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Book Review. - Literatur

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BOOK REVIEW

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LEXIKON DER CHRISTLICHEN KIRCHEN UND SEKTEN UNTER BERÜCKSICHTIGUNG DER MISSIONSGESELLSCHAFTEN UND ZWISCHENKIRCHLICHEN ORGANISATIONEN. By Johannes Gründler. New York: Herder Book Center (Vienna: Herder), 1961. xv, 1378, 221 pages; 2 volumes. Cloth. \$28.50 the set.

For a German-reading student of international comparative symbolics, ecumenics, and/or missiology, this work is unquestionably the handiest and most comprehensive directory available. Gründler, an Austrian Roman Catholic lay scholar, proposes to furnish a "survey of the genesis, state and decline of the Christian churches, sects, missionary societies and interdenominational organizations throughout the entire world." The 2,659 articles following the section on Roman Catholicism are alphabetically arranged by the group's own title in its own language (except that Gründler uses German in the case of ancient sects and international bodies and movements with a German element and, in general, a European language for "younger churches.") Each article offers the best current address of the group's headquarters, a brief summary of its history, doctrine, and polity, and a listing of the interdenominational organizations in which it holds membership. ("Unknown" is necessarily a frequent entry in the case of many small or noncooperative bodies.) The mere listing of Gründler's collaborators runs to just under four pages! The cross-indexing is undertaken with typical Teutonic ingenuity and thoroughness. His statistical compilations run to 120 pages, his "conspectus" section to 16 pages, his bibliography to 6.

There is even an index of Bible passages, while the indexes of persons, names, and subjects total 72 pages. Gründler has sought conscientiously to be meticulously objective, fair, and accurate; the occasional tendentious oversimplifications and traditional misinterpretations that betray the author's background do not seriously impair for the informed student the usefulness of this amazing directory. It is to be hoped that provision is being made for its periodic revision.

ARTHUR CARL PIEPKORN

SAINT ANSELM AND HIS BIOGRAPHY. By R. W. Southern. New York: Cambridge University Press, 1963. xvi and 389 pages. Cloth. \$9.50.

As the title indicates, this is really two books in one: a study of the theology and episcopate of Anselm, plus an account of the environment and works of Eadmer. Obviously a work of love by Southern, who is Chichele Professor of Modern History at Oxford University, this book successfully combines these two elements to develop a study of Anglo-Norman monastic life between 1059 and 1130 at two levels, that of speculative genius in Anselm and that of a more commonplace observer in Eadmer.

The first part is well organized and interestingly told. Anselm is set in the context of the reforms of Gregory VII and the application of logic to the earlier results of theological discussion. Southern paints Anselm as an ineffective misfit as archbishop, an idealist unwilling to compromise, and yet at times quite pragmatic, almost to the point of opportunism.

The second part discusses the theological and historical works of Eadmer, especially his

contributions to the development of Marian cultus, his views on English history, and his life of Anselm.

Southern does not set out to tell us anything new about the work of his two subjects, and yet he succeeds in giving many welcome insights into their varied activities.

† WALTER W. OETTING †

EUSEBIUS OF CAESAREA. By D. S. Wallace-Hadrill. Westminster: Canterbury Press, 1963. 224 pages. Cloth. No price given.

There is unfortunately much misinformation abroad about Eusebius. The research that has accumulated in monographs and journal articles is relatively unknown. Hence this book is very important, because it brings together so much scholarly research into a single, lucid, and manageable English volume.

After a survey of Eusebius' life, including an extensive annotated chronology of his writings (Wallace-Hadrill revises the schedules of Lawlor somewhat and takes issue with Laqueur's estimate of Eusebius as a historian), Eusebius is analyzed as a student of the Bible. His interest in listing the books known as "Scripture" according to the place they held in the churches has had a profound influence. Although Eusebius was an admirer of Origen, he did not hesitate to depart from Origen's extensive use of allegory. Eusebius was oriented more toward what has come to be known as the Antiochene school. Wallace-Hadrill shows that, unlike Origen, Eusebius was not familiar with philosophy beyond Plato and Plutarch, his admiration for whom has numerous earlier and later Christian parallels.

Eusebius' role in the Christological debates of his day has been clouded by party polemics. He was not a semi-Arian, nor ought he be confused with Eusebius of Nicomedia. His subordination of the Logos to the Father results from his association with Dionysius

of Alexandria, and his reluctance to use the term *homoousios* stems from his fear of modalism. Neither results from sympathies with Arius, as is indicated by his unwillingness to use the Arian "created by" for the accepted "begotten from." Wallace-Hadrill could be more assertive on this point. Passage after passage in the *Ecclesiastical History* and in the *Praise of Constantine* make Athanasius' heated polemic of "semi-Arian" against him most questionable. It must be admitted, however, that Eusebius' thought seems confused, perhaps because he was not really interested intellectually in the Christological debates of his day. His aptitudes lay elsewhere. In any case Wallace-Hadrill summarizes here the more recent reassessment of Eusebius. He was theologian as well as historian, whose contributions to the theology of the church need to be acknowledged.

The final chapter, where the author analyzes Eusebius' theology of history, was the most interesting to this reviewer. Eusebius saw history itself as the field of God's revelatory activity, including divine acts such as the destruction of Jerusalem and especially the reign of Constantine in Eusebius' own day. Eusebius' understanding of salvation history is still worthy of study.

It is a good book. The bibliography is excellent. We should all note that it was written by a parish pastor.

† WALTER W. OETTING †

A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION. Vol. II. By James Oliver Buswell. Grand Rapids: Zondervan Publishing House, c. 1963. 600 pages. Cloth. \$6.95.

Like Vol. I, reviewed in this journal, XXXIV (July 1963), 432, Buswell's second volume pays due respect to the Sacred Scriptures, but the author's principles of interpretation guide him into the orbit of Calvinism, not of Lutheranism, even though he does not always find himself in full agreement

with either Calvin or his immediate followers. The present volume is devoted to a study of soteriology and eschatology. Buswell's Calvinistic convictions are particularly evident in the doctrines of the Person of Jesus Christ, the atonement, and of the church and the sacraments. About one fifth of the book presents the author's interpretation of the eschatology of Revelation. It is obvious that he strongly believes in a future millennium. The reader may conclude that the author's principles of interpretation should have brought him to another conclusion. The laws of hermeneutics do not change, but their application may vary. To whatever extent the reader may disagree with the author's application, he will nevertheless find this two-volume work of systematic theology deserving of his time and study.

