matthias' Day, and St. Matthew's Day. Again, since the editors selected psalms for the Conversion of St. Paul and for All Saints' Day (which the cited canon of psalms fails through inadvertence to provide for), why did they not also do so for Holy Saturday and for the Mondays and Tuesdays after Easter and Whitsunday (for which the cited canon of psalms also does not provide)? Again, granted that the intercalation of the fixed festivals into the church year in the cited canon of psalms has little rhyme or reason, was it necessary to compound the confusion by attempting to fit the festivals from December 21 through May 1 into the church year and putting the festivals from June 24 through November 30 in one section at the end?

The foregoing are ultimately not substantial criticisms, however. This reviewer's real objections are different. First, the cited canon of psalms is almost completely arbitrary, so much so that it does not furnish a defensible basis of selection. Second, this reviewer fears that the use of this intrinsically commendable book will confirm our congregations, choirs, and clergy in the indefensible practice of singing only one psalm at matins and vespers; the statement on page iii that "it is traditional practice to sing more than one psalm at Matins and Vespers" is not likely to have much countervailing effect. Third, what we really need is a complete Psalter. In this reviewer's opinion the publishers could have served the church much better by reprinting, with the necessary cor-

rections and additions, Lindemann's earlier *The Psalter of the Authorized Version of the Scriptures Set to the Gregorian Psalm Tones and Supplied with Proper Antiphons* (Minneapolis: Augsburg Publishing House, c. 1940), long out of print. It would still be a good idea to do so, and it is hoped that Lindemann and Powell are working at it. In the meantime, however, let our clergymen and choirs draw on the help that with a little ingenuity they can obtain from *The Sunday Psalter*.  
ARTHUR CARL PIEPKORN

*STUDIES IN THE GOSPELS AND EPISTLES*. By Thomas Walter Manson. Edited by Matthew Black. Philadelphia: The Westminster Press, 1962. xvi and 293 pages. Cloth. \$6.50.

Great scholars have a willingness to re-examine positions held by others or by themselves. They base their examination on the texts available rather than on predilection or on a desire either to shock by newness or to conform for comfort. By these two standards the two series of lectures reproduced in this book reveal that Manson was a great scholar. The appreciation of him by H. H. Rowley prefixed to the essays only confirms what one can conclude from the book itself.

Manson is concerned in the first seven lectures with the materials available for the writing of a life of Christ. He has little patience with the present use made of form criticism, though he recognizes that form criticism *per se* does not demand the skeptical conclusions most practitioners adopt. In general, Manson gives a high estimate of the Gospels as historical sources, recognizing that John also has an essentially Hebraic character. Matthew, he feels, probably wrote the document known as Q. The last lecture restates, with slight modifications based on the idea of corporate personality, Manson's interpretation of the Son of Man concept as a collective one based on Daniel 7.

The last seven lectures deal with the Pauline epistles and Hebrews. Manson wants to

date Philippians early, before 1 Corinthians, a hypothesis that is attractively presented. Galatians, Philippians, and the Corinthian correspondence all show Paul fighting against Judaizing tendencies (Manson feels they are Petrine). Romans is the measured statement of Paul's convictions on the central issues of Gospel and Law. In considering the Thessalonian letters, Manson presents the view that Second Thessalonians is really the earlier of the two.

The second set of essays probably contains more views that are unlikely to gain acceptance. At times Manson has to juggle evidence in Acts to make his views stand up, for example, the effect of the Jerusalem Council of Acts 15 in the light of his estimate of Peter in the subsequent fifteen years. Here he is not persuasive. If Acts is written by Luke, a companion of Paul's (as Manson holds), then it is hard to see why Luke should not reflect this supposed evil side of Peter in the last thirteen chapters of Acts.

The lectures have the clarity of oral presentation, the originality of an inquiring mind, the documentation of a careful scholar. That they are not equally persuasive should not suggest that they are without value. To judge them one must have his Greek Testament constantly at hand. Any book which makes the reader do that is a good one.

EDGAR KRENTZ

#### **JOHN CHRYSOSTOM AND HIS TIME.**

By Chrysostomus Bauer. Translated by M. Gonzaga. Westminster, Md.: The Newman Press, 1960—61. 2 volumes. Cloth. \$6.75 each.

Bauer's massive treatise on John Chrysostom has been justly regarded as the basic general study of this father ever since its appearance in 1929. Its coverage of every aspect of his life and writings is encyclopedic. Students of Eastern Christendom at the turn of the fifth century will naturally turn to this as a good introduction to the theological and social climate of the age.

Up till 1929 the bibliographical coverage is magnificent. The author and the translator have made some effort to supplement this with a bibliographical supplement. Very few post-war titles are represented. New editions of some of the important sources are not listed (for example, Chrysostom's own works in the series *Sources Chrétiennes*). The work thus represents the scholarship of a generation ago.

