

7-1-1965

## Book Review. - Literatur

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### Recommended Citation

Scharlemann, Martin H. (1965) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 36, Article 42.

Available at: <https://scholar.csl.edu/ctm/vol36/iss1/42>

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## BOOK REVIEW

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### BIBLICAL STUDIES

#### INTERTESTAMENTAL AND NEW TESTAMENT STUDIES.

Significant publications of the last twelve months included several tools and general works of unusual merit. Primacy of place belongs to the *Synopsis Quattuor Evangeliorum* (Stuttgart: Württembergische Bibelanstalt [1964]), edited by Kurt Aland, a tool which replaces all earlier synopses. It deserves an honored place in the exegete's library; with its extensive critical apparatus, patristic citations, and Biblical references it is a small library in itself. The other major tool given to the English speaking world was G. W. Bromiley's translation into English of Volumes I and II of Gerhard Kittel's great *Theological Dictionary of the New Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964—1965). One can scarcely recommend this work too highly for the pastor's library.

Four general surveys deserve mention: Bruce Metzger, *The Text of the New Testament* (New York: Oxford University Press, 1964); Floyd V. Filson, *A New Testament History* (London: SCM Press, 1964); and Werner Georg Kümmel's revision (13th edition) of Paul Feine and Johannes Behm, *Einleitung in das Neue Testament* (Heidelberg: Quelle und Meyer, 1964). Kümmel's volume provides an arsenal of names, positions, and the history of interpretation of questions relating to the origins of the individual New Testament books and their canonization; it is now the standard manual of isagogics written from a critical stance. Stephen Neill, *The Interpretation of the*

*New Testament 1861—1961* (New York: Oxford University Press, 1964), provides a readable history together with penetrating evaluations of the trends in New Testament study in the last century.

This year saw the completion of the *Layman's Bible Commentary*, a popular work, and the launching of the *Anchor Bible*, a new scholarly commentary on both testaments. Franz Mussner's *Der Jakobusbrief* (Freiburg: Verlag Herder, 1964), a sober and detailed commentary in the *Herders theologischer Kommentar zum Neuen Testament*, is the third volume of the first Roman Catholic scholarly commentary on the New Testament in German, a series that parallels Meyer in its excellence.

1964 saw several major works in the history of New Testament studies brought back into print: Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes*, 3d edition by F. Hahn (Göttingen: Vandenhoeck und Ruprecht, 1964); Ernst Percy, *Die Probleme der Kolosser- und Epheserbriefe* (Lund, Sweden: C. W. K. Gleerup, 1964); the Dodd Festschrift, *The Background of the New Testament and Its Eschatology* (New York: Cambridge University Press, 1964); the new edition of Oscar Cullmann, *Christ and Time* (Philadelphia: Westminster Press, 1964); and the second edition of Marcel Simon, *Vernus Israel* (Paris: Éditions de Boccard, 1964). This reprinting of basic studies must be regarded as one of the positive contributions of recent years.

One trend seems to be that the new quest of the historical Jesus is being succeeded in Europe by the problem of hermeneutics. While Hugh Anderson's *Jesus and Christian*

*Origins* (New York: Oxford University Press, 1964) and the volume of essays edited and translated by Carl E. Braaten and Roy Harrisville under the title *The Historical Jesus and the Kerymatic Christ* (Nashville: Abingdon Press, 1964) are both valuable contributions in their own right, they also show that the center of interest in this question has really shifted from Europe to America. The translation of Ernst Fuchs' essays *Studies of the Historical Jesus* (Naperville, Ill.: Alec R. Allenson, 1964) enables one to see the shift to hermeneutics in progress. Fuchs is as concerned with the New Testament as language event in these essays as with the historical Jesus. Demythologization has also been generalized into this problem. One is therefore "more up to date" (however important that is!) with the reading of *The New Hermeneutics* (New York: Harper & Row, 1964), edited by James M. Robinson and John B. Cobb, than with concentration on the new quest for the historical Jesus. An interesting and provocative study of New Testament language forms is given by Amos N. Wilder in *The Language of the Gospel: Early Christian Rhetoric* (New York: Harper & Row, 1964).

A second trend seems to be a shift from a concentration of interest on the Synoptic Gospels to Pauline theology. The outstanding book in Gospel criticism in this period is certainly William David Davies, *The Setting of the Sermon on the Mount* (Cambridge: University Press, 1964), a careful, detailed examination of Matthaean theology against the background of Judaism. Pauline studies concentrate upon his theology. A most useful volume to orient one in Pauline studies is Béda Rigaux, *Paulus und seine Briefe: Der Stand der Forschung* (Munich: Kösel-Verlag, 1964). Rigaux covers the historical questions dealing with Paul, including a most valuable section on the form criticism of Pauline correspondence. Pauline theology is treated in another volume in the series, Ru-

dolph Schnackenburg, *New Testament Theology Today* (New York: Herder and Herder, 1964). The last meeting of the Lutheran World Federation may be responsible for a series of books and articles dealing with the Pauline concept of justification; see Rudolf Bultmann, "δικαιοσύνη θεοῦ," *Journal of Biblical Literature*, LXXXIII (1964), 12 to 16, an answer to Ernst Käsemann. Meanwhile C. Müller published a book dealing with Rom. 9—11, *Gottes Gerechtigkeit und Gottes Volk* (Göttingen: Vandenhoeck und Ruprecht, 1964), while Peter Stuhlmacher published *Gottes Gerechtigkeit bei Paulus* (Göttingen: Vandenhoeck und Ruprecht, 1965). A Scandinavian scholar, H. Ljungman, has contributed a study on *Pistis* in Paul (Lund, Sweden: C. W. K. Gleerup, 1964) to this discussion. Two more general works have also appeared, D. E. H. Whitely's *The Theology of St. Paul* (Philadelphia: Fortress Press, 1964), a work that deserves careful study, and Richard N. Longnecker's *Paul: Apostle of Liberty* (New York: Harper & Row, 1964). Continuing interest in the relation of Paul and Gnosis is reflected by Dieter Georgi, *Die Gegner des Paulus im 2. Korintherbrief* (Neukirchen Kreis Moers: Neukirchner Verlag, 1964).

Some outstanding volumes of essays were published in this year. Their varied contents precludes further characterization: *Zeit und Geschichte: Dankesgabe an Rudolf Bultmann zum 80. Geburtstag* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1964); *Apophoreta: Festschrift für Ernst Haenchen* (Berlin: Verlag Alfred Töpelmann, 1964); Ernst Käsemann, *Exegetische Versuche und Besinnungen*, II\* (Göttingen: Vandenhoeck & Ruprecht, 1964); and Arnold Ehrhardt, *The Framework of the New Testament Stories*

\* Selections from Vol. I were translated and published under the title *Essays on New Testament Themes* (Naperville, Ill.: Alec R. Allenson, 1964).

(Cambridge, Mass.: Harvard University Press, 1964).

In intertestamental studies a few titles deserve mention as significant. Two text editions were of significance: Eduard Lohse's *Texte aus Qumran* (Munich: Kösel-Verlag, 1964) (an edition of the pointed Hebrew text with facing German translation) and *The Oxford Annotated Apocrypha of the Old Testament — Revised Standard Version* (New York: Oxford University Press, 1965), ed. Bruce M. Metzger. Excellent general treatments of Palestinian Judaism are Werner Foerster, *From the Exile to Christ* (Philadelphia: Westminster Press, 1964), and Joseph Bonsirven, *Palestinian Judaism in the Time of Jesus* (New York: Holt, Rinehart and Winston, 1964). John McDonald, *Theology of the Samaritans* (London: SCM Press, 1964), should be definitive for the next years. Jürgen Becker, *Das Heil Gottes* (Göttingen: Vandenhoeck und Ruprecht, 1964), contrasts Qumran and the New Testament on sin and salvation. Finally, two major treatments of apocalyptic were published, both of the first water: H. H. Rowley, *The Relevance of Apocalyptic* (New York: Association Press, 1964), much revised and expanded, and D. S. Russell, *The Method and Message of Jewish Apocalyptic* (Philadelphia: Westminster Press, 1964).

This survey would be incomplete without the mention of the publication of Vol. II of Edgar Hennecke and Wilhelm Schneemelcher, *Neutestamentliche Apocryphen* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1964), which completes this basic collection of texts.

It is a pity that no volume issued by the publisher of this journal was worthy of inclusion in this list of significant works in the area of New Testament published in the last twelve months. Perhaps the next year will see him fare better.

EDGAR KRENTZ

*THE LETTERS OF PAUL: AN EXPANDED PARAPHRASE PRINTED IN PARALLEL WITH THE REVISED VERSION.* By F. F. Bruce. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1965. 323 pages. Cloth. \$4.95.

There are, as Bruce says (p. 11), often gaps with which we must reckon as we try to understand Paul's epistles. Some are caused by our faulty knowledge of the situations for which Paul wrote; others perhaps were caused by the impetuous nature of Paul's mind, which leaped from topic to topic and may easily have outstripped the most capable scribe's tachygraphic abilities, for example, in Galatians or Second Corinthians.

Bruce hopes to fill in some of those gaps by suppletion in this paraphrase. Intelligent reading is aided by short introductions to each letter, paragraph headings, and a small number of explanatory notes. As a control over the paraphrase Bruce reprints on facing pages the English Revised Version of 1881, generally regarded as the most precise, literal translation available. At the foot of the page the parallel references of Scrivener, Moulton, and Greenup are printed, a great gift to any interpreter, almost worth the price of the book.

The introductions and a chronological table reveal some of this conservative scholar's solutions to historical and literary problems. Galatians is dated A.D. 48, as the earliest Pauline epistle (thus equating Gal. 2:1 ff. with Acts 11:29-30; 12:25). Philippians is dated 54/55, from Ephesus, written therefore between 1 and 2 Corinthians. The remaining "captivity epistles" are placed in the Roman imprisonment. The unique style of Ephesians may be due to the larger role of the amanuensis (Tychicus?) in the actual composition. The Pastorals, Bruce suggests hesitantly, probably represent the collection and publication of genuine Pauline fragments and notes on

Paul's oral instruction by an editor after Paul's death; variations in style are probably to be laid to this editor's hand (perhaps he was Luke, as Moule suggests).

A paraphrase is not to be judged by the same criteria as a translation. A paraphrase does not claim to have precision nor to achieve an artistic and emotional effect equivalent to the original text's. One should therefore not raise questions about specific renderings. Bruce achieves his aim, the clarification of Paul's argumentation. Less racy than that of J. B. Phillips, this paraphrase deserves wide use. EDGAR KRENTZ

*THE SETTING OF THE SERMON ON THE MOUNT.* By W. D. Davies. New York: Cambridge University Press. 1964. 440 pages, plus indices. Cloth. \$12.50.

Occasionally a book is published that changes the direction of the total theological endeavor. Adolf Deissmann's *Light from the Ancient East* was such a work. So was Davies' *Paul and Rabbinic Judaism*. The volume under review promises to be the same kind of accomplishment. It embodies a wealth of materials on the Jewish background of the New Testament in general and of the Sermon on the Mount in particular. The importance of the book is enhanced by the fact that it deals with a part of the New Testament which many people regard as the ultimate statement of ethical principles.

Davies, Edward Robinson Professor of Biblical Theology at Union Theological Seminary in New York, introduces the reader to the various historical and theological viewpoints current in the first century of our era. It is his central thesis that the Sermon on the Mount, as given in Matthew, contains two strata of thought and materials. The original *Auseinandersetzung* reflected in the sermon was one between Jesus and the sectarian community. Matthew used these materials in his formulation of "the way" of the New Israel at the very time

when the rabbis were engaged in a parallel task for the Old Israel. The sermon, therefore, reveals the mutual interaction of the Pharisaism of Jamnia and the Christian church toward the end of the first century.

Davies is an acknowledged expert in the field of rabbinics. His work is a meticulous and imaginative piece of research into many intricacies of the background to the New Testament. With scrupulous attention to detail he builds a case against B. W. Bacon's theory that the structure of Matthew's Gospel was intended to suggest that Jesus was to be understood as the new Moses. In fact, the author concludes that Matthew transcends Mosaic categories. Jesus, for example, is presented as teaching "law" as Lord, while Moses commanded only as mediator.

Matthew's handling of his sources does not constitute a distortion of the primal gospel. For the distinctive claim of Jesus remains in the Sermon on the Mount as given in Matthew. It consisted of His "naked" awareness of God's will. This is what distinguished Jesus from the rabbis of His day, and His authority from theirs. His words always pointed beyond themselves to Him as their source.

A careful scrutiny of the sermon as we have it reveals that also the teaching of Jesus belongs to the *kerygma*. As Professor Davies puts it: "The faith of early Christians rested, not on a mime, but on a drama, and in this drama the words of the chief protagonist on morality, as on other subjects, were essential to the action." This volume contends that the early church grounded her moral imperatives not only on the kerygmatic indicative but also on specific words of Jesus which He taught as "law."

Davies would like to have the reader accept his conclusions as a contribution toward correcting what he feels is an exaggerated antithesis between grace and law which grew out of 16th- and 17th-century interconfessional controversies. It is in these closing

observations of the book that the argument seems weakest to this reviewer, largely because the opposition between Law and Gospel is not drawn in terms that Lutheran theologians understand and use. (Possibly no one who has not grown up on the Law-Gospel polarity in the sense of Lutheran theology ever quite understands this distinction in the same way.)

Speaking specifically, the church does not avoid the disastrous consequences of anti-nomianism by pointing out that Jesus also taught "law." She transcends the problem by understanding Paul's statement that Christ is the end of the law as the apostle did. The period of legal nihilism through which the Communist revolution passed, when it proposed to do without law, is hardly to be compared, therefore, to the experience of the early church. She always had in her midst the indicatives of the kerygma from which to derive her imperatives; and Paul was one of the men who pointed out how this could be done in order to have righteousness "without law."

But having entered this demurrer, this reviewer would still insist that he knows of no other single volume that offers so profound an insight into the currents of thought that converged on the church of the first century to help create the setting for the Sermon on the Mount as recorded by Matthew and Luke.

MARTIN H. SCHARLEMANN

**PAULUS UND SEINE BRIEFE: DER STAND DER FORSCHUNG.** By Béda Rigaux, translated by August Berz. Munich: Kösel-Verlag, 1964. 235 pages. Paper. DM 15.80

The interested, scholarly, but busy pastor must often stand aghast (if he has the time) at the amount of material, good, bad, and indifferent, written about Jesus, Paul, or the Gospels in any given year. To be a "workman needing not to be ashamed" in the face

of that mountain is no easy task. Here is one book that can help to move mountains. Rigaux, a French Dominican priest, surveys the Pauline corpus in recent Biblical criticism. As he himself says: "Wir stehen hier — wie in der gesamten Exegese des Neuen Testaments — vor einer Atomisierung der Forschung" (p. 165). This volume puts the atoms into an order that makes something of them.

In six chapters he surveys the various schools of interpretation, the available biographies (A. D. Nock and Dibelius-Kümmel get the nod), Paul's conversion and apostolate (Paul's conversion is described in terms of Old Testament call narratives, a mark of theological reflexion), the chronological data available for Paul's life (no reconstruction is certain), the questions of integrity and authenticity in the Pauline corpus (on the authenticity of Ephesians a cautious *non liquet* is given; the language of the Pastoral Epistles is a problem, and they should be used sparingly to reconstruct Paul's theology), and the results of form criticism as applied to the letters. This last chapter is the major contribution to a book that is good throughout. Rigaux has given a preliminary report that deserves to be expanded into a *Formgeschichte der paulinischen Briefe*.

Rigaux calls for research in a number of areas. A new comprehensive biography is a great desideratum. No agreement has been reached on the structure of Romans. Much careful work needs to be done on the *religionsgeschichtlich* background of Paul.

A number of minor errors were noted: p. 75, for *Interpreter* read *Interpretation*; p. 181, for Jennrich read Jennrich; p. 182, for Musenii read Musonii; p. 209, for T. W. Manson, read W. Manson. Some idea of the comprehensive character of this book can be gained from the fact that unpublished dissertations by two professors in Missouri Synod schools are listed, W. Jennrich and

E. C. Malte. The last chapter on Hebrews (non-Pauline) is an added bonus.

EDGAR KRENTZ

*GENESIS*. By E. A. Speiser. Garden City, N. Y.: Doubleday and Company, 1964. lxxvi and 379 pages. Cloth. \$6.00.

*JOB*. By M. H. Pope. Garden City, N. Y.: Doubleday and Company, 1965. lxxxii and 294 pages. Cloth. \$6.00.

The first published volumes of the Anchor Bible deserve special comment. This new commentary is under the general editorship of William Foxwell Albright and David N. Freedman. The project is international and interfaith in its scope. Both Christian and Jewish scholars are participating. The reader must accordingly make allowance for a certain lack of concern for discerning the theological import of the various books treated. The emphasis lies on a strict exegetical analysis of the text which is comprehensible to the general reader. Nevertheless, the authors make repeated allusions to the Hebrew text and cite all the scholarly evidence and theories found in more technical commentaries. Thus the Anchor Bible can hardly be called a layman's commentary. It also stands in contrast to the kind of "theological" commentary typified by Gerhard von Rad's work on Genesis in *Das Alte Testament Deutsch*. Each volume is composed of a lengthy introduction and a translation with brief exegetical notes and comment on the various units.

In many respects, the translation by Speiser is one of the most provocative features of his work on Genesis. He operates with the essentials of the source hypothesis which, he claims, belong among those end results which "have won qualified acceptance from the great majority of biblical scholars" (p. xxi). At the same time, he recognizes that the exegete must allow for a "reasonable margin of error" in his application of such theories.

The *Priestly Document*, Speiser believes, is probably a school with a long history. "T." is his special designation for that tradition (presumably oral) which had a certain semicanonical status and which could not therefore be ignored by the editors of Genesis even though each of them may have interpreted the same tradition differently.

Speiser's attempt to discover the historical *Sitz im Leben* of the monotheistic faith of Israel in the original call of Abraham rather than in the period of Moses cries for further investigation. That Abraham, the prosperous settler of Gen. 14, should leave the glorious culture of the Hammurabic age and move to Canaan demands explanation. Speiser's own summary reads, "the genesis of the biblical way is bound up with the beginnings of the monotheistic concept; both converge in the age, and presumably also the person, of Abraham" (p. xlix). This pendulum of the Albright school seems to have now swung farther to the right, despite the protests of the German scholars!

Speiser's own competency in Mesopotamian literature is reflected throughout the book and he is concerned, wherever possible, to suggest Mesopotamian origins for the traditions preserved, especially in Gen. 1—11. What the reviewer misses throughout this material is a sensitivity to what the Biblical writers were trying to say through these traditions to Israelite audiences who faced specific needs in a new Canaanite environment. The Mesopotamian culture had been largely forgotten by the time of David. Israel faced the temptations of Baalism. Are these reflected in Genesis or not? What was the message of the writers? Speiser's study of Mesopotamian origins has, however, revealed many significant aids for Biblical interpretation. The suggestion that *robes*, for example, in Gen. 4:7, be translated in the light of Akkadian *rabisum* (demon) is excellent and resolves an awkward textual difficulty.

Of special interest to many readers will

be study of the introductory formula for creation narratives, namely, dependent temporal clause, parenthetical clause, and main clause. Speiser sees this formula in Gen. 1, Gen. 2:4b-7, and the *Enuma Elish*. The resultant translation of these opening clauses illustrates this formula and the kind of technique employed by Speiser. Gen. 1:1-3 is translated: "When God set about to create heaven and earth — the world being then a formless waste, with darkness over the seas and only an awesome wind sweeping over the water — God said, 'Let there be light.' And there was light." Gen. 2:4b-7 is rendered similarly: "At the time when God Yahweh made heaven and earth — no shrub of the field being yet in the earth and no grains of the field having sprouted, for God had not yet sent rain upon the earth and no man was there to till the soil; instead a flow would well up from the ground and water the whole surface of the soil — God Yahweh made man from clods of the soil and blew into his nostrils the breath of life, and man became a living being." Although the comments of Speiser are not lengthy, his suggestions and translation should prove a stimulus for both scholars and students alike.

The basic approach of Pope is similar to that of Speiser. His major contributions are linguistic and philological. His concern for the purpose and theological meaning of the Job text is evident in his introductory summary but rarely explicit in the exegetical notes. The author's specialization in the field of Ugaritic studies has enabled him to elucidate many texts. Thus, for example, he translates 9:31a as "You would douse me in filth," explaining the term filth as a reference to the loathsome putrescence of the underworld. In this same context (9:33) he interprets the "umpire" or "redeemer" figure in the light of the ancient Near Eastern concept of personal or guardian deities.

In his excellent introduction Pope cites numerous relevant Near Eastern parallels and

considerable evidence for viewing the dialog as relatively early (7th century), with the possibility of parts being earlier. He is not certain if the author is an Israelite. The Job of the dialog, who propounds his "anti-wisdom wisdom" against the "orthodox" comforters, is the poet's theological mouthpiece. The ancient legend of the hero Job was his literary point of departure. There is no real movement in the argumentation of the dialog, according to Pope, and the ultimate charge of Yahweh against Job, who remains innocent to the end, is that he had spoken out of ignorance. The speeches of the comforters demonstrated how "wrong-headed traditional piety can be." The conviction of Job is that justice must somehow triumph. And the concluding answers of God are an evasion of the question of justice as Job had posed it. Faith alone, it would seem, can accept innocent suffering as something meaningful. And yet, "no extreme of suffering gives mere man license to question God's wisdom or justice as Job had done" (p. lxxv). While the book may prove rather heavy going for the average reader, it will become a valuable tool for scholars in the clarification of difficult passages in perhaps the most difficult book of the Old Testament.

In general the Anchor Bible commentaries on the Old Testament are scholarly, provocative, and helpful. They are exegetical rather than expository. The first two volumes augur well for what is to come.

NORMAN C. HABEL

*THE SEMITISMS OF ACTS*. By Max Wilcox. New York: Oxford University Press, 1965. xiv and 206 pages. Cloth. \$8.00.

In this enlarged doctoral dissertation Wilcox, Australian professor and staff member of Melbourne University, offers a fresh and painstaking investigation of an old question.

After opening with a valuable historical survey of past research, the study divides into



five main sections: Old Testament quotations or allusions in Acts; the diction of Acts and its use of the Septuagint; residual or indisputable Semitisms in Acts; seven other identifying marks of Semitisms; and the presence of source material in Acts. Wilcox suggests that though Luke customarily followed the Septuagint, there are traces among certain Semitic sections in Acts of the influence and use of Samaritan, Targumic, and even of alternate Greek Old Testament Versions. Another class of Semitism is the word or phrase formed under the influence of the Septuagint; these terms Wilcox calls "liturgicalisms" or "apologeticisms" to indicate their origin in the worship and controversies of the early church. A third class comprises definite or likely Semitisms that are not the result of Old Testament quotation or influence.

The definite or "hard-core" Semitisms are found mainly in chs. 1—15, in stories which reveal the style and diction of Luke. For Wilcox this points to the "general authenticity" of this material and to the fact that it reached Luke not in Aramaic (against Torrey) but in Greek form. The presence of Semitisms in the speech material, on the other hand, shows similarities with the Targums and points to "ready-made blocks of material" (see especially 13:22), similar to collections of *testimonia* and older than the accompanying "kerygmatic" or "credal" material. These observations indicate Luke's use of specific oral or written traditions whose likely origin is the area of Antioch.

Wilcox' analyses are strictly philological and for this reason provisional. They must always be supplemented by the other exegetical disciplines of form and historical criticism. The light that this study sheds on the textual problem of Acts and the state of the Old Testament text in the first Christian century makes Wilcox' work a valuable contribution not only to the study of Acts but to Biblical research as a whole.

JOHN H. ELLIOTT

*A BEGINNER'S READER-GRAMMAR FOR NEW TESTAMENT GREEK.* By Ernest Cadman Colwell and Ernest W. Tune. New York: Harper & Row, 1965. 111 pages. Cloth. \$3.75.

This new textbook aims to bring the Greekless man to the modest point where he can identify forms, locate the meaning of Greek words in a lexicon, and master the meaning in context of all words that occur more than fifty times in the New Testament. In the hands of a skillful teacher or diligent private learner it will probably aid one to reach that goal. This reviewer cannot see that it will replace any of the available beginner's grammars that are less expensive, more comprehensive, and easily available.

EDGAR KRENTZ

*THE CREATIVE ERA: BETWEEN THE TESTAMENTS.* By Carl G. Howie. Richmond, Va.: John Knox Press, 1965. 96 pages. Paper. \$1.45.

This book is designed as a popular study and could serve for lay Bible class groups. In Chapter I Howie has told the complicated tale of intertestamental Jewish history with commendable clarity. He reveals his dependence upon John Bright, to whom the book is dedicated. Chapter II contains an introduction to the pertinent books of the Old Testament, the apocrypha, pseudepigrapha, and Dead Sea literature. Chapter III contains a brief introduction to each of the major Jewish parties in this period. Chapters IV and V are analyses of what Howie calls the "creative religious atmosphere" and the "emerging thought patterns." It seems to this reviewer that the formative role of the Old Testament itself deserves far more attention than it usually receives in studies of the intertestamental period. A book of this length must resort on almost every page to simplified treatments of vastly complicated subjects, but on the whole Howie has written a helpful survey. HERBERT T. MAYER

**THE ORIGIN OF FIRST CORINTHIANS.**

By John C. Hurd, Jr. New York: Seabury Press, 1965. 296 pages, appendices and indices. Cloth. \$7.95.

The author himself calls this a "wedge-shaped work." Its purpose is to show the change and development in St. Paul's thought under the impact of his relationship with the church at Corinth. It is a very detailed study of a rather limited area. Hurd takes up the familiar question of Paul's attitude toward the decree of the Jerusalem synod, as given in Acts 15. He is persuaded that the "previous letter" to which the apostle refers in 1 Cor. 5:9 was, for all practical purposes, this resolution of the Jerusalem council accompanied by the letter prepared by the men chosen at the meeting of apostles and elders (Acts 15:23). This letter, in the language of Hurd, "represented the high-water mark of Paul's attempt to apply Jewish legal answers to his converts' ethical needs." (P. 294)

We hear no more of the Jerusalem decree, because Paul found the solutions of that assembly impractical to apply and, as a result, sought more and more to find other principles which might serve as the basis of Christian ethics. Concern for the "weaker brother" was a first attempt in this direction. As for the origins of First Corinthians, it is to be found directly or indirectly in Paul's disagreements with the members of the Corinthian church, every section of the letter being related to the group of disputes which resulted from Paul's attempt to obtain conformity to the Jerusalem decree.

Here is a book for professionals. Its value is to be found in the vast number of details put together to demonstrate Hurd's major thesis. This information, some of it put concisely into very useful charts, contributes a great deal to shedding light on the work and activities of the apostle to the Gentiles during some very critical years of his career.

