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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, Missouri 63118.*

**MULTIPURPOSE TOOLS FOR BIBLE STUDY.** By Frederick W. Danker. Saint Louis: Concordia Publishing House, 1960. xviii and 289 pages. Cloth. \$3.75.

So many students of the Sacred Scriptures have been purchasing and recommending this admirable guide as to necessitate a new printing. This review is written for the benefit and encouragement of those pastors, lay Bible students, and librarians who have not yet acquired a copy.

The preacher-teacher will find it almost indispensable, once he has begun to use it. From it, for instance, he will discover how great a contribution his Nestle's *Novum Testamentum Graece*, his Kittel's *Biblia Hebraica*, and (if he has been foresighted enough to acquire it) his Rahlfs' *Septuaginta* can really make to his effectiveness as an interpreter of the Sacred Scriptures, after this book has taught him how to unlock the vast resources that generations of patient scholarship have cached within the covers of these books. But this is only the beginning. Does the reader want a critical assessment of the King James Version or the Revised Standard Version? He has it here. Does he want to have the contributions that archaeology has made to Biblical interpretation evaluated? There is a whole chapter on the subject, plus another devoted to the Qumran scrolls. Does he want to know which commentary to buy? He will find a full and up-to-date discussion, plus a checklist of the best commentaries in English published during the last five decades on each book of the Sacred Scriptures. Does he imagine that the history of grammars and lexicons of the sacred languages has to be

a dry-as-dust chronicle? He is in for a surprise! He is in for a great many surprises, as a matter of fact, surprises that will delight, inform, challenge, stimulate, and — most important — drive him back to the sacred text.

Danker writes with flair throughout. His qualifications for doing this book are exceptional. He has a comprehensive grasp of both the older and the newer literature that transcends denominational and religious lines (most of his readers will not feel cheated by such bibliographical defects as exist with reference to works in French, Spanish, and Italian). He reveals a fine sense of objectivity, not least in his refusal to let personal preferences dominate his commentary recommendations. His critical judgment is balanced, and he has the practical sense of a pastor turned professor without ceasing to be a pastor, plus a profound and pervading reverence for the written word of the living God.

The pastor who does not have *Multipurpose Tools* in both his own and his parish library should not deprive himself or his people of its help any longer!

ARTHUR CARL PIEPKORN

**CHURCH DOGMATICS** (*Kirchliche Dogmatik*). Vol. IV, Part 3. By Karl Barth. Translated by G. W. Bromiley. Edinburgh: T. & T. Clark, 1962. 963 pages. Cloth. Two volumes. 50/- per volume.

With the appearance of these two half volumes the entire *Church Dogmatics* of Karl Barth as far as it has been published is now available to the English reader. The volume constitutes the third part of



the doctrine of reconciliation and deals with the meaning and scope of the prophetic office of Christ. (A fourth part on the ethics of reconciliation will be published in German in 1963.) It is notable that Barth would expend such monumental labors on this subject when earlier theologians have given it only perfunctory attention or bypassed it altogether. It might, however, be pointed out that earlier theologians (for example, Calov) have said much on the prophetic office of Christ in their section *de ecclesia*, whereas Barth here considers the doctrine of the call, church, and ministry under the heading of reconciliation, or Christ's prophetic office. Barth's reason for dealing so thoroughly with the subject is his conviction that reconciliation is not a mere past act of God, but that it discloses, mediates, and reveals itself today, and thus summons us to conscious, grateful, and intelligent participation in its occurrence. Reconciliation is not a dark and dumb event, but a perspicuous and vocal one.

Barth initiates his work on the prophetic office under the present-tense heading "Christ Lives." This is the objective fact behind all preaching — and also behind Christ's prophetic office, which transcends the Old Testament concept of prophet in that He is Mediator. At the same time Old Testament prophecy is thoroughly Messianic. The history of Israel is His history, its revelation His revelation. And this revelation is self-authenticating. It involves a betrayal even to ask how all this can be proved, as Feuerbach did. On this important point (particularly in our day of confident empiricism) Barth speaks very well, although he has still not told us the means and vehicle whereby God authenticates His revelation of Jesus Christ. "The declaration of the life of Jesus Christ is valid as and because it is a declaration concerning the life of Jesus Christ." And if this is a circle, it is a *circulus virtuosus*.

For Barth, in contrast to Tillich and others, Jesus as *the* Light of life is also the only Prophet whom we should follow. There is no other prophet to shed light, no other approach to God, just as there is no other Mediator and bearer of righteousness. Barth, however, separates Christ the only Prophet from all prophecy and apostolic preaching; these are only a secondary word of God which derive from the primary Word and are subjected to it. This curious division which was already apparent in Vol. I, Parts 1 and 2, is due to Barth's failure to distinguish between a material and a formal principle of theology, inasmuch as he makes Christ both. But this becomes quite an impossible position when, for instance, he maintains that the Word of the Bible is true when it "coincides with the Word spoken in Jesus Christ." In contrast to Barth, orthodox theology has always held that the prophetic and apostolic Word is the Word of Christ.

A surprise in the present volume is Barth's discussion of "a true word" being proclaimed by those totally *extra muros ecclesiae*, even outside the pale of Christianity. It is not entirely clear what Barth means at this point and whether this position can be reconciled with his former denial of natural theology. But this much he says: "It is no fair test if we dismiss these words in advance on the ground that we have in them only the basically and finally unilluminating insights and virtues of the natural man and therefore *splendida vitia*." The length and difficulty Barth has with this consideration indicates that we have a sort of appendage here to some of his earlier strong statements against natural revelation. Barth at this point is striving to avoid Docetism and to maintain that the setting and background of the event and revelation of reconciliation is a real creaturely world. This is highly necessary after some of his inferences in former volumes of his dogmatics.