LEWIS W. SPITZ

DIE PREDIGT. By Anselm Günthör. Freiburg: Verlag Herder, 1963. 274 pages plus indexes of names and concepts. Cloth. DM 25.80.

The author, a former parish priest turned teacher of homiletics, prepares this textbook with the special concern of articulating theological and practical ingredients of the preaching process. The style is crisp and unpretentious. The literature cited is almost exclusively Roman Catholic, with the exception of a quotation from E. Stanley Jones and from Thielicke's *Encounter with Spurgeon*. Chief concern is given preaching in the Sunday Mass, although there are brief discussions of children's and mission sermons. In the practical discussions the author quotes repeatedly from *Voices from the Pew* and from a French author writing under the pseudonym "Silens" over the title "The Sermon from the Point of View of the Listener," a pungent observer indeed of Roman Catholic preaching. The theological section of the book tries manfully to present variant points of view concerning the meaning of preaching

and of the parish sermon. While apparently the concession is granted that the preaching of the Gospel confers grace, at least toward activity (the concept ascribed to Cardinal Bea on p. 55), in general the objectives of preaching are kept indissolubly related to the Eucharist. RICHARD R. CAEMMERER

THE WARHAM GUILD HANDBOOK: Historical and Descriptive Notes on "Ornaments of the Church and of the Ministers Thereof." By T. W. Squires. Second, revised edition. London: A. R. Mowbray and Co., 1963. 142 pages, plus 47 full-page plates. \$3.00.

In 1912 Percy Dearmer, the author of *The Parson's Handbook*, founded the Warham Guild (named after the last Primate of All England before the English Reformation) to give practical expression to his enthusiasm for the Old English tradition of Salisbury in contrast to the Romanizing affection for the Baroque that marked one wing of the Oxford Movement almost from the beginning. Two decades later the first edition of the present work came out—a handsomely illustrated encyclopedia of church furnishings. During the last generation, even the Church of England has happily begun to emancipate itself from the dead hand of the Victorian Gothic revival, and the illustrations of the new edition sparkle with a fine modernity. The first edition of the *Handbook* proved to be of considerable use to Lutherans, since the liturgical tradition of those parts of Europe that subsequently became Lutheran was much closer to Sarum than it was to the southern European tradition which swamped Roman Catholicism in the wake of Trent. Used with due care—since the Lutheran and the English tradition are after all not identical—this revised and expanded edition will be even more valuable to clergymen, architects, and altar guilds in the Church of the Augsburg Confession.

ARTHUR CARL PIEPKORN

MYSTERIOUS REVELATION: AN EXAMINATION OF THE PHILOSOPHY OF ST. MARK'S GOSPEL. By T. A. Burkill. Ithaca, N. Y.: Cornell University Press, 1963. xii and 337 pages. Cloth. \$6.50.

Burkill is on the right track in this most recent major commentary on St. Mark's Gospel, but he fails to find his quarry. He builds the entire commentary around the "messianic secrecy motif," and this is an excellent approach. But his final definition of the Messianic secret amounts to no more than this: Jesus Christ had to suffer, to be humiliated, to die, before the secret of His Messiahship could be revealed or understood. There is no reference in the entire work to the vicarious nature of His suffering and death or to man's problem of sin.

In general, Burkill eschews most form-critical positions on the origin of the text, believing that it gives an accurate historical account of Jesus' life and thought and shows little influence of the "creative activity" of the early church.

Grammatical details are kept to a minimum, but many helpful references to other New Testament passages abound. Regrettably, this reviewer can suggest the use of this commentary only after Cranfield, Taylor, Schniewind, Swete, and so on, have been exhausted.

HERBERT T. MAYER

THE PROSPECTS OF CHRISTIANITY THROUGHOUT THE WORLD. Edited by M. Searles Bates and Wilhelm Pauck. New York: Charles Scribner's Sons, 1964. 286 pages. Cloth. \$4.95.

The Christian church, Greek philosophy, and Roman law have determined the development of Western civilization from the beginning. The various elements constituting this civilization have been held together by the spiritual power of the Christian religion. Despite the fact that today the Western brand of Christianity is becoming more and more

secularized, the church continues to wield a deep influence wherever there are men who are committed to it. It is the editors' contention that Christianity is today a worldwide force, and that it is molding human life.

The purpose of this volume is to say something definite about the prospects of Christianity in the world. Sixteen essays have been written by outstanding Christian leaders in the particular regions where they work. These essays have been dedicated to Henry Pitney Van Dusen. Among the themes stressed are the rivals of Christianity, the impact of other religions upon Christianity, and the attitude of the Christian church to other world religions. Among the contributors are Daniel Jenkins, writing for Great Britain, Stephen Neill for Western Europe, Charles Malik for the Near East, Truman Douglass for North America, and David Moses for India. This book offers a reliable account and analysis of the trends, the prospects of growth, and the danger signals that appear ahead for the Christian church in every part of the globe.

DELWIN BYRON SCHNEIDER

PHARISAISM AND JESUS. By Samuel Umen. New York: Philosophical Library, 1963. 145 pages. Cloth. \$3.75.

Umen attempts to contribute to the growing area of understanding developing between Christian and Jew. The book is not scholarly and is not intended to be. Though well-intentioned, the book is marked by several serious faults. For example, the author maintains that Pharisaism is the essential spirit of Judaism and thus attempts his own definition of the term "Pharisaism." His illustrations of Pharisaic thought are carefully selected and obscure the complexity of Pharisaic legalism. There is no penetrating discussion of either love or grace in his work. Umen fails to grasp the essential nature of Jesus' preaching and is content to interpret the words of Matthew 5:17 in a

very limited way as indicating that at no time during His short life "did Jesus dream of forsaking his people, or the God of his Fathers, and start a new religion" (p. 110). The book also suffers from a well-meant attempt to cover too vast an area. Thus Umen devotes a chapter to the canonical apocrypha and to the pseudepigrapha and another chapter to the Qumran community, although neither makes a significant contribution to his central thesis. Umen quotes Hyman G. Enlow in words which capsule his own purpose: "On the one hand, [researches into Judaism] have caused Christian scholars to revise somewhat the ancient conventional interpretation of the Jewish contemporaries of Jesus, particularly the much maligned Scribes and Pharisees. On the other hand, it has made it possible for the Christian believer to listen to a Jew's appraisal of Jesus and to treat it with respect and without fear of the Jew's eternal damnation." Of particular significance is Umen's own statement on page 141: "Jews do not regard Jesus as one who renounced Judaism or as the innovator of Christianity. They view him as a devout Jew." Here is a very important point of contact for the Christian as he speaks to his Jewish neighbor of the newness that Jesus brought.