MARTIN H. SCHARLEMANN

**BOOK NOTES**

**THE SO-CALLED HISTORICAL JESUS AND THE HISTORIC, BIBLICAL CHRIST (DER SOGENANNTHE HISTORISCHE JESUS UND DER GESCHICHTLICHE BIBLISCHE CHRISTUS).** By Martin Kähler, translated by Carl E. Braaten. Philadelphia: Fortress Press, 1964. xiii, 153 pages. Paper. \$1.75. Kähler was one of the seminal thinkers among the German theologians of the late 19th century. The present work, first published in 1892, is one of the most important to come from his pen, and English-speaking theology owes a debt of gratitude to the able translator-editor as well as to the general editor of the *Seminar Editions* series, Theodore G. Tappert, for making it available. The basis of the English version is the second edition of 1896. Even after seven decades Kähler's study has a great deal to say in the still-continuing discussion of his theme. Not the least valuable feature of this edition is the 38-page essay by Braaten, "Revelation, History and Faith in Martin Kähler," a condensation of his 1959 Harvard doctoral dissertation. Paul Tillich, a student of Kähler's, contributes a brief foreword.

**THE STORY OF THE WISE MEN ACCORDING TO ST. MATTHEW.** New York: Holt, Rinehart and Winston, 1964. 43 pages. Cloth. \$4.95. Twenty of the 43 pages of the book proper and both doublespread end-sheets are devoted to superb gravure reproductions—of the four capitals in the Burgundian cathedral of St. Lazarus in Autun on which Gislebert, the great (possibly the greatest) medieval sculptor, whom André Malraux called "a Romanesque Cézanne," chiseled the story of the Wise Men in the 12th century; of other decorations of his from the tympanum and the north doorway lintel of the same great church; of the exterior of the church itself, both as it looks today and as it appeared to a medieval artist; and of a view of the columns within to show the locations of the Magi capitals. Ten pages of the text tell the story of the Magi in the Revised Standard Version form. Another 10 are devoted to a commentary on the work of Gislebert and the place of the cathedral in medieval life by Régine Pernoud and

Denis Grivot. The latter is coauthor with George Zarnecki of the definitive work on Gislebert. This book was obviously designed to be a giftbook; it is a superb example of its kind.

**THE BOOKS OF THE OLD TESTAMENT.** By Robert H. Pfeiffer. New York: Harper and Row, 1965. xi, 335 pages. Paper. \$1.95. The author's isagogical masterwork, *Introduction to the Old Testament*, came out in 1941 and was republished in 1948. In 1957 it achieved new popularity in an abridged form under the present title. The 1957 edition is here reissued as a paperback.

**THE CENTRAL MESSAGE OF THE NEW TESTAMENT.** By Joachim Jeremias. New York: Charles Scribner's Sons, 1965. 95 pages. Cloth. \$2.95. The author's 1963 Hewett Lectures at Union Theological Seminary, New York, and elsewhere here find permanent form. Jeremias' four "chapters in New Testament theology" are: Abba, the sacrificial death, justification by faith, and the revealing Word. The last is a study of John 1:1-18, which Jeremias takes to be an old Christian hymn adapted to serve as prolog to the Fourth Gospel.

**THE ENDURING MESSAGE OF THE BIBLE.** By L. Harold DeWolf. Revised edition. Richmond, Va.: John Knox Press, 1965. 128 pages. Paper. \$1.45. "This is a very personal testimony. I am frankly stating, in a direct, straightforward way, the truth which I believe God has disclosed to me through the Bible" (p. 7). The outcome of famed Methodist theologian DeWolf's effort is a gracefully formulated but liberal Biblical theology.

**A HISTORY OF THE ANCIENT WORLD.** By Chester G. Starr. New York: Oxford University Press, 1965. 742 pages plus 32 plates and two end-sheet maps. Cloth. \$12.50. We do the divine revelation less than full justice if we do not see it against the backdrop of the times in which the events which it describes took place. Starr, professor of ancient history at the University of Illinois, has provided a smoothly written, authoritative, adequately detailed, balanced,

comprehensive, objective, well-illustrated secular account of human history from the recordable beginnings to the 5th-century "fall" of the Roman Empire.

**THE ILLUSTRATED NEW TESTAMENT.** Collegeville, Minn.: The Liturgical Press [1965]. 260 pages. Paper, \$1.00; cloth, \$3.00. This large page (almost 8½ by 11 inches), superbly illustrated, astonishingly low-priced book offers an unabridged New Testament (without notes) in the 1961 revision of the Confraternity of Sacred Doctrine text, with an average of two excellent photographic illustrations per page to give the reader almost a sense of being on the spot. The work is an encouraging example of cooperation between the American Bible Society (the source of the introductory material) and a Roman Catholic press bent on making the written Word of God familiar to the people of that denomination.

**JOHANNINE STUDIES.** By André Feuillet, translated from the French by Thomas E. Crane. Staten Island, N.Y.: Alba House, 1965. 292 pages. Cloth. \$5.95. The topical studies in this book, as timely as they are stimulating—the theological significance of the miracles at Cana, our Lord's discourse on the "Bread of Life" in the context of the Eucharistic doctrine of the Fourth Gospel, the composition of St. John IX—XII, "the time of the church" in the Johannine corpus, participation in the life of God according to the Fourth Gospel, the 24 "elders" of Revelation, the contribution of Revelation to the solution of the eschatological problem, and the interpretation of Revelation XI and XII. Feuillet writes with Gallic clarity of organization and with his usual mastery of the pertinent bibliography.

**KIERKEGAARD AND BULTMANN: THE QUEST OF THE HISTORICAL JESUS.** By Herbert C. Wolf. Minneapolis: Augsburg Publishing House, 1965. 100 pages. \$1.95. Wolf, who teaches at Wittenberg University, Springfield, sees Bultmann serving the 20th century as Kierkegaard served the 19th, "by radically reaffirming the centrality of the proclamation of the kerygma in categories which communicate to and challenge

modern man" (pp. 5, 6). In comparing the two Wolf renounces the intention of definitively solving the hermeneutical problem and proposes merely to revive "the vexing problem of the relationship of faith to the historical Jesus" (p. 6). In his concluding critique he credits Bultmann with seeking "to reinterpret faith in what appears to him to be the most adequate contemporary language . . . as a proper preface to the self-understanding of man derived from the encounter with the kerygma" (p. 88). Wolf criticizes Bultmann's understanding of myth and of science, charges Bultmann with removing "God from the realm of space to the realm of history" (p. 89), with retreating "from the historical to the existentialist realm of existence" (p. 90), with ultimately ending up speaking only to "Bultmannians," with overstressing "the discontinuity between Jesus of Nazareth and the Christ-kerygma" (p. 91), and with transforming "the Christian faith and its kerygma today into something radically different [from] and discontinuous with the early church's kerygma concerning Jesus Christ." (P. 92)

**THE ACTS OF THE APOSTLES.** By Thomas Walker. Chicago: Moody Press, 1965. xxix, 586 pages. Cloth. \$4.95. This is a commentary on the Acts of the Apostles written by an English missionary to India from a missionary's standpoint. The present reissue reproduces the 1910 edition without change.

**THE APOCALYPSE (L'APOCALYPSE).** By André Feuillet, translated by Thomas E. Crane. Staten Island, N.Y.: Alba House, 1965. 143 pages. Cloth. \$3.95. L'Institut Catholique's Feuillet is a topflight Roman Catholic exegete. The present study considers the general tendencies of recent commentators on the Revelation of St. John, offers a study of the unity of composition and literary structure, examines the interpretation of the book as a whole, sketches its doctrinal content, discusses the date and place of the book and its authorship, and finally addresses itself to the special problems of the woman of Revelation 12 and the millennium of Revelation 20. As a bibliographical guide to the vast scholarly litera-

ture on the issues that Feuillet takes up it is peerless.

**THE BIBLE AND THE ANCIENT NEAR EAST: ESSAYS IN HONOR OF WILLIAM FOXWELL ALBRIGHT.** Edited by G. Ernest Wright. Garden City, N.Y.: Doubleday and Company, 1965. 542 pages. Paper. \$1.95. Technically a *Festschrift*, this highly useful work — first published in 1961 — comes closer to being a reader in Palestinian and Near Eastern archaeology. The hard cover edition was reviewed in this journal, Vol. XXXIII (1962), 242.

**GOD'S WORD INTO ENGLISH.** By Dewey M. Beegle. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. x, 230 pages. Paper. \$2.25. The original (1960) edition of this commendable study was reviewed in this journal in Vol. XXXIII (1962), 432. An elaborate appendix brings the first issue up to date with careful evaluations of Charles Kingley Williams' *The New Testament in Plain English*; Kenneth S. Wuest's *The New Testament: An Expanded Translation*; *The New English Bible: New Testament*; *The Twentieth Century New Testament*; the Jewish Publication Society version of the *Torah: The Five Books of Moses*; J. B. Phillips' *Four Prophets: Amos, Hosea, First Isaiah, Micah*; *The Amplified Bible*, published by the Lockman Foundation; and the *New American Standard Bible* revision of the American Standard Version of 1901. ARTHUR CARL PIEPKORN

**THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT** (*Theologisches Wörterbuch zum Neuen Testament*). Edited by Gerhard Kittel and Gerhard Friedrich; translated by Geoffrey W. Bromiley. Vol. I. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1964. xl and 793 pages. Cloth. \$18.50.

A number of the entries in *Theologisches Wörterbuch zum Neuen Testament (TWNT)* have been translated into English in *Bible Key Words*, but with some omission of detail found in the original. Bromiley's claim to render the *whole* of "Kittel" is borne out

by examination of the translation, although occasionally he makes some slight modification of the German expression. (See for example, p. 7, n. 7.)

The value of "Kittel" as a resource for the pastor and specialist need hardly be reaccented here. Nor is it necessary on the other hand to underscore Bromiley's reference to James Barr's warning about the philological deficiencies in this great word book; Friedrich, the present editor of the *Theologisches Wörterbuch zum Neuen Testament*, himself drew attention to some of its limitations and critical deficiencies ("Die Problematik eines Theologischen Wörterbuchs zum Neuen Testament," in *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, LXXIII [Berlin, 1959], 481—486).

Lest the criticisms that follow be misconstrued, let the reader who is serious about his pastoral tasks know that this is one purchase which he need not ponder long. There are many new publications over which one may well sleep a night or two so that the mesmerizing effect of the publisher's blurb can wear off before one wastes his money. But this publication does not come over-advertised. Any negative criticism of such a contribution, then, might seem gratuitous, but this reviewer hopes that what is said here will be construed as help to the reader rather than dissatisfaction with the translator's work, for only one who has participated in a project of this type can appreciate the magnitude of the complexities.

German scholars are able to communicate among themselves by means of abbreviations of German publications which are bewildering to students lacking familiarity with the language and its theological literature. (German scholars would be equally nonplussed by a reference to English abbreviations that are perfectly transparent to English-speaking readers.) The indexes of abbreviations in both the original and the translation attempt to take care of most occurrences. On p. 11,

however, "Eth. M." (for *Ethica magna*) may suggest Aristotle's *Magna moralia* to the reader, and it is not identified in the index. In such cases, if the reader's ingenuity fails him, he will have to check the original; this is facilitated by a thoughtful attempt at preservation of parallelism in pagination. In the case of abbreviations like "Jüd. Esch." (for *Jüdische Eschatologie*) on p. 615 he will have to manage as best he can. On the other hand, the editor should not have left "Pray. Man." (for "Prayer of Manasseh," *Gebet des Manasse*) unclarified (p. 8, n. 10). More effort might have been made to pick up obvious errors in the original. Thus the metathesis in the number "563" in the third last line in n. 8 is evident from the sequence given. The correct pagination, 536 ff., is given correctly on p. 15, n. 15.

One especially convenient feature of the original was the line numbering. This facilitated precise reference. In a work of this type such consideration is merely humane. Bromiley's publishers have not done as well. Thus on p. 415 we find a reference to *infra* signaled by an arrow. Because of the mass of technical data it is difficult to be sure what reference the writer had in mind. In the original we are directed without waste of time to lines "36 ff."

Undoubtedly some reviewers will criticize Bromiley for not bringing bibliographies up to date or for not citing translated works when available. In defense of Bromiley it should be said that even the original is not yet completed and that we much prefer to have what we have in translation before the Parousia. At the same time the student must note that research goes on and that in not a few places the original itself has been outdated; see Kittel's own correction in *Die Religionsgeschichte und das Urchristentum* (Gütersloh, 1932), p. 146, n. 214, on δββ̄α by way of example. But the fact remains that nowhere in such confined space will the student find such an assemblage of linguistic

data bearing on the understanding not only of the New Testament but also of the Old (since the Hebrew and Septuagintal material, not to speak of the classical and patristic references, is so generously treated).

A final word and the sermon is ended. The individual contributors have labored hard to produce the *Theologisches Wörterbuch zum Neuen Testament*. It is only fair that the signatures be noted, as by Bromiley they are, at the end of each article and that in references to his work Kittel be given the credit only for the articles that bear his name.

We look forward to the completion of the original and to the early appearance of further volumes of this excellent translation, whose style, although hardly that of an H. L. Mencken, is nevertheless redeemed by scholarly fidelity. **FREDERICK W. DANKER**

**JESUS AND CHRISTIAN ORIGINS: A COMMENTARY ON MODERN VIEWPOINTS.** By Hugh Anderson. New York: Oxford University Press, 1964. xii and 368 pages. Cloth. \$7.00.

**THE HISTORICAL JESUS AND THE KERYGMATIC CHRIST: ESSAYS ON THE NEW QUEST OF THE HISTORICAL JESUS.** Edited by Carl E. Braaten and Roy A. Harrisville. New York: Abingdon Press, 1964. 250 pages. Cloth. \$5.00.

Martin Kähler, author of *Der sogenannte historische Jesus und der geschichtliche, biblische Christus* (Leipzig, 1892), has waited a long time for sympathetic commentators, and at last he is finding them. Searching critiques of the work of the principal participants in the Jesus-of-history-and-Christ-of-faith controversy are made in Anderson's comprehensive survey of attempts to take a hermeneutical stance which will insure an acceptable separation of "historical" and "faith" elements in the Gospel accounts concerning Jesus Christ. *Heilsgeschichte* is

one approach, among others, which finds a gentle but nonetheless crippling torpedoing. In answer to the Bultmann school he emphasizes the importance of preserving the sovereignty of Jesus Christ over against the church, of which He is the Source and Head, and insists that knowledge of the historical Jesus is not irrelevant to faith. On the other hand the "new quest" for the historical Jesus, while it has helped arrest a Docetic trend, is itself, he claims, too rooted in philosophical presuppositions to be guaranteed a great future. Students who are bewildered by all the current hermeneutical static will do well to read this volume and the one edited by Braaten and Harrisville. *The Historical Jesus and the Kerygmatic Christ* presents nine essays, written recently by participants in the debate, that Anderson reviews, including one each by the editors. Here the student can in a few minutes read what such scholars as Bultmann, Stauffer, and Conzelmann themselves have to say about the problem.

**FREDERICK W. DANKER**

**CALVIN'S COMMENTARIES — THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS AND THE EPISTLES TO TIMOTHY, TITUS AND PHILEMON.** Translated by T. A. Smail. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. vi and 410 pages. Cloth. \$6.00.

John Calvin, like Wetstein, has been the victim of much scholarly pilfering, but even if the dour theologian were aware of it, he would view it as a salutary donation to the maintenance of exegetical sanity. One can only marvel at the restraint with which Calvin fishes out one clear explanation after the other, without crying his "hitherto undiscovered tadpole of interpretation . . . round the town as a rare dainty," as Spurgeon put it and as we exegetes today do it. So rigorously honest is he with the text that, as has often been said, "John Calvin was not half a Cal-

vinist" in his commentaries. If occasionally he slips into indefensible statements (for example, on p. 224: "polygamy was certainly very prevalent among the Jews"), the many times when he steers his craft through treacherous hermeneutical waters (see, for example, on 2 Cor. 7:8, 1 Tim. 1:4; 2:1; 2 Tim. 2:6, 22) more than redeem his reputation. This installment of the new translation of Calvin's Commentaries, like the rest, deserves to be received with a thanks which expresses itself in a thoughtful reading of the great Reformer. Mix Luther's passionate homiletics with Calvin's historically sensitive exegesis, and it is understandable that the cork refused to stay put on the Reformation.

FREDERICK W. DANKER

*THE PIONEER OF OUR FAITH: A NEW LIFE OF JESUS.* By S. Vernon McCasland. New York: McGraw-Hill Book Company, 1964. x and 210 pages. Cloth. \$4.95.

"My researches have convinced me that the picture of Jesus in the Gospels is essentially reliable" (p. vii). After he has said this, the author, a distinguished member of the Society of Biblical Literature, proceeds to analyze the actions and words of Jesus in terms of His own deep awareness of God and responsiveness to the "wonder of faith." He attacks the sophistication of modern scientific man and endeavors to direct his attention to the spiritual life and away from the mere transitory method of its expression. One of his major accents is that Jesus, like the Qumran community, discovered Himself in the Old Testament. From this standpoint the prophecies of His death and of the destruction of Jerusalem are to be understood. Evident throughout this work are the researches that entered into his article "Matthew Twists the Scriptures," *Journal of Biblical Literature*, LXXX (1961), 143—148. Some points, however, require special notice. In the discussion of Jesus as Son of God the question

of His sonship and the adoption of Christians as sons is confused. Moreover, Gal. 4:4-7 is hardly the passage to introduce an argument for an adoptionist position. The discussion of Mark 1:2, 3 (cf. pp. 46—48) oversimplifies the complex hermeneutics lying behind this and related passages. McCasland's discussion of 1 Cor. 15:1-8 fails to note that the aim here is not to prove the resurrection of Jesus but to introduce the attack on the question raised by the Corinthians concerning resurrection in general. Paul argues that if the Corinthians deny the general resurrection, then belief in Jesus' resurrection is invalidated.

Pastors especially will be grateful for the assistance this book gives in bridging the first and the 20th centuries.

FREDERICK W. DANKER

*AN INTRODUCTION TO THE APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENT.* By H. T. Andrews, edited by Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, 1964. 141 pages. Cloth. \$2.95.

The periods between the Testaments and directly after the completion of the New Testament were times of vigorous theological production. Much of the literature has a bearing on our understanding especially of the New Testament. Pfeiffer has brought up to date the popular introduction to the apocryphal books of both the Old and the New Testament published by H. T. Andrews in 1908 by including descriptions of a number of the documents found at Qumran and at Cheroboskion. This is a handy reference guide for the church school library.

FREDERICK W. DANKER

*THE INTERPRETATION OF THE NEW TESTAMENT, 1861—1961.* By Stephen Neill. London: Oxford University Press, 1964. vi and 348 pages. Cloth. \$7.00.

After years of pursuit of hypotheses it is

timely that someone should gather up the fragments of assured results and fill in English the void left by the stopping point in Farrar's great work on the *History of Interpretation*. At first sight the concluding list of 12 "positive achievements" of New Testament studies since 1861 suggests that a mountain of scholarship has been long in labor and brought forth the typical product of expectant mountains. But the gains described are real, and the by-products of increased understanding of the New Testament are not to be measured by such cold statistics. The fact is that a great deal of labor was necessary to erase much previous inferior workmanship, and the fact that critical discernment had not been fostered to any great degree previous to the 18th and 19th centuries meant that a certain amount of refuse of trial and error was part of the price to be paid for recovery of the original product beneath layers of prejudiced interpretation. Nor is the end of the process in sight, but if Neill's plea is attended to, that Biblical scholars follow the lead of the physical scientists and subject critical axioms and hypotheses to a ruthless inquiry into their validity, then the list of assured results at the end of our century may well be many times greater.

If there is a theme to this history of a century of Biblical interpretation, it is this: Consequences are no greater than their causes. One might anticipate that the Germans would be the whipping boys for the sport of less venturesome British scholars, but this is not the case. Neill knows only too well that the debt to Germany is incalculable. He does not hesitate to rely heavily on Werner Georg Kümmel's *Das Neue Testament: Geschichte der Erforschung seiner Probleme* (Munich, 1958), and his skillful contrasting of daring Teutonic hypotheses against a prudent Cambridge scholarship, which ventures forth only after much of the shooting is over, reveals his true admiration. His

critique of scholars like Bultmann and Dibelius therefore carries more weight than in the ink of those who scarcely bother to understand them. Neill does understand because he has a sympathetic grasp of the fundamental issues and the inner connections between various developments in the history of New Testament interpretation. He understands why David Strauss' work was necessary, and he can appreciate the positive contributions of Ferdinand Christian Baur even amid the Hegelian *Trümmerfeld*. But always he insists that correct method means to keep a scrupulous eye on stubborn presuppositions. From time to time Neill reinforces this accent on method with the suggestion that this or that book be made required reading (for example, J. B. Lightfoot's *Apostolic Fathers*).

On occasion Neill's own careful caution deserts him. For example, he fails to realize in his remarks about the general agreement regarding "imaginative enlargements" (page 250) of a story like the coin in the fish's mouth or Peter's walking on the water that the question raised by Bultmann is precisely this: What is the correct method to be followed in determining the extent of the community's creative contribution? And what are the criteria to determine when a method, such as form criticism, is "carried to its extreme" (p.250)? And in this connection we wonder whether a reconsideration of Mark 15:35, 36 in terms of form-critical method might not prompt the author to revise his support of an emendation for that passage (p. 79). Certainly, after what James Moffatt has written about the recipients of Hebrews, it is rash to assert that the superscription to this letter is "almost certainly correct" (p. 186). (In a casual note to page 253 Neill suggests that Julius Caesar in his *Commentaries* plays havoc with the facts. That Caesar does not diminish Caesar is a fact, but T. Rice Holmes deserves a hearing on the defense.) In view of the debate on



Second Peter and James, it is hazardous to assert flatly that the latest part of the New Testament could "hardly have been written later than the year 116" (p. 63). Some explanation is anticipated. Hearsay is a dangerous form of scholarly communication. We would like to know what form historian said Luke was a "falsifier of the Gospel" (p. 265). What we find stated on p. 288 as "strongly attested fact" is really strongly attested conviction, without prejudice to factuality. Since F. Wilbur Gingrich's contributions to *A Greek-English Lexicon of the New Testament* are considerable, his name should have been included in the index. The writer could not know of its production, but Bruce Metzger's work, *The Text of the New Testament* (London, 1964), now supersedes Kenyon's treatment of the New Testament textual history. (P. 61)

Final verdict: This book will be required reading in this reviewer's courses in hermeneutics and New Testament introduction. Candidates for theological degrees will do well to digest its contents and explore the rich lode of scholarly productions cited in the footnotes. **FREDERICK W. DANKER**

**THE TEXT OF THE NEW TESTAMENT: ITS TRANSMISSION, CORRUPTION, AND RESTORATION.** By Bruce M. Metzger. New York: Oxford University Press, 1964. ix and 268 pages. Cloth. \$7.00.

"Superficial, inaccurate, and misleading" was the verdict applied by a reviewer to a book on the text of the New Testament published a few years ago. However, only the antonyms of these adjectives will suffice to describe Metzger's superb treatment of the science and art of textual criticism. The book is designed to meet the requirements of a multilevel hermeneutics curriculum. Metzger's customary careful documentation of the Greek New Testament text in its manuscript and printed forms is accompanied

by helpful "leads" to deeply recessed information. Beginners bewildered by the apparatus in their critical editions will find the extensive description of types of errors in the transmitted text most helpful as an introduction to the textual analysis of selected passages. In this last section of the book Metzger takes his readers into his own workshop and painstakingly rehearses the methodology to be applied in making a choice between variants. The discussion proceeds from relatively simple problems to the more involved type. Metzger's mastery of his complex subject makes it possible for him to avoid what many writers on this subject do not avoid, namely the hackneyed illustration. His alertness to much that is of human interest has helped him write a book that is also deliciously seasoned. A generation of students will bless him for this work.

**FREDERICK W. DANKER**

**PREACHING VALUES FROM THE POPYRI.** By Herschel H. Hobbs. Grand Rapids, Mich.: Baker Book House, 1964. 123 pages. Cloth. \$2.95.

The papyri, first popularized for Biblical students by Adolf Deissmann, have been periodically mined for their "preaching values." The valuable contribution they have made to understanding of the Biblical text is evident from the improved renderings of many passages in recent translations, such as the Revised Standard Version and the New English Bible. But the data requires critical use, and the preacher must be on his guard against reading some meaning from a papyrus fragment into a Biblical text without due consideration of the latter context. Hobbs offers much that is interesting and correct in this examination of forty selected words, but his rendering of Mark 14:41, "the account is closed," is overingenious, and since John's Gospel does speak of salvation in terms of ransom-theology, the treatment of τετέλεσται (John 19:30) is interesting

but irrelevant. Lack of critical discernment is also evident in the writer's lapses into sectarian interpretation where he ought to have let the text say what it has to say. Thus Paul does not say that "we are buried with Him (Christ) through the meaning of baptism" (p. 38), but "through baptism." A false antithesis of "sacraments" and "ordinances" stemming out of an unnecessary polemical approach adds to the reader's confusion. Similarly, a misunderstanding of Paul's doctrine of the role of the Law as a sin-producing agent because of man's flesh appears in the articles discussing this area of Pauline theology. To say that *b<sup>o</sup>rith* is translated "consistently" in the LXX with *διαθήκη* (p. 45) is to ignore the many passages where *ἐντρολή* and *συνθήκη* render this word. Origen sponsored the view that Gaius (Rom. 16:23) had the entire Roman church meet in his home. Hobbs uncritically assumes that "he apparently was a man of means to have a house large enough to be 'host' to the church in Rome" (p. 121). Surely what the verse means is that Gaius plays host to the apostle as well as to any other Christian who requires hospitality.

FREDERICK W. DANKER

#### NEW TESTAMENT THEOLOGY TODAY.

By Rudolf Schnackenburg. New York: Herder and Herder, 1964. xiii and 133 pages. Cloth. \$2.95.

Over 500 contributors to the crescendoing literature on New Testament theology receive mention in this knowledgeable combination survey of *facta* and *desiderata*. The author, a Roman Catholic, ungrudgingly acknowledges that scholars not of his denomination have in many areas made more signal contributions. Yet one wishes that the frequent encouragement to cover similar ground might have been directed to more of the vast amount of fresh terrain awaiting tillage.

Some of the statements in this pressed-down-and-shaken-together store of Biblical studies are frankly perplexing. On the one

hand it is stated, without demonstration, that dogmatic theology and New Testament theology cannot possibly be opposed. The Reformation indicates that this proposition is not tenable, and the fact is that a work of this type can only lead to a questioning of tenets of an authoritative magisterium. There is a considerable amount of evidence that modern Biblical theology is often too rich a brew for old wineskins, and that Biblical theology and dogmatic theology in Roman Catholic circles are at all points "complementary" can be asserted only through dialectical jujitsu. The author's habit of referring to "Protestant" in contrast to the "Catholic" tradition ignores the "Catholic" element in much that he calls "Protestant," and the "Protestant" element in much that he calls "Catholic," and misleads him into speaking of an "orthodox Protestant viewpoint" (p. 37), whatever that may be! Nor does all "Lutheran theology" look "particularly" to Paul for its authority, as Schnackenburg states. If the Lutheran Symbols cite Paul heavily, it is because his authority had been unduly questioned. Similarly inexplicable is the criticism made of the contributors to the *Theologisches Wörterbuch zum Neuen Testament*, that the authors "always stick to the viewpoint of Protestant orthodoxy and their own personal theological positions" (p. 41). The same could be said of Schnackenburg *mutatis mutandis*, but it is hardly the type of criticism appropriate to serious scholarly study. Again, on p. 55, n. 2, Schnackenburg observes with reference to E. Percy and G. Bornkamm that "in the Catholic view, a certain amount of criticism seems to be necessary." The statement is irrelevant, since any scholar's position should be subject to critical review, and this book is written for a scholarly public.