The work is arranged chronologically, volume I covering Antioch and volume II Constantinople. Interspersed among the strictly biographical chapters are a number that evaluate Chrysostom's thought and importance, as homiletician, dogmatist, liturgist, etc. These are valuable, but interrupt the flow of the work and would better have been gathered at the rear of the second volume. A continuous reading of this work loses the thread of history too often because of these chapters.

The translator apparently is not well versed in German. Cumbersome word order imported from German often makes the reader pause to retrace his steps. German compounds become hyphenated English words. At times one has to guess what the German must have been to make sense, but the reader can usually manage to come up with a probable original.

For all these criticisms, this is still the best work on Chrysostom you can get. His story is thrilling. If you like biography, this set is for you.

EDGAR KRENTZ

**LIVING RELIGIONS.** By John B. Noss. Philadelphia: United Church Press, 1962. 104 pages. Paper. \$1.45.

This compact little volume should find many uses in church-related religious discussion groups. Noss, well known for his *Man's Religions*, which is widely employed as a text book in more serious courses on the history of religions, here outlines the world of Hinduism, Buddhism, Chinese religions, Judaism,

Islam, and Christianity. Decidedly no Barthian, his fundamental stance is one he shares not only with Emil Brunner, but also with Edmund Soper: "So we believe in the uniqueness of Christianity, and we also believe in its continuity with other religions."

WILLIAM J. DANKER

*HISTOIRE DES DOCTRINES CHRÉTIENNES AVANT NIGÈE. Vol. II: Message Évangélique et Culture Hellénistique aux Ile et Ille Siècles.* By Jean Daniélou. New York: Desclée Co., 1961. 485 pages. Paper. \$5.50.

This brief notice is not a review, but it can serve to call attention to a major work that deserves translation into English. The first volume of this history, published in 1958, dealt with that theology in the sub-New-Testament period which was under the influence of Jewish thought patterns. This volume concentrates upon those second-century fathers who were forced to confront Hellenistic-Roman thought in defense and evangelization.

The topics covered include relations to pagan thought, apostolic tradition, Old Testament exegesis, theology, Christology, anthropology, demonology, and gnosis. Daniélou is a master of both the original sources and the modern literature. No scholar can afford to overlook this work. The author intends to add a third volume in the not too distant future. We hope that it can be published soon.

EDGAR KRENTZ

*A GUIDE TO THE STUDY OF PLATO'S REPUBLIC AND THE SOCRATIC DIALOGUES.* By Noah Edward Fehl. Hong Kong: Chung Chi College, 1962. 114 pages. Cloth. 14/.

Here is a useful introductory guide for the reading of Plato in English. Nothing novel is presented, but one should not expect it in a book intended for the beginner. The major drawback to the book is the complete absence of place references to the text of

Plato. One is also surprised to find no mention of R. L. Nettleship's famous essay, *The Theory of Education in the Republic of Plato* (Chicago, 1906), which might be of more use to students than many of the items listed in the brief bibliography.

EDGAR KRENTZ

*GOOD GRIEF.* By Granger E. Westberg. Rock Island, Ill.: Augustana Press, 1962. 57 pages. Boards. \$1.00.

Written in a popular style, this brief book explains the stages one goes through in reacting to a loss through death or any other misfortune. It is accurate psychologically, and would help anyone understand "grief work," i.e., working through grief.

It is, however, vague in its references to the specific value of Christian faith and its application to grief work.

KENNETH H. BREIEMEIER

*PROCOPIUS: SECRET HISTORY.* Translated by Richard Atwater. Ann Arbor: The University of Michigan Press, 1961. 151 pages. Cloth. \$4.50.

Procopius' claim to fame rests on his *History in Eight Books*, which deals with the Persian, Vandal, and Gothic wars during the reign of Justinian. This work, which gives evidence of having been written with care and objectivity, is a fundamental source for understanding the life and times of this crucial and productive era, although Procopius does not always seem to have appreciated what was going on. He appears to be extremely conservative and unappreciative of change, whether in law or art or politics.

*The Secret History*, a much smaller volume, written in A.D. 550, was published posthumously, and for good reason. Herein Procopius seeks to supplement, and on occasion to correct, false impressions given in his great work. Here he says and reveals things which he never would have dared to say and reveal during his life. Neither Justinian nor Belisarius, to whom he was attached most of

his life, is immune from his smear. But it is particularly the empress Theodora who is the object of his invective. The book, although interesting, is of little value as history, for the resentment and fancy of Procopius run wild, and his chief interest is centered in the crimes and immoralities of the characters whom he sketches. The significant historical events of the day are bypassed. The work is somewhat reminiscent of Suetonius' *Lives*. However, the book does have value as offering insight into contemporary feeling concerning the leaders and courts and activities of that day. The translation is very readable.