HERBERT T. MAYER

MAN IN THE NEW TESTAMENT. By Werner Georg Kümmel. Translated by John J. Vincent. Revised edition. Philadelphia: Westminster Press, 1963. Cloth. 100 pages. \$2.95.

"By their anthropologies ye shall know them," might well be suggested as a shibboleth by which to test present-day theologians. Too frequently the theologian arrives at a 20th-century view first and then forces the Biblical materials to fit his optimistic or existentialist opinion. Kümmel confines himself to the Biblical data and reaches the conclusion that man, including *pneuma* as well as *sarx*, stands derelict before

his Creator apart from Jesus Christ. "His sin does not have root in his natural bodily existence. Rather, man is essentially a *unity* [sic], whose whole being stands over against God and is therefore ripe for His final judgment." (P. 83)

Kümmel agrees with the fathers of the early centuries in refusing to believe that the Bible teaches that a damning guilt is passed on from Adam to every man in the act of conception. In some general way, man shares in Adam's sin, but it is *only* his own transgressions which damn him. Kümmel still holds to the view that Romans 7:14 ff. is a description of the non-Christian man, a view he had developed in greater detail in a previous work, *Römer 7 und die Bekehrung des Paulus* (1920). This reviewer is not convinced by his argumentation here.

References to articles and books abound on every page. While the text is the same as the German edition, the footnotes have been considerably expanded and altered. We commend this book to the parish pastor as an excellent one-night review of a Biblical anthropology which should profitably affect every future sermon.

HERBERT T. MAYER

THE CHURCH AND FAITH IN MID-AMERICA. By Victor Obenaus. Philadelphia: The Westminster Press, 1963. 174 pages. Cloth. \$3.75.

This is a sociological analysis of the role of the church in the Corn Belt. The author, professor of Christian ethics at Chicago Theological Seminary, based his study upon interviews with 1,200 individuals. The author is concerned with the apparent irrelevance between what was happening in the churches and the key issues taking place in the broader society. He set out to ask about the values which are commonly held by Midwesterners. Of particular concern to him was the extent to which these values coincide with the values inherent in the Christian faith and the insti-

tution supporting and promoting that faith. The book discusses in some detail church participation, Biblical understanding, theological foundations, church members and public decisions, the role of the ministry, and denominational influence on psychological characteristics. The conclusions are sobering. As other community studies have demonstrated, the denominations are important in Midwestern United States. Most church people, however, still operate on a relatively low theological level. In most cases cultural and social influences are of much greater significance in their lives than are the pronouncements of their churches. It appears that the ministry has accommodated itself to the expectations of the people. They are faithful to the institutional church, but this faithfulness is "not due primarily to any persistent desire for a clarification of the role of the individual by spiritual interpretation of society for the meaning of life itself." (P. 161) DAVID S. SCHULLER

MANY BUT ONE: THE ECUMENICS OF CHARITY. By J. H. Jackson. New York: Sheed and Ward, c. 1964. 211 pages. Cloth. \$4.50.

In his concluding chapter Jackson says: "There are many denominations of Christians with various traditions, languages, and methods of interpretation. However, running through all of these is an inescapable oneness that seems to make all believers kin." In a sense this is true. But among the people whom Jackson associates in the ecumenics of charity are men who are poles apart in their religious convictions, not to mention their philosophical presuppositions. For example, the author includes the writer of the Book of Genesis (sic), Alfred North Whitehead, Henry Nelson Wieman, John XXIII (whose discourse on the occasion of the opening of the Second Vatican Council appears in Appendix C), and Martin Luther. The present-day Jewish people seem to be included in the

number of believers. (The ancient Jew would, however, not feel quite at home in this group. The Christian view of God, the author says, is not that of the stern God of Ex. 19:16-18).

In view of the conflicting convictions of the people whom the author includes in the Christian family, it is obvious that the terms "oneness" and "believers" must be more precisely defined. (It should be stated that Jackson is fully aware of the difficulty involved in any effort to realize the empirical oneness of the many.)

Inasmuch as God is not only the God of love but also a God of justice, the Atonement and saving faith in it deserve much more consideration than the author is prepared to give.

LEWIS W. SPITZ

THE POPES AT AVIGNON 1305—1378.

By G. Mollat. New York: Thomas Nelson and Sons, 1963. xxii and 361 pages. Cloth. \$9.25.

THE LAWYERS OF THE LAST CAPE-TIANS. By Franklin J. Pegues. Princeton: Princeton University Press, 1962. 256 pages. Cloth. \$6.00.

Both of these volumes dealing with the 14th century have the distinction of emphasizing the French sources of information. Pegues uses especially French chancery registers to outline more clearly the somewhat shadowy careers of the jurists behind Philip IV and Louis X. The author successfully accomplishes his limited purpose of making these figures less nebulous. While the book is essentially biographical, the political and especially conciliar theories of the lawyers are outlined with greater certainty than is usually the case. Pegues is a professor of history in Ohio State University.

Mollat explicitly relies on the French sources rather than the generally quoted Italian sources (Petrarch) to give a very positive analysis of the papacy during its French period. Mollat feels that the contri-

butions made by these popes have been judged too harshly because of an Italian bias. Translated by Janet Love from the much revised ninth French edition, the study is divided into three parts: (1) The pontificates of the seven popes involved; (2) the relations of these popes with the monarchs of Christendom; and (3) the growth of papal bureaucracy, especially finances, in this pre-Reformation period. This last section is most helpful. Mollat is honorary professor in the University of Strasbourg.

† WALTER W. OETTING †

JOHN DOE, DISCIPLE. By Peter Marshall. New York: McGraw Hill Book Co., c. 1963. 222 pages. Cloth. \$4.50.

This book consists of 12 topical sermons designed especially for young people. Morals, temptation, courtship, prayer, freedom, prayer, dedication, and death are meaningfully treated in Marshall's unique pictorial style. Introductions to the sermons by Catherine Marshall give interesting insights into Marshall's person and ministry. Although the sermons are the words of a devoted Christ-man, one wishes at times for more ample statements of Law and Gospel. Nevertheless, it is a book well worth reading and rereading by young and old, clergy and laity.