It is regrettable that these strictures must be made about a book which is in many respects so welcome an addition to the current discussion of live theological issues.

FREDERICK W. DANKER

## CHURCH HISTORY

### HISTORY OF THE EARLY CHURCH

The preceding twelve months were not marked by the publication of many definitive scholarly monographs on the subject of the early church. Perhaps scholars are pausing to regroup before setting off on a new spoor. Gnosticism was the subject of a few books, and early Christian worship received the attention of only one important work. In previous years both these areas had received much attention.

Four types of books marked the limited publishing activity in this field.

The first class includes several popular studies. These are most welcome, for they enable everyone to become acquainted with the story of the ever-moving, ever-growing church. The most ambitious of the popular publications was *The Horizon History of Christianity*, which sold at \$24.00. A translation of the first volume of the popular history by Daniélou and Marrou appeared under the title *The First 600 Years. In The Church of the Catacombs* (St. Louis: Concordia, 1964) Walter W. Oetting combined a popular account with important source material.

In the second place, a few important English translations appeared. Among these was the third part of Maurice Goguel's trilogy on the early church. This volume can serve the average reader, although it is not intended to be a popular study. Several volumes in the major church history by the Roman Catholic scholar Henri Daniel-Rops were printed in paperback form by Image Books.

A third phase of publishing activity centered in the continuing reissue, usually in paperback form, of older classical studies which have been out of print. Arthur Darby Nock's study of *Early Gentile Christianity* was one such reissue.

In the fourth category we note the ap-

pearance of several new translations of source materials. The World Christian Books series issued an excerpted translation by R. P. C. Hanson of *Justin Martyr's Dialogue with Trypho* (New York: Association Press, 1964; 80 pages; paper; \$1.25) and a work called *Early Christian Thinkers: An Introduction to the Thought of Clement of Alexandria and Origen* (New York: Association Press, 1964; 77 pages; paper; \$1.25), translated and edited by H. Kraft. The former is an excerpted new translation of this important but often neglected work by Justin. Hanson has written a valuable 4-page introduction and has included many helpful pieces of information in footnotes to the text. The latter of these two works gives us a 25-page introduction to Alexandrian Christianity, followed by two chapters of selected brief excerpts from the writings of Clement and Origen. The excerpts are well chosen, and the introductions are pointed and helpful. This World Christian Book is a good guide to some of the basic ideas of these two prominent Alexandrian theologians.

One work which promises to make some original contributions in this area is Volume 1 of a projected 6-volume publication with the title, *The Apostolic Fathers, A New Translation and Commentary* (New York: Thomas Nelson and Sons, 1964). The first volume contains a general introduction and was prepared by Robert M. Grant.

HERBERT T. MAYER

### A HISTORY OF LATIN LITERATURE.

By Moses Hadas. New York: Columbia University Press, 1964. 474 pages. Paper. \$2.45.

A grasp of the literature of a people is an excellent guide to their national genius. Hadas' study of Latin literature, first published in 1952 and reissued without change, performs this service by careful analyses of almost every Latin writer and all his works, by setting each author and his work against

the proper historical background and by trenchant observations on the relationship between the writer and his times. The book is not recommended for fireside reading, but it is an invaluable reference tool, now economically available to every student of Latin history and early Christianity.

HERBERT T. MAYER

#### BOOK NOTES

**ROMAN POLITICAL IDEAS AND PRACTICE.** By Frank E. Adcock. Ann Arbor, Mich.: The University of Michigan Press, 1964. vii and 120 pages. Paper. \$1.65. Sir Frank is a fellow of King's College, Cambridge, and a noted Graeco-Roman political and military historian. The present reissue reproduces without change the original 1959 edition of his 1957 Thomas Spencer Jerome Lectures at the University of Michigan as revised for a second presentation at the American Academy in Rome in 1958. The six chapters survey the development of Roman political institutions from early Rome to the death of Commodus and the end of the "Principate" in A. D. 192. To understand in even a limited measure the history of the early church demands an acquaintance with the political history of the state with which primitive Christianity collided. The pastor who senses that he needs to refresh his information in this area will find no other book that will give him so much insight in so small a compass. (As he compares the Rome that was with the America that is, the book will also give him a sense of unease, but this too is valuable!)

**AUGUSTINE THE BISHOP: RELIGION AND SOCIETY AT THE DAWN OF THE MIDDLE AGES (AUGUSTINUS DE ZIELZORGER).** By F. van der Meer, translated by Brian Battershaw and G. R. Lamb. 679 pages. Paper. \$3.75. For a monograph like this to achieve paperback status less than four years after the hard cover edition (1961) came out is something of a triumph. The Dutch title translates literally as *Augustine the Pastor*. It is precisely the pastor, as well as the patrologist, who will delight in this authoritative account which van der Meer, archaeologist, art his-

torian and cartographer as well as church historian, has patiently brought together and welded into a coherent narrative.

**THE FORMATION OF CHRISTIAN DOGMA: AN HISTORICAL STUDY OF ITS PROBLEM (DIE ENTSTEHUNG DES CHRISTLICHEN DOGMAS).** By Martin Werner, translated by S. G. F. Brandon. Boston: Beacon Press, 1965. xvi, 352 pages. Paper. \$2.45. Werner's work came out in 1941. The English version of 1957, reproduced here, represented a reduction of the source material of the German work. But coupled with this reduction was the addition of a 34-page appendix on the continuing historical significance of the crisis caused by the deeschatologization of the Christian faith in "late antiquity" and the concomitant transformation of primitive Christianity into what Werner calls "the Hellenistic mystery-religion of early Catholicism." Werner's basic thesis is that of Albert Schweitzer: Jesus and His followers believed in the imminence of the Parousia and were disappointed. Werner's history of dogma is his version of the consequences of the process of readjustment which had begun inevitably to operate by the end of the first generation of the original disciples, as the hope of the imminent arrival of the returning Lord began to fade.

**MEN WHO SHAPED THE WESTERN CHURCH (LATEINISCHE KIRCHENVAETER).** By Hans von Campenhausen; translated by Manfred Hoffmann. New York: Harper and Row, 1965. vii, 328 pages. Cloth. \$5.95. This is one of the rare books that will attract both the general reader and the partistic expert. Von Campenhausen's colorfully portrayed subjects are Tertullian, Saint Cyprian, Lactantius, SS. Ambrose, Jerome and Augustine, and Boethius. His vast erudition is carefully concealed by a total absence of footnotes. Hoffmann's translation is exceptionally smooth and competent.

**PALLADIUS: THE LAUSIAC HISTORY.** Translated and edited by Robert T. Meyer. Westminster, Md.: The Newman Press, 1965. vii, 265 pages. Cloth. \$4.50. Palladius (born 363/364, died before 431), monk and bishop of Helenopolis, a disciple

of the monastic mystic Evagrius Ponticus, and a friend of St. John of the Golden Mouth, is best known for the history of early Egyptian monasticism which he dedicated to Lausus, chamberlain at the court of Theodosius II. *The Lausiac History* ranks with St. Athanasius' *Life of St. Anthony* in importance for its subject. It enjoyed a tremendous popularity. There are at least two Greek recensions, a number of Latin versions, two independent translations into Syriac, an Armenian paraphrase, a Coptic, an Ethiopic, and at least one Arabic version, and even a version in Old Sogdian from the Bokhara region of Central Asia. The textual problems are still formidable, although Cuthbert Butler reduced the chaos to a semblance of order. At the same time Butler's text is the best available, and it is this text which Meyer has used. Palladius' episodic account reflects firsthand experiences, amplified by contemporary verbal accounts and, to a limited (but still debated) extent, literary sources. Meyer has done an excellent piece of work as translator and editor.

**ST. AUGUSTINE: THE TRINITY.** Translated by Stephen McKenna, edited by Charles Dollen. Jamaica Plain, Boston, Mass.: Daughters of St. Paul, 1965. 312 pages. Cloth. \$4.00. Here is a practical abbreviation of McKenna's admirable translation of St. Augustine's *De Trinitate* in the series *Fathers of the Church*. The process of abridgement has eliminated some duplications, but little that is essential to the argument of this definitive treatment of its subject, the Bishop of Hippo, has been lost.

**ST. CYPRIAN: LETTERS 1—81.** Translated by Sister Rose Bernard Donna. Washington, D.C.: Catholic University of America Press, 1965. xxv, 352 pages. Fabrikoid. \$6.40. St. Thascus Caecilius Cyprian ranks as one of the greatest of African churchmen between Tertullian and St. Augustine. The 81 letters in this collection date from the decade of his episcopate that preceded his martyrdom in 258 and furnish a revealing picture of the Western Church during a crucial phase of its existence. This volume is No. 51 in the series *The Fathers of the Church*. Like the rest of the series it is

a straightforward translation with a crisp 16-page introduction and only the barest essentials in the way of notes. The volume has special significance for Lutherans, since four of the letters in it are appealed to by the Lutheran Symbols: (1) St. Cyprian's advice that consecrated virgins who are unwilling or unable to persevere as celibates marry rather than fall into hell for their transgressions (Letter 4,2; AC XXIII 25); (2) the evidence for Communion under both kinds in St. Cyprian's reference to the "chalice of the Lord" as preparation for the chalice of martyrdom (Letter 57, 2; also see Letter 63, 8.10.11; AC XXII 5; Ap XXII 4); (3) St. Cyprian's appeal for the intercessions of the living St. Cornelius, which the Confutation had cited in behalf of the invocation of the martyrs (Letter 60, 5; Ap XXI 1); and (4) the evidence that in St. Cyprian's day it was regarded as a divine tradition and an apostolic observance that bishops should be chosen in the presence and with the consent of the people and consecrated by the neighboring bishops in attendance (Letter 67,5; Tractatus 14). (The reference to Letter 63,4.5 in note 2 on p. 983 of the *Bekanntnisschriften*, with reference to FC SD VII 36, is incorrect.)

ARTHUR CARL PIEPKORN

#### *HISTORICAL THEOLOGY: 1300 TO 1800*

The concerns of Vatican II have revived interest in the Conciliar Movement of the 14th and 15th centuries. A notable example is the volume of 23 essays gathered together under the editorship of August Franzen and Wolfgang Müller, *Das Konzil von Konstanz: Beiträge zu seiner Geschichte und Theologie* (Freiburg: Herder, 1964).

In keeping, again, with current accents we have John T. McNeill's revision of his *Unitive Protestantism: The Ecumenical Spirit and Its Persistent Expression* (Richmond, Va.: John Knox Press, 1964), in which he has valuable studies on the concern that the leaders of the Reformation exhibited for the oneness of the Christian community.

Source readings are always welcome, particularly when they are well edited. For the period of the Reformation we have the work edited by Hans Hillerbrand, which tells the story of the Reformation in its own words. The title of the American edition is simply *The Reformation* (New York and Evanston: Harper & Row, 1965). The two-volume work edited by Ray C. Petry and Clyde Manschreck, *A History of Christianity* (Englewood Cliffs, N. J.: Prentice-Hall, 1962 and 1964), must also be noted for its worth.

The volumes which have appeared recently in the American edition of *Luther's Works* will be enumerated separately. By this time this edition has so established itself that all those interested in the Reformation look forward to these volumes. *Liturgy and Hymns* edited by Ulrich S. Leupold as Vol. LIII (Philadelphia: Fortress Press, 1965) is welcome to the musicologist, the Luther scholar, the pastor alike. Jaroslav Jan Pelikan's splendid translation of the Galatians lectures of Luther in 1535, begun in Vol. XXVI (1963), is completed in Vol. XXVII (St. Louis: Concordia Publishing House, 1964). From the pen of the late George V. Schick we have the fourth volume of Luther's *Genesis* (St. Louis: Concordia Publishing House, 1964), again a very readable and faithful translation.

For those who want to get into a "different" 16th-century source the translation by Arthur D. Imerti of Giordano Bruno's *The Expulsion of the Triumphant Beast* (New Brunswick, N. J.: Rutgers University Press, 1964), will provide stimulating reading. The vices of men are portrayed in this discussion, an allegorical work. Then, again, there is the famed or notorious *Epistolae obscurorum virorum*, which has been issued as a Harper Torch Book with an introduction by Hajo Holborn with the title *On the Eve of the Reformation* (New York: Harper & Row, 1964).

And there is Erasmus. To what must we attribute the interest in Erasmus? Is it an appreciation for his scholarship or a reappraisal of his stand as a mediating, non-dogmatical reformer? Is it because of the perennial attraction of his literary charm? Craig R. Thompson has produced a valuable and highly readable translation of the *Colloquies* (Chicago: University of Chicago Press, 1965). Margaret Mann Phillips' *The "Adages" of Erasmus: A Study with Translations* (Cambridge: University Press, 1964), gives not only the history of the *Adagia* over a period of 36 years, but a translation that makes Erasmus very readable. We like the selections made by John P. Dolan, *The Essential Erasmus* (New York: The New American Library, 1964), a Mentor-Omega Book. Werner Welzig is editing an eight-volume *Erasmus-Studienausgabe* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964).

Biographies of Luther continue to roll off the press. From England there is the biography by V. H. H. Green, *Luther and the Reformation* (London: B. T. Batsford [New York: G. P. Putnam's Sons], 1964). From France comes the biography by René-Jacques Lovy, *Luther* (Paris: Presses Universitaires de France, 1964). It is a popular, readable, sympathetic work. In the United States of America one biography by a Roman Catholic writer, John M. Todd, *Martin Luther: A Biographical Study* (Westminster, Md.: The Newman Press, 1964), must be noted. Todd has written sympathetically of the work of Martin Luther.

In our thinking the most significant work on the Reformation published in 1964 was written by Jaroslav Jan Pelikan, *Obedient Rebels: Catholic Substance and Protestant Principle in Luther's Reformation* (New York: Harper & Row, 1964). Lutheran, Protestant, Roman Catholic, and secular scholars will find this work most helpful in its interpretation of the religious movement

of the 16th century which owes so much to Martin Luther.

Besides the biographies of Luther which have appeared, we should note particularly the translation of François Wendel's *Calvin* and the translation by Harold Knight of Jean H. Rilliet's *Zwingli, Third Man of the Reformation* (Philadelphia: Westminster Press, 1964).

As a one-volume work on the Reformation the paperback published as a Pelican original in *The Pelican History of the Church*, called simply *The Reformation* (Baltimore: Penguin Books, 1964) by Owen Chadwick, demands high praise. The "Left Wing of the Reformation" is the subject of a series of lectures expanded into a book by Leonard Verduin, *The Reformers and Their Step-Children* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1964).

The number of volumes in the area of the English Reformation which have appeared during the past months is particularly noteworthy. Two volumes have appeared in the *Courtenay Library of Reformation Classics*: the one, *The Work of William Tyndale*, the other, *The Work of Thomas Cranmer* (Appleford, England: The Sutton Courtenay Press, 1964). They contain writings of these very important English reformers. A. G. Dickens has given us an exciting survey of the culture, the politics, and the religious developments in England between 1509 and 1558, *The English Reformation* (New York: Schocken Books, 1964). In spite of some defects, the work by William A. Clebsch, *England's Earliest Protestants, 1520—1535* (New Haven and London: Yale University Press, 1964), must be regarded as a noteworthy contribution. Then, too, there are more specialized works such as *Sir Thomas Elyot and Renaissance Humanism* by John W. Major (Lincoln: University of Nebraska Press, 1964). J. W. Blench, *Preaching in England in the Late Fifteenth and Sixteenth Centuries: A Study*

*of English Sermons, 1450—c. 1600* (New York: Barnes and Noble, 1964) is another such specialized work. Studies of this kind bring us into the literature which many of the common people of the 16th century knew. An analysis of Puritan theology can be found in John F. New's *Anglican and Puritan: The Basis of Their Opposition, 1558—1640* (Stanford: Stanford University Press, 1964).

Roman Catholicism in England during the Tudor Period has been studied intensely by William R. Trimble in his *Catholic Laity in Elizabethan England, 1558—1603* (Cambridge, Mass.: Belknap Press of the Harvard University Press, 1964). Marvin O'Connell has written *Thomas Stapleton and the Counter-Reformation* (New York and London: Yale University Press, 1964). No study of the Counter-Reformation in England is complete without some reference to Thomas Stapleton. Thomas H. Clancey has made a study of Roman Catholic political writings in this period, *Papist Pamphleteers: The Allen-Parsons Party and the Political Thought of the Counter-Reformation in England, 1572—1615* (Chicago: Loyola University Press, 1964).

A significant paperback reprint about the history of England in the 17th century is Robert S. Paul's *The Lord Protector: Religion and Politics in the Life of Oliver Cromwell* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1964). Although not a paperback, we note the contribution by G. F. Best, *Temporal Pillars: Queen Ann's Bounty, The Ecclesiastical Commissioners, and the Church of England* (Cambridge: University Press, 1964). The work, of course, covers the years 1704 to 1948, bringing together considerable significant information about the conduct of church finances in England from the 18th to the present century. Called "indispensable reading for students of English history," the 520-page work by Christopher Hill, *Society and Puritanism in Pre-Revolu-*

*tionary England* (New York: Schocken Books, 1964), presents a sociological analysis of English Puritanism.

J. D. Douglas has written *Light in the North: The Story of the Scottish Covenanters* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1964). This is Volume VI in *The Advance of Christianity Through the Centuries*, edited by F. F. Bruce.

*A Library of Protestant Thought* got off to an auspicious beginning with the volume edited by Albert C. Outler, *John Wesley* (New York: Oxford University Press, 1964). This anthology from the writings of the 18th-century British reformer enables the reader to appraise Wesley's theological thought at first-hand. For an understanding of the period of Wesley and the Evangelicals from another angle, because it examines rationalism and skepticism and authority, Gerald R. Cragg's *Reason and Authority in the Eighteenth Century* (Cambridge: University Press, 1964) will be found a bit of very helpful British intellectual history.

An important new volume about an outstanding Roman Catholic theologian of the 16th century is Hugo Rahner's 500-page *Ignatius von Loyola als Mensch und Theologe* (Freiburg: Herder, 1964).

The reigns of Charles I of Spain (who became Emperor Charles V) and Philip II have been dealt with by John Lynch in *Spain Under the Hapsburgs*. The first volume has the subtitle *Empire and Absolutism, 1516—1598* (New York: Oxford University Press, 1964). De Lamar Jensen presents a full history of Spanish connivance with the Guise faction in France and the Catholic League during the so-called Huguenot Wars, at least between 1585 and 1591, in his *Diplomacy and Dogmatism: Bernardino de Mendoza and the French Catholic League* (Cambridge, Mass.: Harvard University Press, 1964).

Among miscellaneous items we would

note *Studies in Medieval and Renaissance History*, edited by William M. Bowsky (Lincoln: University of Nebraska Press, 1964). Philip Jacob Spener's *Pia Desideria* takes us back to 1675. Theodore Tappert has translated this work into English for the first time and has published a penetrating analysis of Pietism as an introduction to the work (Philadelphia: Fortress Press, 1964). Of more than passing interest, because it combines a great deal of information for a period in which information is hard to come by, is Hajo Holborn's *A History of Modern Germany, 1648—1840* (New York: Alfred A. Knopf, 1964). For the pastor a strikingly unique volume ought to be of practical worth, *Pastoral Care in Historical Perspective: An Essay with Exhibits* by William A. Clebsch and Charles R. Jaekle (Englewood Cliffs, N. J.: Prentice-Hall, 1964).

CARL S. MEYER

*PASCAL'S RECOVERY OF MAN'S WHOLENESS*. By Albert N. Wells. Richmond, Va.: John Knox Press, 1965. 174 pages. Cloth. \$4.25.

Wells turns to *Pensée* 792 for a summary of Pascal's notion of reality as wholeness — the coordination of scientific, theological, and philosophical thought. He says: "This book is a study of the origin, development, and exposition of the wholeness expressed in this *Pensée*." Pascal needs no introduction to the scientist, the philosopher, and the theologian. Each one of them has profited by the works of this profound thinker, who was great in each of their respective disciplines. Wells gives a good account of Pascal's intellectual and spiritual development and of his mature position. In Pascal's case it is proper to speak of a mature position, even though he died at the early age of only 39 years.

LEWIS W. SPITZ

*ZWINGLI*. By Fritz Schmidt-Clausing. Berlin: Walter de Gruyter & Co., 1965. 119 pages. Paper. DM 3, 60.



This handy pocket edition is divided into three parts. Part I describes the political, the intellectual (humanistic), and the ecclesiastical life in Zwingli's local environment and in the neighboring little Alpine world. Part II gives a thumbnail sketch of Zwingli's short life and tragic death. Part III presents Zwingli's theology as a theology of the Holy Spirit and concludes with a current evaluation of the Swiss reformer. The author is generous in his treatment of Zwingli's life and work. This is No. 1219 of the *Sammlung Götschen*. LEWIS W. SPITZ

**PREFACES TO RENAISSANCE LITERATURE.** By Douglas Bush. Cambridge, Mass.: Harvard University Press, 1965. xiii and 110 pages. Cloth. \$3.00.

Bush is an outstanding authority on the English Renaissance and has long put scholars in his debt by his writings about the 16th and 17th centuries in England. The present collection of essays deals with humanism, the classics, God and nature in English poetry, time and man in English poetry, and the isolation of the Renaissance hero. Bush discusses topics such as the conflict between orthodox Christian humanism and the rising forces of skepticism and naturalism. His four headings, God, Nature, Time, and Man, from which he discusses English poetry, enable him to probe some basic concepts. Typical is this quotation: "It has been said that any theological suggestion of a compensating heaven is fatal to tragedy although one remembers that it is not fatal to *Hamlet* — 'And flights of angels sing thee to thy rest.'" (P. 89)

CARL S. MEYER

**THE REFORMATION: A NARRATIVE HISTORY RELATED BY CONTEMPORARY OBSERVERS AND PARTICIPANTS.** Edited by Hans J. Hillerbrand. New York: Harper & Row, c. 1964. 495 pages. Cloth. \$7.50.

Notwithstanding the negative opinion of

some high school and college students, history can be exciting. This volume proves it. Unfortunately history can also be deeply humiliating to the human race, including Christians. This, too, the volume proves. But despite the cruel stories of religious fanaticism documented in these pages, this narrative history should give encouragement to all of God's people. Any institution that can survive the mistakes made by members of the Christian church and the brutal assaults of its foes from without must be one of particular concern to the Lord. The gates of hell shall not prevail against it.

In eight chapters, each properly introduced by the editor, the reader proceeds from the dawn of the Reformation to the dusk of the Roman Catholic Counter-Reformation. Luther, Zwingli, Calvin, Knox, Cranmer, Loyola, and a host of others move across the stage of history as they live, labor, and die.

Well-selected bibliographies, helpful notes and references at the end of the chapters add to the value of the book. Some 60 illustrations enable the student to see people and events of the Reformation as contemporary artists saw them. LEWIS W. SPITZ

**JOHN WESLEY.** Edited by Albert C. Outler. New York: Oxford University Press, 1964. xvi and 516 pages. Cloth. \$7.50.

This is the first volume in a new and highly promising series, *A Library of Protestant Thought*. When completed it will pick up where the *Library of Christian Classics* stopped (the 16th-century Reformers) and carry the story of theology on through the mid-nineteenth century. A top-drawer editorial board — John Dillenberger as chairman, his San Francisco Theological Seminary colleague Leonard Trinterud, Jaroslav Pelikan and Sydney Ahlstrom of Yale, Robert Handy and Paul Lehmann of Union, Winthrop Hudson of Colgate-Rochester, James Hastings Nichols of Princeton, Claude Welch

of the University of Pennsylvania, and Albert C. Outler of Southern Methodist — is supervising the project. Outler starts it off with an admirably representative collection of Wesley's writings, designed to provide "a valid sampling of Wesley's *main* ideas in their scope and depth, without serious omission or imbalance" (p. ix), and supplemented with the necessary introductions and notes. Part One gives us "the theologian self-interpreted," notably in his letters and in his sermons. (On p. 79, Paul Gerhardt is incorrectly given the Christian name Johann.) Part Two gives us the "theological foundations" in terms of doctrinal summaries, Wesley's understanding of faith in its various ramifications, and his teaching on the church and the sacraments. Part Three takes up the rift with the Moravians, "the menace of Antinomianism," tensions within the Established Church, the struggle with the Calvinists, and "an olive branch to the Romans." Outler frankly confesses a hope that the presentation will help toward an appreciation of Wesley as "an 'ecumenical theologian' [rather] than as the eponymous hero of a particular denomination" (p. xii). There is a good selected bibliography and an adequate index. This reviewer cordially recommends this new series and the first volume to be published in it to the readers of this journal.

ARTHUR CARL PIEPKORN

**MARTIN LUTHER: A BIOGRAPHICAL STUDY.** By John M. Todd. Westminster, Md.: The Newman Press, 1964. xix and 290 pages. Cloth. \$5.75.

Todd's *Martin Luther* is a selection of the Thomas More Book Club. It could be recommended by the Concordia Book Club. The lay Roman Catholic convert author has written a welcome account of the man whose "contribution to Christian theology is of fundamental importance for an understanding of European history, and still exercises an enormous influence throughout the world"

(p. xix). Writing from an ecumenical stance, Todd wants to make Luther meaningful and understanding for modern man. He realizes that Luther was a theologian and that one must understand his theology to understand him. Todd has read Luther. He values Rupp highly, especially his *Righteousness of God*. He has been influenced by Erickson (and perhaps by Osborne), but he is a writer of independent judgment. He will turn against Bouyer and Jedin at times, without, however, becoming antagonistic or pro-partisan.

Much of the work deals with Luther up to 1521. Part V, which the author calls "The New World," is topical rather than chronological. The Bible, Erasmus and free will, and Luther's later theology are among the topics treated here.

"Luther's distinctive Pauline and Augustinian theology kept strong links with Catholicism," Todd writes (p. 217). Elsewhere this same emphasis of Luther's links with Roman Catholicism are pointed out. He would agree with Pelikan, if not in all details, in his strong emphasis on the Catholic substance in Luther's Reformation. Hans Küng on Karl Barth is taken into account by Todd when he says of *the young Luther* of about 1517: "Luther's essential theology of justification and grace is not incompatible with, not absolutely contradictory of, Catholic dogmatic tradition" (p. 82).

On questions of interpretation one might differ with Todd here and there, and even though Todd is careful about his facts, several statements must be questioned. Thus he speaks of six electors when actually there were seven (p. 138). He says that Luther was a "layman and public figure" for 22 years (p. 271). Luther's addition of "alone" after "faith" is the great example of Luther's hobby-horses (p. 232). The index is poor, and there is no bibliography, but the book is judiciously illustrated.