ROBERT D. PREUS

**THE LIFE OF ST. THOMAS AQUINAS: BIOGRAPHICAL DOCUMENTS.** Translated and edited by Kenelm Foster. Baltimore: Helicon Press, 1959. xii and 172 pages. Cloth. \$5.50.

St. Thomas was concerned not only with formulating Christian doctrine in the 13th-century intellectual crisis, but also with reflecting that doctrine in a life of holiness and self-effacement. Foster's selections deal largely with the latter phase and particularly with the documents relative to the Angelic Doctor's canonization, among them the attestations from lay persons, including Peter Grasso's report and from clerics, including that of Nicholas, Abbot of Fossanova. Selections from Tolomeo's *Historia ecclesiastica* fill out the "life" picture of St. Thomas. They help answer such questions as why Thomas was selected rather than Bonaventure to write the Gospel glosses requested by Urban IV. Of special interest is *A Letter of the Faculty of Arts in the University of Paris to the General Chapter of the Order of Preachers at Lyons in 1274*, expressing amazement at God's decision to call the saint at such an early age, requesting that his bones be sent to Paris, and asking for uncompleted or completed manuscripts by Thomas, especially on his own logic, and for the Simplicius commentary on the *De coelo et mundo*, an ex-

position of the *Timaeus*, and *De aquarum conductibus et ingeniis erigendis*. Foster's invaluable notes on the *Letter* delineate in detail the transition of theology to a minor status and the forced imposition of the new syllabus on the Aristotelian corpus at Paris.

The partly annotated bibliography is an exceptional asset. There is a genealogical chart, two appendixes, and a comprehensive index.

PHILIP J. SCHROEDER

**THE PEOPLE AND THE PROMISE: TEACHER'S GUIDE.** By T. J. Vinger. Minneapolis: Augsburg Publishing House, 1961. 112 pages. Paper. \$2.00.

This Old Testament survey course was prepared for the Department of Parish Education of The American Lutheran Church. It involves 52 lessons, geared to the junior high level, and is intended to be a helpful background for the preconfirmation years.

The manual employs good teaching techniques—assignments are well thought out, there is maximum pupil activity, and goals and purposes are clear.

The book is up to date on Old Testament scholarship. It employs sanctified common sense on some of the delicate Old Testament problems. On creation, for example, the appropriate stress is not on how and when and how long, but on the who and why.

There is a good overview of Old Testament history, while at the same time the basic theology of the Old Testament is well woven in. Fulfillment in the New Testament is also skilfully blended in. In this sense it is a Biblical theology approach to catechetics, and that is to be commended.

HERBERT E. HOHENSTEIN

**THE TEXT OF THE NEW TESTAMENT: A SHORT INTRODUCTION.** By Vincent Taylor. New York: St. Martin's Press, 1961. xi and 113 pages. Cloth. \$3.50.

Taylor has contributed much to sound appreciation of the New Testament text and its message. In view of his many noteworthy

contributions this book lets the reader down with something of a thud.

Pedagogically Taylor's book would have been enriched by including more samples of errors on pp. 2—3, by selecting easier "select readings" which would adapt themselves to more objective analysis in chapter XII, and by presenting a clearer picture of the advances made in textual critical studies since Hort and Streeter.

Factually likewise the book leaves something to be desired. If it is true that the Dead Sea Scrolls "contribute nothing to textual questions relating to the New Testament" (p. 14), why mention them at all? On the other hand, Ernest Vogt in his article "Peace Among Men of God's Good Pleasure, Luke 2:14," in *The Scrolls and the New Testament*, edited by Krister Stendahl (New York, 1957), pp. 114—117, brings evidence to bear from the Scrolls in favor of the genitive. It is still too early to state that the Coptic Gospel of Thomas "has no direct bearing on textual criticism" (p. 14), and it is far too sweeping to say that the Arabic versions are "useless for critical purposes" (p. 38). Nestle's text is not yet in its "twenty-fifth edition" (p. 47), and it is confusing to the uninitiated to be told that P<sup>45</sup> is "Caesarean" (p. 12). On p. 106 Taylor misunderstands the orthodox dogmatists' view of verbal inspiration. They did not claim that the copies descended from the autographs were inspired. All that Taylor succeeds in demonstrating is that there is evidence that early scribes did not always treat the New Testament as a verbally inspired book. But this is properly a subject for discussion in a treatise on the history of the canon or of dogma, not in an introduction to textual criticism.

Although many learned articles are cited, some not too helpful to the student, E. C. Colwell's helpful discussion of "The Significance of Grouping of New Testament Manuscripts" (*New Testament Studies*, IV, [1958],

13—92) is not mentioned. Colwell's warning against applying the term "family" to the alleged "Caesarean" text would have spared Taylor's discussion some embarrassment.  
FREDERICK W. DANKER

#### REFORMATION AND CATHOLICITY.

By Gustaf Aulén. Translated from the Swedish by Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, c. 1961. viii and 203 pages. Cloth. \$3.75.