LESTER E. ZEITLER

THE FUTURE OF MAN (L'AVENIR DE L'HOMME). By Pierre Teilhard de Chardin, translated by Norman Denny. New York: Harper & Row, 1964. 319 pages. Cloth. \$5.00.

This is a collection of occasional pieces from the pen of Teilhard, one of them dating from 1920, two from the late thirties, 15 from the forties, four from the fifties — only six previously unpublished. To round out the collection, the French editor has added a brief section from Teilhard's *La vie cosmique* (1916): a three-page extract (dating from 1924) to be published in the forth-

coming *Mon universe*, and the last entry in Teilhard's diary, dated Maundy Thursday, 1955 — an outline for a meditation and Teilhard's final credo. Readers will note a basic consistency that the progress of the decades does not seriously modify. Special interest attaches to the three unpublished essays from 1949 and 1950, "The Heart of the Problem" (the problem being how "we may hope to procure a rapid and complete rebound in the religious and Christian evolution of mankind," p. 261), "On the Probable Coming of an 'Ultra-Humanity' (Reflections of a Biologist)," and "How May We Conceive and Hope that Human Unanimisation Will Be Realized on Earth?" Denny had a formidable task in making Gallic-minded Teilhard write relatively readable English; he has done it well.

ARTHUR CARL PIEPKORN

THE APOCRYPHA AND PSEUDEPIGRAPHA OF THE OLD TESTAMENT IN ENGLISH. Vol. I: *Apocrypha*; Vol. II: *Pseudepigrapha*. By R. H. Charles. Oxford: Clarendon Press, 1963. xii, 684; xiv, 871 pages. Cloth. \$12.80 per volume.

First published in 1913, these two volumes by an eminent authority on the intertestamental period are once more available. Recent developments in exegetical theology continue to focus attention on the Apocrypha and Pseudepigrapha included in these volumes. Users of scholarly texts and commentaries who have not had access to these out-of-print volumes will be able to check references and the validity of conclusions offered. Thus Jude 6-7 is clearly understandable in the light of Enoch 10 and Jubilees 5. The "wandering stars" of Jude 13 appear to be an echo of Enoch 18:14, 15. Examination of Jude's dependence on the *Assumptio Mosis* (not only in v. 9!) will be instructive to the reader. Qumran has added much to our knowledge of the intertestamental period,

and some supplement of these volumes should be made. But "Charles" is still synonymous with "Between the Testaments." The Clarendon Press, in contrast with the reprint policies of some other publishers, is offering these volumes at a compassionate price, which definitely puts this set in "best buy" category.

FREDERICK W. DANKER

CHRIST IN THE WILDERNESS: THE WILDERNESS THEME IN THE SECOND GOSPEL AND ITS BASIS IN THE BIBLICAL TRADITION. By Ulrich Mauser. Naperville, Ill.: Alec R. Allenson, 1963. 159 pages. Paper. \$2.75.

MOSES IN THE FOURTH GOSPEL. By T. Francis Glasson. Naperville, Ill.: Alec R. Allenson, 1963. 115 pages. Paper. \$2.00.

A great deal of Old Testament and rabbinic lore is offered in these studies of Mark's and John's gospels, Nos. 39 and 40 respectively of *Studies in Biblical Theology*. Mauser adduces a great deal of evidence to prove that one of Mark's main concerns is to show Jesus in constant conflict with the forces of Satan as He plays the role of the true Israelite in the wilderness. Mountains and the sea are thematically and structurally related to the wilderness motif. Glasson employs more strenuous interpretive maneuvers in his attempt to display what he considers a generous dependence of John on Biblical and extra-Biblical traditions involving Moses.

FREDERICK W. DANKER

A CHRISTIAN CRITIQUE OF ART. By Calvin Seerveld. Hamilton, Ont.: Guardian Publishing Co. (St. Catharines, Ont.: The Association for Reformed Scientific Studies), 1963. 59 pages. Paper. \$1.00.

A young professor of philosophy herewith publishes three lectures on the interaction of Christianity and culture in art. The point of view and the bulk of documentation is of

the Dutch Reformed tradition on both sides of the Atlantic. Instead of a theory of common grace, the author operates with the assumption that art is worship. Although wordy and subjective, his effort to indicate the distinction between sacred and secular art, in painting and music, is interesting; Christians should be grateful for the attempt.

RICHARD R. CAEMMERER

THE PASTOR'S WIFE AND THE CHURCH. By Dorothy Harrison Pentecost. Chicago: Moody Press, 1964. 316 pages. Cloth. \$3.95.

As the author reminds us, there is little written on this subject, and very little by pastors' wives themselves. This book could have been subtitled "How to Be the Perfect Wife in the Parsonage." It is probably a reflection of the author's theological background that the description of parsonage life in this book makes it sound like a lot of hard work and that nothing short of perfection will do. Yet the suggestions are sensible (with a few possible exceptions) and pastors' wives-to-be will profit from getting this point of view about their life-to-be in the parsonage.

KENNETH H. BREIMBIER

SCIENCE, GOD, AND YOU. By Enno Wolthuis. Grand Rapids, Mich.: Baker Book House, 1963. 121 pages. Cloth. \$2.50.

The disposition to dismiss the apologetic efforts of conservative Christians on the grounds that orthodox Christianity cannot be relevant to our modern scientific culture is both mistaken and presumptuous. Apologetics is not a rigid discipline, like Newtonian physics, but it addresses itself from one set of convictions to another set of convictions, and, if there is agreement on facts or data, these are interpreted differently. This suggests the observation that the Christian apologist ought to be seen, first of all, as a defender of the faith before the public.

He functions both as witness and as legal counsel in a case. Secondly, the apologist may function as advocate or prosecutor of a particular, specialized issue. The exceptional requirements of such a case will reserve this enterprise for a small group of unusually competent people.

Wolthuis, professor of chemistry at Calvin College, sets forth for high school and college youth his "view of the way in which one can profess the Christian faith and at the same time welcome and promote scientific progress." He does so with a Calvinistic theological allegiance. He has achieved his object.

RICHARD KLANN

TEILHARD DE CHARDIN, SCIENTIST AND SEER. By Charles E. Raven. New York: Harper & Row, 1963. 221 pages. Cloth. \$4.00.