From Todd one can gain a fresh appreciation of Luther and his meaning for all of Christendom today. **CARL S. MEYER**

**OBEDIENT REBELS.** By Jaroslav Pelikan. New York: Harper & Row, 1964. 212 pages. Cloth. \$5.00.

*Obedient Rebels* is another volume from the busy pen of Yale's Titus Street Professor of Ecclesiastical History and coeditor of the English translation of the works of Martin Luther. A notable forerunner of this volume is his prize-winning book, *The Riddle of Roman Catholicism*, his first major contribution to the current dialog between Protestants and Roman Catholics. The present volume, he says, unites two of the deepest concerns of his thought and scholarship, the Reformation of the 16th century and the ecumenical movement of the 20th, and studies each in the light of the other. Its main thrust is aptly expressed in the subtitle: "Catholic Substance and Protestant Principle in Luther's Reformation," a concept for which he gives credit to Paul Tillich, to whom he dedicated the book.

Pelikan presents the findings of his research in three parts. Part One, with the title "Critical Reverence Towards Tradition," summarizes the concern of Luther and his Reformation for the catholicity and the unity of the church. Part Two portrays Luther as the irenic churchman, particularly in his efforts towards unity with the Slavs. Of special interest in Chapter X is the inclusion of the Consensus of Sandomierz, presented here in English for the first time. Part Three discusses Catholic substance and Protestant principle today.

*Obedient Rebels* is enjoying the favorable acclaim of Roman Catholic and Protestant reviewers. The place of tradition in the history of the church must be recognized by all. But the term does not mean the same to everyone. Criticism of the book will obviously depend to a great extent on the

critic's view of tradition or on the influence the religious tradition of his own denomination has had on him.

On page 175 the author states: "Whether or not one accepts all the conclusions of form criticism in the study of the Old Testament and New Testament, the admission seems unavoidable that the Scriptures, in whose name the Reformers defied traditions, have their roots in tradition." Here the important question is whether the traditions in which the Scriptures have their roots are of the same kind as those which the Reformers defied. **LEWIS W. SPITZ**

#### BOOK NOTES

**THE STUDY OF THE BIBLE IN THE MIDDLE AGES.** By Beryl Smalley. Notre Dame, Ind.: University of Notre Dame Press, 1964. xxii, 406 pages. Paper. \$2.25. Miss Smalley published the first edition of this important work in 1940; the second edition, here reproduced, came out 11 years later. Both church historians and exegetes have justly praised this careful, methodical, and superbly documented inquiry into the changing patterns and purpose of Biblical studies between the age of Charlemagne and the Aristotelian revolution of the 13th century. It has not been superseded and it deserves the wider circulation that this paperback issue makes possible.

**PIA DESIDERIA.** By Philip Jacob Spener, translated from the German by Theodore G. Tappert. Philadelphia: Fortress Press, 1964. vii, 131 pages. Paper. \$1.75. Tappert here translates into readable English Kurt Aland's recent critical edition of the tract upon which a large part of Spener's fame depends. Tappert's task was not easy; Spener's German is anything but transparent! A 28-page translator's introduction sets the stage for the work itself.

**REFORMATION EUROPE 1517—1559.** By G. R. Elton. Cleveland: The World Publishing Company, 1964. 349 pages. Paper. \$2.95. This meaty volume—with a high content of historical protein—is the first of a projected dozen volumes that will make up the

*Meridian Histories of Modern Europe*. Elton is the editor of Vol. II of the *Cambridge Modern History* (1958) and of *Ideas and Institutions in Western Civilization: Renaissance and Reformation* (1963). He has positive opinions and is not reluctant to communicate them. His informed readers will disagree with him at many points, but they will have to concede at the same time that he combines a vast store of information and a keen historical mind with urbanity, charm, subtlety, and high literary style. *Reformation Europe* covers the ground comprehensively—Luther, Charles V, Zwingli, the Radicals, the world outside the Holy Roman Empire, the formation of parties, the revival of Rome, Calvin and Calvinism, the crucial period from the Colloquy of Regensburg through the Peace of Augsburg to the Treaty of Cateau-Cambrésis, and the arts and the society of the era. This volume will be an essential staple of Reformation bibliography for years to come.

**PHILOSOPHICAL WRITINGS: A SELECTION.** By William of Ockham, trans. from the Latin by Philotheus Boehner. New York: The Bobbs-Merrill Company, 1964. lix, 157 pages. Paper. \$1.45. Boehner's well-organized introduction sketches Ockham's background and life and elaborates his philosophy. The text itself consists of translated excerpts from the *Expositio super viii libros Physicorum*, the *Ordinatio*, the *Quodlibeta*, the *Expositio super librum Peribhermenias*, the *Reportatio*, the *Quaestiones in librum primum Physicorum*, and especially the *Summa totius logicae*. Ockham is of special interest to Lutherans, of course, because of his early and, in some areas, abiding influence on Luther. This is a paperback reissue of the 1957 British edition.

**THE ENGLISH MYSTICAL TRADITION.** By David Knowles. New York: Harper and Row, 1965. 197 pages. Paper. \$1.35. In this authoritative investigation, first published in 1961, Knowles illuminates typically English mysticism in terms of the lives and the thought of Richard Rolle of Hampole, *The Cloud of Unknowing*, Walter Hilton, Dame Julian of Norwich, Margery Kempe,

and the post-Reformation Benedictine monk Augustine Baker.

**THE PHILOSOPHY OF ST. BONAVENTURE (LA PHILOSOPHIE DE SAINT BONAVENTURE).** By Étienne Gilson, translated by Illyd Trethowan and Frank J. Sheed. New York: Desclée Company (Paterson, N. J.: St. Anthony's Guild Press), 1965. xv, 499 pages. Cloth. \$8.00. A 16th-century and a 19th-century pope have described St. Bonaventure the Franciscan and Saint Thomas Aquinas the Dominican as "two olive-trees and two candlesticks giving light in the house of God." St. Bonaventure's doctrine marks "the culminating point of Christian mysticism and constitutes the completest synthesis it has ever achieved," Gilson affirms (p. 448). "But if these two philosophies [that is, St. Bonaventure's and St. Thomas'] are equally Christian," he goes on a little later, "in that they equally satisfy the requirements of revealed doctrine, they remain none the less the two philosophies. . . . They are complementary, as the two most comprehensive interpretations of the universe as seen by Christians, and it is because they are complementary that they never conflict or coincide" (p. 449). The reader of this work will get from it a vivid picture of the intellectual power, the spiritual profundity, and the philosophic method of St. Bonaventure. The present edition is an unaltered reprinting of the 1938 English translation of the 1924 French edition; some adjustment of dates in St. Bonaventure's life is necessary, but this is a very minor fault.

**CHURCH AND STATE IN LUTHER AND CALVIN: A COMPARATIVE STUDY.** By William A. Mueller. Garden City, N. Y.: Doubleday and Company, 1965. ix, 187 pages. Paper. 95 cents. The hard cover edition of 1954 is here reproduced without change. The German-born, American-trained author views his subject very broadly. The issues he raises have great contemporary relevance. The treatment of Calvin is probably the better of the two parts.

**THE GOLDEN CENTURY OF SPAIN 1501 TO 1621.** By R. Trevor Davies. New York:

Harper and Row, 1965. 325 pages. Paper. \$1.95. First published in 1937 and reprinted five times since then, *The Golden Century of Spain* is both one of the most readable and one of the most illuminating works in English on Spain during the period when her history is of greatest interest to Lutherans.

**SIMPLICIUS SIMPLICISSIMUS.** By Johann Jakob Christoffel von Grimmelshausen, translated and edited by George Schulz-Behrend. Indianapolis, Ind.: The Bobbs-Merrill Co., 1965. xxxii, 353 pages. Paper. \$2.45. *Der abenteuerliche Simplicissimus Teutsch* will celebrate his (or its) 300th birthday in 1969. It is a perennial favorite not only in German but also in English, as the 1962 edition of the Goodrick translation (see this journal, Vol. XXXIV [1963], 125) and the British translation of the same year by Walter Wallich, *The Adventures of a Simpleton*, testify. But Goodrick, complains Schulz-Behrend, "rendered the archaic German of Grimmelshausen into pseudoantique English" (p. vii). His own translation, by contrast, is in modern American, with slang rendered by slang, dialect reproduced by dialect, bad style reflected by bad style. He abridges passages that he regards boring. His 22-page introduction is helpful.

ARTHUR CARL PIEPKORN

#### CHURCH HISTORY: 19th AND 20th CENTURIES.

This has not been a year for definitive works on this period. There have, of course, been numerous works relative to Vatican II and the ecumenical movement, as would be expected. With the centennial of the Civil War and the coming remembrance of Vatican I in 1870, one should, however, have expected more on the church of these periods.

Francis J. Connell aids us with the "Constitution on the Church" from Vatican II, *American Ecclesiastical Review*, Vol. CLII, No. 2 (February 1965), 115—139.

The storm raised by *The Deputy* still elicits response. Thus George Kent examines

the issue, "Pope Pius XII and Germany," *American Historical Review*, Vol. LXX, No. 1 (October 1964), 59—78, and Guenther Lewy reflects upon *The Catholic Church and Nazi Germany* (New York: McGraw-Hill, 1964).

Lay interest grows in the Roman Church; this is shown in three articles on "Canon Law and Lay Interest" in the *American Ecclesiastical Review*, Vol. CLII, Nos. 1—3 (January—March 1965), 17—32, 73—88, 169—183. In the same periodical Andrew R. Breines speaks to "The Layman in the Local Church," Vol. CLII, No. 3 (March 1965), 155—168.

The issues relative to Rome and education have found expression in a doctoral dissertation, *John Courtney Murray: Contemporary Church-State Theory* (Garden City, N. Y.: Doubleday and Co., 1965), by Thomas T. Love of Princeton.

Regional studies of Roman Catholicism in the United States include *The Catholic Church in Mississippi* by James J. Pillar (New Orleans: Hauser Press, 1964).

Outside the Roman Catholic Church the emphasis has been on certain men and movements along with normal denominational history. The frontier emphasis is still among us as T. Scott Miyakawa has shown in *Protestant and Pioneers: Individualism and Conformity on the American Frontier* (Chicago: University of Chicago Press, 1964) and also in *Moving Frontiers*, a documentary history of The Lutheran Church — Missouri Synod edited by Carl S. Meyer (St. Louis: Concordia Publishing House, 1964).

The racial issues that have again come to prominence receive an analysis in Kenneth K. Bailey, *Southern White Protestantism in the Twentieth Century* (New York: Harper & Row, 1964).

"Horace Bushnell: Orthodox or Sabelian" by Fred Kirschenmann (*Church History*, Vol. XXXIII, No. 1 [March 1964],

49—59) is another sign of a resurgent interest in this prominent Congregationalist leader.

James Saxon Childers (editor), *A Way Home: The Baptists Tell Their Story* (New York: Holt, Rinehart and Winston, 1964) is an example of recent denominational history.

With a loss of cultural identification confronting certain Lutherans in the great mergers of the past five years, stress is being laid upon remembrance of the roots. Thus in a still unpublished doctoral dissertation at Boston University E. E. Eklund examines "Acculturation in the Swedish Lutheran Congregations of the Boston Area."

In *The Lutheran Church — Missouri Synod*, with its emphasis on missions at the Detroit convention, it is proper that past efforts have been examined in F. Dean Lucking's *Mission in the Making* (St. Louis: Concordia Publishing House, 1964) and *Two Worlds or None* (St. Louis: Concordia Publishing House, 1964) by William J. Danker.

JOHN CONSTABLE

**FRATERNAL APPEAL TO THE AMERICAN CHURCHES.** By Samuel S. Schmucker, edited by Frederick K. Wentz. Philadelphia: Fortress Press, 1965. vii and 229 pages. Paper. \$2.25.

Schmucker's *Fraternal Appeal*, one of the famous documents of 19th-century ecumenicity, appeared in three editions: 1838, 1839, 1870. This volume contains a reprint of the 1839 edition with explanatory notes by the editor; the *Overture for Christian Union*, distributed by Schmucker in 1845; and the *Modified Plan Proposed*, which is chapter VII of the 1870 edition.

In the introduction Wentz gives a summary of Schmucker's life and of his ecumenical activity. He stresses Schmucker's contributions to ecumenical movements which began in the 19th century and also analyzes the factors, such as evangelicalism and

interest in missions, which led to Schmucker's interest in closer cooperation among denominations. He shows the direct contributions which Schmucker made toward the organization of the Evangelical Alliance (1846) and the Federal Council of Churches (1908), although Schmucker opposed detailed organization and bureaucracy and stressed agreement on fundamental doctrines as a prerequisite for fraternal relations.

Schmucker's limitations, according to Wentz, lay in his narrow view of the church and his shallow assessment of tradition, which led him to believe that doctrinal statements could be taken from a variety of creeds and fitted together.

Schmucker's ecumenicity contributed to the development of both fundamentalism and liberal theology. ERWIN L. LUEKER

**MEMOIRS.** By Vilhelm Beck. Edited by Paul C. Nyholm, translated by C. A. Stub. Philadelphia: Fortress Press, 1965. xi and 192 pages. Paper. \$2.25.

Beck was a contemporary of Kierkegaard and Grundtvig. Though Beck influenced more of his contemporary countrymen than Kierkegaard, the former is practically unknown outside of Denmark. This book attempts to introduce the English reader to Beck. Although he will probably not attain the significance of Grundtvig or Kierkegaard, he will undoubtedly receive increased attention for his contributions to the renewal of church life, for conceptions of the functions of the church inherent in the Inner Mission movement of which he was the head, and for his emphasis on the work of the laity.

The *Memoirs* were written at Karlsbad, Czechoslovakia, a year before Beck's death. He had no notes before him as he wrote and hence relied on his recollection. As a result there are some inaccuracies as well as false conceptions in the *Memoirs*. This, as Nyholm points out, makes a critical analysis and study of Beck's life desirable. Essentially, how-

ever, Beck wrote an accurate account of his life and of the Inner Mission, which occupied most of his attention.

ERWIN L. LUEKER

*DECISION AT DAWN.* By Chulho Awe. New York: Harper & Row, 1965. 180 pages. Cloth. \$3.95.

What was it like in the seesaw Korean War, to live as a Christian in Communist North Korea, a labor hero today and a hunted underground agent tomorrow, liberated by United Nations troops one day and overrun by Chinese Communists the next? What is it like to flee for your life, to wrestle with the decision whether to remain an engineer or become a minister of the Gospel? Many a young Christian reader will probably gulp down this graphic, gripping account at one sitting.

WILLIAM J. DANKER

*BETWEEN HEAVEN AND EARTH: CONVERSATIONS WITH AMERICAN CHRISTIANS.* By Helmut Thielicke. Edited and translated by John W. Doberstein. New York: Harper & Row, 1965. xvii and 192 pages. \$3.75.

This volume admirably illustrates Thielicke's forthrightness, sympathy, and understanding in depth. The author expresses his convictions, his doubts, and his uncertainties so honestly that he alone could agree with all his statements. This, however, is also why everyone can obtain valuable insights by reading this book.

The chapters dealing with the Scriptures are well written. They show a deep grasp of the fundamentalist position and the contributions which fundamentalism has made to the church. On the other hand, Thielicke urges fundamentalists to think through the difficulties and problems posed by modern theologians. He strongly opposes the use of the historical-critical method to confirm intellectual presuppositions but defends its use as a tool for understanding the Scrip-

tures and communicating the Gospel today. "Everything," he says, "depends on the intention with which I pursue the critical study of the Bible" (p. 35). The treatment of hermeneutics introduces principles which are indispensable for a valid understanding of Scripture.

Thielicke's analysis of Bultmann shows the pitfalls in the latter's theology, but at the same time shows values. The virgin birth, Thielicke holds, is not to be considered as a biological prerequisite for conception by the Holy Spirit but a "sign" of the miraculous entrance of Jesus into our life, although he expresses indecision whether the sign is set up by God, or by man. "Speaking in tongues" and the "faith of unbelievers" are skillfully handled. Most interesting, perhaps, to American readers are the last three chapters on racial integration, the Nazi regime, and the problem of suffering.

ERWIN L. LUEKER

*FATHER COUGHLIN AND THE NEW DEAL.* By Charles J. Tull. Syracuse, N. Y.: Syracuse University Press, 1965. 292 pages. Cloth. \$6.50.

It seems incongruous to most people today that only a generation ago men were able to rise to national prominence by way of radio, so completely has the modern soap box of television replaced the men with only a voice as the pied pipers of the contemporary scene.

The thirties produced both Dr. Walter A. Maier and Father Charles Coughlin. In this book in the "Men and Movements" series an attempt is made to examine the latter's role in what has been called "the second honeymoon for social justice" in our country.

The book is heavily weighed down with vast quantities of details about both the man and his movement. It also suffers from the fact that Tull could not personally interview his subject.

The redeeming feature of the book is in

the concluding chapter, "In Retrospect," which contains a brief summary and evaluation of Father Coughlin with his "mania for the inconsistent" (page 224) and of the group on the American fringe that he led.

Some historians may find Tull's analysis of the platform of the Union Party and the Union Party's vote in the elections of 1936 of value.

JOHN CONSTABLE

**THE OLD LAND AND THE NEW.** Edited by Robert H. Billigmeier and Fred Altschuler Picard. Minneapolis: University of Minnesota Press, 1965. 281 pages. Cloth. \$5.75.

The role of the immigrant in American history has often been portrayed in terms of the numerous immigrant manuals that poured back to Europe from ambitious land speculators in the new world. Here is an entirely different type of immigrant source material: Two fascinating journals of Swiss families that are objective in their approach to the problems of emigration and settlement in the new world.

The editors have prefaced the journals with a historical and sociological study of the immigrant in the period of the 1820s. The journals themselves are the very perceptive writings of two Swiss emigrants from St. Gall. The observations that they made in the course of the trip through Europe to their place of departure shows their keen minds. Here in the new world there is no over-glamorization of conditions, and they are frank about their problems and hardships.

Of special interest to the church historian are the impressions of these emigrants as they met representatives of various communal societies that had come to the new world. Rütlinger's impressions of the religious life on this continent are that "religion is held in much higher esteem here than in the old world" (p. 237). He fortifies this with his observations on camp meetings and notes

that there were already seven theological seminaries in the new world.

The journals of Johannes Schweizer and Johann Rütlinger are refreshing pictures of the United States through the eyes of two immigrants who were the forerunners of the mass of new faces that came to the United States after them.

JOHN CONSTABLE

**TOWARD THE RECOVERY OF UNITY:** *The Thought of Frederick Denison Maurice.* Edited by John F. Porter and William J. Wolf. New York: The Seabury Press, 1964. 246 pages. Cloth. \$6.00.

The life of John Frederick Denison Maurice, as he was baptized, began in the reign of George III and ended in that of Queen Victoria. It spanned a notable—some say notorious—period in the history of Great Britain. Britannia ruled the waves, and in her empire, as in that of Charles V of the Holy Roman Empire, the sun never set. The Industrial Revolution, begun in England, enabled British merchants to capture the world's markets. But not all was good at home. The rich were growing richer and the poor poorer. Women did the work of men in the mines; children labored in the factories from dawn to dusk. The working classes were helpless. Capitalism was growing but so was socialism. The rich were worried. Churchmen, too, were having their problems. What would be the thought of a man like Maurice—classical scholar, teacher, theologian, social reformer—at such a time? His letters, the basis of the present work, enable the reader to discover his inmost thoughts.

There are letters to Bishop John William Colenso, the Old Testament critic, and to Fenton John Anthony Hort, the New Testament scholar; letters to Archbishop Richard Chenevix Trench and to the Rev. Charles Kingsley. Samuel Taylor Coleridge and Lord Alfred Tennyson arrive as guests in the Maurice home. John Henry Newman and Edward Pusey evoke his comments. Samuel



Wilberforce and others who like him were ready to help those in need come in for a word of commendation.

Striving for unity, Maurice emphasized the points on which religious groups agreed and rejected only the negative in each and that which could not be reconciled. Obviously Georg Calixt would have been closer to his heart than Abraham Calov. His own theological position compelled him to resign his teaching office at King's College.

The index is helpful, but "Reform Bill of 1830" should be "1832" and the pages should be 73, 74. LEWIS W. SPITZ

*LOVEJOY: MARTYR TO FREEDOM.* By Paul Simon. St. Louis: Concordia Publishing House, 1964. 150 pages. Cloth. \$3.00.

The youthful state senator from Illinois has given us a popular work about a little known "editor, preacher, and fighter" of 19th-century Midwestern America. The terms "editor" and "fighter" are apt descriptions of the author himself, and Elijah Lovejoy seems a natural subject for him.

Lovejoy's life in the St. Louis-Alton area is a window on the struggle of frontier Americans to deal with the problems that beset them in the crucial years after 1830. The locale reflected the ideas both of the abolitionists and of the Southerners on the issue of human freedom and dignity that helped to bring on the Civil War.

For those interested in developments along the "cutting edge" of early 19th-century America this is an important book. It provides insight into the lives of men of both courage and contempt. In a day when for many people heroes have lost their fascination along with their causes a chronicle of faith like this is exciting.

In a postscript the author tries, perhaps too briefly, to tie the spirit of Lovejoy to the modern struggles for human dignity. Yet he

raises some issues that must be eventually faced with more than a modicum of Lovejoy's courage.

JOHN CONSTABLE

#### BOOK NOTES

*JOURNAL OF A SOUL (IL GIORNALE DELL'ANIMA).* By John XXIII, translated by Dorothy White. New York: McGraw-Hill Book Co., 1965. lviii, 453 pages. Cloth. \$7.95. Widely serialized in the press in 1964—1965, the spiritual diaries of Angelo Roncalli are here collected in a single handsomely illustrated volume, together with related documents which increase the whole by about one third. They provide a unique insight into the spirituality of their author.

*LETTERS FROM EGYPT 1905—1908 (LETTRES D'ÉGYPTE, 1905—1908).* By Pierre Teilhard de Chardin, translated by Mary Ilford. New York: Herder and Herder, 1965. 256 pages. Cloth. \$4.95. The bibliography of primary Teilhardiana in English continues to grow. The author was in his mid-twenties when he wrote these 68 letters to his father and mother. His official positions were lecturer in physics and chemistry, museum curator and assistant to the church administrator at the Jesuit School of the Holy Family, Cairo. There is little in the letters that points — even in retrospect — toward the religious and scientific directions upon which Teilhard would enter. At the same time they reveal, in the words of Henri de Lubac's preface, his "unaffected gravity, smiling objectivity, and the 'graciousness' of a being as modest and as good as he was magnificently gifted." (P. 10).

*DESCENT INTO HELL and WAR IN HEAVEN.* By Charles Williams. Grand Rapids, Mich.: William B. Eerdmans Publishing Company [1965]. 256 and 222 pages. Paper. \$1.95 each. Williams belongs in the circle of distinguished 20th-century British men of letters by any criterion. The fact that he was also a committed Christian merely adds to the interest and power of the two gripping novels here happily reprinted.

*GOD AND INCARNATION IN MID-NINETEENTH CENTURY GERMAN THEOLOGY:*

G. THOMASIIUS — I. A. DORNER — A. E. BIEDERMANN. Edited and translated by Claude Welch. New York: Oxford University Press, 1965. viii, 391 pages. Cloth. \$7.00. In this volume, the third to appear in *A Library of Protestant Thought*, Gottfried Thomasius (1802—1875), cofounder with Adolf von Harless (1806—1879) of the "Erlangen School," a creative historian of dogma (*Die christliche Dogmengeschichte*) and a Christocentric dogmatician (*Christi Person und Werk: Darstellung der evangelisch-lutherischen Dogmatik vom Mittelpunkt der Christologie aus*) remembered for his kenoticist speculations, represents 19th-century neo-Lutheranism. Isaak August Dorner (1809—1884), architect of an impressive speculative synthesis of knowledge with faith and of philosophy with theology, who saw in Christianity the answer to man's quest for certainty because it united the ideal with the historical, an antikenoticist and a proponent of a novel Christology which understood the union of the two natures in Christ as gradually taking place during His earthly existence, stands for the "mediating theologians." Alois Emanuel Biedermann (1819—1889), a Swiss Reformed theologian who carried Hegelianism in theology to extraordinary lengths in his *Christliche Dogmatik*, speaks for "speculative theology." The extensive text selections from major works of these three men, plus Welch's own astute introductions and comments, exhibit for English-speaking readers an important and all-too-often misunderstood area of the history of Christian thought. Since these men are products of the same era that helped to shape the leaders of confessional Lutheranism in America this volume has exceptional interest for most of the readers of this magazine.

THE IMPERIAL INTELLECT: A STUDY OF NEWMAN'S EDUCATIONAL IDEAL. By A. Dwight Culler. New Haven, Conn.: Yale University Press, 1965. xv, 327 pages. Paper, \$1.95; cloth, \$7.50. Culler's careful and original study of John Henry Cardinal Newman's education, of his work as an educator of others, and of his educational think-

ing first came out in 1955. This is an unaltered reprinting. It is an essential prelude to the reading of *Idea of a University*.

THE POSITIVE THINKERS: A STUDY OF THE AMERICAN QUEST FOR HEALTH, WEALTH AND PERSONAL POWER FROM MARY BAKER EDDY TO NORMAN VINCENT PEALE. Garden City, N. Y.: Doubleday and Company, 1965. By Donald Meyer. 358 pages. Cloth. \$4.95. Meyer is professor of American history at the University of California in Los Angeles. His perceptive and witty analysis of the appeal of mind cure and self-help to increasingly idle middle and upper class women and anxious men will provide provocative summer reading for the pastor concerned about the church's contribution to the mental health and happiness of its own people and of the community.

THE PRINCIPLE OF PROTESTANTISM (DAS PRINZIP DES PROTESTANTISMUS). By Philip Schaff, trans. John W. Nevin, edited by Bard Thompson and George H. Bricker. Philadelphia: United Church Press, 1964. 268 pages. Paper. \$4.50. This is Volume I in the *Lancaster Series on the Mercersburg Theology*. Future volumes now in preparation include works of Nevin, Schaff's historical writings, reading in the *Mercersburg Review*, and the "Mercersburg Liturgy." As the United Church of Christ seeks for a theology that will go beyond its noncommittal official confession of faith, this series, like the works produced in connection with the Heidelberg Catechism quadricentennial in 1963, could very well be decisive in directing, if not the whole United Church, then at least significant fractions of it, back to a more solid and ultimately more Catholic basis. The present work is an expansion of the provocative and controversial address which the 25-year-old author delivered (in German) at the time of his inauguration as professor of Biblical literature and ecclesiastical history at Mercersburg Seminary. Nevin turned it, the editors note, "into passable English." They themselves have reproduced the translation accurately and added 28 pages of notes and 13 pages of bibliography.