In this long double volume we perhaps



see two reasons why Barth has enjoyed such a long popularity and why theologians have been willing to read thousands of his pages: Barth does a lot of preaching in all his dogmatics and his theology is hopeful and optimistic.

ROBERT D. PREUS

**DAS GEMEINKATHOLISCHE MITTELALTERLICHE ERBE BEIM JUNGEN LUTHER.** By Gottfried Edel. Marburg-an-der-Lahn: Verlag Dr. R. F. Edel, c. 1962. 128 pages. Paper. DM 7.80.

The author propounds the question: "How did the young Luther understand, apply, use [Roman] Catholic doctrine?" He holds that none of the varied answers given to this question has been satisfactory. To obtain a satisfactory answer, he believes, the ground must first be prepared for further investigation. This dissertation, presented to the Philosophical Faculty of the John Gutenberg University at Mayence, is intended as a beginning towards that purpose. It deals with Luther's early concept of tradition. The primary and secondary materials used by the author are clearly indicated. The fact that Joseph Lortz and Ludwig Petry served as the author's *Referent* and *Korreferent* respectively reflects the significance of this study.

L. W. SPITZ, SR.

**SHOUT FOR JOY.** By David Head. New York: The Macmillan Company, 1962. 156 pages. Cloth. \$1.95.

In *He Sent Leanness: A Book of Prayer for the Natural Man* Head demonstrated his mastery of the art of sacred sarcasm as a device for teaching Christians what a Lutheran would call the first use of the Law. *Stammerer's Tongue*, Head's second book, ostensibly addressed itself to the needs of the infant in Christianity. *Shout for Joy*, subtitled "a book of prayers faintly echoing the voices of seraphim and cherubim and thrones, dominions, virtues and powers, principalities, angels and archangels, the

saints in light, and the great High Priest that is passed into the heavens," is in this reviewer's opinion every whit as good as the other two. There is the same humor, albeit generally gentler and less mordant, the same awareness of what we human beings are, even when we are in Christ, the same practical skill in applying the abstractions of theological reflection. Primarily concerned as it is with two of the most elusive *loci* in dogmatics, the doctrine of the angels and the doctrine of the last things, the book inevitably will not command intellectual assent to every statement from every reader, but this will not significantly impair its value as a manual of devotion or a basis for edification. Don't wait till next Michaelmas to get a copy; order one now.

ARTHUR CARL PIEPKORN

**THE CULTIC PROPHET IN ANCIENT ISRAEL.** By Aubrey R. Johnson. Second edition. Cardiff: University of Wales Press, 1962. viii and 91 pages. 15/—.

In his preface to this second edition Johnson draws attention to the unwarranted conclusion drawn by some of his critics that he had portrayed all the canonical prophets as cultic functionaries. Johnson points out that there were numerous cultic prophets who took a legitimate part in formal worship, ritual acts, cult divination, oracular pronouncements, musical guilds and similar duties associated with the sanctuary. The professional prophet, like the priest, was an accepted figure among the religious personnel of the cultus. The canonical prophets, some of whom may have been cultic prophets, condemned the abuse rather than the presence of the office of professional cult prophet. Through this book the student is led to a deeper appreciation of the prophetic office, for "the prophet was not only a spokesman of Yahweh; he was also the representative of the people. He was not only a giver of oracles; he was also expert in the tech-



nique of addressing Yahweh, i. e., in offering prayer" (p. 75). And we might add, by way of comparison, that the office of the modern parish pastor is in some ways similar to that of the ancient professional cultic prophet.

NORMAN C. HABEL

**WORSHIP AND THEOLOGY IN ENGLAND FROM WATTS AND WESLEY TO MAURICE, 1690—1850.** By Horton Davies. Princeton, New Jersey: Princeton University Press, 1961. xiv and 355 pages. Cloth. \$7.50.

In the period between 1690 and 1740 Rationalistic moralism was dominant in England. Between 1740 and 1830 Evangelicalism prevailed. Traditionalism was a strong force in the period from 1830 to 1850. Into these three periods Horton Davies has divided his treatment of English theology and worship from the time of William and Mary into the reign of Queen Victoria. About 35 percent of the book is devoted to the first period; 28 percent to the second; 18 percent to the third; and 11 percent to the introduction, bibliography, and index. The proportion pertains to more than space. The first section is more penetrating theologically and broader in its scope than the other two sections. Tradition and Scripture, the relative importance of the sermon and of the sacrament, the worth of Watts's hymns, and the architecture of Wren's "auditory" churches are some of the topics treated.

Davies remarks: "The study of the aspiration and adoration of entire Christian communions and communities is a profound clue to the interpretation of religious life at any period" (p. 6). He studies the Established Church in England together with the Dissenters, the Baptists, the Congregationalists, and the Presbyterians. The Unitarians and the Methodists, obviously not with the same accents, influenced the church life of England. The Tractarians and F. D. Maurice

were both traditionalists, obviously again not with the same accents.

Outstanding in Davies' treatment is his recurring concern with the sacraments. He permits scarcely a chapter to carry his theme forward without reverting to this topic.

Those who come to this book with the expectation of finding it a history of theology in England with some reference to liturgical forms, will find too little in it. Those who come with the expectation of finding a critique of liturgical usages in theological thrusts, will not find it to be enough. Those who accept Davies' own evaluation of his task will find that he has well completed what he set out to do. CARL S. MEYER

#### **PREACHING AND CONGREGATION.**

By Jean-Jacques von Allmen. Translated from the French by B. L. Nicholas. Richmond, Va.: John Knox Press, 1962. 65 pages and index. Paper. \$1.50.