Himself one of the most prestigious British theologians of our own time, Raven brings exceptional personal qualifications and a tremendous sympathy with his subject to this appreciation of the controversial Jesuit paleontologist, philosopher, and mystic who died in 1955. The result is a highly readable and engaging account of Teilhard's life and fortunes. A Lutheran theologian is likely to find the three last chapters particularly illuminating: "Teilhard and St. Paul" ("the resemblance between Teilhard and the Apostle is obvious and indisputable," p. 163); "Teilhard and the Problem of Evil" ("We find him convinced that evil is no accident or regrettable mistake," p. 184); and "The Challenge of Teilhard's *Christique*" ("The Christ-centredness [of Teilhard's cosmic philosophy] far from being a concession to mystic emotion or to theological tradition or to the collectivism of our age, is not only relevant and formative but primary and essential," p. 193). The appendix on "Teilhard and His Critics" concentrates on the views of Louis Cognet, Teilhard's fellow-Jesuit Bosio, Claude Tresmon-

tant, Olivier Rabut and Georges Crespy, the Montpellier Reformed professor, among the theologians, and Needham, G. G. Simpson, and P. B. Medawar among the scientists.

ARTHUR CARL PIEPKORN

INDEPENDENT BIBLE STUDY, USING THE ANALYTICAL CHART AND THE INDUCTIVE METHOD. By Irving L. Jensen. Chicago: Moody Press, 1963. 188 pages, plus two Appendices, Glossary, and Bibliography. Cloth.

The author, professor of Bible and chairman of the Bible Department at Bryan College, Dayton, Tennessee, here attempts "to present the *inductive method* of study as it is applied in *Bible analysis*, through the graphic construction of an analytical chart." (Pp. 21 f.)

Jensen emphasizes the importance of the recognition of the Biblical books as *units of literature* whose literary types and structures require careful analysis for an understanding of the message of each writing. He makes valuable suggestions for a "pen-in-hand" manner of Bible study and illustrates the usefulness of analytical charts by offering diagrams of three texts: Mark 1:1-13; 3:7-19a; Rom. 8:26-39.

The secondary literature cited in footnotes and in the bibliography attest the author's conservative position, as do the several generalizing potshots which he takes at the so-called "higher critics" (pp. 31, 69). Unfortunately two sound conservative scholars were a bit slighted — certainly unintentionally. The reference on p. 36 is presumably to Johannes Albrecht Bengel (not "J. Albrecht Benge"). Again, note 39a, p. 107, should read "*D. Martin Luthers Werke, Kritische Gesamtausgabe*" rather than "Martin Luther, *Weake Kritische Gesamtausgabe*."

This book presupposes only an English version as the basis of Biblical study and no previous introduction to the method of exegetical research. For congregational Bible

study groups this book will serve as a useful introduction and guide to inductive Biblical study.

JOHN H. ELLIOTT

LANDSCAPES OF THE BIBLE. Edited by John W. Doberstein. New York: Harper and Row, 1963. 151 pages. Cloth. \$10.00.

In view of the rapid physical, not to speak of social, changes taking place in Bible lands, this color documentary of landscapes, sites, and monuments should be received with special gratitude. The placement of Israel's pictorial history between that of Phoenicia and Egypt skillfully accents the significant role of God's ancient people in the power play of antiquity. Frequent allusions to and citations of Scripture help illuminate what is already brilliant.

FREDERICK W. DANKER

FIRST AMENDMENT FREEDOMS: SELECTED CASES ON FREEDOM OF RELIGION, SPEECH, PRESS, ASSEMBLY. By Milton R. Konvitz. Ithaca, N. Y.: Cornell University Press, 1963. xvi and 933 pages. Cloth. \$9.75.

Cases dealing with the meaning and scope of the Bill of Rights have concentrated particularly in the Supreme Court. Konvitz presents 68 cases from 1950 to 1963; only 19 from 1872 to 1949. Freedom of religion is one of the great issues—released time, Bible reading in public schools, school prayers, religious test oaths, Sunday closing laws, the constitutional status of private or church-related schools. There are cases arising from the exercise of free speech, censorship, problems of loyalty and security, the right to assemble, and similar questions. Pastors and religious leaders need to know the legal decisions in many of these instances. Konvitz's book is extremely helpful in its comprehensiveness, the introductory notes to the cases, and in the range of cases given. The work can correctly be called

indispensable for persons who want to obtain more than a superficial understanding of the First Amendment of the Constitution.

CARL S. MEYER

WHICH IS, BEING INTERPRETED: A DICTIONARY OF WORDS IN THE KING JAMES BIBLE. By George W. Gaertner and Theo. DeLaney. Concordia Publishing House: St. Louis, Mo., 1963. Paperback. 57 pages. \$1.50.

Originally designed to meet the needs of the deaf, this little booklet should find a large circle of appreciative readers among users of the King James Version who are perplexed by its many obsolete expressions. The book contains many more words than are listed, e. g., in Bridges-Weigle, *The Bible Word Book*, but necessarily with briefer comment. "Behind," in the sense of "lacking" (Col. 1:24) and "masteries" in the sense of "victory" (2 Tim. 2:5) might also have been included. The editors, it is apparent, have consulted the originals, but a second look at "Aha" in Is. 44:16 would reveal that it is not used in the sense of hateful joy. FREDERICK W. DANKER

DIE ALTE KIRCHE UND DAS HEIL DES STAATES. By Hans Ulrich Instinsky. Munich: Kösel-Verlag, 1963. 77 pages. Paper. DM 3.80.

The Mayence historian of the early centuries of the Christian era in this book brings his scholarship and penetrating insights to the decree of Galerius (A. D. 311). The passage which he treats in detail reads: "According to this our gracious directive the Christians are to pray to their God for the welfare of the emperor, of the state, and for their own, so that the state in every respect might remain in good condition and they might live securely in their dwellings." Galerius makes it mandatory for them to pray, Instinsky shows, in the traditional manner of the emperors who ask for the

prayers of the citizens for the welfare of the state. The quiet and peaceful life which Paul called for in 1 Tim. 2:1,2 was not far from the desire of the emperor, even though he clung to his own god. This brief study, authoritative and amply documented, is valuable for one aspect of church-state relations in the early church.

CARL S. MEYER

SELECTED WRITINGS OF RICHARD ROLLE. Translated by John G. Harrell. London: SPCK, 1963. Paper. xxiii, 72 pages. 4/-.