ARTHUR CARL PIEPKORN

## CHURCH HISTORY IN GENERAL

*A HISTORY OF CHRISTIANITY*. Vol. I: *READINGS IN THE HISTORY OF THE EARLY AND MEDIEVAL CHURCH*. Edited by Ray C. Petry. xiv and 561 pages. 1962. Vol. II: *READINGS IN THE HISTORY OF THE CHURCH FROM THE REFORMATION TO THE PRESENT*. Edited by Clyde L. Manschreck. xii and 564 pages. 1964. Englewood Cliffs, N. J.: Prentice-Hall. Cloth. Price not given.

Both volumes of this anthology — which ought better to be entitled *A History of Western Christianity*, at least after Justinian — are beautifully designed, superbly printed (although the high-gloss paper gives the pages a tendency to stick together in damp weather), and lavishly illustrated. Duke University church historian Petry brings to the fourteen centuries bracketed by St. Clement's Letter to the Corinthians and the martyrdom of Savonarola in front of the Florentine Signoria a distinguished reputation as a historian of preaching (*No Uncertain Sound*, 1948; *Preaching in the Great Tradition*, 1950) and as medieval scholar (*Francis of Assisi*, 1941; *Christian Eschatology and Social Thought*, 1956; *Late Medieval Mysticism*, 1957). Petry's great sensitivity to "the inextricability of art, literature, architecture, liturgy and education within the warp and woof of complicated human existence" (I, vi) is apparent throughout, but it finds particular expression in Chapter ix, "Medieval Education, the Arts and Christian Iconography; Symbolism, the Liturgy and the Common Life" (the reference section of which even has a unit on "Selected Recent Recordings"! ). Volume I, in this reviewer's opinion, is all around the best one-volume reader in ancient and medieval Western church history currently available. Manschreck, professor of church history at the

Methodist Theological School in (Delaware) Ohio, who covers the modern era down to New Delhi, is the author of *Melanchthon, the Quiet Reformer* (1958). His work does not quite come up to the standard of Volume I. Slips are not infrequent. For example, Luther's monastic "probation" lasted only about 14 months, not "two years" (II, 4). It is incorrect to say that pilgrims to All Hallows' Church in Wittenberg "could earn indulgences which would cancel out 1,902,202 years in purgatory" (II, 5); the indulgences proposed only to provide the equivalent of that length of time spent in public penance according to the norms of the ancient penitential discipline. "In 1536, the Swiss under Bucer and the Lutherans were able to settle their differences" (II, 8) is a misstatement; Bucer was not a spokesman for the Swiss. The date of the Leipzig Interim is 1548, not 1549 (*ibid.*). The date of the first volume of the Weimar edition of Luther's works is 1883, not 1804 (II, 14). At the time of Walter Rauschenbusch's ministry in the Second German Baptist Church in New York (1886—97), Horace Bushnell (1802—76) was *not* "saying that poverty is the result of vice" (II, 416). Some of the translations are less than up to date: the excerpt from Luther's *Appeal to the Christian Nobility* is from the Wace and Buchheim translation of 1883, the excerpt from the Augsburg Confession is from the Jacobs translation of 1882, the excerpts from Calvin's *Institutes* are from the Beveridge (1879) and Allen (1841) translations. Lutherans will feel that Manschreck wears his prejudices rather openly; thus, for instance, he asserts that "after the Peace of Augsburg, 1555, Lutheranism settled for the confining scholasticism of the Formula of Concord, 1577" (p. 218). The era of Lutheran orthodoxy is passed over in almost complete silence; except for two passing references to Paul Gerhardt, the first post-Reformation Lutherans to rate attention are

Spener and Francke. Manschreck completely ignores the church in Scandinavia. His decision to take almost no account of Christianity in the United States prior to 1890 is regrettable. Admittedly his problem was ultimately more complicated than that of his colleague; nevertheless, without wishing to deny the real virtues of Manschreck's volume, one wishes that he had been more successful.

ARTHUR CARL PIEPKORN

#### BOOK NOTES

**CHRISTIANITY THROUGH THE AGES.** By Kenneth Scott Latourette. New York: Harper and Row, 1965. 321 pages. Cloth. \$2.45. Over a 40-year period Latourette has written a 5-volume history of Christianity covering the 19th and 20th centuries alone. He has written a 7-volume history of the church from the beginning to 1945. He has written a 1,516-page 1-volume church history. He always writes objectively, ecumenically, hopefully, and from a frankly avowed Christian standpoint. This paperback original is a magnificent distillate of all that he has learned and all that he has written. The history of the church not only instructs us; it gives us new strength to witness.

**THE DESCENT OF THE DOVE: A SHORT HISTORY OF THE HOLY SPIRIT IN THE CHURCH.** By Charles Williams. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. ix, 245 pages. Paper. \$1.95. A prolific novelist-theologian, Williams published what he originally intended to call *A History of Christendom*, but did not, in 1939. This magnificently panoramic chronicle of the church through 19 centuries amply deserves the wider readership that it will receive through this paperback reissue.

**THE HERITAGE OF CHRISTIAN THOUGHT: ESSAYS IN HONOR OF ROBERT LOWRY CALHOUN.** Edited by Robert E. Cushman and Egil Grislis. New York: Harper and Row, 1965. ix, 243 pages. Cloth. \$6.00. Calhoun, who will celebrate his 70th birthday in 1966, has been a major force in Christian historiography in America for a

quarter of a century. His students and disciples include many of the distinguished names of the current generation of church historians. Twelve of them have teamed up to produce this volume of essays. The subjects range chronologically from Albert C. Outler's "The Sense of Tradition in the Ante-Nicene Church" via George A. Lindbeck's "The A Priori in St. Thomas' Theory of Knowledge" to "Modern Papal Social Teachings" by R. Paul Ramsey. In a degree extraordinary among *Festschriften* both church historians and systematicians will find all the essays informative and suggestive. An appreciation of Calhoun as a scholar and as a man by Virginia Corwin and a select bibliography of his writings supplement the papers.

ARTHUR CARL PIEPKORN

#### SYSTEMATIC THEOLOGY

**THE HEART OF THE REFORMATION FAITH.** By Heinrich Bornkamm. Translated by John W. Doberstein. New York: Harper & Row, 1965. 126 pages. Cloth. \$3.00.

Doberstein has put the nonspecialist in Lutheran theology under obligation by adding Bornkamm's *Das bleibende Recht der Reformation: Grundregeln und Grundfragen evangelischen Glaubens* and four chapters from *Einkehr* to his numerous excellent translations. In the present volume Bornkamm presents the abiding validity or the enduring truth of the Reformation as a truth and a power that invade and penetrate every age. This truth he views primarily from three different angles: faith, Christ, the church. With respect to the chief principles of the Reformation — by faith alone, by grace alone, Christ alone, the Holy Scriptures alone — he suggests that for once Lutherans should avoid the negative tone by saying: "Wholly by faith, wholly by grace, wholly by Christ, wholly by the Scriptures." This, he says, puts the emphasis on the matter itself: faith, grace, Christ, Holy Scriptures.

BOOK REVIEW

Though written for the nonspecialist, the specialist, too, can profit by a careful reading of the chapters on Luther's theology of the cross, the meaning of the church, and the Reformation view of God, man, life, and death. All of the chapters added together point up the abiding validity of the Reformation — a fact to be remembered in an age of theological insecurity.

LEWIS W. SPITZ

**THE WORD AND THE SPIRIT: ESSAYS ON INSPIRATION OF THE SCRIPTURES.** By Regin Prenter, translated by Harris E. Kaasa. Minneapolis: Augsburg Publishing House, 1965. 163 pages. Cloth. \$4.00.

These nine essays reveal Prenter's penetrating insight into Word and Spirit and other related topics. In the first essay he holds that Word and Spirit are always God himself; that Word and Spirit cannot be separated; that the Word of God as Jesus Christ is grasped through the Bible; that the Bible and the church cannot be separated; and that those who regard the Bible as a collection of inerrant truths separate the Word from the Spirit. In the essay on "Preaching and the Biblical Text" he criticizes both "subjective" and "objective" (emphasized by the doctrine of verbal inspiration) views of preaching. The sermon stands between Baptism and the Lord's Supper; it calls man to faith and nourishes him in faith. In the third chapter Prenter endeavors to show that the recognition of a universal awareness of God's absolute demands, given in His indispensable will, prevents an intellectualistic-legalistic misinterpretation of the authority of the Bible in social and political questions today. Theocracy and secularism are both rebellions against the authority of Scripture. In chapter four he holds that Bultmann's demythologizing is not a third standpoint beyond orthodoxy and liberalism. On the contrary, Prenter holds, Bultmann is

unable to find room for the salvation event in his existentialism; he makes the crucifixion only an example; he removes the kerygma; and his theology leads either to metaphysics or to psychology. In chapter five Prenter emphasizes the need for inner rather than outer reformation of the church. In chapter six he pleads for a powerful Gospel preaching of sanctification, whereby Christ is formed in us. In chapter seven the evangelical doctrine of prayer is oriented in the doctrine of justification through faith alone as the most fundamental expression of faith. Prayer is in fellowship, he declares, centered in Christ, universal and victorious. In chapter eight, Prenter holds that the Word is the form under which Christ can be present as alien righteousness. Hence vocal word and sacrament are both external, that is audible or visible, signs to which faith clings. Hence "*signum* corresponds in the economy of redemption to the concept of *larva* in the economy of creation." (P. 140)

The final chapter points out that the tension between theology and natural science has practically disappeared, only to be replaced by a new tension between religion and psychology when the latter ceases to be a science and becomes a religion. He proposes to educators that they assume the Christian view of God and man as central in education. ERWIN L. LUEKER

**THE LORD'S SUPPER.** By Harold E. Fey. New York: Harper & Row, 1965. 117 pages. Paper. \$1.50.

This book was originally published in 1948. Fey's own sacramental doctrine is Zwinglian, his view of the atonement that of the "moral influence" theory.

LEWIS W. SPITZ

**THE EXISTENCE OF GOD.** By Wallace I. Matson. Ithaca, N. Y.: Cornell University Press, 1965. 249 pages. Cloth. \$4.95.

This book is a comprehensive and nega-

tive examination of the major arguments urged for "belief in God," summarized with great force.

The author's major device is (inevitably) the *argumentum e silentio*. He wants a perceptual, mathematical, or natural-scientific demonstration of the existence of God, because, "generally speaking, it is reasonable to believe in the existence of what presents itself as an object of experience." (P. xiii)

His section on the "argument from evil" is a good summation of the issues. Particularly pleasing is the short shrift he gives to the specious notion of "self-determination" (p. 164), which seems to be a special affliction of German-trained theologians.

From the Christian perspective, however, the "argument from evil" has no force at all. The Christian asserts both that God is compatible with all possibilities and that evil has been overcome in Jesus Christ, and that this fact will be forcibly demonstrated to all creation in the consummation.

Matson's book asserts principles of organization which necessarily block his accessibility to "Absolute Truth." For the Christian, knowledge of God also asserts His ineffable being, so that He is always *Deus absconditus* in His aseity, and not a manageable Deity who can be laid on the counter, like merchandise in a department store, for the inspection of the skeptical philosopher.

Nor, if given, would "evidence capable of being assimilated into the corpus of ordinary human knowledge" help Matson. This was actually done by Jesus Christ, for example, in the case of the resurrection of Lazarus. And though our Lord's contemporaries and enemies "assimilated" and acknowledged the "evidence" in this case, they proceeded nonetheless to plot His crucifixion. The reason for this melancholy state of affairs was not the lack of evidence capable of being assimilated into the corpus of ordinary human knowledge, but the corrupted or

distorted nature of man, which then and now and always will seek the abolition or death of God. Matson seems to think that God is not, because he is unable, on his reasonable grounds, to believe in Him. But this should astonish no one; it is the ordinary, run-of-the-mill *hubris* of many philosophers in American universities. RICHARD KLANN

#### BOOK NOTES

**THE SACRIFICE OF CHRIST.** By Charles Francis Digby Moule. Philadelphia: Fortress Press, 1964. xvi, 46 pages. Paper. 75 cents. These three Holy Week lectures to Anglican ordinands first came out in 1956. The present edition is in the Biblical series of *Facet Books*; the introduction is by the series' general editor, John Reumann. The lectures themselves deal with topics that stand high on the list of important current Biblical and systematic themes—the finished work of Christ, the work of Christ continuing in and through the church, and the question of Eucharistic sacrifice.

**BULL AT A NEW GATE.** By Vic Jameson and Don C. Westfall, illustrated by Johanna Sperl. Philadelphia: Fortress Press, 1965. x, 54 pages. Cloth. \$2.00. The authors are Presbyterians, one a lay church journalist, the other an ordained denominational executive. "An irreverent guide to churchology"—the jacket subtitle—is a little too accurate, notably in the retellings of Biblical episodes, but elsewhere some impressive Law and Gospel gets set forth in language that does not require a course in the catechism to be understood.

**THE CITY OF THE GODS: A STUDY IN MYTH AND MORTALITY.** By John S. Dunne. New York: The Macmillan Company, 1965. xii, 243 pages. Cloth. \$5.95. "In each society and in every epoch," says Notre Dame theologian Dunne, "the problem of death takes a characteristic form and receives a characteristic solution" (p. vii). In this sapient book he traces these "ways that have been found for circumventing death" from the most ancient civilized societies, through the Greek and Roman republics, Imperial

Rome, and feudal society, down to our own culture.

**ETHICS (ETHIK).** By Dietrich Bonhoeffer, edited by Eberhard Bethge, translated by Neville Horton Smith. New York: The Macmillan Co., 1965. 382 pages. Paper. \$1.45. The German original came out in 1949. Smith's translation, here reproduced, was first published in 1955.

**AN EXISTENTIALIST THEOLOGY: A COMPARISON OF HEIDEGGER AND BULTMANN.** By John Macquarrie. New York: Harper and Row, 1965. x, 252 pages. Paper. \$1.60. For a decade this has been a standard work in English on the subject set forth in the subtitle. In his foreword Rudolf Bultmann states: "[Macquarrie shows] how the hermeneutic principle which underlies my interpretation of the New Testament arises out of the existential analysis of man's being given by Heidegger. . . . I have seldom found so unprejudiced and penetrating an understanding of my intentions and my work." (Pages vii—viii)

**GOD WAS IN CHRIST.** By Donald Baillie. New York: Charles Scribner's Sons, 1965. 230 pages. Paper. \$1.45. This is one of the best-known modern British answers to the Christological problem, in which Baillie weaves the Jesus of history and the Christ of dogma into the doctrines of the Trinity and the Atonement. The present paperback reissue of the original 1948 edition contains the appendix to Chs. II ("Why the Jesus of History?") and III ("Why a Christology?") which Baillie wrote for the German translation of *God Was in Christ* and in which he discusses "Christology and Mythology."

**THE GOSPEL ACCORDING TO PEANUTS.** By Robert L. Short. Richmond, Va.: John Knox Press, 1965. 127 pages. Paper. \$1.50. Everybody knows that the creator of "Peanuts" is a Church of God (Anderson, Ind.) lay preacher. Short, Ph.D. candidate at the University of Chicago Divinity School, discloses with grace and humor the Biblical theology that underlies Schulz's strip. "Peanuts" fans will regard the 85 cartoons with which Short illustrates his points as pure bonus.

**MAKER OF HEAVEN AND EARTH: THE CHRISTIAN DOCTRINE OF CREATION IN THE LIGHT OF MODERN KNOWLEDGE.** By Langdon Gilkey. Garden City, N. Y.: Doubleday and Company, 1965. 378 pages. Paper. \$1.45. The doctoral thesis of the University of Chicago Divinity School's Gilkey was on the relation of *creatio ex nihilo* to process philosophy. This dissertation was the substrate of the present book, first published in 1959 and now reissued as a paperback.

**NEW THEOLOGY NO. 2.** Edited by Martin E. Marty and Dean G. Peerman. New York: The Macmillan Co., 1965. 316 pages. Paper. \$1.95. Eighteen articles under five heads—the problem of God and the godless, nature and law, the churches in relation, Biblical trends, and the extension of theology—suggest the significant directions that in the eyes of two astute observers theology was taking in late 1963 and the first part of 1964.

**PHENOMENOLOGY AND THE CRISIS OF PHILOSOPHY: PHILOSOPHY AS RIGOROUS SCIENCE AND PHILOSOPHY AND THE CRISIS OF EUROPEAN MAN.** By Edmund Husserl, translated and edited by Quentin Lauer. New York: Harper and Row, 1965. 192 pages. Paper. \$1.95. The continuing revived interest in the phenomenology of Edmund Husserl (1859—1938) in both America and Europe makes this translation by an American expert in the field highly welcome. The article "Philosophie als strenge Wissenschaft" was first published in 1911 and marks the transition from pretranscendental to transcendental thinking on Husserl's part. The second work is a lecture which Husserl delivered at Prague in 1935 and which he subsequently expanded into his (never completely published) last major essay in philosophy, "Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie." Lauer prefaces the works with a 67-page introduction. The reader who desires to know more about the subject can now turn to a paperback reissue of Lauer's description of and apology for phenomenology (published in 1958 as *The Triumph of Subjectivity*) under the title

*Phenomenology: Its Genesis and Prospect* (New York: Harper and Row, 1965; ix, 185 pages; paper; \$1.45).

RELIGION. Edited by Paul Ramsey. Englewood Cliffs, N. J.: Prentice-Hall, 1965. x, 468 pages. Cloth. \$8.95. To say that this is a volume in the impressive Princeton Studies series *Humanistic Scholarship in America*, designed to survey the contributions of American schools to the field of the humanities in recent decades, is endorsement enough. The pastor who wants to be brought up to date in the history of religions, Old Testament studies, the study of early Christianity, church history, theology, Christian ethics, and the philosophy of religion will find in this book six mentors of a top order of competence to take him by the hand.

THE TRUE AND LIVING GOD. By Trevor Huddleston. Garden City, N. Y.: Doubleday and Company, 1965. 120 pages. Cloth. \$2.95. The profound pastoral compassion that made *Naught for Your Comfort* so gripping finds expression on every page of these lectures to students at Oxford University. In them the bishop of Masasi (Tanzania) talks simply but unforgettably about the world, man, things, evil, sin and forgiveness, Jesus Christ and the church.

UNDERSTANDING THE NICENE CREED. By George W. Forell. Philadelphia: Fortress Press, 1965. 122 pages. Cloth. \$2.50. In the best sense of "popular," this is a genuinely popular exposition of the Eucharistic creed by a gifted scholar with a happy knack for putting things in such a way that they stick in his readers' minds.

DICTIONARY OF DEMONOLOGY. By Jacques-Albin-Simon Collin de Plancy; translated from the French and edited by Wade Baskin. New York: Philosophical Library, 1965. iii, 177 pages. Cloth. \$6.00. De Plancy's *Dictionary* enjoyed a modest reputation among his fellow Romantics. Undocumented and eclectic, it is of limited present day use even for those who are interested in the subject.

IMMORTALITY AND RESURRECTION. Edited by Krister Stendahl. New York: The

Macmillan Company, 1965. 149 pages. Paper. \$1.45. Four recent Ingersoll Lectures by Oscar Cullmann, Harry Wolfson, Werner Jaeger, and Henry J. Cadbury derive from one another added power to illuminate from four directions — Biblical theology, the church fathers, classic Greece, and Gospel research — an important current eschatological debate.

CHRISTUS UND DIE KIRCHE IN ROEMISCH-KATHOLISCHER SICHT: EKKLESIOLOGISCHE PROBLEME ZWISCHEN DEM ERSTEN UND ZWEITEN VATIKANISCHEN KONZIL. By Fritz Vierung. Göttingen: Vandenhoeck und Ruprecht, 1962. 127 pages. Paper. DM 9.80. This is a condensation of Vierung's 1957 *Habilitationschrift* at the time he became instructor in systematics and comparative theology in the evangelical theological faculty of the University of Münster of Westphalia. He takes the position that the encyclical *Mystici corporis* had the net effect of narrowing the Roman Catholic doctrine of the church and of eliminating certain evangelical possibilities which had previously existed and which provided points of contact with the theology of the Reformers. He undertakes to describe the Roman Catholic ecclesiological situation up to 1943; the relation of Christ to the church in *Mystici corporis*; and the theological context and implications of the encyclical's ecclesiology. His final chapters set up "theses for an evangelical understanding of the church" and sketch the implications of Ephesians and Colossians for the relation of Christ and the church. This reviewer has the impression that Vierung's Christology has a mildly Nestorianizing tendency and that in his evaluation of the Roman Catholic position he inclines personally to adopt the worse interpretation even while conceding the possibility of a less offensive view of the data. Nevertheless, whether one reads the evidence in the same way that Vierung does or not, he deserves his readers' gratitude for having assembled the material.

PRINCIPLES OF CONDUCT: ASPECTS OF BIBLICAL ETHICS. By John Murray. Grand



Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964. 272 pages. Paper. \$2.25. This is a reprinting of the original 1957 edition, in which Murray expanded his Payton Lectures of 1955 at Fuller Theological Seminary.

READINGS IN THE HISTORY OF CHRISTIAN THOUGHT. Edited by Robert L. Ferm. New York: Holt, Rinehart and Winston, c. 1964. xix and 619 pages. Cloth. Price not given. Ferm, a Yale Ph. D., is chairman of the Department of Religion at Pomona College. The 74 items in this anthology span the 1600-plus years from Tertullian to William Ellery Channing. The materials are organized in four parts around the themes, "Methods in Christian Theology: The Knowledge of God," "The Person and Work of Christ," "The Human Condition and Its Remedy," and "The Church and the Sacraments." Ferm's criteria of selection are informed by his conviction that "there can be no one normative theological position; the breadth of historical affirmations continues to shed new light and shadows on the search of man to articulate his relation to the God of Christian faith and to the tradition that is his" (p. viii). The introductions are brief and objective, the book is well printed, the translations are to a large extent the old standard ones. An anthologist can never satisfy all his readers on the number, the length, and the choice of his items, but in general Ferm has done well. (Lutherans will deplore the fact that while the book excerpts the Swiss Anabaptist Schleithem Confession of Faith, the Tridentine Profession, the Thirty-nine Articles of the Church of England, and the Racovian Catechism, none of the Lutheran symbols appear.)

ARTHUR CARL PIEPKORN

## ECUMENICS AND COMPARATIVE THEOLOGY

Books and articles on ecumenics and on the ecumenical movement continue to roll off the press in great numbers to the delight of all those who are interested in the affairs of the Christian church. The following vol-

umes have appeared in 1964 and 1965. There are others.

For *Ecumenical Theology Today* (Glen Rock, N. J.: Paulist Press, 1964; 256 pages; paper; 95 cents), a paperback in the *Deus Book* series, Gregory Baum selected 25 popular articles that have appeared in *The Ecumenist*, a bimonthly Paulist Press journal for promoting Christian unity of which he is the editor. The authors discuss the problems of the Second Vatican Council, the Roman Catholic Church, ecumenical developments, ecumenical dialog, and Christians and Jews. A short but carefully selected bibliography of ecumenical literature is appended. Paul Broadhurst clarifies the position of Roman Catholics on prayer for Christian unity. Noteworthy is the difference between the movement of prayer started by ex-Anglican Paul Watson, who thought in terms of a return of non-Roman Catholics to the Roman obedience, now carried on by the Franciscan Friars of the Atonement, and the other, originated by the French Abbé Paul Couturier, now promoted by the center "Unité Chrétienne" at Lyons, France, which takes a broader view of unity.

In *Paul Couturier and Unity in Christ* (Westminster, Md.: J. William Eckenrode, 1964; 366 pages; cloth; \$5.75), Geoffrey Curtis describes the movement started by Couturier, which formulates its prayers in such a way that other Christians may more easily join Roman Catholics in their intercessions.

Heinz Renkewitz' *Die Kirchen auf dem Wege zur Einheit: Evangelische Enzyklopädie*, Vol. 2 (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1964; 189 pages; boards; DM 7,80), is an introduction to the history and presence of the ecumenical movement.

In *Einheit der Kirche? Ringvorlesung der Evangelisch-Theologischen Fakultät der Westfälischen Wilhelms-Universität Mün-*

ster (Witten: Luther-Verlag, 1964; 148 pages; boards; DM 8,60), edited by W. Marxsen, Kurt Aland, Ernst Kinder, Heinz-Dietrich Wendland, Helmuth Kittel, Wilhelm Anz, S. Hebart and the editor discuss the unity of the church.

*Chrétiens en Dialogue* (Paris: Éditions du Cerf, 1964; 644 pages; NF 33.00), by Yves M.-J. Congar, views the problems to be solved in Rome's approach to ecumenicity.

*Das ökumenische Problem*, Vol. I (Freiburg: Verlag Herder, 1964; 332 pages; cloth; DM 29, 50), by Bernard Lambert, and *Wege des lebendigen Gottes: Glaube und geistliches Leben* (Freiburg: Verlag Herder, 1964; 326 pages; cloth; DM 33, 50), by Yves M.-J. Congar, are significant translations on ecumenical thinking in Roman Catholicism.

In *The Problem of Catholicism* (London: SCM Press, 1964; 190 pages; cloth; 30/—), Vittorio Subilia, dean of the Facoltà Teologica Valdese in Rome, presents a fascinating study of the theological grounds of debate between Roman Catholicism and Protestantism. It was first published on the eve of the Second Vatican Council. The translation is by Reginald Kissack.

*Ecumenics, the Science of the Church Universal* (Englewood Cliffs, N. J.: Prentice-Hall, 1964; 294 pages; cloth; \$5.95) comes from the pen of John A. Mackay, former president of Princeton Theological Seminary and the first incumbent of that institution's chair of ecumenics. Called "the father of ecumenics" in America, he needs no introduction to students of the ecumenical movement. Mackay says that the pages of this book "voice echoes of the author's struggle over four decades to grapple with the ecumenical concept and its significance." A good bibliography serves as a selected guide to further reading and helps one to forget that *A History of the Ecumenical Movement, 1517—1948*, edited by Ruth

Rouse and Stephen Charles Neill, has not been brought up to date for students of this movement. In four major sections the author discusses the science of ecumenics, the church in the purpose of God, the functions of the church universal, and the church and the world. The student of ecumenics can ill afford to ignore this informative volume.

LEWIS W. SPITZ

*RELIGION IN ACTION: HOW AMERICA'S FAITHS ARE MEETING NEW CHALLENGES*. By Lee F. Dirks. Silver Spring, Md.: The National Observer, 1965. 212 pages. Paper. \$2.00.

Engagement and encounter, evangelism, education, and ecumenicity — here is America's religious scene "reported in depth" in word and picture. The emphasis in this fourth number of the documentary series *Newsbook* is on the impact which the larger and smaller denominations are having on the contemporary American political, economic, and cultural scene. The themes of this most impressive report include the movements toward Christian unity, the contributions of the Christian denominations and the Jews to American thinking and action, the churches' involvement with social issues, "back-to-the Bible" trends, glossolalia, new directions for clerical and lay ministry, and two special features on the "architects of American theology" and on Martin Luther King, Jr. Lutherans will note with interest the mention of jazz, the radio ministry, the involvement in the issues of civil rights and the stress on education which are found to be among the characteristics of the American progeny of Luther. "The Lutheran Church," the author cites an old Lutheran proverb as saying, "was born in a university."