This modest paperback compresses a huge amount within few pages. It couples high theology of preaching with sensible and urgent concern for effective method in preparation and delivery. Not since Reu's *Homiletics* has this reviewer seen so clear a demand upon the preacher to envision his task of edifying the congregation composed of baptized Christians. The author, already familiar to thousands as the editor of *A Companion to the Bible*, reveals his Reformed background in his effort to delineate contrasts between the liturgy and the sermon. Yet he also stresses the importance of sermon and Eucharist in the same service, as a "representation" of the ministry of Jesus in Galilee and in Jerusalem as Prophet and as Priest. "It is impossible to overemphasize the absolute necessity of serious exegetical knowledge in the preparation of a sermon" (p. 51). "We are neither dervishes nor demagogues" (p. 56). "We should not hesitate to join the so-called catholic communions in making the ministry part of the *esse* of



the Church" (p. 62). There are dozens of bon-mots in this little book. Even where the Lutheran reader holds back ungrudging assent, he will find himself stirred to a more thoughtful ministry of preaching.

RICHARD R. CAEMMERER

**THE GREEK STONES SPEAK: THE STORY OF ARCHAEOLOGY IN GREEK LANDS.** By Paul MacKendrick. New York: St. Martin's Press, 1962. xviii and 470 pages. Cloth. \$7.50.

*The Greek Stones Speak* is as good as MacKendrick's earlier book, *The Mute Stones Speak*, a standard of excellence that was not easy to maintain. This volume is an ideal introduction for the general reader to the great sites of the ancient Greek world. Its University of Wisconsin author writes with verve, clarity, and precision, a triad not often found. Over 175 plans and illustrations supplement the text beautifully. Different readers will have different preferences; all will understand the contribution of archaeology to cultural history and the methods by which the archaeologist works. To this reader the chapter on Hellenistic sites was the best. Delightful enough to while away the hours of leisure, precise enough not to mislead, and stimulating enough to make you want more, the book fulfills its announced purpose well. (The author is probably not responsible for the fact that the statues reproduced on the end-papers face in the wrong direction.)

EDGAR KRENTZ

**SCENES OF EARLIER DAYS.** By Charles Howard Crawford. Chicago: Quadrangle Books, 1962. 186 pages. Cloth. \$5.25.

This volume, one of the *America Classics* series of interesting old books being republished by Quadrangle Books, relates the adventures and difficulties encountered by the author, a fearless, conservative, pietistic Presbyterian minister, when he crossed the plains in the middle 19th century on the way

to Oregon. He seemed to gravitate to the places where the work was the most difficult and the people the wickedest. The style is simple, almost crude, but the book mirrors the customs and problems connected with frontier life in the 1850s in an exceedingly readable and exciting way.

ROBERT D. PREUS

**REVIVALISM AND SEPARATISM IN NEW ENGLAND, 1740—1800: Strict Congregationalists and Separate Baptists in the Great Awakening.** By C. C. Goen. New Haven: Yale University Press, 1962. x and 370 pages. Cloth. \$7.50.

The morphology of separatism becomes evident — although this is not the thrust of Goen's work — in this treatment of New England's churches of the second half of the 18th century. Standards of church membership and conditions of fellowship involve questions of ecclesiastical jurisdiction and become enmeshed in theological issues. Practical and legal points become necessary concomitants. Pragmatic considerations among Separatists weigh heavily as motives for interchurch relations with other separatists. Even super-congregationalist Baptist organizations find associations useful. In their relations with society the voluntary and individualistic groups which formed congregations became an important factor in the embodiment of the principle of religious freedom which the United States of America enjoys.

Goen's analysis of the separatist congregations of New England after the Great Awakening is, on these scores, a most welcome contribution. With Gaustad's work on the Great Awakening it deserves to rank as a major interpretation of the 18th-century religious history of this country. At times the details become a bit tedious, but they add substance to the analysis. Goen has organized his material well in an arrangement that accents the lucidity of his presentation.



His chapters on the issues of separatism (ch. II) and the characteristics of the Separates (ch. V) stand out. Chapter IV, which deals with the Separate leaders and doctrines, tells about some interesting leaders, such as Ebenezer Frothingham. Isaac Bacchus dominates the later chapters dealing with the Baptists, as well he must. Interesting is Goen's blaming of James Davenport for the excesses of the revivals. Goen also gives us another date to remember in American church history — 1781, the Killingly Convention, "the year when the Separates may be said to have merged as a denomination."

Goen has promised to write the sequel to the rise and spread of the Separates in New England. If it measures up to the present work it will provide a second volume of very good church history from this author's pen.

CARL S. MEYER

**ENGLISH FRIARS AND ANTIQUITY IN THE EARLY FOURTEENTH CENTURY.** By Beryl Smalley. New York: Barnes and Noble, [1961]. xvi and 398 pages. Cloth. \$9.50.

Miss Smalley, Fellow of St. Hilda's College, Oxford, has searched deeply and written exquisitely about seven friar doctors and their classicising activities in the early 14th century. They wrote in Latin. Some of their works are in early printed editions; most of them are in manuscript — the index of manuscripts in Smalley's book covers four pages. Some are lecture notes, but even in garbled students' versions the interest of their teachers in the classics is evident. A few are genuine scholars; a few of them are imaginative and given to fantasy, creators of spurious tales. Three of the seven preserve quotations from books now lost, literature of a classicising kind. What was their influence on the English revival of humane letters known as the Renaissance?