Rolle of Hampole, the 14th-century English hermit-mystic, wrote prose and poetry, both in (bad) Latin and in (good) Middle English. Deeply spiritual and devout, Rolle would lead his readers to a serious contemplation of love to Christ. Harrell's slim volume has an excellent biographical sketch of the hermit and includes several of his lyrics. It is a good introduction to one of the outstanding contributors to English mysticism.

CARL S. MEYER

A MIRROR FOR FOOLS: THE BOOK OF BURNEL THE ASS. By Nigel Langchamp. Translated from the Latin by J. H. Mozley. South Bend, Ind.: University of Notre Dame Press, 1963. xvi, 143 pages. Paper. \$1.95.

What kind of asininity is this, that theologians are encouraged to read a book about an ass? Is it a children's book or one for horse doctors gone wrong? Mayhap it speaks of clumsiness, ignorance, and stupidity, or perchance of one who has made an ass of himself. A conceited dolt or stupid fellow, my good man, is well named an ass. And Burnel, who wished for a longer tail, was conceited. His folly is detailed in verses that cause laughter and well satirize religious orders. Burnel represents the monk or cleric who would feign be bishop, friar, abbot—"the big shot." Asinine? Read the excellent verse translation of this satire written by

a Benedictine monk about 1180, and you'll recognize the follies of churchmen of all persuasions in 1965.

Great mysteries oft in simple tales lie hid,
And precious truth's cheaply garmented.
Whate'er of moral worth a book affords,
Keep it, to teach its lesson by its words.

CARL S. MEYER

LUTHER'S AND ZWINGLI'S PROPOSITIONS FOR DEBATE. Edited by Carl S. Meyer. Leiden: E. J. Brill, 1963. 59 pages. Paper. 4.00 Dutch guilders.

The teacher of Reformation history will welcome this handy enchiridion for classroom purposes. Every student can afford to have his own copy. This is Vol. XXX of the publisher's *Textus minores in usum academicum*. In it the student has Luther's famous Ninety-Five Theses of Oct. 31, 1517, and Zwingli's Sixty-Seven Articles of Jan. 19, 1523, in the original version and contemporary translations, with a new English translation, introduction, and bibliography by Carl S. Meyer, professor of church history at Concordia Seminary, St. Louis. In the preface Meyer explains how this volume may be used for a profitable study of these important documents. A brief outline of each is given to orient the student. This, the author says, should not, however, take the place of the student's own analysis. The translations are faithful to the original text and pleasantly readable.

LEWIS W. SPITZ

NICHOLAS OF CUSA AND MEDIEVAL POLITICAL THOUGHT. By Paul E. Sigmund. Cambridge, Mass.: Harvard University Press, 1963. xii and 335 pages. Cloth. \$6.95.

Sigmund's book acquires added importance from the fact that 1964 marks the 500th anniversary of the death of the versatile ferryman's son whom Cassirer hailed as "the first great modern thinker." The catholicity

of Cusanus' interests and speculations is attested by the fact that such diverse persons as the 16th-century Reformers, cosmologists like Copernicus and Kepler, the protagonists of the Enlightenment of the 18th century, and the Romantics of the 19th have claimed him as a forerunner. He has a safe place in the history of mystical theology, and he stands as "the creator in both philosophy and politics of a new synthesis and recombination of traditional elements" (p. vii). Sigmund, associate professor of politics at Princeton, is interested chiefly in Cusanus' political thought, as the title indicates, but in grounding his readers' understanding of Cusanus as a political theorist, the facts of his subject's life and work compelled Sigmund to provide what amounts to almost a "life and times" of Cusanus and therewith a highly literate English introduction to the totality of Cusanus' activity that will be of no less interest to the theologian than to the political historian. A 14-page selected bibliography demonstrates Sigmund's mastery of the Cusanus literature. For our own day — not without its parallels to the 15th century, "when the ancient order, based on the double authority of Peter and Caesar, was passing away" (p. 314) — the story of this great transitional figure in an age of transition, who all his life "sought *concordantia* but found only controversy" (p. 303), makes instructive and thought-provoking reading.

ARTHUR CARL PIEPKORN

STUDIES ON THE REFORMATION. By Roland H. Bainton. Boston: Beacon Press, 1963. 289 pages. Cloth. \$6.00.

Scholar and writer, lecturer and teacher, Yale's Bainton has had a tremendous influence on the development of church history in this country. His *Collected Papers in Church History* are coming out in three series. The first deals with early and medieval Christianity; the second, the volume under review, with the Reformation; the

third, with Christian unity and religion in New England.

In the present volume the first section has as its caption "Martin Luther and the Reformation"; the second section, "The Left Wing of the Reformation"; the third section, "Religious Struggles After the Reformation."

Of the nine essays in the first section there are three which will be of special meaning to the readers of this journal. The very first essay deals with "The Bible and the Reformation." Bainton does not hesitate to say that "Luther did take a very lordly attitude toward Scripture." He says: "Luther actually came closer to a recognition of diversity and almost inconsistency in the Bible by his doctrine of levels than did any of his contemporaries." He contrasts Luther's and Erasmus' attitudes toward the Scriptures, yet he points out that Luther found Christ in the Old Testament and steeped himself in the entire Scriptures. In the second chapter, "Luther's Struggle for Faith," Bainton deals with the *Anfechtungen* in Luther; this chapter can be read together with chapter nine, "Interpretations of the Reformation."

Bainton is concerned in this collection of essays, too, as he was in his long and fruitful life of scholarship, with the problems of religious liberty, toleration, and freedom of conscience. He deals with Luther's attitude on religious liberty; Castellio is treated in several essays.

Bainton's many friends and students of this period will welcome this collection of essays. The wide range and outstanding caliber of Bainton's scholarship is evident in them.

CARL S. MEYER

ROGER ASCHAM. By Lawrence V. Ryan. Stanford, Calif.: Stanford University Press; London: Oxford University Press, 1963. ix and 352 pages. Cloth. \$7.50.

Roger Ascham (1515/1516—1568) was for a short time the tutor of Elizabeth I and later Latin secretary of both Mary and Eliza-

beth. His most famous work is *The Schole-master*, a treatise on pedagogy. He also wrote a treatise on archery, *Toxophilus*, and *A Report of Germany*.