Aulén's purpose is to set forth the meaning of the Reformation by an investigation of its confessions and its relationship to the Biblical confession and the confessions of the ancient church, as well as its conception of "tradition" as expressed in doctrine, liturgy, and church order. His method is that of dialog chiefly with Eastern Orthodoxy, Rome, and Anglicanism.

The Eastern Orthodox churchmen "are uninhibited by the controversies of the Reformation, but they also at times present a rigid posture" (p. 5). At Edinburgh (1937) this church emphasized the *sola gratia* with Lutherans. Nevertheless, they have shown a cautious spirit. Florovsky and Zander find their primary objection to the Lutherans in their negative attitude to the sacramental sacrifice. Unlike the Roman Catholic Church, the Orthodox Church does not regard past formulas and traditions as absolutely fixed. Furthermore, for them the church is primarily viewed not as an institution but as a communion (*sobornost*) which is guided by the Spirit and which has its unity in the Eucharist. The universal fellowship exists in spite of all divergence.

"Much has happened in the Church of Rome during the last 100 years. It would be a grave mistake to assume that this church remains unchanged forever" (p. 17). There has been renewed interest in Biblical studies, in the theology of the ancient church and in liturgical reform. Recent Roman writings on the Reformation show "a rather thorough

reconsideration of Rome's traditional attitudes" (p. 18). They give full recognition to the positive intention in the Reformation, the *sola gratia* and *sola fide*. At the same time these writers point to what they regard as false in the Reformation and insist on the position of the *magisterium* in the church and the "dogmatic definition" divinely guaranteed against error. While Scripture is the only norm, the *magisterium* exercises its judgment over the interpretation of Scripture.

The objective of Anglican participation in the ecumenical discussion is "the establishment of church fellowship and communion" (p. 41). Such fellowship is an intermediate point to the reunion of churches. It emphasizes a return to the *consensus quinquesaecularis*. Anglicans are not agreed as to whether the historic episcopate belongs to the *esse* or *bene esse* of the church. While the Orthodox and Roman churches claim catholicity for themselves, the Anglicans hold that in a divided Christendom no church can make this claim. The "wholeness" is found in Baptism and the Eucharist.

The second part of the book is devoted to an analysis of the Lutheran Reformation. "The formula 'justification by faith alone' is a statement about that continuing redemptive activity which the living Christ, present and active in the Word and the sacraments, carries on in and through His Church" (p. 60). Aulén develops this thesis and refutes criticisms of Congar and Bouyer. Regarding the church he says: "'Invisibility' can be spoken of only in the sense that it is not men but God alone who knows who the true believers are. But this does not mean that the church as such is invisible and unable to appear as a concrete reality existing in history" (p. 75). The church is found where the Gospel and the sacraments are found. "This spiritual Church of Christ, this 'inner Christendom,' is not identical with the organized church, or 'external Christendom'" (p. 79). The Reformation is misunderstood

if 'the priesthood of all believers' is placed in antithesis to the special ministry.

The Reformation placed justification "into an eschatological perspective . . . because justification means participation in the life belonging to the *new age*" (p. 80). Man on earth remains *simul iustus et peccator*.

"The Biblical, apostolic confession is the primary and fundamental confession of Christianity. The two others"—those of the ancient Church and of the Reformation—"are defensive confessions" (p. 91). The Biblical confession in concentrated form is a confession to Christ as *κύριος*. "As we summarize what has been said about the apostolic confession of Christ, it will appear that the confession has a fourfold aspect. It is concerned with what happens in the present in the church of Christ. . . . It is concerned with the act Christ performed during his life on earth and finished on the cross. It turns our attention ahead to the eschatological fulfillment, and finally it simultaneously calls attention to God's history with Israel and to what happened . . . at creation" (p. 97). The creeds of the ancient church express the Biblical Trinitarian doctrine. The author shows that the confession of the Reformation is in harmony with the Bible and the ancient creeds.

In the chapter on tradition the author points to the shift by some Roman theologians who hold "that Scripture provides the revealed truth of the Gospel and tradition provides an authoritative interpretation of it" (p. 129). These theologians, however, still maintain the infallible authority of the *magisterium* of the church. On the other hand, the characteristic of the Reformation was not a setting aside of tradition but an attempt to distinguish between "true" and "false" tradition as shown in its doctrine, liturgy, and church order. The author finally shows that the true meaning of Catholicity is *universality* and *continuity*.

ERWIN L. LUEKER

**HISTOIRE DU PROTESTANTISME FRANCAIS.** By Raoul Stephan. Paris: Librairie Arthème Fayard, 1961. 396 pages. Paper. NF 15.