The very effective manner in which engaging reportage and pictorial documentation of "religious pioneering" and "unconventional evangelism" at such unusual places as drag strips, gambling casinos, and Florida

student-packed beaches is presented makes this report in depth well worth the modest price. The author, selected in 1964 by the Religious Newswriters Association as the "Religion Writer of the Year," here certainly vindicates his garland.

JOHN H. ELLIOTT

**PRESBYTERIAN HERITAGE.** By A. Merwyn Davies. Richmond, Va.: John Knox Press, 1965. 141 pages. Paper. \$1.95.

Journalist and freelance author Davies takes Presbyterianism back to the days of the Reformation, its establishment in Scotland, and its story in America. He writes arrestingly and has the knack of making the most out of dramatic events, for example, John Knox' confrontations with Mary Queen of Scots. He is not always accurate in his statements. He calls Jan Hus, whom he lists between Tyndale and Erasmus, "the first to be martyred as a heretic for his teachings" (p. 11). Patrick Hamilton is not identified as a Lutheran. The Brainerds were perhaps the pioneer *Presbyterian* missionaries to the Indians, but Davies calls them simply "the pioneer American missionaries to the Indians" (p. 100). Or is the accent on American, not pioneer? However, the most serious misgiving to be raised about the book is its central theme, that Presbyterianism, or ultimately Calvinism, must be given much of the credit for the religious freedom of our country. Davies' claims are much too sweeping to be endorsed.

CARL S. MEYER

**CHRIST'S CHURCH: EVANGELICAL, CATHOLIC, AND REFORMED.** By Béla Vassady. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1965. 173 pages. Paper. \$1.95.

This book does *not* owe its origin to the sermon which Eugene Carson Blake preached in Grace Cathedral, San Francisco, on December 4, 1960, and which outlined a proposal for the reunion of a number of American denominations. Ever since 1925,

the year in which the Stockholm Conference on Life and Work was held, Vassady says, he had been deeply interested in the church union movements. Nevertheless, he was certainly encouraged by this sermon to put his thoughts, first into a number of articles, and then into a book.

The purpose of this book, he explains, was not to give a detailed description of the life of the church in a united form, but only to offer a certain theological grounding for any thinking about this question. The one controlling perspective that guided him is that of the gracious relationship that exists between Christ and His church, which he describes in terms of five key words — "control," "continuity," "concern," "contrition," and "commitment." A united church, he says, must be truly catholic, truly evangelical, and truly reformed. For an appreciation of the book one must pay close attention to the author's definition and use of these terms.

The author is encouraged in the task of uniting the church by the faithfulness of God in Christ and His Spirit. At this point it is important to remember that the Spirit of God works through His Word. This must not be overlooked when one speaks of *Ecclesia aedificanda quia aedificata*, one of the author's choice axioms. The commitment of the 16th-century Reformers was to that Word.

LEWIS W. SPITZ

**A CHURCH FOR THESE TIMES.** By Ronald E. Osborn. New York: Abingdon Press, 1965. 192 pages. Paper. \$1.95.

Like Béla Vassady's *Christ's Church: Evangelical, Catholic, and Reformed*, this volume and its basic theme owe much to the famous sermon, "A Proposal Toward the Reunion of Christ's Church," preached by Eugene Carson Blake at Grace Cathedral in San Francisco, December 4, 1960. Osborn is a member of the Consultation on Church Union, which is working toward a basis of union among six major denominations as a ground

for a church "truly catholic, truly reformed, and truly evangelical." Osborn believes that denominationalism is an anachronism. The Statement of Faith adopted by the United Church of Christ therefore appeals to him as "a stirring contemporary proclamation of the good news." Not everyone will consider this confession adequate for a united church, but every Christian will join in its closing doxology: "Blessing and honor, glory and power be unto [God]. Amen."

LEWIS W. SPITZ

*THE CHURCH AND MANKIND*, edited by Edward Schillebeeckx; viii, 177 pages. *THE CHURCH AND THE LITURGY*, edited by Johannes Wagner; viii, 191 pages. Glen Rock, N. J.: Paulist Press, 1965. Cloth. \$4.50 each volume.

*Concilium: Theology in the Age of Renewal*, of which these titles are Vols. I and II, is a major theological fruit of Vatican II. It grew out of the awareness of the theologians at the council that a general updating and reinvigoration of Roman Catholic theology at every level was an imperative necessity if the church were to consolidate the gains recorded by the council.

The project is formidably impressive: 50 volumes at the rate of 10 a year; 300 scholars from 26 countries as authors; an 18-man blue-ribbon editorial board from 9 countries; simultaneous publication in English, Dutch, German, French, even Spanish and Portuguese, but apparently (and astonishingly) not in Italian. The editors invite the collaboration of every Roman Catholic theologian and have set up as their only criterion "scientific, theological sincerity in the service of revelation."

Each volume is to be built about a single theme — dogma, liturgy, pastoral theology, ecumenism, moral theology, the church and the world, the history of the church, canon law, spirituality, or Scripture. Each volume will have three (or four) sections: A series

of original theological essays; a definitive bibliography of recent books and articles on a number of subjects; a "documentation section," providing exact information in article form on contemporary theological problems; and "a chronicle of the living church" (omitted in Vol. I). The net result is a kind of five-times-a-year hard-cover thematic theological journal.

The method and the quality of the contributors are admirably illustrated in Vol. I. The articles are by the French Dominican Yves Congar ("The Church: The People of God"), the Münster scholar Joseph Ratzinger ("The Pastoral Implications of Episcopal Collegiality"), Schillebeeckx himself ("The Church and Mankind"), and the novelist-theologian Michael Novak of Johnstown, Pa. ("Diversity of Structures and Freedom Within the Structures of the Church," the only untranslated article in the volume). The bibliographical surveys cover "The Church as the People of God," by Rudolph Schnackenburg of Würzburg and the Belgian Benedictine Jacques Dupont, and the question "Who Belongs to the Church?" by the Dutch Dominican Boniface Willems. In the "documentation" section the Louvain scholar Roger Aubert discusses "Eucharistic Congresses from Leo XIII to Paul VI," and the Belgian Dominican missionary to the Congo, Raphael van Kets, now of Rome, describes "The Dialogue between the Church and Contemporary Cultures."

Vol. II, which concentrates on the *Constitution on the Sacred Liturgy* of Vatican II, reproduces in its field the excellence of Vol. I. It may even be of greater interest to Lutherans. In the "articles" section the Bolognese Benedictine Cipriano Vagaggini writes on "The Bishop and the Liturgy"; Joseph Pascher of Munich on the "Relation Between Bishop and Priests According to the Liturgy Constitution"; Frederick R. McManus, president of the North American Roman Catholic Liturgical Conference, on

"The Juridical Power of the Bishop in the *Constitution on the Sacred Liturgy*"; the great Austrian Jesuit liturgiologist Joseph A. Jungmann on "Liturgy, Devotions and the Bishop"; the priest-composer Joseph Gélineau on "The Role of Sacred Music"; and the editor of *Worship*, Godfrey Dieckmann of Collegeville, on "The Place of Liturgical Worship." The bibliographical survey covers recent literature on church music, concelebration and Communion under both kinds. (The last-named survey asserts on p. 158: "Only when the whole community actually shares the chalice can the recipient's personal participation be expressed in a satisfactorily 'significant' way.") The documentation discusses the "Evolution of the Concept of Economic Expansion." The "chronicle of the living church" reports on the International Congress on Education for the Priesthood in Western Europe, held at Rothem-Meerssen, Holland, in the late summer of 1964.

A reading of these two volumes indicates that this is the kind of work which commends itself to non-Roman Catholic clergymen and theologians who want direct information from a wide variety of authoritative sources on the rapidly moving developments in the world's largest Christian denomination.

ARTHUR CARL PIEPKORN

#### BOOK NOTES

ANGLICANISM IN ECUMENICAL PERSPECTIVE (HET ANGLICANISME IN OECUMENISCH PERSPECTIEF). By William H. van de Pol, translated by Walter van de Putte. Pittsburgh, Penna.: Duquesne University Press, 1965. x, 293 pages. Cloth. \$6.75. Van de Pol, professor of the phenomenology of Protestantism at the Roman Catholic university of Nijmegen, started out as a member of the Dutch Reformed Church, became an Anglican at 22, a Roman Catholic at 43, and a Roman Catholic priest at 47. He knows Anglicanism from personal contact, and he sees it as occupying a unique position among

the Reformation denominations. He reports dispassionately on its denominational and ecumenical history and gives special attention to the Indian union projects, to the problem of orders as it is reflected in Anglican-Presbyterian negotiations, and to the issues of "catholicity" and "ecumenicity" as they affect Anglicans. A final chapter evaluates the situation at present and in the immediate future. He deplores the fact that "a true ecumenical attitude is still hard to find" in England (p. 275). Lutherans will note with interest that in his view "it is becoming more and more evident in India that a confrontation of Anglican ecumenism with Lutheranism opens up an entirely new and vast complex of questions. It is also due to the Lutheran churches that theological reflection has developed greatly in the churches of India" (pp. 188—189). Few Lutherans in America, however, will agree with van de Pol that "there are no fundamental difficulties with respect to the inter-church celebration of the Supper in which Lutherans, Reformed Christians, Presbyterians, Congregationalists, Methodists, and even evangelical Anglicans, and eventually, Baptists, Mennonites, and Remonstrants could take part." (P. 257)

CATHOLIC THEOLOGY IN DIALOGUE. By Gustave Weigel. New York: Harper and Row, 1965. 126 pages. Paper. 95 cents. This collection of papers, first published in 1961, comprises the late Jesuit ecumenist's Taylor Lectures at the Yale University Divinity School, in which he discussed the church, the Scriptures, and the sacraments, plus four other lectures, on Roman Catholic ecumenism, revelation, church-state relations, and the Eastern churches.

CHRISTIAN SCIENCE: ITS ENCOUNTER WITH AMERICAN CULTURE. By Robert Peel. Garden City, N.Y.: Doubleday and Company, 1965. xiii, 224 pages. Paper. \$1.25. Peel is member of the editorial staff of the *Christian Science Monitor* and a member of the Church of Christ, Scientist. First published in 1958, his book contrasts the failure of Transcendentalism with the success of Christian Science and proposes the

thesis that "Christian Science has a revolutionary contribution to make to contemporary society which is little recognized—even by many Christian Scientists." (P. ix)

**THE CHURCH IN DIALOGUE: FIVE TALKS IN AMERICA.** By Leon-Joseph Suenens, edited by Arthur McCormack. Notre Dame, Ind.: Fides Publishers, 1965. 128 pages. Paper, \$1.50; cloth, \$2.95. The five addresses that the Cardinal Archbishop of Malines-Brussels delivered in America in May 1964 derive special significance from his position as a moderator of Vatican II and from his long-term advocacy of renewal in his church. He delivered "The Council and Church Unity" and "The Church and the Civilizations" at the University of Chicago; "The Council and Pastoral Renewal" to the laity of the archdiocese of Chicago; "The Message of *Pacem in Terris*" before the United States Committee for the United Nations; and "The Apostolate of the Religious" before 5,000 Roman Catholic nuns in Boston.

**CONSTITUTION ON THE CHURCH;** 85 pages; 40 cents. **CONSTITUTION ON ECUMENISM;** 28 pages; 25 cents. **CONSTITUTION ON THE ORIENTAL CHURCHES;** 14 pages; 15 cents. Jamaica Plain, Boston, Mass.: Daughters of St. Paul, 1965. Paper. These three signally important Vatican II documents, solemnly promulgated by Paul VI on Nov. 21, 1964, are presented in the authoritative National Catholic Welfare Conference translations.

**HONESTY IN THE CHURCH.** By Daniel Callahan. New York: Charles Scribner's Sons, 1965. 188 pages. Cloth. \$2.95. Widely read Roman Catholic journalist Callahan is no mean lay theologian. The renewal of the church that Vatican II is calling for, he insists, requires both the individual Roman Catholic and the Roman Catholic Church to transcend past standards of honesty. The chapter headings in this remarkable book outline the progression of Callahan's thought: The claims of honesty, public honesty, private honesty, from honesty to integrity, the responsibility of the church,

the responsibility of the individual. Bernard Murchland contributes an earnest foreword in which he describes the special problems of the Roman Catholic in this area.

**OBJECTIONS TO ROMAN CATHOLICISM.** Edited by Michael de la Bedoyère. Philadelphia: J. B. Lippincott Company, 1965. 184 pages. Cloth. \$3.95. This is an utterly frank and correspondingly informative book by a group of British Roman Catholic liberals. Its viewpoint is specifically English. The "new look" in Roman Catholicism, says de la Bedoyère, quondam editor of the *Catholic Herald* and now editor of the newsletter *Search*, "is far from being to the taste of (probably) the overwhelming number of [Roman] Catholics today. And it is particularly resented by great numbers in the English-speaking countries and (I suppose) in backward parts of Europe, by no means excluding Italy" (p. 11). The present book is designed to create "a [Roman] Catholic 'image' which will powerfully help mutual *understanding* between a 'free' but essentially orthodox Roman Catholicism and the views and traditions of other communions" (p. 14). Oxford historian Magdalen Goffin writes about superstition and credulity. Luther biographer John M. Todd treats the political bias, autocracy, and legalism of a "worldly church." British educational psychologist Frank Roberts analyzes authoritarianism, conformity, and the sense of guilt. The University of Leicester historian H. P. R. Finberg speaks to the issue of censorship. Journalist Rosemary Haughton treats freedom and the individual. G. F. Pollard, philosopher and essayist, sketches existential reactions against scholasticism. The controversial Jesuit ex-Archbishop of Bombay Thomas Roberts challenges Vatican II with the questions of contraception and war.

**ROME AND REUNION.** By Frederick C. Grant. New York: Oxford University Press, 1965. 196 pages. Cloth. \$5.00. A Protestant Episcopal Biblical theologian who is one of the Anglican observers at Vatican II, Grant argues that the task of Christian reunion demands a broad understanding of the past. He sees the real obstacle to reunion

as "the violence done to the New Testament in every attempt to defend the primacy [of the Pope] as an institution dating from the first century and founded by Christ Himself" (p. 7). His panoramic history of the papacy from the fifth century on ends with a sensitive chapter on "Unfinished Business of the Vatican Council."

**SCRIPTURE AND ECUMENISM: PROTESTANT, CATHOLIC, ORTHODOX AND JEWISH.** Edited by Leonard J. Swidler. Pittsburgh: Duquesne University Press, 1965. iii, 197 pages. Cloth. \$4.95. The real ecumenical issue, as the Roman Catholic editor of this symposium defines it, is "the *magisterium*, the teaching power of the Church: Can the Church's *magisterium*, under the guidance of the Holy Spirit, express truths not found in Scripture?" (p. 1). Six of the nine papers at the 1964 Duquesne University-Pittsburgh Theological Seminary seminar on ecumenism focused on the relationship of Scripture, tradition, and *magisterium*. Roman Catholicism was represented by George Tavad, Roland Murphy, and Anthony Stephenson; Orthodoxy by Jean Meyendorff; Methodism by Albert C. Outler; Presbyterianism by Robert McAfee Brown, Markus Barth, and David Noel Freedman; and Judaism by Steven Schwartzschild.

**A TREASURY OF RUSSIAN SPIRITUALITY.** Edited by G. P. Fedotov. New York: Harper and Row, 1965. xviii, 501 pages. Paper. \$2.95. These nine spiritual biographies or autobiographies by nine Russian masters of the life of devotion from the 11th to the 20th century, ably introduced and annotated by Fedotov for the first time 15 years ago, reveal important facets of the Russian religious mind.

**ULTIMATE QUESTIONS: AN ANTHOLOGY OF MODERN RUSSIAN RELIGIOUS THOUGHT.** Edited by Alexander Schmemmann. New York: Holt, Rinehart and Winston, 1965. vii, 311 pages. Cloth. \$6.95. "The aim of this anthology," says Schmemmann, "is to give to those who are studying Russia, her history, literature and religious life, at least a general idea of that area of Russian culture which Russians usually define as 're-

ligious philosophy'" (p. 3). He notes that the excerpts that he presents are not official Orthodox teaching. He also cautions his readers to remember that Russia accepted an "official" Orthodoxy and that in consequence there was in Russia "no tradition of independent thought as a reflection of religious experience" (p. 6); furthermore, he observes, Russian religious development was affected by its agelong isolation from the Christian West. His materials are well-chosen selections from Weidél, Khomyakov, Solovyov, Florensky, Fyodorov, Rozanov, Berdyaev, Fedotov, and Bulgakov. Both the general and special introductions are excellent.

**ANGLICANISM.** By Stephen Neill. Baltimore, Md.: Penguin Books, 1965. 468 pages. Paper. \$1.95. Neill, linguist, missionary to India, Anglican bishop, one of the major leaders in the creation of the Church of South India, coeditor of the *History of the Ecumenical Movement 1517 to 1948*, and professor of missions and ecumenical theology at the University of Hamburg, writes with the authority of experience and with the practised ease of a veteran author. Although the Protestant Episcopal Church in the U. S. A. as such receives only five pages, the whole book is a valuable guide to what our Anglican fellow Christians are and why they are that way.

**CHRISTIAN MARRIAGE TODAY: A COMPARISON OF ROMAN CATHOLIC AND PROTESTANT VIEWS.** By Mario Colacci. Revised edition. Minneapolis: Augsburg Publishing House, 1965. xi, 203 pages. Paper. \$1.95. Originally published in 1958, Colacci's widely endorsed handbook here appears in an expanded and updated revised version. Written by a Roman Catholic priest who converted to the Lutheran Church, the book reveals an accurate and intimate acquaintance with the Roman Catholic position. Its weakness is the author's assumption that there is an objective reality called Protestantism. Nevertheless, the strength outweighs the weakness. Pastors will find it useful.

**THE ONE BRIDE: THE CHURCH AND CONSECRATED VIRGINITY.** By Mary Jane

Klimisch. New York: Sheed and Ward, 1965. xviii, 231 pages. Cloth. \$4.95. The authoress is a Roman Catholic Benedictine nun who is composing music for two masses to be used with her denomination's new English liturgy. The present work is a thoroughly theological attempt "to explore the mystery of Christian virginity in the dimension of the church's bridal alliance with Christ." Noteworthy are the absence of complacency and triumphalism and the evident impact of the new Roman Catholic Biblical theology.

THE PENTECOSTAL MOVEMENT: ITS ORIGIN, DEVELOPMENT AND DISTINCTIVE CHARACTER (PINSEBEVEGELSEN). By Nils Bloch-Hoell. New York: Humanities Press (Oslo, Norway: Universitetsforlaget), 1965. 256 pages. Cloth. \$6.00. The Norwegian original of this work by the editor of *Tidskrift for Teologi og Kirke* came out in 1956. The English translation shortens the original version radically by reducing the material on the Norwegian Pentecostal movement to a summary; at the same time it brings the whole account up to date. The net result is a very useful, contemporary, objective, and carefully documented analysis of the rise, expansion, teaching, ethical principles, and worship of Pentecostalism. American clergymen will read it with profit as part of their preparation for encounter with this ubiquitous phenomenon. Bloch-Hoell sees Pentecostalism at the beginning of its seventh decade marked liturgically by a more static institutionalism (in contrast to the extreme charismatic spontaneity of the early years), ethically by a decreasing rigor of its Puritanism, organizationally by a renunciation of its initial principle of nonorganization, and doctrinally by a subduing of the doctrine of entire sanctification and a general "doctrinization" of its denominational message. In fact, he concludes, contemporary Pentecostalism is "an outstanding example in Church history of a movement of reaction gradually developing in the direction of the very type of religious body or denomination against which it originally arose as a movement of reform." (P. 177)

THE SECOND VATICAN COUNCIL AND THE NEW CATHOLICISM. By G. C. Berkouwer; translated from the Dutch by Lewis B. Smedes. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965. 264 pages. Cloth. \$5.95. Berkouwer, professor of systematic theology in the Free University of Amsterdam, represents the conservative Dutch Reformed tradition. His book is a serious theological study which avoids the peril that tempts the unwary, in his words, "to substitute vague desires for cautious analysis or give a superficial prognosis in order to avoid open-end questions" (p. 249). He covers all the major issues—unchangeability and changeability of dogma, Scripture and tradition, exegesis and doctrinal authority, the pope and the bishops, the doctrine of the church, and the B. V. M. Smedes has done his difficult task very well. It is good to have this important analysis by an important representative of the Reformed tradition available in English.

YEARBOOK OF AMERICAN CHURCHES: INFORMATION ON ALL FAITHS IN THE U. S. A. Edited by Benson Y. Landis. 33d Edition. New York: National Council of the Churches of Christ in the U. S. A., 1965. 314 pages. Paper. \$6.25. This indispensable source of information of all kinds—statistics, organization, educational institutions, addresses—about organized religion in the United States and Canada brings its readers as closely up to date as it is possible to do; the data in this edition were assembled in 1964 and are generally correct as of Jan. 1 of that year.

PROTESTANTISM IN AN ECUMENICAL AGE: ITS ROOTS, ITS RIGHT, ITS TASK. By Otto A. Piper. Philadelphia: Fortress Press, 1965. ix, 254 pages. Cloth. \$4.50. Distinguished Reformed exegete, systematician, and moral theologian that he is, Piper's intimate association with the ecumenical movement has always been marked by a certain critical reserve. In this book he repeats his perennial concern that in their enthusiasm the early advocates of the movement have paid insufficient attention to its spiritual dynamic. His thesis is that we must see both



the ecumenical movement and the existence of "Protestantism" as phenomena of *Heilsgeschichte* in order to find "the right synthesis of organizational effort and divine inspiration in our endeavors to make the unity of Christ's Body manifest" (p. v). Piper announces his intention "to restrict [his] usage of the term Protestant to all those groups who directly and indirectly received their decisive stimulus from Luther's reformation" (p. 5). As it emerges in the book, however, Protestantism so defined exhibits a heterogeneity that does not permit its treatment as an entity. Piper's book is brilliant nevertheless, and his basic thesis is sound when it is generalized to refer not to "Protestantism" but to each Christian confession.

**ROMAN AND EVANGELICAL — GOSPEL AND MINISTRY: AN ECUMENICAL ISSUE (ROMERSKT OCH EVANGELISKT).** By Per Erik Persson, trans. Eric H. Wahlstrom. Philadelphia: Fortress Press, 1964. 92 pages. Cloth. \$2.00. Here at last is an English version of the able little book by Lund's current professor of systematic theology which this journal reviewed in Vol. XXXII (1961), 186.

**ROMAN CATHOLICISM.** By Thomas Corbishley. New York: Harper & Row, 1964. 150 pages. Paper. 95 cents. Corbishley is an English Jesuit. Apart from the addition of a 9-page biographical sketch of the late John XXIII written in September 1963, the present Torchbook reissue reproduces without change the original 1950 edition. A forthright Roman Catholic, Corbishley has composed an informative and revealing description of his denomination, its theology, its moral and social teachings, its relation to history and human progress, its present role, its life and practice, and its organization. Apropos the Reformation he declares: "The [Roman Catholic] Church regards the work of the Reformers from Luther onwards as constituting the greatest possible disservice to the cause of Christ. . . . If you deny that Christ has a Vicar on earth, you are falsifying fifteen hundred years of Christian history. That, in effect, is what the Reformation did." (P. 28)

ARTHUR CARL PIEPKORN

**DIE KATHOLIZITÄT DER KIRCHE.** By Hendrik Berkhof. Translated from the Dutch by Marcel Pfändler. Zürich: EVZ-Verlag, c. 1964. 112 pages. Cloth. DM 12.80.

In this brief study, obviously a plea for ecumenicity, the author gives the history of the term "catholicity" and defines its meaning. He regards the terms *plērōma* and *plērōm* as used by Paul in Ephesians and Colossians as the primary root of catholicity. The second root is the conviction that revelation must be viewed as an organism — an organic multiplicity — unity of truths, values, aspects, or whatever one wishes to call it. These, he holds, may be unified by centering them about Christ, Scripture, or the church. Catholicity and ecumenics he views as vertical and horizontal dimensions of the same thing.

Most Lutheran readers will fail to see the dire consequences for catholicity that the author ascribes to Luther's work of 1523, *To What Extent Should Secular Authority Be Obeyed?*

LEWIS W. SPITZ

## COMPARATIVE RELIGION AND MISSIONS

**THEOLOGICAL AND MISSIONARY STUDIES IN MEMORY OF JOHN ABERLY.** Edited by J. M. Myers, O. Reimherr, and N. H. Bream. Gettysburg, Pa.: Times and News Publishing Co., 1965. vii and 152 pages. Cloth. Price not given.

*Festschriften* delayed have a way of turning into memorial volumes. Originally intended as a tribute to Aberly on his 95th birthday, this collection now appears to keep green his memory as missionary, theologian, educator, administrator, and author.

He finished only the first year of his formal seminary training, then went to India for what was to be a short term emergency assignment but that actually lasted for 33

years. He completed his theological studies on the field, where he served in many capacities but made his most lasting contribution as an able writer of Bible helps and commentaries in Telugu. His 1,200-page *Telugu Bible Dictionary* appeared in a 2d edition as recently as 1961.

After serving three years as the first professor of missions at Chicago Lutheran Seminary in Maywood. Aberly went on to Gettysburg, where he soon was elected president of the seminary whose course he had never completed. This fact did not keep him from pioneering a graduate program. *An Outline of Missions* (1945), his best known English work, is a standing challenge to contemporary Lutheran missiologists to update it in the light of the postwar revolution in the non-Western world.

The distinguished list of contributors includes such well-known names as Robert H. Fischer, with a penetrating analysis of "The United Lutheran Church in America and American Culture"; Richard H. Drummond, who writes perceptively on "The Christian Mission and Missionary in Japan"; Wesley L. Sadler, with an instructive article on linguistics for Africa; and Stewart W. Herman, who asks provocatively, "Latin America: Get In or Get Out?"

WILLIAM J. DANKER

**BUDDHISM OR COMMUNISM: WHICH HOLDS THE FUTURE OF ASIA?** By Ernst Benz. Garden City, N. Y.: Doubleday & Company, 1965. 234 pages. Cloth. \$4.50.

The controversial activities of Buddhist monks in Vietnam politics should stimulate the interest of many in the West in Benz's exciting answers to the arresting question that this book's title poses. This is the first important book in the Western world to study the significance of Buddhism for the political future of the East.

Benz had long taught the classic formu-

lations of Buddhism at Marburg. However, on a year's leave during which he lectured and traveled — and, what is more important, observed and reflected — in Asia, he found a dynamic neo-Buddhism in Japan, India, Burma, Thailand, Ceylon, and Hong Kong that is markedly changed from the traditional Buddhism that most scholars know.

It boasts an ecumenical movement that is making rapid strides in reconciling Theravada and Mahayana Buddhism. In its great Japanese universities it continues to adapt skillfully to a rapidly changing world. It comprehends scientific thinking, but is not limited to it. It insists that man was not made for science, but science for man.