The seven friar doctors treated are: Thomas Waleys, John Ridevall, Robert Hol-

cot, William d'Eyncourt, Thomas Hopeman, Thomas Ringstead, and John Lathbury. They flourished in the period between 1320 and 1350. Waleys and Holcot were noted theologians. Among the forerunners of these seven — they did not form a school among themselves, nor did they descend from a school, nor did they found a school — were John of Wales and Nicholas Trevet. Trevet ("theologian, biblicist, Hebraist, historian, and classicist") wrote a commentary on Augustine's *De civitate Dei*. So did Waleys and Ridevall, both of whom, according to Smalley, surpass Trevet. Waleys' commentary on this work was his main contribution to classical scholarship. Waleys also left *Moralitates* on a number of Old Testament books. Holcot produced Biblical commentaries, sermons, and *Moralitates*. For Smalley's purposes the classical references in these works are important. Forgeries were collected by John Lathbury — unwittingly.

French and Italians are brought into the picture; a discussion of early humanism in Italy constitutes an important chapter.

There is much, very much that ought to be said in praise of this book. It is a genuine contribution to knowledge, although it is not a doctor's dissertation. The copious footnotes will satisfy the most discriminating scholar and will not distract the casual reader. The latter is to be pitied for missing n. 5 on p. 227, however. Sixty pages of appendix I and appendix II are Latin quotations.

We doff our hat in great admiration for this significant help towards a better understanding of the late Middle Ages.

CARL S. MEYER

**HANDBOOK OF PREACHING RESOURCES FROM ENGLISH LITERATURE.** Edited by James Douglas Robertson. New York: Macmillan Company, 1962. 251 pages, plus indexes of topics and of authors and sources. Cloth. \$5.00.

The compiler, a born Scotsman, is profes-



sor of preaching at Asbury Seminary in Wilmore, Kentucky. The 657 entries differ from the average handbook of illustrations in that they are drawn largely from English and Scottish literature of the past. Evelyn Underhill is one of the most recent authors represented; the Brownings, Dickens, Shakespeare, Tennyson, and Robert Louis Stevenson are among the more frequently quoted. The result is a book which offers few items literally to be quoted in sermons, but many which will start the mind working. This is a remarkably useful volume. Andrew W. Blackwood provides an appreciative introduction.

RICHARD R. CAEMMERER

*JOHN DONNE: PREACHER.* By William R. Mueller. Princeton, N. J.: Princeton University Press, 1962. 257 pages and index. Cloth. \$6.00.

The author, chairman of the department of English at Goucher College, studies the 160 extant sermons of John Donne as a churchman and preacher, as a master of rhetorical style, and as a theologian. A careful biographical chapter tells the background of the man who could excel in poetry, devotional prose, and preaching. Though not originally committed to the Anglican Church or to the priesthood, he became one of the nation's experts in cementing relations between the crown's Roman and Anglican subjects and ultimately dean of St. Paul's Cathedral, London, England's most prestigious pulpit. Mueller's approach to his task is painstaking and his documentation more than ample; but more than that: it does justice to the theology of preaching. He begins with a study of Donne's insight into the Christian calling. His analysis of rhetorical patterns operates within the orbit of the task of the preacher and not just the rhetorician. The survey of the doctrinal concepts and themes in Donne's sermons is competent, and the total work is a model for any study of a preacher. Not only the homileticians, but

the theologians are indebted to this study, and Donne buffs will be surprised to discover Donne's churchly and theological dimension.

RICHARD R. CAEMMERER

*THE VIRGINIA BISHOP: A YANKEE HERO OF THE CONFEDERACY.* By John Sumner Wood. Richmond, Va.: Garrett and Massie, 1961. xiii and 187 pages. Cloth. \$3.50.

John Johns of Delaware (1796—1876), president of the College of William and Mary from 1849 to 1854, the fourth Anglican bishop of Virginia from 1862 to 1876, and professor of practical theology and president of the Episcopal Theological Seminary in Virginia, 1868 to 1876, is a churchman worth knowing about. The "ramblings" of author Wood (so he speaks of his own efforts) are just that, with copious quotations, decided prejudices, and unrestrained flamboyancy. Wood's lack of training as a historian is not so serious a handicap as to overcome his diligence and his obvious interest in a colorful character.

CARL S. MEYER

*ST. BERNARD OF CLAIRVAUX (VITA PRIMA BERNARDI).* By William of Saint Thierry, Arnold of Bonnevaux, Geoffrey and Philip of Clairvaux, and Odo of Deuil; translated by Geoffrey Webb and Adrian Walker. Westminster, Md.: Newman Press, 1960. 130 pages. Cloth. \$2.75.

This collection of five candid and elegantly simple memoirs, composed by devoted contemporaries and arranged in a semiconnected chronological sequence, has served as the basic source for every succeeding biography of the "last of the Fathers." St. Bernard of Clairvaux was a passionate mystic and an outspoken advocate of monastic withdrawal and otherworldliness, whose life and thought-world was the miraculous, active presence



of God. In addition, he exercised an enormously powerful influence in the political arena of his day. Drawn into politics against his will, consenting only out of a desire to help the church, and armed with powerful convictions and an overwhelming personality, Bernard worked for reform and correct doctrine and against the rebellion of both clerical and secular leaders of Christendom.