This is another history of Protestantism in France; somewhat longer and a little broader in scope than the similar work by Lovy. Both Lovy and Stephan devote considerable space to Lefèvre d'Étaples and his real place in the story of the Reformation in France, but Stephan, who sees Lefèvre as belonging to the Christian humanism that flourished in Europe at the end of the 15th and the beginning of the 16th century, seems much more sympathetic to Lefèvre than is Lovy.

In a lengthy chapter, *De Luther à Calvin*, Stephan defends Luther's "personalism" against the erroneous view that makes Luther the promoter of individualism. In the chapter, *Calvin à Geneve*, Stephan sees Luther as a mystical German, a peasant's son who remained very close to the people, while Calvin was *bourgeois, français, humaniste*.

In carrying the story of French Protestantism down to the 20th century, Stephan has an extended chapter on the Counter Reformation in France, an essay on confessional coexistence, and a discussion of special interest, "The Protestant Churches under the Cross," which covers the period from the revocation of the Edict of Nantes to the Edict of Toleration. Not to be overlooked is the chapter entitled "Y'a-t-il un style Protestant?" There is a generous index of proper names, a classified bibliography, and a detailed table of contents. The work deserves attention for its new insights, which should increase the reader's historical and theological resilience. PHILIP J. SCHROEDER

**HISTOIRE GÉNÉRALE DU PROTESTANTISME.** Vol. II: *L'Établissement (1564—1700)*. By Emile G. Léonard. Paris: Presses Universitaires de France, 1961. 453 pages. Cloth. Price not given.

In this second volume of his great work

on Protestantism Léonard has maintained the high standards of scholarship, clarity, and completeness which he evinced in the first. In seven chapters he traces the course of Protestantism through the second half of the 16th century and through the 17th. Beginning with Beza in Geneva, he follows the course of Calvinism into Germany and Eastern Europe. Then he turns to Britain and the Netherlands. The long third chapter tells of the story of Calvinism in France to the Edict of Nantes (1598). The secularizing of the reform in France, England, and the Netherlands, the Thirty Years' War, the rise of Puritanism, and the two revolutions in England bring the author to the close of the sixth chapter. Once more a long chapter tells of the course of Protestantism in France, this one to the revocation of the Edict of Nantes (1685).

The bibliography is ample; the index is good; the references in the footnotes are extensive; the illustrations are well chosen.

The period covered by the learned author is one which is often given short shrift. Yet the author's fifth chapter, in which he combines his short account of the Thirty Years' War, of the quest for religious unity, and of Lutheran and Calvinistic orthodoxy, may be cited as an instance of the importance of the period. He has put many in debt to him for his splendid treatment of 150 vital years in the history of Protestantism.

CARL S. MEYER

**APOCALYPSE 12: HISTOIRE DE L'EXÈGESE.** By Pierre Prigent. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. vi and 154 pages. Paper. Price not given.

This history of the interpretation of the 12th chapter of Revelation rightly indicates that this chapter is the key passage of the book. The "identification" of the woman, as Prigent shows, has been determined by the basic approach that an interpreter takes to apocalyptic. Thus historical, eschatological, spiritual, prophetic, fundamentalistic, dog-

matic, and other concerns have led to such widely divergent identifications of the woman as Israel, the church, the Virgin Mary, the Papacy, and even Martin Luther. Luther himself never commented upon this book, but indicated his identification of the woman with "the holy Christian Church" in his hymn *Sie ist mir lieb die werde magd.* (WA 35, 462—463; see also 254—257)

This work indicates that an historical approach of some sort is likely to lead to the best interpretation. This does not mean the book has no prophetic elements. However, it must be understood according to the canons of apocalyptic literature. The work also demonstrates clearly that modern scholars understand Revelation better than the fathers of the Greek and Roman period.

Prigent's net sweeps wide. The only major commentators that seem to have escaped his notice are I. Beckwith, P. Carrington, and James Moffatt. Prigent also completely disregards the interpretation of this book by the fundamentalist-literalist sects. At the end of the volume the author offers his own interpretation in seven pages. It is anti-climactic.

This is a work of major importance for the understanding of Revelation. It is both a guide to past research and a statement of the problems involved in understanding this book.

EDGAR KRENTZ

**GREAT WESTERN MYSTICS.** By David Baumgardt. New York: Columbia University Press, 1961. xii and 99 pages. Cloth. \$3.00.

This charming little book attempts to extract what is of lasting significance from the thought and writings of great mystics. The author defines his area by suggesting that "what distinguishes mysticism from all other branches of philosophy is not a different topic but quite a different approach to precisely the same topics." After closer analysis of this definition he proceeds to discuss the "Mys-

ticism of Inwardness," and the "Mysticism of Nature and History." There are especially helpful discussions of Bernard, the Jewish cabala, Dionysius the Areopagite, Sebastian Franck, and Heinrich Suso. Though this reviewer is struck by the fact that St. Paul, Clement of Alexandria, and Plotinus receive no extended discussion, he would suggest that the basic weakness of the study is that it does not elucidate a major emphasis of many mystics mentioned by Clement in his seventh *Stromateis*, namely, that *gnosis* always issues in love and that knowledge is never had apart from virtue. The great mystics of history have not been dreamers, but they have rather suffered for, suffered with, and borne the burdens of, their fellowmen.