Benz's work has instructive sections on Buddhism in the Soviet Union and in mainland China. The Communist regime in China itself alternately persecutes and exploits Buddhism, while in neighboring countries, it has logged not only geographical but political mileage with its roaming relic, the holy tooth of Buddha. Neo-Buddhism has been equally ambiguous toward Communism. One stream opposes it as materialism, while the other current seeks to demonstrate that the brotherhood of monks founded by Buddha in the *sangha* practiced socialism more than 2,500 years ago.

Anyone seeking to understand the intertwined fortunes of politics and religion in Asia today can hardly afford to miss this book.

WILLIAM J. DANKER

**WAR OF AMAZING LOVE.** By Frank C. Laubach. Westwood, N. J.: Fleming H. Revell Company, 1965. 150 pages. Cloth. \$2.95.

Laubach is a man with a great heart for all the disadvantaged people of the earth, particularly the silent billion illiterates. He threatens, he weeps, he pleads in this book for a compassionate Christian response as big as the challenge it faces. Followers of

Martin Luther, who wanted the people to be able to read the Bible for themselves, cannot consistently withhold their support from this kind of effort toward world literacy. This is a good book for pastors, teachers, and lay people. **WILLIAM J. DANKER**

**THE HASIDIC ANTHOLOGY: TALES AND TEACHINGS OF THE HASIDIM.**

Translated and edited by Louis I. Newman and Samuel Spitz. New York: Schocken Books, 1963. xx and 576 pages. Paper. \$2.45.

This anthology of the writings of the Hasidic movement of the 18th and 19th centuries introduces the reader to aspects of Jewish thought which are often overlooked, namely the "sense of mystical ecstasy in the communion of God and man"; "democracy and brotherhood between the rich and the poor"; and "the moral values of the religious system" (p. xi). The anthology material is grouped under 205 topics.

**HERBERT T. MAYER**

**INDIA'S RELIGIOUS FRONTIER.** By William Stewart. Philadelphia: Fortress Press, 1965. 183 pages. Cloth. \$2.50.

Stewart, veteran India missionary and principal of prestigious Serampore College, here lives up to the high standard of Max Warren's *Christian Presence* series on the non-Christian religions.

With a sure and vivid presentation based on long years in India he describes not just the classical doctrines and practices of Hinduism but its interaction with the new India, with the forces of the modern world, and with Christianity. On this new religious frontier Hinduism is taking new shapes, is stimulated to new and loftier ethical planes, and is threatened by new dangers, not the least of them atheistic, militant Communism.

In this milieu the Christian church is present as a witness to the suffering, dying, and resurrected Christ. Stewart's magnifi-

cent witness to the risen Christ in spite of Bultmann makes one wish that the Marburg theologian could have been a missionary to India. He would perhaps have seen how his demythologizing approach on the Resurrection would simply make it easier for Hinduism to homogenize and devour Christianity.

Stewart is candid about the weaknesses of the Christian church in India, notably its litigiousness. He is also optimistic about its positive witness. **WILLIAM J. DANKER**

**TWO WORLDS OR NONE.** By William J. Danker. St. Louis: Concordia Publishing House, 1964. 311 pages. Cloth. \$4.50.

Danker, professor of missions and director of missionary training at Concordia Seminary, St. Louis, has written an appealing and interesting book, one that will cause eyebrows to be raised and consciences to be stirred as the result of the author's observations of the ecumenical movement as it affects the mission of The Lutheran Church—Missouri Synod.

Danker's book records the impressions of a journey which he made on behalf of the church on a four-month study tour of Asia which included attendance at the Third Assembly of the World Council of Churches at New Delhi. He takes the reader on a guided tour of the frontiers of mission in Beirut, New Delhi, New Guinea, the Philippine Islands, Hong Kong, Taiwan, Okinawa, Japan, and Korea. Though the book has a travelog format the author wants the reader to recognize that he is attempting to do something more than that. His incisive observations of the state of ecumenics in the overseas work of The Lutheran Church—Missouri Synod is the outstanding contribution of this book. In dealing with India and the World Council of Churches, for example, he writes that it has been demonstrated again and again that when Christians come together on whatever common basis they find

and continue to study the word of God and do at least certain common tasks in the light of that Word, they are usually led to an ever clearer articulation of their confessions.

One wishes that the author could have been equally as incisive in his observations concerning the basis and principles that must undergird the Christian mission and that his impressions could have been recorded against the background of the profound crises in which the mission finds itself today.

The problem today on the overseas field, as well as on the American base, is not to interweave religion with economics but to discover "vital religion." And when you ask the question about vital religion, then you are opening the door to the questions of the whole fundamental thrust of mission, the place of mission boards, policies, the lay apostolate, how to recover the spiritual impetus by which the whole church becomes a church on mission. The church can be grateful for Danker's book; he asks for the reactions of his readers to what has been written. We hope this book might start our church in thinking about what is involved in being a church on mission.

DELWIN BYRON SCHNEIDER

#### BOOK NOTES

**THIS PEOPLE ISRAEL: THE MEANING OF JEWISH EXISTENCE (DIESES VOLK: JUEDISCHE EXISTENZ).** By Leo Baeck, translated by Albert Hoschander Friedlander. New York: Holt, Rinehart and Winston, 1965. xxi, 403 pages. Cloth. \$9.50. Baeck, one of the last representatives of the liberal tradition in German Judaism, writes about his people and their history with the personal concern of a man who was the chief rabbi of Berlin and the president of the *Reichsvertretung der Juden* in the Nazi epoch. Staying in Germany when he might have fled, returning to Germany when he might have stayed in safety in England, he was himself imprisoned at Theresienstadt, and it was here that he began to write *Dieses Volk* on any scrap of paper that came to

hand. Much more homily than history, even when it talks about individuals and episodes, *Dieses Volk* is a moving evocation of the spirit of Judaism that lifts for the Gentile reader a corner of the veil that hangs between him and the Jew.

**THROUGH GATES OF SPLENDOR.** By Elisabeth Elliott. New York: Harper and Row, 1965. 258 pages. Paper. \$1.75. In January 1956, we remember, the noble army of martyrs was enlarged by five young American missionaries murdered by the Ecuadorian Aucas whom they had come to evangelize. This is the story of the five — in the words of their own letters and diaries to a very large extent — told with compelling passion by one of the women best equipped to recount this modern missionary saga, James Elliott's young widow. The paperback reprint includes the excellent photographs — 66 pages of them — that adorned the original edition.

**JEWS AND CHRISTIANS: PREPARATION FOR DIALOGUE.** Edited by George A. F. Knight. Philadelphia: The Westminster Press, 1965. 191 pages. Paper. \$2.45. "This book was written with a view to encouraging honest, searching dialogue between Christians and between Jews and Christians" (p.11). The ten topflight authors — including knowledgeable Harold Floreen of the Lutheran College and Seminary at Saskatoon, A. Roy Eckhardt, Norman Gottwald, Jakob Jocz, and the editor himself — were solicited by the Central Department of Evangelism of the National Council of the Churches of Christ in the U.S.A. at the request of the World Council of Churches. Lutherans engaged or interested in dialogue with representatives of the Jewish community will be better prepared if they will have read this book.

**BUDDHIST TEXTS THROUGH THE AGES, TRANSLATED FROM PALI, SANSKRIT, CHINESE, TIBETAN, JAPANESE, AND APAPHRAMSA.** Edited by Edward Conze, I. B. Horner, David Snellgrove, and Arthur Waley. New York: Harper & Row, 1964. 333 pages. Paper. \$1.85. When the first,

hard-cover edition of this work came out in 1954, as a sequel to Conze's *Buddhism*, it was the first time that an even moderately comprehensive English anthology of Buddhist texts had been attempted. Successive parts introduce the reader at the hand of 214 newly-translated excerpts to "the teaching of the elders," that is, to the Hinayana; to the Mahayana; to the Tantras; and to Chinese and Japanese Buddhism. The texts themselves are (barring a few exceptions in the highly scholastic Yogacarins) astonishingly readable; in the case of Waley's sensitive translations in the fourth part a high literary quality is often achieved.

**THE UPANISHADS: KATHA, ISA, KENA, MUNDAKA, SVETASVATARA, PRASNA, MANDUKYA, AITAREYA, BRIHADARANYAKA, TAITTIRIYA, AND CHANDOGYA.** Edited by Swami Nikhilananda. Abridged edition. New York: Harper & Row, 1964. 392 pages. Paper. \$1.95. The unabridged Nikhilananda edition of the Upanishads—the basis of Vedānta philosophy and the chief contribution of Hindu thinkers to the philosophical thought of the world—runs to four volumes. The reduction to one volume has been achieved by omitting the texts that deal mostly with ritualistic meditation and by condensing the notes and explanations to a bare minimum. Nikhilananda's translation is guided by the nondualistic commentary of Shankara (780? to 820). "The vast Vedic literature of the early Indo-Āryans," says Nikhilananda, "is like a trackless tropical forest, full of lush underbrush, weeds, thorns, and stately trees. Travelers in it often become dismayed, bewildered, and lost" (p. 8). The present volume is designed to lead them directly to the "blossoms of rare beauty and fragrance" that are there. (The 28-page Upanishadic glossary that Nikhilananda has added also helps!)

ARTHUR CARL PIEPKORN

**MISSIONARY PRINCIPLES.** By Roland Allen. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1964. 168 pages. Paper. \$1.45.

How remarkably far ahead of his time

Roland Allen actually was appears especially in this reprint of *Missionary Principles*, considered by many to be his finest book. In a time that has begun to recognize God Himself as the Missionary, this work from another generation has a contemporary ring as it sums up its theology of mission: "The impulse is of Christ, the end is Christ, the means are in Christ. Christ is the source, the end, the worker" (p. 103). No Christomonist, Allen would ascribe the same all-encompassing role to the Holy Spirit.

The similarity between Allen's position and Lesslie Newbiggin's recent *Trinitarian Faith and Today's Mission* is striking even to the casual reader. Georg F. Vicedom in works like *Missio Dei* is saying some of the same things.

WILLIAM J. DANKER

**THE WORLD'S LIVING RELIGIONS.** By Archie J. Bahm. New York: Dell Publishing Company, 1964. 359 pages. Paper. 75 cents.

Bahm, who has studied Hinduism and Buddhism at first hand in Asia, confesses that he has abandoned the sectarian outlook in which he was trained, but admits that he cannot wholly escape the influences of his Christian nurture or of Western civilization. He compares the religions of the world in their various ways of "yea-saying," that is, of appreciating that things are as good as they are. He contrasts this with "nay-saying," the view that things should be better than they are.

Bahm's scope is ambitious; it includes the religions of India, of China and Japan, and of Western civilization. Under Christianity he even endeavors to cover major denominations and sects. In so broad an attempt it is perhaps only natural that the author comes to grief occasionally, for example, when he uses "patristics" as the plural of "church father." (P. 268)

This is the type of book on comparative

religion that is being found in increasing numbers on drugstore bookshelves.

WILLIAM J. DANKER

*THE RELIGIONS OF MAN.* By Huston Smith. New York: Harper & Row, 1964. 328 pages. Paper. \$1.95.

Smith, trained in philosophy under Henry Nelson Wieman at the University of Chicago, has in this book, first published in 1958, produced a most readable and lucid presentation of "the religions of man." Fundamentally, he holds that God's revelation has "taken different facets and different forms according to the differences in nature of individual souls and the differences in character of local traditions and civilizations." (P. 312)

WILLIAM J. DANKER

*THE BIBLE BASIS OF MISSIONS.* By Robert Hall Glover. Chicago, Ill.: Moody Press, 1964. 208 pages. Cloth. \$3.50.

The current theological emphasis on the church as being in its dynamic aspect the motion of God toward men has, in spite of some notable contributions, not yet worked out its full understanding of the Bible as a missionary book. Until that task has advanced somewhat farther than is presently the case, we must not despise some of the better efforts of the past in that direction. Glover's book, which first appeared in 1946, belongs in that class.

The author, who had both medical and theological training, was a longtime missionary in China, teacher of missions, and mission executive in the conservative evangelical tradition. He begins with the practical concerns of 20th-century missions and then seeks the pertinent Bible answers. This method does not sufficiently question current forms and methods of mission. Perhaps someone will give us a more penetrating Biblical basis for the mission by beginning with the Bible itself and unfolding from it the ways that God would have us take in His mission today.

WILLIAM J. DANKER

## PRACTICAL THEOLOGY (INCLUDING HOMILETICS AND WORSHIP)

It is evident that pastoral theology is presently in transition on two fronts. First, the "how-to-do-it books" are going out of style and the elements of Biblical theology are breathing new life into the discipline in ever-widening circles of inquiry. The tendency toward a strange and flaccid mixture of ecclesiastical ritual, psychology, sociology, human relations, and pragmatic clericalism has shifted in the direction of efforts to synthesize and unify into a related whole the results of other theological disciplines and apply them to the life of the church pastorally. Central in these efforts is the study of the Scriptures, and of the doctrines of man, word of God, church and ministry, and of what these mean for those who have been called to be in Christ and who are gathered about the proclamation of the Word (Law and Gospel) and the administration of the sacraments.

Secondly, a serious rethinking of human trouble and a growing concern for effective spiritual therapy characterize a movement which is bringing the traditional rituals of pastoral care under examination and making efforts to define the particular ministry which has meaning today. The marks of this movement are not all clearly revealed as yet, but there is evidence that new and creative rituals of pastoral care may be developed and employed. This is not to say that the traditional functions of healing, sustaining, guiding, and reconciling, which have always been associated with pastoral care, are being abandoned; rather they are being examined and evaluated. That is to say that when modern pastors focus on the guiding function more sharply than on the other three and practice it diligently, the question must be asked whether they are doing so as amateurs imitative of other psychotherapeutic artists. Or, when pastors look upon the nonpastoral

healing professions as the only healing resource, are they failing to utilize the special function of the Christian community to serve one another? There is evidence that the sustaining function has not been too badly jostled by the forces of transition and that its long-practiced modes and means remain the specialty of the pastor. The reconciling function, likewise, enjoys a rich heritage in the church and is a most significant element of pastoral care for which there is no substitute among the secular therapists. The burden of rebellion and guilt which presses down on almost every man, modern or not, is a form of human trouble with which the pastoral ministry has had longer and deeper familiarity, plus adequate theological resources, than has any other healing profession. The reconciling function, with all that it implies in pastoral care, may well be the special service which the church must develop and offer as a unique and holy means of making men whole in our time.

Current books which pastors should be reading include:

- Bovet, Theodor. *The Road to Salvation: A Handbook on the Care of Persons*. Garden City, N. Y.: Doubleday and Company, 1964.
- Brister, C. W. *Pastoral Care in the Church*. New York: Harper & Row, 1964.
- Clebsch, William A. and Charles R. Jaekle. *Pastoral Care in Historical Perspective*. Englewood Cliffs, N. J.: Prentice-Hall, 1964.
- Thielicke, Helmut. *The Ethics of Sex*. New York: Harper & Row, 1964.
- Thilo, Hans Joachim. *Unfragmented Man: A Study in Pastoral Psychology*. Trans. A. J. Seegers. Minneapolis: Augsburg Publishing House, 1964.
- Tiemann, William Harold. *The Right to Silence: Privileged Communication and the Pastor*. Richmond: John Knox Press, 1964.
- Tournier, Paul. *The Whole Person in a Broken World*. Trans. Helen and John W. Doberstein. New York: Harper & Row, 1964.
- Morris, J. Kenneth. *Marriage Counseling: A Manual for Ministers*. Englewood Cliffs: Prentice-Hall, 1965.
- Clinebell, Howard T. *Mental Health Through Christian Community (The Local Church's Ministry of Growth and Healing)*. New York: Abingdon Press, 1965.
- Fisher, Wallace E. *From Tradition to Mission (An Old Church Discovers the Secret of New Life)*. New York: Abingdon Press, 1965.
- HARRY G. COINER
- A MAN NAMED JOHN F. KENNEDY: SERMONS ON HIS ASSASSINATION*. Edited by Charles J. Stewart and Bruce Kendall. Glen Rock, N. J.: Paulist Press, 1965. 208 pages. Paperback. \$1.25.
- Twenty-five sermons have been chosen from 850 gathered in a survey conducted by the editors under a grant from Purdue University. They are grouped under eight headings: Clergy and the First Family; The Pulpit in Texas; We Are All Guilty; Why Did God Allow It?; Our Freedom Involves Risk; We Have Reason to Be Thankful; Tributes to the Man; Memorials on the College Campus. Many of these sermons were extemporaneous, others were adaptations of Thanksgiving Day addresses. Some have a useful Gospel affirmation.
- RICHARD R. CAEMMERER
- THEOLOGY OF WORSHIP IN 17th-CENTURY LUTHERANISM (Die Lehre vom Kultus der lutherischen Kirche zur Zeit der Orthodoxie)*. By Friedrich Kalb. Translated by Henry Hamann, Sr. St. Louis, Missouri: Concordia Publishing House, 1965. xiii and 192 pages. Cloth. \$3.95.
- Concordia Publishing House is to be commended for the publication of this scholarly

treatment of the theology of worship in the 17th century, the German original of which was reviewed in this journal, Vol. XXXIII (1962), 685. The inclusion of the footnotes is particularly welcome. Kalb investigates the question whether classical Lutheran theologians are responsible for weakening the liturgical life of Lutheranism and concludes that "in spite of the descent from the high plane of Luther, the tendencies which really were destructive to liturgy . . . never emanated from Orthodoxy itself." (P. xi.)

In his analyses the author goes far beyond the period of orthodoxy and shows an insight into the nature of liturgy, which makes the book valuable also for those interested in liturgics itself. For the classical theologian *cultus Dei* is the whole of Christian faith as well as all action in the way of liturgy. It was identified with religion, made comprehensive, pervaded by veneration for God (*gloria Dei*), and suitable forms for its expression were sought. Beginning with Melancthon, worship was associated with Law. While Luther traced the formal worship to the service celebrated by Christ with His disciples, in the 17th century the "outward form" of the service is traced to God's legislative authority. The 17th century, however, insisted on outward form and did not initiate the spiritualism of Pietism and of the Enlightenment.

God's institution of the external form of the Word includes the institution of the ministry. This leads the author to an analysis of the relationship between divine institution and human forms. The classical dogmatists used the term *adiaphora* to refer to parts of the ritual (p. 105) and drew a distinction between indispensable and nonessential elements; for example, *dosis* and *modus doseōs* in the Lord's Supper. Although the Orthodox theologians appreciated the rich liturgical heritage, the dogmatic treatment of "ceremonies" was critical and negative, which makes it impossible to operate today with

the repetition of classic Lutheran principles (p. 136).

Kalb's evaluation of the orthodox theologians is objective. While he sees them as correctly grasping the relation of form and essence in worship, he also criticizes them for failing to cope with new types of music, having an un-Lutheran theological basis for the observance of Sunday, and for other deficiencies.

ERWIN L. LUEKER

*NOVUM AC INSIGNE OPUS MUSICUM 36 ANTIPHONARUM.* By Sixtus Dietrich, edited by Walter E. Buszin. Saint Louis: Concordia Publishing House (Kassel: Bärenreiter-Verlag), 1964. xxv and 92 pages. Boards. Price not given.

The humanist Henry Loritus Glarean (1488—1563) called Dietrich (1492? to 1548) a friend and an "eminent composer." By every criterion Dietrich belongs among the most distinguished practitioners of the art of music in his generation, regardless of denomination, and is a worthy South German counterpart of the great John Walter (1493? to 1570). A Lutheran rather than a Zwinglian in his attitude toward church music, despite the fact that his scene of activity was Constance, Dietrich visited Wittenberg as a guest of the University twice, in 1540 to 1541 and again in 1544. George Rhau published works of Dietrich in connection with both visits, after the second the composer's 122 *Hymni* (1545), after the first the present collection. The work is an antiphonary for vespers. It reflects the laudable practice, continued in the Lutheran tradition, of singing five psalms at vespers daily. The texts of the five traditional antiphons for each day of the week (except Friday, for which Dietrich composed on only four texts) receive interesting polyphonic treatments in from five (in the case of 28 of them) to eight parts. The compositions are short, averaging under seven lines apiece. Assisted by a grant from the Committee on Scholarly Research



of The Lutheran Church — Missouri Synod, Buszin has done the world of music a great service in rescuing these appealing little pieces from oblivion and in making them available in modern notation. This publication is volume VII in the series *Georg Rhan(s) Musikdrucke aus den Jahren 1538 bis 1545 in praktischer Neuauflage*. Buszin's source was a manuscript in the Ratschulbibliothek in Zwickau, Saxony. His 8-page foreword appears in both English and German. In addition Dietrich's 4-page letter dedicating the work to the University of Wittenberg is reproduced from the first printed edition in collotype. An appended 7-page "critical account" provides annotations and a Biblical index of texts. Parishes desirous of sampling the kind of music actually in use in the era of the Reformation have an admirable resource here.

ARTHUR CARL PIEPKORN

#### BOOK NOTES

**DIARY OF AN OLD SOUL: 366 WRITINGS FOR DEVOTIONAL REFLECTION.** By George Macdonald. Minneapolis: Augsburg Publishing House, 1965. 132 pages. Fabrikoid. \$3.50. We owe this new edition of these daily half-sonnets to President Alvin N. Rogness of Luther Theological Seminary, St. Paul, to whose attention the book was brought by the interest in them of his late son Paul. "I am sure," he writes in the foreword, "that other readers, introduced to the book without the personal investment that was mine, will nonetheless find it an exceedingly rich source of comfort, inspiration, provocation, and joy." (P. 3)

**HOW TO BECOME A BISHOP WITHOUT BEING RELIGIOUS.** By Charles Merrill Smith. Garden City, N. Y.: Doubleday and Company, 1965. xii, 131 pages. Smith is a Methodist clergyman in Bloomington, Ill., and he writes in the context of his own denomination. But clerical ambition is an ecumenical vice, and non-Methodist clergymen can profitably have this satire ready as an antidote when their examinations of con-

science reveal that ambition is too persistent a fault of their own.

**A HISTORY OF THE CURE OF SOULS.** By John T. McNeill. New York: Harper and Row, 1965. xii, 371 pages. Paper. \$2.25. In this eminently readable but scholarly work, first published in 1951, one of America's great church historians addresses himself to an aspect of church history of primary interest to every pastor. He covers the ground vertically from the Biblical times to the present and horizontally from Lutheranism via the Reformed and related traditions to Roman Catholicism and Orthodoxy.

**THE HEALING OF PERSONS (MEDECINE DE LA PERSONNE).** By Paul Tournier; translated by Edwin Hudson. New York: Harper and Row, 1965. xx, 300 pages. Cloth. \$4.95. This "early Tournier" — published in Switzerland a quarter of a century ago — will be as appealing and helpful to those for whom *The Healing of Persons* is their first literary contact with its author as to those confirmed Tournier enthusiasts who know him well from previously published works. The author is a brilliant psychiatrist and a committed Christian, with a strong sense of the role of the pastor in the physical and mental health of his people. No clergyman will read it without a new access of hope and encouragement for his ministry to the sick, the troubled, and the lonely men and women to whom he ministers.

**LECTIONARY OF THE ROMAN MISSAL.** Collegeville, Minn.: The Liturgical Press, 1965. 890 pages. Fabrikoid. \$7.00. This volume contains "the text for all Epistles, intervening chants and Gospels as approved for liturgical use by the Territorial Hierarchy of the United States of America." The actual texts have been adapted from the latest Confraternity of Christian Doctrine translations. They reflect sound Biblical scholarship, and the use of the second person plural for the hieratic second person singular of even the Revised Standard Version's address to the Godhead gives the lessons a modernity of sound that some non-Roman Catholics may well envy. Of great liturgical interest are the 10 creatively couched pro-

posals for "the common prayer" or "the prayer of the faithful," the restoration of which (before the offertory) the *Constitution on the Sacred Liturgy* prescribes. Each consists of 12 intentions (of which from 4 to 9 are to be used at any one Mass), preceded by an appropriate introduction and concluded with a collect.

**LUTHER'S WORKS.** Edited by Jaroslav Jan Pelikan and Helmut T. Lehmann. Vol. 53: *Liturgy and Hymns*, edited by Ulrich S. Leupold. Philadelphia: Fortress Press, 1965. xx, 356 pages. Cloth. \$6.00. In addition to providing introductions and annotations, Leupold's method has largely been to revise existing English translations; his own contribution in this area is limited to new versions of the 1528 *Agnus Dei*, the 1537 metrical *Gloria in excelsis*, and the preface to George Rhau's *Symphoniae incundae* (1538). He gives us as "basic liturgical writings" *Concerning the Order of Public Worship* (1523), the *Formula missae* (1523), *A Christian Exhortation to the Livonians* (1525), and the *German Mass* (1526). Under the head of "occasional services" we have the *Taufbüchlein* in the 1523 and 1526 editions, *An Exhortation to the Communicants* (1525), the *Tranbüchlein* (1529), *A Short Order of Confession before the Priest* (1529), the order which replaced this in the Small Catechism from 1531 on, and a conflate summary of the ordination rite of 1539. The bulk of the book is devoted to Luther's collects, his adaptations of liturgical chants, his hymns, his prefaces to hymnals and other musical collections, and the motet *Non moriar sed vivam* (1545).

**PRAYERS FOR THE CHRISTIAN YEAR.** By William Barclay. New York: Harper and Row, 1965. 175 pages. Paper. \$1.35. Glaswegian New Testament scholar Barclay reproduces from the *Book of Common Prayer* the collect for each Sunday, holy day, and major saint's day, indicates the prescribed Epistle and Gospel, and follows this information with a page-long meditation in prayer form that applies the thoughts of the collect to the needs of the contemporary

church. Since the calendars, collects, and pericopes of the Lutheran rite and of the *Book of Common Prayer* are so very much alike, these modern, nobly phrased, helpful meditations will prove to be of profit to Lutherans who are looking for stimulation in their Sunday worship.

**THE SELF IN TRANSFORMATION: PSYCHOANALYSIS, PHILOSOPHY AND THE LIFE OF THE SPIRIT.** By Herbert Fingarette. New York: Harper and Row, 1965. 362 pages. Paper. \$1.95. The seven chapters of this provocative essay fall into two parts. The first two are analyses of dynamic insight and of anxiety which attempt to link psychoanalysis with recent developments in biological, psychological, religious, and philosophical thought. The last five attempt within the major organizing framework of contemporary psychoanalytic theory to use psychoanalysis in connection with the task of self-transformation. Fingarette makes extensive use of Oriental concepts in tracing this transformation through the phases of blame, guilt and responsibility, the inner world, and the external world to the consummatory phase of mystic selflessness.

**THE WEIGHT OF GLORY.** By Clive Staples Lewis. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. 66 pages. Paper. \$1.00. Lewis' little collection of five wartime and postwar essays that came out in 1949 under the title *Transposition and Other Essays* deserves to have been better known. Admirers of the late author will be grateful for this new edition under the title of the sermon that constitutes the first chapter.