Although the *Vita* does not succeed in recreating the living person of St. Bernard, and although we must be very cautious in subscribing to the historical accuracy of many of the accounts presented here, it survives as a historically significant document made available in this English version to many readers to whom the Latin original was inaccessible. PHILIP J. SCHROEDER

## BOOK NOTES

*The Conservative Reformation and Its Theology.* By Charles Porterfield Krauth. Minneapolis: Augsburg Publishing House, 1963. xvii and 840 pages. Cloth. \$7.50. Augsburg Publishing House, which has enriched the present generation of Lutherans by reissuing Heinrich Schmid's *Doctrinal Theology of the Lutheran Church* in the translation of Hay and Jacobs, puts us deeper into its debt in making available once more the present memorable historic-dogmatic formulation of the classic Lutheran position by the sober, persuasive, and learned spokesman of the 19th century confessional revival in English-speaking Lutheranism. The measured style, the now somewhat dated bibliographical references, the almost forgotten names of some of the contemporaries who are Krauth's immediate polemic targets make it unnecessary for the reader to refer to the original copyright date (1871) to discover that the book is almost a century old. At the same time every Lutheran author of our time can only hope that his own work will wear half as well as Krauth's magnum opus. It is an important historic landmark in the history of Lutheran theology in the New World; but it is more than that. It reads well; but that is the least of its virtues. On page after page the 20th-century reader will discover that it still speaks on many points of contemporary significance with startling relevance. No American Lutheran clergyman's education is really complete unless he has read *The Conservative Reformation*; the present reissue, after years in which the book was all but unavailable, deserves to be hailed with delight.

*The Faith of Christendom: A Source Book of Creeds and Confessions.* By Brian Albert Gerrish. Cleveland: The World Publishing Company. 371 pages. Paper. \$1.95. Gerrish, well remembered for his work on Luther, *Grace and Reason* (1962), here provides in English a collection of the basic creeds of Christendom—the reconstructions of the early Roman baptismal creed and of the "Old Roman Creed," the Apostles' Creed, Lietzmann's hypothetical "model Oriental Creed," the Creeds of Nicaea and Constantinople, the Athanasian Creed, and the Creed of Chalcedon; the German version of the Augsburg Confession (minus the introduction); the Gallican Confession; the Thirty-Nine Articles of Religion; the Anabaptist Confession of Dordrecht of 1632; the Tridentine Canons and Decrees on justification, the Eucharist, and the mass; and the Confession of Dositheus. The general introduction and the special introductions are aptly done although the reader may have occasional reservations. A conclusion surveys current developments and offers cautious prophecy for the future. Documentation is minimal; there is a useful bibliographical note, as well as an appendix which lists the titles of the articles in the Reformation and Post-Reformation creeds for ready reference and an index of personal names. Gerrish describes his work "as a contribution to ecumenicity" (p. 11) which "may provide at least basic materials for an introduction to comparative symbolics." (P. 12)

*The Teaching of Jesus: Studies in Its Form and Content.* By Thomas Walter Manson.



New York: Cambridge University Press, 1963. 351 pages. Paper. \$1.95. Manson (1893—1958) left behind him a distinguished reputation as a New Testament scholar and critic. The present work is a near-classic that has gone through eight hard-cover printings since its initial publication in 1931; this paperback reproduces the slightly revised second edition of 1935. Manson described the book as "linked together by two main ideas. One is that the substance of the Gospel 'is neither a dogmatic system nor an ethical code, but a Person and a Life.' The other is that the key to the New Testament is the notion of the 'saving remnant.'" (P. lx)

*A Short History of the Interpretation of the Bible.* By Robert M. Grant. New York: The Macmillan Company, 1963. 224 pages. Paper. \$1.45. This useful book was first published in 1948 as *The Bible in the Church*. The principal changes in this new edition reflect the modifications that Grant's views have undergone in the interim and the recent developments that have necessitated the recasting and expansion of the closing chapter on the interpretation of the Sacred Scriptures.

*The Steps of Humility (De gradibus humilitatis).* By Bernard of Clairvaux. Translated by George Bosworth Burch. Notre Dame, Ind.: University of Notre Dame Press, 1963. xi and 287 pages. Paper. \$1.95. Printed an unaltered reissue of the 1940 edition, this work provides a careful and objective 112-page presentation of the Mellifluous Doctor's epistemology based on his complete genuine works, plus on opposite pages a critical Latin text and an accurate but idiomatic translation of *De gradibus humilitatis*. St. Bernard's great treatise on the love of God through love of the neighbor derives its importance not only from the warm-souled piety of its author but particularly from its description of the steps which lead to the possibility of a more intimate knowledge of God. In addition Burch provides two excursions, one on the metaphysical presuppositions of Cistercian mysticism, the other on St. Bernard's criticism of Peter

Abelard's theology, plus a bibliography and index.

*Miracles: A Preliminary Study.* By Clive Staples Lewis. New York: The Macmillan Company, 1963. 192 pages. Paper. 95 cents. Ever since 1947, when it first came out, this book has been a standard text in the contemporary bibliography of apologetics. "I am not a trained historian," says Lewis in an introductory disclaimer, "and I shall not examine the historical evidence for the Christian materials. My effort is to put my readers in a position to do so." (Pp. 8, 9)

*Henry James: The Major Phase.* By F. O. Matthiessen. New York: Oxford University Press, 1963. xvi and 190 pages. Paper. \$1.35. T. S. Eliot called James one of the few great masters of our modern literature. Matthiessen in his lifetime was a distinguished James scholar. The substance of this book constituted the Alexander Lectures at the University of Toronto in 1944. In the work Matthiessen discusses *The Ambassadors*, *The Wings of the Dove*, *The Golden Bowl*, *The American Scene*, and the unfinished *The Ivory Tower*. An appendix analyzes James' revision of his earlier masterpiece, *The Portrait of a Lady*. This paperback is a reissue, almost without change, of the original 1944 edition.