WALTER W. OETTING

**A HISTORY OF ROME AND THE ROMANS FROM ROMULUS TO JOHN XXIII.** By Jean Neuvéglise. Translated by Stella Rodway. New York: Crown Publishers, 1962. 288 pages. Cloth. \$12.50.

"*A History of Rome and the Romans* is a book that presents the spectacle of history — ancient and modern — in all its panoply, and the spectacle is a dramatic one in which reality rivals legend and often surpasses it." So reads the dust cover on this work, and in this case the dust cover is an adequate description of the contents. "Lavishly illustrated with seven hundred photographs and thirty-two four-color plates this comprehensive and beautiful volume shows the great panorama of Roman history," the dust jacket continues, and once again it is correct. The book is a happy blending of history and journalistic flair. Each chapter in Roman history is treated critically and yet always popularly. It is remarkable how much European history centered in the Eternal City. This book is highly recommended for all school libraries, for church libraries, and for every home in which there is a determined



effort made to develop an appreciation of the past. It is well worth the rather moderate price which it carries.

HERBERT T. MAYER

**ADVENTURING IN THE CHURCH: A CONFIRMATION GUIDEBOOK.** By William Backus, Paul Malte, and Wayne Saffen. Revised edition. Medford, Oreg.: Morse Press, 1962. 194 pages, plus work sheets and teacher's guide. Paper. \$3.00. [Not available through Concordia Publishing House.]

This confirmation guidebook was first reviewed in this journal, XXXIII (March 1962), 176. Now a revised edition has appeared in which the format has shifted from snap-binder to standard paperback. Every user will appreciate the concern of the publisher in replacing pages 148—149 in the unit on "New Bodies for Old."

DONALD L. DEFFNER

**GOD'S WILDERNESS: DISCOVERIES IN SINAI.** By Beno Rothenberg, Yohanan Aharoni, and Avia Hashimshoni. New York: Thomas Nelson and Sons, 1961. 196 pages, 90 photogravure plates. Cloth. \$15.00.

During the Israeli occupation of the Sinai Peninsula from October 1956 to January 1957 Israeli archaeologists and photographers were busily engaged in exploring this Biblical area. *God's Wilderness* is one product of their efforts. The main objective of this volume is to bring Sinai to life in pictures, with a secondary aim of recording historical and archaeological data.

Their activity was concentrated in the central area of the Sinai Peninsula, but also included investigations on the northern coastal road and at the ports along the Gulf of Suez and the Gulf of Eilat. Their reports are characterized by unusually fine photographs. In the first half of the book the reader may find it somewhat disconcerting not to be able to find the localities on the map that are re-

ferred to in the text. This makes it difficult for him to follow the party's itinerary.

Aharoni favors the view that Israel's first objective after the chosen people left Egypt was Kadesh Barnea, the largest oasis on the Canaanite border. After the king of Arad prevented the Israelites' entry, they were destined to roam in the Wilderness of Wanderers (Et-Tih). In order to survive, the tribes dispersed and met again only on important occasions at Kadesh. It is quite possible, Aharoni thinks, that Kadesh was the first Amphictyon or central temple of the Israelites.

Kadesh was not just one oasis but a whole series of oases. The center of the settlement was Ain-el-Qudeirat 12 miles north of Ain Qadeis. Ain Qadeis is identified with the Biblical Hazar-addar (Num. 34:4-5). Here the expedition examined remains of an Israelite fort, oval in shape, that probably was built by the kings of Judah in the 10th century against invaders from Sinai. At Ain-el-Qudeirat another Israelite fort was studied, this one rectangular in shape, with casemate walls like those of Saul's capital, but whose pottery pointed to a 9th-century occupation at the earliest. That traces of the Israel of the Exodus (13th century) were not found at Kadesh need not be astonishing if it be kept in mind that the Israelites of this time left little if any pottery.

A remarkable wall is preserved in the Kadesh area. According to Aharoni this may come from Nabataean or even Israelite times. It may have served to mark off the limits of a holy place or to catch waters and divert them to a reservoir. Near Qusaima, another site in the Kadesh area, the first remains of Canaanite occupation during the patriarchal period ever to be found in Sinai were discovered. Such Canaanite dwellings revealed a distinct pattern: a large circle of stones several yards in diameter with several smaller circles adjoining. One big upright monolith, along with hearths, was found within the

circles. This discovery does not mean, however, that Kadesh was ever a great center of Canaanite culture. The same site revealed a primitive olive press with two huge stone rollers that once were pulled by animals over a stone base some seven feet in diameter.