Ryan has given us an eminently useful biography of Ascham. The work places him in the context of his times, the Reformation century in England, which was so strongly influenced by humanism. Ryan's appreciation of Ascham's *A Report to Germany* is a noteworthy contribution. A further investigation of Ascham's dependence on Philip Melancthon might reveal one avenue by which the teachings of Wittenberg came into Tudor England. At least, it would have shown how one humanist influenced another.

Ryan's scholarly exposition must be regarded as a valuable contribution to an understanding of the 16th-century scene in England.

CARL S. MEYER

ERASMUS AND CAMBRIDGE: *The Cambridge Letters of Erasmus*. Translated by D. F. S. Thomson; edited by H. C. Porter. Toronto: University of Toronto Press, 1963. xi and 233 pages. Cloth. \$6.50.

The history of pre-Reformation in England is enriched by the translation of 64 Erasmus letters from the period between 1511 and 1527, most of them from 1511 to 1514. Erasmus in his way belongs to the reformers, but he is not a reformer. His Cambridge period is of particular significance, since he readied the first published edition of the New Testament there. The introduction to these letters, provided by the author of *Reformation and Reaction in Tudor Cambridge*, is particularly valuable for its wealth of detail. The burning of Luther's books in Cambridge in the spring of 1521 (p. 39) may be difficult to establish. The one serious drawback to the book is the lack of an index. For the student of Erasmus or of the English Renaissance or of the English Reformation this work is of prime importance.

CARL S. MEYER

THE ANABAPTIST STORY. By William R. Estep. Nashville, Tenn.: Broadman Press, 1963. ix and 238 pages. Cloth. \$4.50.

A BIBLIOGRAPHY OF ANABAPTISM, 1520—1630. Compiled by Hans J. Hillerbrand. Elkhart, Ind.: Institute of Mennonite Studies, 1962. xvii and 281 pages. \$8.50.

Bainton has spoken of the left wing of the Reformation; Williams has called it the Radical Reformation. The Anabaptists and movements related to Anabaptism have commanded increasing attention in the last decade among historians.

The well-compiled, useful bibliography of Anabaptism by Hillerbrand may be had either in a German or an English edition. The compiler lists 4,665 items. Dedicated to the late Harold S. Bender this work is a fitting tribute to an outstanding scholar of the Anabaptist movement of the 16th century and a preeminent leader of his group. Hillerbrand has done a careful work of scholarship in which he has put every student of the 16th century in his debt. The compilation was subsidized in part by the Foundation for Reformation Research.

The church historian of Southwestern Seminary, Estep, has given a very readable account of the Anabaptists. His character sketches and biographies are very useful. The work does not quite come up to the promise of the title of telling the story, that is, it does not trace movements as carefully as one might wish. But then it can be argued that history is only a series of biographies. The section dealing with the theology of the Anabaptists is well organized with frequent references to the writings and actual words of the Anabaptists. Estep, however, does not seem to appreciate Luther's point of view on justification through faith. Speaking of this doctrine in Luther's theology he says: "However, due to the persistent Roman Catholic appendages of his theology, he was

never able to give this truth consistent expression" (p. 141). To say that Cranmer used "Anabaptist ideas and vocabulary" in his *Catechism* of 1548, "obviously seeking to gaining the Anabaptist ear" (p. 203) not only employs an awkward phraseology but distorts the facts, in that it does not recognize the origins of the work which goes by this designation. To say that Riedemann "knocked the props from under certain defenders of infant baptism" (p. 163) is using nontheological language and setting forth a prejudged proposition. Estep points up the great contributions which the Anabaptists made toward the congregational principles of church government, their view of the functions of the state and the separation of church and state, and the dependence of Separatist movements in England on the Anabaptists. Those who suffered martyrdom among the Anabaptists in the 16th century should be remembered, and the far-reaching consequences of this and related movements should be emphasized. Starting with a favorable predisposition, Estep has done both.

CARL S. MEYER

HISTORIAN IN AN AGE OF CRISIS: THE LIFE AND WORK OF JOHANNES AVENTINUS, 1477—1534. By Gerald Strauss. Cambridge, Mass.: Harvard University Press, 1963. xi and 296 pages. Cloth. \$6.95.

Aventinus is an interesting figure. As a historian during the period of the Renaissance and the Reformation, he was a contemporary of Luther, Erasmus, and Conrad Celtes (Konrad Celtis). Aventinus was a humanist, whose chief contribution was a Bavarian history. The interrelation of history between the past and the present was of importance to him, according to his scholarly biographer. Aventinus was an excellent researcher and a man with a conscience. In that connection Strauss's chapter on "The Historian's Conscience" is a masterful piece

of analysis. Incidentally, Aventinus was not a Lutheran. Although only a secondary figure in the first half of the 16th century, he holds a well-deserved place in the history of history. Strauss gives a balanced treatment, avoiding the partisan point of view, but writing with warmth and understanding from a thorough acquaintance with his subject.

CARL S. MEYER

IN THE FACE OF THE WEST WIND. By Thaddeus F. Gullixsen. Minneapolis: Augsburg Publishing House, 1963. 104 pages. Paper. \$1.95.

Pilgrimages of memory, the author calls them, as he writes and reflects on the years lived by a noble breed that faced the challenge of the West winds on the frontier. He tells of his parents, who went to the Des Moines River Valley in 1865. With great restraint but in moving language he writes about the days when a noble woman, his mother, of the "sisterhood of the unafraid" played her part in the struggle for survival. The winds of the Great Plains told him of God's goodness and severity. His ministries in Pierre, S. Dak., Van Metre and Midland and Philips have their memories too. Many readers will find his chapter, "The Shepherd of the Range," the 23d Psalm in the setting of the West, a most delightful and meaningful application. And when God's sons "go west" they carry with them the grand conviction of this writer that "homecoming is for children who know the Father and the Father's house."

CARL S. MEYER

AND ALWAYS TOMORROW. By Sarah E. Lorenz. New York: Holt, Rinehart and Winston, 1963. 250 pages. Cloth. \$4.95.

This is a first-person account of a mother and father's desperate search for effective treatment of their son's mental illness. It is a story of alternating hope and disappointment as they tried one therapy after another, only to find that one after another did not

work. The book is well worth reading to give the clergyman an insight into what his parishioners may be experiencing in their own fights against mental illness. Of course, not every case ends as unsuccessfully as this one; more frequently than ever before the emotionally ill are being healed.