*From India to the Planet Mars: A Study of a Case of Somnambulism with Glossolalia.* By Theodore Flournoy. Translated from the French by Daniel B. Vermilye. New Hyde Park, N.Y.: University Book, 1963. xxxvi and 457 pages. Cloth. \$10.00. "Hélène Smith" was an end-of-the-19th-century Geneva medium who claimed to be able to relive many episodes in the life of a 15th-century south Indian queen called Simandini and who also asserted that she had been reincarnated on the planet Mars. Flournoy, professor of psychology at the University of Geneva, investigated her claims and demolished many of them, while maintaining her subjective integrity and high-mindedness. The present edition reproduces the original English translation of six decades ago, with 24 added pages in which a contemporary Indian philosopher-parapsychologist, C. T. K.



Chari, introduces the work and reports on recent research into the "Hindoo cycle" of "Hélène Smith."

*The Supreme Court and Prayer in the Public School.* By J. Marcellus Kik. Philadelphia: Presbyterian and Reformed Publishing Company, 1963. 40 pages. Paper. 75 cents. A conservative Presbyterian theologian here analyzes the 1962 Supreme Court decision in the New York Regents' Prayer case.

*Der Kelch des Heils.* Edited by Ernst Seybold. Egersheim, Bavaria: In Signo Crucis, 1963. 123 pages. Paper. DM 3.00, plus postage. A small group of young Bavarian Lutheran clergymen associated under the name *In Signo Crucis* invited a number of Swedish Lutheran churchmen to come to Schloss Schwanberg for a theological conference March 20—23, 1962, at which the Swedish theologians read papers which were then discussed by the assembly. The papers and summaries of the discussion are here presented in an engaging little brochure that any American Lutheran clergyman who handles German will find illuminating and instructive. Carl Strandberg discusses current state-and-church relations in Sweden. Lars Hartmann summarizes recent Swedish exegetical research as it affects the doctrine of the Sacrament of the Altar. Eric Segelberg has two papers, one on characteristics of the primitive Eucharistic liturgy, the other on the history and the future of the Swedish rite. Ragnar Holte reviews Lutheran Eucharistic theology in the light of recent exegetical and patristic studies. German contributors to the volume are Adolf Sperl, who provides an outline of the paper that he read on the Lutheran liturgical revival in Bavaria, and Martin Wittenberg, who spoke on the holy meal in the life of the church at the hand of German Neo-Lutheranism.

*Das Amt, der Mann und die Frau im Neuen Testament.* By Bertil Gärtner. Translated from the Swedish by Georg Stoll and edited by Ernst Seybold. Egersheim, Bavaria: In Signo Crucis, 1963. 32 pages. Paper. DM 1.00, plus postage. Uppsala University's Gärtner has produced a careful

study of the role of the sexes in the New Testament in relation to the sacred ministry that represents a significant contribution to the current debate about this issue in the Lutheran Church. He holds that in Christ the structures of creation have not been abolished; on the contrary, it is precisely in Christ that they have been purified and given validity for the era of the church. He concludes that woman's place in the structures of creation is consistent with the fact that the Holy Ghost endows her with charismatic gifts—including those of speaking—and that she is called to the kind of service in the church corresponding to these gifts. Her place in the structures of creation, however, in the mind of both our Lord and of St. Paul, precludes her functioning as an incumbent of the sacred ministry.

*Church and State in Your Community.* By Elwyn A. Smith. Philadelphia: The Westminster Press, 1963. 90 pages. Paper. \$1.25. The new Presbyterian series, *Christian Perspectives on Social Problems*, of which this brochure is the first to appear, "is an attempt to meet a challenge from an exceedingly robust minority of laymen for brief, readable analyses of cultural problems from a theological perspective. It is intended to help them think theologically about some of the exasperatingly difficult problems of society" (p.1). On the basis of concrete events in a real community disguised under the pseudonym "Hightown, U.S.A.," Pittsburgh Theological Seminary's church historian Smith analyzes the issues of church-and-state relations as they become acute at the community level—such as public religious displays, use of tax funds, preferential treatment of ministers of religion, civil rights, availability of information about contraceptives, religious freedom, and educational policies. His proposals are deliberately provocative.

*Unsere Zukunft: Aspekte der Zukunftsvorstellungen in der heutigen Theologie.* By Ulrich Hedinger. Zürich: EVZ-Verlag, 1963. 52 pages. Paper. Sw. Fr. 4.90. In this very useful comparative analysis of the "future" as a theological concept, Hedinger reviews



a variety of positions from those of Heinrich Vogel and Karl Heim (who see the future an "ontic-creatoristic event") via Karl Barth's "noetic" conception as the revelation of a creation reconciled with God to the opposite pole represented by Rudolf Bultmann and Friedrich Gogarten. To flesh out his survey, Hedinger—whose own position is that of an antisacramentalist Barthian standing somewhat to the right of his mentor—draws on the views of philosophers Eberhard Grisebach and the "utopian humanist" Marxist Ernst Bloch.