The mining enterprises of Sinai are second only to the peninsula's historical and geographical significance as a bridge between Asia and Africa. On the walls of quarries in this area the famous inscriptions from 1500 B. C. were left. These were written in Proto-Sinaitic script and constitute the oldest known alphabetical writing. Rothenberg compares the great granite peaks of South Sinai (Safsafa, Serbal, Katherine, and Musa) to Yahweh's clenched fist pointed in gesture at His people. The names of the mountains and deserts in this area have long baffled scholars. Aharoni thinks that the oasis of Feiran on the road between Suez and Saint Katherine's Monastery may be the key to the problem of the names. Here Mazar found Byzantine, Nabataean, Hellenistic, Persian, and Judean sherds, the only tell in Sinai with such extended occupation from the sixth century A. D. to the 8th century B. C. If ancient Paran and modern Feiran are the same name, then this oasis must certainly have been the capital of the Sinai Peninsula in Biblical times. Aharoni ventures to suggest that the original name of this entire peninsula in Biblical times was not Sinai but Paran.

Some 10 miles west of Eilat at the upper end of the Gulf of Aqaba the famous "Canyon of the Inscriptions" (Wadi Ummu Sideira) revealed numerous Nabataean inscriptions on the rock walls of the canyons. The canyon walls also preserved a clearly outlined seven-branched candlestick, with a ram's horn next to it, which gave evidence of Jewish occupation. The island of Fara'un at the head of the Gulf of Aqaba was quite definitely established as being the site of Jotabe, the Jewish settlement that survived to the sixth century after Christ. The find-

ings at this spot will be of only passing interest to the Bible student, and they comprise a relatively small portion of the book.

This volume is highly successful in making the Sinai region come to life in pictures. It is worth having for that reason alone. In addition the very fine article by Aharoni, with up-to-date archaeological information on Kadesh and South Sinai, will be cherished by specialist and average Bible reader alike.

ALFRED VON ROHR SAUER

**EVANGELISCHES KIRCHENLEXIKON: KIRCHLICH-THEOLOGISCHES HANDWÖRTERBUCH.** Edited by Heinz Brunotte and Otto Weber. 2d ed. Göttingen: Vandenhoeck und Ruprecht, 1962. 4 volumes; ii and 868, 897, ii and 977, iii and 462 pages. Cloth. DM 285.00.

In size, cost, and inclusiveness this admirable reference work occupies an intermediate place between a summary one-volume encyclopedia like the *Weltkirchenlexikon* and a six-volume encyclopedia like the recent third edition of *Die Religion in Geschichte und Gegenwart*. The objective which it set for itself in the very first fascicle, to provide "a comprehensive presentation of the theological enterprise and of churchly life that corresponds to contemporary conditions" has — within the limitations imposed by the readership that the editors obviously envision — been successfully achieved. The *Evangelisches Kirchenlexikon* is a brand-new, original work; its articles offer the information that the churchman of today is looking for. Borrowing from the out-of-print *Calwer Kirchenlexikon* and (in translation) from the *Nordisk teologisk uppslagsbok* is very limited and in every case the literature has been brought up-to-date. The bibliographies throughout, although they make no pretense at completeness and are necessarily selective (which means that they are heavily weighted in favor of German and non-Roman-Catholic works and articles) are extraordinarily useful. The print is unusually readable for a

German reference work. The editors and contributors are by and large mature scholars; the average birthdates of the editors and the birthdates of a random sampling of fifty contributors fall into the first decade of this century. There are no illustrations, but tables, when appropriate, are effectively used; a notable example is the 68-column table under "Kirchengeschichte." The articles, speaking generally, are properly objective; the patent anti-Roman Catholic bias of the article "Fegefeuer" and the unconcealed liberal bias of the article "Jungfrauengeburt," to cite rare instances, are happily exceptional. In lieu of brief biographical articles, the second half of the fourth volume consists of a 326-page "biographical appendix" which sketches the lives and literary contributions of theologians past and present; it is easily one of the most useful features of the book. The most serious defect is the work's concentration on Germany, and to a slightly lesser degree on European concerns. Granted that the work is not intended for extensive use by non-Germans, the present reviewer feels that one can still reasonably ask if an *Evangelisches Kirchenlexikon* wholly meets the needs of even German readers when the United Lutheran Church in America does not even rate an index entry, when none of the Fritschels receives even a biographical appendix listing, when Charles Porterfield Krauth receives four lines in the biographical appendix and Luther Dotterer Reed no mention at all, and when The Lutheran Church—Missouri Synod has five scattered passing indexed references plus a few lines in the article "Lutherische Kirchen." In spite of these limitations and occasional minor *naevi* that no encyclopedia can escape, this *Lexikon* has become one of the most used ready reference works on this reviewer's shelves, and he recommends it to others who desire succinct, accurate, and well-written information about subjects within the work's scope.