KENNETH H. BREIMEIER

PSYCHOANALYSIS AND FAITH. Edited by Heinrich Meng and Ernst L. Freud, translated by Erich Mosbacher. New York: Basic Books, 1963. 152 pages. Cloth. \$4.95.

The volume records the correspondence between Sigmund Freud and a Swiss pastor who used psychoanalysis and was a devoted disciple of Freud. The high point of the book is the exchange of views following the publication of Freud's psychoanalytic interpretation of religion, *The Future of an Illusion*.

KENNETH H. BREIMEIER

MINISTERING TO DEEPLY TROUBLED PEOPLE. By Ernest E. Bruder. Englewood Cliffs, N. J.: Prentice-Hall, 1963. 144 pages. Cloth. \$2.95.

This is another in the ambitious series of books on various aspects of pastoral care, put out under the general editorship of Russell Dicks. This particular volume deals with the pastoral care of those who are ill enough that they ought to have specialized treatment; indeed some of them are under psychiatric care. The author is a well-known leader in the clinical training movement and head of the chaplaincy program at St. Elizabeth's Hospital at Washington, D. C.

The book is based on articles which have previously appeared in various journals. The central thought is that mental illness is a religious problem and that the mentally ill can be helped by offering them love and by overcoming their estrangement from others.

Further editing of the articles might have eliminated repetitions and produced more of

a progression of thought as the chapters move along. The theology draws heavily on the existential point of view.

KENNETH H. BREIMEIER

THE RATIONALITY OF FAITH. By Carl Michalson. New York: Charles Scribner's Sons, 1963. 160 pages. Cloth. \$3.50.

In an attempt to solve the problem of faith and reason the author draws a sharp line of demarcation between nature and history and between historical and scientific reason. His methodology is reminiscent of the German distinction between *Historie*, treating history as a matter of fact, and *Geschichte*, treating it in terms of its real intention. He warns that "Christians who wish to stress the objectivity of their faith often allow themselves to be tricked into expressing it in the categories of *Historie*, which is really to naturalize history," and quoting Ernst Käsemann's *Exegetische Versuche und Besinnungen* he adds: "Even the Bible is not immune to this strategy" (p. 72). But if we cannot trust the Bible or are suspicious of its strategy, whom can we trust? The pronouncements of the church? Our reason? Visions and dreams? The distinction between what the author defines as nature and what he calls history, or the distinction between *Historie* and *Geschichte*, may eventually compel the believer to rely on pure subjectivity — enthusiasm or *Schwärmerei!*

LEWIS W. SPITZ

THE ORIGINS OF INFANT BAPTISM: A FURTHER STUDY IN REPLY TO KURT ALAND (NOCHMALS: DIE ANFÄNGE DER KINDERTAUFE). By Joachim Jeremias, translated by Dorothea Barton. Naperville, Ill.: Alec R. Allenson, c. 1963. 91 pages. Paper. \$2.00.

Jeremias' *Infant Baptism in the First Four Centuries*, published in English in 1961, and reviewed in this journal, XXXIII (1962), 247, drew a reply from Aland, published in

English under the title *Did the Early Church Baptize Infants?* (1962, in which Aland revived the view that up to A. D. 200 the church observed a baptismal age limit and did not baptize children who had not achieved a mature age. In the first title the German original referred to *Kindertaufe*, or "baptism of children," in the second to *Säuglingstaufe*, or "baptism of unweaned children." This has resulted in some confusion in the English-speaking theological world. In his rebuttal Jeremias once more reviews the evidence and finds himself "confirmed in [his] conviction that there is no defence for [Aland's] conception" (p. 7). Jeremias amplifies the evidence for the baptism of "houses," finds no evidence for an

age limit in the first two centuries (he treats Aland's palmary proofs from Aristides' *Apology* 15, 6 and the Marcanus inscription of 268 in detail), and rejects the position that infant baptism is an innovation that appears around A. D. 200 (with some interesting observations of the way in which *legem credendi statuit lex orandi* operated in the case of the development of the doctrine of original sin). Quite apart from its significance for the polemics of the two scholars, the final chapter, on "The Theology of Baptism," is an excellent attestation of the breadth of the New Testament understanding of Baptism.

ARTHUR CARL PIEPKORN

BOOK NOTES

Geographical Companion to the Bible. By Denis Baly. New York: McGraw-Hill Book Company, 1963. Cloth. 196 pages. \$5.95. Pastors and Sunday school teachers will find that this description of the physical confines of Israel combines knowledge with simplicity of expression. The reader is not bothered with discussions of obscure places which play no significant role in the Biblical narrative. The result is a picture of the land which shaped the habits and the thoughts of God's ancient people, a picture in some respects clearer than one's own impressions might be from a brief tour of the Holy Land.

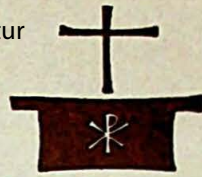
A Commentary on the Pastoral Epistles, I Timothy, II Timothy, Titus. By J. N. D. Kelly. New York: Harper and Row, 1963. vii, 264 pages. Cloth. \$5.00. This commentary is based on the position that the Pastorals stem from Paul through the pen of an amanuensis who had a considerably free hand in their production. The suggestion, however, that this amanuensis must have been in close touch with the apostle in view of the frequent reminiscences of other Pauline letters is pure speculation. He might well have tried to preserve some of Paul's style in his own execution of the assignment. But if this is true, a writer many years after Paul might have

been responsible for their production. The "fragments hypothesis" is not any more "guesswork" (p. 29) than this theorizing about an "amanuensis." Nor are we in a position to psychoanalyze a Christian of the first or second century. Otherwise Kelly builds a persuasive case for Pauline authorship. His discussion of difficulties in the commentary proper reflects a broad acquaintance with critical treatments and an honest grappling with the problems of the text. Of special interest is the adoption of David Daube's ingenious solution for the problem raised by 1 Tim. 4:14. Timothy, it is concluded, received an "elder-ordination," that is, an ordination to the office of elder.

Not so fortunate, to our mind, is the adoption of Ambrosiaster's interpretation of 2 Tim. 2:6 as an assurance that Timothy is entitled to material support. Such an interpretation violates the context which suggests that Timothy must expect to receive the first share of suffering. The words in verse 7 are not otiose if this is the meaning, for that would demand special pondering. But such lapses are rare. On the whole this is the best of recent commentaries based on the premise of Pauline authorship.

FREDERICK W. DANKER

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