*Worship and Congregation (Die Mitte der Gemeinde: Zur Frage des Gottesdienstes und des Gemeindeaufbaus).* By Wilhelm Hahn. Translated by Geoffrey Buswell. Richmond: John Knox Press, 1963. 75 pages. \$1.75. Hahn is professor of practical theology at the University of Heidelberg. He writes against the background of the German religious situation and tries to take account of contemporary theological developments in both Reformed and Lutheran circles, with major stress on the latter. A Lutheran who stands committed to the Lutheran Symbols will regard some of Hahn's statements in connection with the institution of the Holy Communion and the "real presence" as inadequate at best. Taken as a whole, however, this study is a very valuable contribution to the Lutheran doctrine of worship. The work receives its pattern from the two ways in which the genitive in *Gottesdienst* can be understood: God's service to us (worship as God speaking to us and our response; the presence of Christ in worship; the ministry of Christ present through the Holy Spirit; the gift of fellowship in worship) and the service we render to God in worship (our service as response and cooperation; preaching, the sacraments, and the liturgy; worship and the life of the congregation). The bibliography is, alas, limited to works in German, of which only seven are available even in part in English translation.

*An Examination of Dispensationalism.* By William E. Cox. Philadelphia: Presbyterian and Reformed Publishing Co., 1963. 61 pages. Paper. \$1.25. Cox, an ordained

Baptist minister currently employed as the sales manager of a secular company, is not the first *Schofield Reference Bible* type of dispensationalist publicly to renounce this hermeneutical methodology. In the present popularly written brochure he traces the history of modern dispensationalism from John Darby to Cyrus Ingerson Schofield and analyzes the incompatibility of the common dispensationalist views of salvation, the Sacred Scriptures, Israel and the kingdom of God, and the church with the divine revelation.

*Classics of Greek Literature from the Literary Beginnings to the Second Century A. D.* Edited by Harry E. Wedeck. New York: Philosophical Library, 1963. viii and 385 pages. Cloth. \$6.00. The title is self-explanatory. Wedeck, lecturer in classics at Brooklyn College, assembles standard English translations (supplemented with a few renderings by himself) of the items that he selected for this anthology—three books of the Iliad, selections from Hesiod, Tyrtæus, Theognis, Sappho, Anacreon, Pindar, Theocritus, Bion, and Moschos; Aeschylus' *The Persians*, Sophocles' *Electra*, Euripides' *Iphigenia in Tauris*, and Aristophanes' *The Birds*; three books each of Herodotus' *Persian Wars* and Thucydides' *Peloponnesian War* and two of Xenophon's *Anabasis*; Plato's *Apology*, Aristotle's *Nicomachean Ethics*, two of Epictetus' *Discourses* and *The Encheiridion*; an oration each of Demosthenes and Aeschines; and parts of three of Lucian's satires.

*Classics of Roman Literature from the Literary Beginnings to the End of the Silver Age.* Edited by Harry E. Wedeck. New York: Philosophical Library, 1963. x and 556 pages. Cloth. \$10.00. This is a slightly stouter companionpiece to the preceding title. It contains 25 poems of Catullus, the first book of Lucretius' *De rerum natura*, three eclogues of Vergil and two books of his *Aeneid*, nine poems and two satires of Horace, eleven poems of Tibullus, five of Propertius, three selections from Ovid, one each from Lucan, Statius, and Martial; Plautus' *Rudens* and Terence's *The Andrian*;



selections from Livy, Tacitus, Suetonius, Marcus Aurelius, Seneca, Petronius, Apuleius, Persius, and Juvenal; the first book of Cicero's *On Moral Duties*, his first oration against Verres, and five of his letters; eleven

letters of Pliny the Younger and seven of Seneca. In both volumes each section has its own very brief introduction. There are no notes. Short bibliographies complete each volume. ARTHUR CARL PIEPKORN

## 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)

*Ma queste de vérité.* By Geofranc [G. F. Grosjean]. Paris: Éditions La Colombe, c. 1963. 101 pages. Paper. NF 8.00.

*The Mind of the Catholic Layman.* By Daniel Callahan. New York: Charles Scribner's Sons, c. 1963. xiii and 208 pages. Cloth. \$3.95.

*The Parables of Jesus (Die Gleichnisse Jesu).* By Joachim Jeremias; translated by S. H. Hooke. New York: Charles Scribner's Sons, c. 1963. 248 pages. Cloth. \$4.50.

*A Pathway to the Bible: The Old and New Testaments Summarized.* By Samuel Umen and Mark B. Strickland. New York: Philosophical Library, c. 1963. xiv and 276 pages. Cloth. \$5.00.

*Reformation Bible Pictures: Woodcuts from Early Lutheran and Emserian New Testaments.* Edited by Kenneth A. Strand. Ann Arbor, Mich.: Ann Arbor Publishers, c. 1963. 104 pages. Cloth. \$3.75.

*Die alte Kirche und das Heil des Staates.* By Hans Ulrich Instinsky. München: Kösel-Verlag, 1963. 77 pages. Paper. DM 7.80.

*The Apostles' Creed: An Interpretation for Today.* By Gardiner M. Day. New York: Charles Scribner's Sons, c. 1963. xiii and 174 pages. Cloth. \$3.50.

*The Cambridge Movement: The Ecclesiologists and the Gothic Revival.* By James F. White. New York: Cambridge University Press, 1962. xii and 272 pages. Cloth. \$6.00.

*Campus Gods on Trial.* Revised edition. By Chad Walsh. New York: The Macmillan Company, 1962. xiv and 154 pages. Cloth. \$3.00.

*Church Growth in Mexico.* By Donald

McGavran. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1963. 136 pages. Paper. \$1.95.

*The Genesis of Religion.* By Margaret Alice Murray. New York: Philosophical Library, 1963. v and 88 pages. Cloth. \$3.75.

*Holy Masquerade (Helig Maskerad).* By Olov Hartman; translated by Karl A. Olsson. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1963. 142 pages. Cloth. \$3.00.