ARTHUR CARL PIEPKORN

**ADOLESCENCE AND DISCIPLINE: A MENTAL HYGIENE PRIMER.** By Rudolph M. Wittenberg. Second printing. New York: Association Press, 1960. 318 pages. Cloth. \$4.95.

Those who have read the results of *Lutheran Youth Research* (or who have offspring of their own in the *Sturm und Drang* of the teens) will welcome this volume.

Going beyond a purely diagnostic treatment, practicing psychotherapist-author Wittenberg offers some non-Utopian yet realistic clues to overcoming the discipline problems of post-pubescents.

A variety of case studies vividly illumine the problem-solutions. The writing style is fresh and catching.

Although the author's approach is pragmatic and unrelated to the Christian life of sanctification, youth counselors, pastors, and parents can profit greatly from reading *Adolescence and Discipline*.

DONALD L. DEFFNER

**LITERATURE AND PULPIT IN MEDIEVAL ENGLAND: A NEGLECTED CHAPTER IN THE HISTORY OF ENGLISH LETTERS AND OF THE ENGLISH PEOPLE.** By G. R. Owst. Second edition. Oxford: Basil Blackwell, 1961. vii and 614 pages. Cloth. 50/—.

The debt of English literature to the sermons and tracts of the Middle Ages has been assayed by Owst and found to be great. In the 14th and 15th centuries tracts and homiletic poems stimulated the development of vernacular English. The revival of literary realism is due to the pulpit, not to the revival of classical studies, Owst maintains. Sermon *exempla* (one finds books of "sermon illustrations" also in the Middle Ages) have their influence on literary forms. Three long chapters on "The Preaching of Satire and Complaint" trace the origins of English vernacular satire in its many aspects back to the pulpit. The drama, also the mystery plays, draws on the language of the pulpit.

William Langland is a literary echo of social ideals proclaimed by the past preachers.

Owst bases his study on manuscripts, some of which have been published since the first edition of this work appeared. Students of literature mostly are in debt to him for his erudite findings. The church historian, too, will be much in debt, for Owst tells about ecclesiastical conditions while developing his thesis. The student who expects to find a narrative history of preaching with sketches of

outstanding preachers will be disappointed. Nevertheless, Nicole Bozon, John Bromyard, Thomas Brunton, John Myrc, and Robert Rypon become living personalities along with Chaucer and Langland. The *Speculum laicorum*, the *Summa predicantium*, *Jacob's Well*, and the *Pricke of Conscience* are cited so often that they, too, become firsthand acquaintances. Acquaintance with these men and books might add a bit of spice to homiletic labors.

CARL S. MEYER

### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

*Amt und Ordination bei Luther und Melanchthon.* By Hellmut Lieberg. Göttingen: Vandenhoeck und Ruprecht, c. 1962. 394 pages. Paper. DM 28.00.

*The Apostle Paul: Christ's Supreme Trophy.* By Roland Q. Leavell. Grand Rapids, Mich.: Baker Book House, 1963. 128 pages. Cloth. \$2.95.

*The Authority of the New Testament Scriptures.* By Herman Ridderbos. Translated by H. De Jongste. Philadelphia: Presbyterian and Reformed Publishing Company, 1963. xii and 93 pages. Paper. \$2.50.

*The Background of the Old Testament.* By Esther Kellner. Garden City, N. Y.: Doubleday and Company, 1963. xvi and 367 pages. Cloth. \$4.95.

*The Bible and the Public Schools.* Edited by Arthur Frommer. New York: Frommer-Pasmantier Publishing Corporation, c. 1963. 190 pages. Paper. \$1.25.

*The Bible in Our Time: The Bible in the Local Church.* By E. H. Robertson. New York: Association Press, 1963. 107 pages. Paper. \$1.50.

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<sup>15</sup> for the meal. "I have very much longed to eat this Passover with  
<sup>16</sup> you before I suffer," He said to them. "I tell you, I will not eat  
it again till it comes true in God's kingdom." Then He was  
<sup>17</sup> handed a cup, and He gave thanks. "Take this," He said, "and  
share it."

*The Lord's Supper*

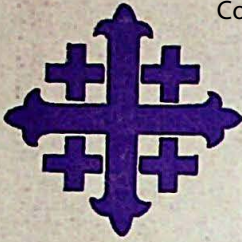
<sup>18</sup> "I tell you, from now on I will not drink of the product of  
the vine till God's kingdom comes."

<sup>19</sup> Jesus took bread, gave thanks, broke it, and gave it to them,  
saying, "This is My body which is given for you. Do this to  
remember Me."

<sup>20</sup> He did the same with the cup when the supper was over,  
saying, "This cup is *the new covenant in My blood,*<sup>23</sup> poured out  
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