*The Letters of St. Jerome.* Vol. I: *Letters 1—22.* Translated by Charles Christopher Mierow. Westminster, Md.: The Newman Press, 1963. 281 pages. Cloth. \$4.00.

*Leisure: The Basis of Culture (Musse und Kult und Was heisst Philosophieren?)* By Josef Pieper; translated by Alexander Dru. New York: The New American Library, 1963. ix and 127 pages. Paper. 60 cents.

*Neutestamentliche Theologie.* By Rudolf Schnackenburg. Munich: Kösel-Verlag, 1963. 159 pages. Paper. DM 11.80.

*The New Man.* By Thomas Merton. New York: The New American Library, 1963. 141 pages. Paper. 60 cents.

*Die Predigt: Theoretische und praktische theologische Wegweisung.* By Anselm Günthör. Freiburg: Verlag Herder, 1963. xi and 278 pages. Cloth. DM 25.80.

*The Social Teachings of the Church.* Edited by Anne Fremantle. New York: The New American Library, 1963. x and 320 pages. Paper. 75 cents.

*William Temple: Twentieth-Century Christian.* By Joseph Fletcher. New York: The Seabury Press, 1963. xii and 372 pages. Cloth. \$7.50.



*And Always Tomorrow.* By Sarah E. Lorenz. New York: Holt, Rinehart and Winston, c. 1963. 250 pages. Cloth. \$4.95.

*The Better Half of the Ministry.* By Freda Schwartz O'Neill. Boston: The Christopher Publishing House, c. 1963. 83 pages. Cloth. \$2.75.

*A Christian Critique of Art.* By Calvin Seerveld. Toronto, Ont.: The Association for Reformed Scientific Studies, 1963. 61 pages. Paper. \$1.00.

*L'Église et les Laïcs.* By Jean Guitton. Paris: Desclée de Brouwer, c. 1963. 198 pages. Paper. 120 Belgian francs.

*Facts and Values: A Christian Approach to Sociology.* By Remkes Kooistra. Toronto, Ont.: The Association for Reformed Scientific Studies, 1963. 60 pages. Paper. \$1.00.

*The Failure of Theology in Modern Literature.* By John Killinger. New York: Abingdon Press, c. 1963. 239 pages. Cloth. \$5.00.

*The Fields At Home: Studies in Home Missions.* Edited by Peter F. Gunther. Chicago: Moody Press, c. 1963. 283 pages. Cloth. \$4.50.

*Genesis and Archaeology.* By Howard F. Vos. Chicago: Moody Press, c. 1963. 127 pages. Paper. 39 cents.

*Introduction to the Qur'an.* By Richard Bell. Chicago: Aldine Publishing Company, c. 1963. ix and 190 pages. Cloth. \$4.50.

*Justus Jonas, Loyal Reformer.* By Martin Lehmann. Minneapolis, Minn.: Augsburg Publishing House, c. 1963. viii and 208 pages. Cloth. \$4.00.

*The Layman in Christian History.* Edited by Stephen Charles Neill and Hans-Ruedi Weber. Philadelphia: The Westminster Press, c. 1963. 408 pages. Cloth. \$7.50.

*Let Europe Hear: The Spiritual Plight of Europe.* By Robert P. Evans. Chicago, Ill.: Moody Press, c. 1963. 528 pages. Cloth. \$5.95.

*A Mission Doctor Sees the Wind of Change.* By E. W. Doell. New York: Archer House, 1963. 211 pages. Cloth. Price not given.

*The Pastor and His Work.* By Homer A. Kent. Chicago: Moody Press, c. 1963. 301 pages. Cloth. \$4.50.

*Presbyterians in the South.* Vol. I: 1607 to 1861. By Ernest Trice Thompson. Richmond, Va.: John Knox Press, c. 1963. 629 pages. Cloth. \$9.75.

*The Sayings of Chuang Chou.* Translated by James R. Ware. New York: The New American Library, c. 1963. 240 pages. Paper. 75 cents.

*Science, God, and You.* By Enno Wolthuis. Grand Rapids, Mich.: Baker Book House, c. 1963. 121 pages. Cloth. \$2.50.

*Quellen zur Geschichte der Diakonie.* Vol. II: *Reformation und Neuzeit.* Edited by Herbert Krimm. Stuttgart: Evangelisches Verlagswerk, 1963. 534 pages. Cloth. DM 39.50.

*Die Schule bei Martin Bucer in ihrem Verhältniss zu Kirche und Obrigkeit.* By Ernst-Wilhelm Kohls. Heidelberg: Quelle und Meyer, 1963. 244 pages. Paper. Price not given.

*The University and Its Basis.* By Hendrik Van Riessen. Toronto, Ont.: The Association for Reformed Scientific Studies, 1963. 70 pages. Paper. \$1.00.

*That I May Live in His Kingdom: Devotions Based on the New Translation of Luther's Small Catechism.* By Louis E. Ulrich, Jr. Minneapolis, Minn.: Augsburg Publishing House, c. 1963. 232 pages. Cloth. Price not given.

*The 7:05 and the Church Alive: Dynamic and Successful Programs in Today's Churches.* By Edwin D. McLane. Englewood Cliffs, N. J.: Prentice-Hall, c. 1963. xiv and 207 pages. Cloth. \$4.95.

*A Lutheran Parish Handbook.* By Brooke Walker. Hayfield, Minn.: The Hayfield Publishing Company, c. 1963. 63 pages. Paper. 50 cents.

*The Popes at Avignon: 1305—1378 (Les Papes d'Avignon).* By G. Mollat, translated by Janet Love. New York: Thomas Nelson and Sons, c. 1963. xxii and 361 pages. Cloth. \$9.25.



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