**RELEVANT LITURGY: ZABRISKIE LECTURES 1964.** By Leslie W. Brown. New York: Oxford University Press, 1965. vi, 86 pages. Paper. \$1.50. The Anglican Archbishop of Uganda and Rwanda-Urundi delivered these lectures at the Protestant Episcopal Seminary, Alexandria, Va. In them he evaluates the ecumenical significance of certain contemporary liturgical trends. Valuable for his observations is his long perspective as convener of the committee that produced the Church of South India liturgy

and as the responsible compiler of the new liturgy for the six Anglican metropolitan provinces in Africa. Of documentary interest is the appended "A Liturgy for Africa."

**THE PLAIN MAN LOOKS AT HIMSELF: A BOOK ABOUT SELF-EXAMINATION FOR THE ORDINARY CHRISTIAN.** By William Purcell. Philadelphia: Fortress Press, 1964. 127 pages. Paper. \$1.50. Purcell, British radio preacher and canon theologian of the Anglican Cathedral at Coventry, published this book in 1960 after a series of addresses on the subject over the British Broadcasting Corporation. As he himself explains, it is less a book about self-examination than a guide to self-examination. After a general introductory chapter he takes up in detail the fruits of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance.

**GOD MY SHEPHERD: MEDITATIONS ON PSALM 23.** By Martin Luther, trans. from the German by W. M. Miller. St. Louis: Concordia Publishing House, [1964]. 35 pages. Paper. 35 cents. This reprint from Vol. 12 of the American Concordia-Fortress Press Edition of *Luther's Works* reproduces the charming exposition provided "one evening after grace at the dinner table by Dr. Martin Luther [in] 1536." This pamphlet reprint recommends itself as an inexpensive gift to a friend or relative who has suffered misfortune or bereavement.

The World Center for Liturgical Studies, Boca Raton, Florida, announces its sponsorship in America of A. R. Mowbray and Company's new series of *Theological and Liturgical Reprints*, reissues of works which, by reason of their age or the small press run of the original edition, are now virtually unobtainable. Volumes in the series are purchasable by subscription only. The price of each volume will depend upon the total number of copies subscribed for, with a minimum price of \$3.50, and a maximum of \$5.00, postage extra.

The first volume is to be *The Ordinary and Canon of the Mass according to the*

*Ancient Uses of Ecclesia Anglicana*. It will contain the full text of the ordinary and canon of the Sarum (Salisbury), York, and Hereford rites with the text of the 1549 Book of Common Prayer for comparison. It has three appendices: Portions from Saxon Sacramentaries and Missals, including the Missals of Leofric, Robert of Jumieges, and "The Red Book of Darbye," in parallel columns; Textual Notes and Sources; Translation of Texts. The price will be \$5.00.

Other projected reprints include *The Benedictional of St. Athelwold*, *Early Primers of the Late Middle Ages* and Day's translation of Archbishop Hermann von Wied's *Simplex ac dia deliberatio*.

ARTHUR CARL PIEPKORN

**THE SILENT PULPIT: A GUIDE TO CHURCH PUBLIC RELATIONS.** By Edward L. Greif. New York: Holt, Rinehart and Winston, 1964. X and 213 pages. Cloth. \$4.95.

The subtitle "Rationale and techniques for communicating the message of religion to the community" explains the specific goal of this practical book. The author, a former newspaperman and film and radio critic, is now a professional public relations expert serving religious organizations. Much of this book grew out of material prepared for lectures at communication workshops for clergymen and at universities.

The author helps the local church answer such questions as "Are we sending out too many mailings to our members?" "Should we advertise in the newspaper or over radio and/or TV?" "What is the best way to write an article for the newspapers?" "What are the ethics involved in religious communications?" and "How much should be spent on a public relations program?"

The title and theme are summed up in the closing sentence in the book: "The pulpit used only one hour a week is a silent pulpit."

ROBERT A. GRUNOW

**THE PREACHER'S PORTRAIT.** By John R. W. Stott. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1964. 124 pages. Paper.

The rector of All Souls' Church, London, here publishes five lectures, originally delivered at Fuller Theological Seminary, Pasadena. He describes them as "New Testament word studies" on the concepts steward, herald, witness, father, and servant. The concept "teacher" is coordinated with "herald," "pastor" with "father." The Biblical materials are rich. The author has not forgotten to indicate resources as well as patterns for the preacher's task. This volume is useful for the refreshment of the pastor and preacher, individually and in conferences with his colleagues.

RICHARD R. CAEMMERER

**PSYCHIATRY AND RELIGIOUS FAITH.**

By S. J. Gassert and Bernard H. Hall. New York: The Viking Press, 1964. 171 pages. Cloth. \$3.95.

This nonprofessional explanation of the aim and scope of psychiatry was written specifically for Roman Catholic priests and laymen. In the main, however, it is also suitable for the non-Roman Catholic who has misgivings about how psychiatry may infringe on the Christian faith, or who requires more information about psychiatry because he is interested in referring people. The authors are competent, and the book is written in a very readable style.

KENNETH H. BREIMEIER

**REVELL'S MINISTER'S ANNUAL 1965.**

By David A. MacLennan. Westwood, N.J.: Fleming H. Revell, 1964. 377 pages, plus index. \$3.95.

Usually a volume of this sort—morning and evening sermons, midweek messages, helps for special days, bulletin materials, for a whole year—is not to be recommended, since it is obviously a crutch. This one is

different because it is produced by David MacLennan. A preacher with unusual evangelical content, close to the parish and fertile in resourcefulness, he may be expected to provide stimulus and not pap. It will be useful simply to illustrate the planning that goes into a good year of the preaching ministry.

RICHARD R. CAEMMERER

**PREACHING THROUGH THE BIBLE.** By

Eric W. Hayden. Grand Rapids, Mich.: Zondervan Publishing House, 1964. 283 pages. Cloth. \$3.95.

The author is a British Baptist who for six years was pastor at Metropolitan Tabernacle, the Spurgeon pulpit, and who is an authority on Spurgeon. This is not a volume of expository preaching, but a collection of 66 sermons, each of which treats a different book of the Bible. Each sermon is prefaced by a "key word," a "theme," and a "key text." Thus for Isaiah: "Salvation"; "The Unquenchable Love of God"; "With His stripes we are healed"; or for Colossians: "Preeminence"; "The Absolute Supremacy of Christ"; and the key text Col. 1:18. Many of the sermons are in summary rather than extended form. The Gospel is seldom preached as a power by which God moves the listener to the objectives which the preacher holds before him. The preacher does acknowledge the sacrificial death of Christ as the way of atonement.

RICHARD R. CAEMMERER

**THE LAMB AND THE BLESSED.** By Wil-

liam H. Eifert and Daniel A. Brockhoff. St. Louis: Concordia Publishing House. 1964. 86 pages. Paper. \$1.50.

This interesting collection of devotional addresses directed by a team of parish pastors to their congregation employs the Beatitudes of Matt. 5 plus the additional ones of Luke 11:28 and John 20:29 to give cues for sermons during Lent and on Maundy Thursday, Good Friday, Palm Sunday, and Easter

Sunday. The texts are associated with episodes from the Passion narrative and with the Palm Sunday and Easter Gospels. The messages are straightforward, with a minimum of hortatory or allusive material. They read well and are set in type helpfully. The book should serve to magnify the Lamb of God, the Son of David and the Risen Lord.

RICHARD R. CAEMMERER

## RELIGIOUS EDUCATION

A survey of the current thrusts in Christian education was done most ably by Randolph Crump Miller in two articles appearing in this journal in February and March of this year. There are, however, some specific articles and books to which the reader's attention should be called in order to highlight major trends. "Catechetical Crossroads," a symposium in the March—April 1964 issue of *Religious Education*, highlights the ongoing revision of Roman Catholic catechetical instruction spurred by books such as Gerard S. Sloyan's *Modern Catechetics: Message and Method in Religious Formation* (New York: The Macmillan Co., 1963). Roman Catholic catechetics is now being called "kerygmatic." The emphasis is on the telling of the "kerygma" or "salvation history," rather than on systematic presentation with precise formulation. In *The Lutheran Church — Missouri Synod* Arthur C. Repp's *Confirmation in the Lutheran Church* (St. Louis: Concordia Publishing House, 1964) shows a concern for the theological basis and structure of confirmation. Repp indicates the changes that he feels need to be made. We have, however, not yet revised the basic catechetical materials which are used in confirmation instruction.

Biblical studies, along with other insights, have given impetus to the production of a new curriculum for use in the Lutheran Church in America. The introduction of the new curriculum on four age levels was begun

in the fall of 1964. The new materials are the result of many years of study and preparation.

The concern of existential theology for the present meaning of the Biblical message and the concern of linguistic analysis for the language used to express the Biblical message have caused much discussion. "Linguistic Philosophy and Christian Education," a major symposium appearing in the January—February 1965 issue of *Religious Education*, finds Paul van Buren attempting to defend and elucidate the position he took in his *The Secular Meaning of the Gospel* (New York: The Macmillan Co., 1963). It is van Buren's contention that religious language is not empirical language, that is, factual language capable of empirical proof. For the secular man to whom van Buren wants to speak there is no empirical proof of God. Therefore van Buren is willing to teach about faith just as one would teach about love. Most of the respondents in the symposium are willing to agree with van Buren that telling the Biblical story is not just a matter of reporting the facts. The telling is a witness which causes a disclosure and evokes a response in the hearer. However, the respondents generally feel that van Buren makes faith an absurd thing since people are to believe a story which van Buren feels has no historical reality behind it. We can look forward to much more discussion in this area of religious language and its use.

Religious language and concepts are undergoing change in our own church body. This is true of the concept of "ministry." Some have said that there is only one ministry — the ministry of the parish pastor, and have related every other function in the church to that ministry. Arnold C. Mueller tries to find a valid ministry for the Lutheran teacher in *The Ministry of the Lutheran Teacher* (St. Louis: Concordia Publishing House, 1964). His attempt is

partially successful, and his book will probably be seen as a sort of half-way house when we reach the point of recognizing that there are many valid *ministries* rather than only one ministry and have clarified our current terminological confusion.

ROBERT L. CONRAD

**LUTHERAN ELEMENTARY SCHOOLS IN THE UNITED STATES: A HISTORY OF THE DEVELOPMENT OF PAROCHIAL SCHOOLS AND SYNODICAL EDUCATIONAL POLICIES AND PROGRAMS.** By Walter H. Beck. Second edition. St. Louis: Concordia Publishing House, 1965. xv and 511 pages. Paper. \$4.95.

Since 1939 Beck's work has been a standard volume on the history of Lutheran parochial schools and, in general, Lutheran elementary education in America. The publisher is to be commended for a second edition, in paperback, which consists in adding a long 16th chapter bringing the story of the past 25 years up to date. The title page should have reflected the fact that this is a second edition (*vide*, p. v).

Beck tells the complete story. He goes back to the Colonial and Early National period. He finds parallels between that period and the second period of development which began in Ohio in 1838 and in Missouri in 1839. The period of major expansion comes with the period of immigrant growth, 1865 to 1890. The campaigns against the schools around 1890 and around 1920 are recounted. The school systems of smaller synods, for example, the Norwegian, Slovak, Wisconsin, are given ample space. The chapter on mission and special schools adds a notable dimension.

Researchers will find the 17-page bibliography valuable, although here some items are missing, for example, the Lutheran Education Association's 1947 yearbook, edited by

Arthur C. Repp, *100 Years of Christian Education* (mentioned on p. 418). The 28 tables included in the work contain much useful information. CARL S. MEYER

#### BOOK NOTES

**FOR WE HAVE THIS TREASURE.** By Paul Scherer. New York: Harper and Row, 1965 vii, 212. Paper. \$1.95. The 20 years since this work first came out as *The Yale Lectures on Preaching* 1943 has not dimmed the sparkle or quenched the exhilaration of these luminous addresses on preaching by one of America's great preachers.

**RELIGION IN THE PUBLIC SCHOOLS: A REPORT BY THE COMMISSION ON RELIGION IN THE PUBLIC SCHOOLS, AMERICAN ASSOCIATION OF SCHOOL ADMINISTRATORS.** New York: Harper and Row, 1964. 68 pages. Paper. 85 cents. The commission which prepared this report had as its task "to examine the effect of recent decisions of the Supreme Court on the issues of Bible reading and prayer in the public schools" and "to suggest constructive means by which public school administrators could guide the development of local policies and practices responding to the Court's interpretations of the Constitution on this subject." This is accordingly a document of huge importance in the public life of our nation, one with which pastors ought to be familiar both as Christians and as community leaders.

**LUTHER ON EDUCATION, INCLUDING A HISTORICAL INTRODUCTION AND A TRANSLATION OF THE REFORMER'S TWO MOST IMPORTANT EDUCATIONAL TREATISES.** By F. V. N. Painter. St. Louis: Concordia Publishing House [1965]. 282 pages. Paper. \$1.95. This is a reissue of an old but hardy work; the original came out in 1889 and shows its age very markedly. The two treatises referred to in the subtitle, the *Letter to the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools* and the *Sermon on the Duty of Sending Children to School*, occupy just over a third of the book.

ARTHUR CARL PIEPKORN

*ARE PAROCHIAL SCHOOLS THE ANSWER? CATHOLIC EDUCATION IN THE LIGHT OF THE COUNCIL.* By Mary Perkins Ryan. New York: Holt, Rinehart and Winston, 1964. ix and 177 pages. Cloth. \$4.00.

Mrs. Ryan has written a provocative book. It provoked Msgr. William E. McManus of Chicago so much that he proposed to the Primary Education Department of the National Catholic Educational Association that it raise a "kitty" of \$40,000 to hire a person to show the validity of Roman Catholic schools. This proposal is costing the 8,000 members of that organization \$5.00 each. A proposal to investigate and to come up with findings could be cheered; a proposal for research to come up with predetermined conclusions is more than questionable. But other Roman Catholics have been provoked. They have called the book inaccurate, full of over-generalizations, self-contradictory, and irrelevant.

The book is all of that. Why, then, should it stir up so much controversy if it is irrelevant? Or why not simply ignore it if it is suffering from all these other faults?

Because the book is actually making a plea for the education of the Roman Catholic adult laity, an education in doctrine and worship, it cannot be ignored. In its proposals, however, it does not go far enough. Mrs. Ryan has not caught the meaning of the Pauline concept of the mature Christian in Christ or of the Petrine plea for growth in grace and knowledge.

Insofar as the work points to the formalism and relatively ineffectual religious education in Roman Catholic schools, it can serve as another warning against an over-emphasis on institutions rather than on goals. An ineffective achieving of objectives, however, does not mean that the objectives themselves are invalid; the methods employed for reaching them may be. Insofar as the work questions the large outlay of money and man-

power in the total mission of the church, it fails to analyze adequately, in the opinion of this reviewer, the full scope of the teaching and preaching functions of the church.

Anecdotal proof, e.g., p. 59, n. 7, is not helpful. Unclear sentences pop up, e.g., the third on p. 55. Poor arithmetic does not help the argument; 2,000 is not 25 percent of 500,000 (p. 94). Chapters 4, 5, and 6 neither prove nor disprove the question of the title, much as they contribute to a larger vision.

For all that, a provocative book should not be dismissed because of its flaws. It has a right to be judged on its own terms. Mrs. Ryan has stated her thinking; she has caused others to do some thinking. Emotions and loaded investigations will not settle the question. More than this work is needed, however, even for Roman Catholics to come to an answer to the question. Secularists, on the other hand, should not take this work to be a protest against religious education.

CARL S. MEYER

## THE CHURCH IN THE WORLD

*THE CHURCH OF THE 21st CENTURY: PROSPECTS AND PROPOSALS.* By Richard Sommerfeld. St. Louis: Concordia Publishing House, 1965. 103 pages. Paper. \$1.50.

Here in a few words is a most welcome articulation of the thoughts of many in the church who are concerned about what the church as an organization is and what it might and should be, or become.

The author frequently challenges commonly held assumptions, and his questions may disturb some. But his approach stems from a deep-felt concern for the church. His book deserves thoroughgoing discussion by synodical administrators, by pastors and seminarians, and by those laymen who feel that their relationship to Christ's church

should be more than paying their "dues" of money and attending church-sponsored functions.

Sommerfeld sees the church facing the very real danger of simply pursuing its present forms and organization to the logical conclusions of a cultural religion of great organizational complexity, specialization, and bureaucratic efficiency, but with little if any of the Gospel of Jesus Christ. "The institutional church," he holds, "can never hope to influence the course of human history through its institutional means." Rather it needs to develop "uncommon" men who are socially proficient but whose primary commitment and orientation is to Christ, and who in their daily interaction with others will live with their Lord "to His glory."

Sommerfeld argues convincingly that we need seriously to ask whether our present forms are accomplishing this purpose. "Unfortunately the ways of the church are still woefully rural," he observes. "The church strikes many as being terribly out of date and behind the times. The church's image is often that of an institution providing historic ties with the past, rather than relating to the present and pointing to an eternal future through the Gospel." He feels that "in many instances the church has built up a vast reservoir of pat answers for which there no longer are questions." He laments that "in the name of church work some congregations have made themselves commercially obnoxious in their communities. The congregation appeals to the community to support and assist it in what it calls church work." "The Gospel," he contends, "is never out of date," but many clergymen seem to be out of date because "the social and intellectual climate in which they received their formal training is not comparable with the climate in which they are to proclaim the Gospel now."

The final chapter, in which the author outlines the characteristics of the church of

the 21st century based on the logical development of present tendencies, is a gem of a horror story. It dare not be disregarded!

RONALD L. JOHNSTONE

*POVERTY ON A SMALL PLANET.* By Edward Rogers. New York, N. Y.: The Macmillan Company, 1965. 127 pages. Cloth. \$2.75.

If you have been looking for a book on world poverty that is brief, factual, explodes many erroneous generalizations, keeps a nice balance between unwarranted pessimism and unrealistic optimism, and tells you what can be done about it, your quest is ended. With a thoroughly British talent for cutting through the underbrush of details that Continentals often feel compelled to crowd into the display case, Rogers has written a sprightly and common-sense book on what is probably the most important topic of this century.

The population explosion, birth control, industrialization and other pertinent topics receive short but very sharp shrift. One of the most illuminating — and hopeful — chapters is the one on "Short Supplies?" Taking issue with those Cassandras who have mourned our "plundered planet," Rogers marshals the evidence to show that our world can provide the raw materials and the energy to afford an increasing population a rising standard of living. He does this without any rosy dreams of imminent widespread use of nuclear energy. It becomes crystal clear that the only barrier to the attainment of worldwide well-being is the selfishness of man himself and not the niggardliness of the Creator.

Rogers challenges mankind to what William James called the "moral equivalent of war," an all-out global campaign against poverty. He argues that it is perfectly possible to win that war by the year 2000. He recognizes the barriers that must be hurdled in human stupidity — the stupidity of the



rich being even more obdurate than that of the poor and the ignorant. But he feels that for the first time in history the haves can be shown that their own enlightened self-interest demands a global war on poverty as the only alternative to a global nuclear warfare in which they would be by far the greatest losers.

That privileged nations and classes will continue to follow their self-interest is obvious. The question is, will it be an enlightened self-interest? We had better hope that Rogers is not too optimistic about the intelligence of the haves. Being well-heeled is no guarantee of being clear-headed. If Rogers is wrong, we're dead. We all have a stake in making his predictions come true.

WILLIAM J. DANKER

*MILLHANDS AND PREACHERS.* By Liston Pope, edited by Richard A. Peterson and N. J. Demerath III. New Haven: Yale University Press, 1965. xlix and 369 pages. Paper. \$2.45.

This reprinting in paperback form of Pope's classic study in the sociology of religion is a true joy. In its analysis of a frequently repeated tendency of the church to become a near vassal of economic dominants in the community, and in its careful differentiation between "church" and "sect" *Millhands and Preachers* still stands on its own strong merits after 23 years. As Peterson and Demerath put it, Pope's book confronts central theoretical issues, has continued relevance to persisting substantive problems, contributes important data, and serves as a model for research in any era. This would be enough. RONALD L. JOHNSTONE

*TANGLED WORLD.* Roger L. Shinn. New York: Charles Scribner's Sons, 1965. 158 pages. Cloth. \$3.00.

For a brief but challenging introduction to a number of critical problems confronting modern man this book suits admirably. No

substitute for more detailed analyses in each area, it does raise many of the critical issues. The topics include: "A World on the Move," "The Scientific Transformation of Life," "The Affluent Society," "Poverty in the Midst of Plenty," "The Organized Society," "Metropolitan Society," "Racial Conflict," "Law," "Political Perplexities," and "Revolution in Sexual Ethics."

One deficiency is its lack of a bibliography. The reader looks almost in vain for suggestions for further explorations in some of the substantial works in each field. The very noting of this deficiency, however, is an oblique word of praise. The book does stimulate; it does inform; it should lead most readers to desire further knowledge about and probing into many of those areas of modern life that demand decisions both by persons and by society as a whole — decisions that require more and better understanding than is usually available.

RONALD L. JOHNSTONE

*CHURCH AND STATE UNDER GOD.* Edited by Albert G. Huegli. St. Louis: Concordia Publishing House, 1964. 455 pages, plus notes and index. \$8.00.

The participants in this massive symposium set out to produce a "Lutheran" synthesis on their subject, but wisely agreed that Lutheran positions can vary and "the difficulty of arriving at a universally acceptable position on individual cases has increased." The editor, a college administrator and economist, has done a splendid job in his linking commentary and summary, supplemented by Martin Marty's "Alternative Approaches in Church-State Relations" ("dialogic interpenetration" recalls Merrimon Cunningham's *Freedom's Holy Light*). Martin H. Scharlemann begins the study with "Scriptural Concepts," Lewis W. Spitz, Jr., discusses the "Impact of the Reformation on Church-State Issues," and H. Richard Klann and William H. Lehman, Jr., analyze the post-Reformation

theology of the subject. Part II, "The State in Relation to the Church" is fine; it comprises Neelak S. Tjernagel's "European Experience," Carl S. Meyer's "Development of the American Pattern," and Roy C. Frank's penetrating "Religious Liberty in the Constitution." Part III on "Tensions in the Interaction of Church and State" brings helpful units on the question in education by John H. Strietelmeier, Arnold C. Mueller, and Arthur L. Miller; on the chaplaincy, by Eugene F. Klug; on other "legal contacts" of church and state, including the relatively new question of freedom from taxation, by James S. Savage. This strong study deserves continuing reference. Its issues will be with us for a long time to come; all of Christendom needs to share the Biblical support and the historical background, all America the constitutional respect, set out here.

RICHARD R. CAEMMERER

**CHRISTIANITY IN WORLD HISTORY: THE MEETING OF THE FAITHS OF EAST AND WEST.** By Arend Th. Van Leeuwen. Trans. H. H. Hoskins. Edinburgh: Edinburgh House Press, 1964. 487 pages. 50/—.

This work must be called a programmatic rather than a definitive analysis of the role of Christianity in world history. Van Leeuwen has sketched in broad outlines some very stimulating ideas on the nature and role of Christianity. He writes from the viewpoint of a cultural anthropologist, and the historian would ask for much more evidence than is supplied in this work.

Van Leeuwen's basic thesis is that "in the life, society, state, and culture of Israel the Lord the Creator is active in carrying out his purposes . . . [Israel] is called to be the paradigm of God's creation. . . . The Lord has created this people to represent mankind, has chosen this land as centre and pattern of the world. Here he will show what is his purpose for every nation. In this place

is the proof to be given, in the sight of the Gentiles, that the good life is possible on earth, the life lived in harmony and peace in the community of a people, without raising a tower with its top in heaven." (Pp. 110—111)

Van Leeuwen argues that God's good news in the Old Testament and in the New Testament must always wed itself to a culture and that therefore we should not apologize for the fact that Christianity has come to the East in a western cultural dress. The challenge to the East today is to redress the Gospel message in its own peculiar garments.

Every civilization except that of Israel and of the Christian West has been ontocratic in nature; that is, it has insisted on building its Tower of Babel, literally or figuratively, as its declaration of man's independence from the true god. This thesis is the most satisfactorily developed one in this volume.

Van Leeuwen is optimistic about the future of the Gospel and the mission program of the church. He calls for a virile "re-Christian era," rather than for any type of defeatist "post-Christian era." Van Leeuwen joins the growing number of men who are asking that the traditional isolation of western history from that of the East be ended so that full justice can be done to an understanding of the one world in which we live.

The book should be read by every misanthropologist and historian (and probably in that order of value). It will doubtless stimulate a great deal of discussion. We agree with the final comments in Hendrik Kraemer's foreword which challenges the author to spell out in greater detail, and to supply more proof for, several of his key theses.

HERBERT T. MAYER

#### BOOK NOTES

**THE HISTORIC REALITY OF CHRISTIAN CULTURES: A WAY TO THE RENEWAL OF HUMAN LIFE.** By Christopher Dawson.

New York: Harper and Row, 1965. 124 pages. Paper. 95 cents. A reissue of the 1960 edition, this study of the relation of Christianity and culture by an internationally famous Roman Catholic lay church historian is a clarion call to hope amid the changes and chances of this present hour.

**OUR CALLING (VAR KALLELSE).** By Einar Billing; translated by Conrad Bergendoff. Philadelphia: Fortress Press [1965]. vii, 46 pages. Paper. 75 cents. "Nowhere have I found a simpler, more direct statement of the relationship of Christian faith and Christian living than in this little book," says Franklin Sherman, editor of the *Facet Books* Social Ethics Series, of which this is No. 1. It was published in Swedish in 1909; the English version has been in steady demand ever since it came out in 1947.

**POLITICS AS A VOCATION (POLITIK ALS BERUF).** By Max Weber; translated by H. H. Gerth and C. Wright Mills. Philadelphia: Fortress Press, 1965. v, 56 pages. 85 cents. One of the last of Weber's works and certainly "one of the classic statements of the *problem* of ethical dualism" here receives a handy separate form. It is No. 3 in the Social Ethics Series of *Facet Books*.

**THE PROBLEM OF RELIGIOUS FREEDOM.** By John Courtney Murray. Westminster, Md.: The Newman Press, 1965. 112 pages. Paper. \$1.50. In this highly important treatise, No. 7 in the "occasional essays for theology" known as *The Woodstock Papers*, the influential Jesuit author of *We Hold These Truths* discusses the difficulties that confront the Roman Catholic Church in drafting a statement on religious freedom. These arise, he says, primarily from what he calls the "two views" within his denomination on the issue. He avoids intentionally an exposition of his personal attitude. Instead he formulates both views on "the care of religion by government" and by presenting the objections that each has to the other he seeks to institute a dialog between them.

**THE WORLD SITUATION.** By Paul Tillich. Philadelphia: Fortress Press, 1965. 50 pages.

Paper. 85 cents. No. 2 in the Social Ethics Series of *Facet Books*, this title reprints a chapter in the symposium *The Christian Answer*, which Henry Pitney van Dusen edited in 1945. Series editor Franklin Sherman prefaces the work with an appreciative 4-page essay.

**THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE.** By Kyle Haselden. New York: Harper & Row, 1964. 222 pages. Paper. \$1.45. When Haselden, now managing editor of *The Christian Century*, came out with the first edition of this book in 1959, he brought to its writing a South Carolina background, the experience of a West Virginia ministry, a sensitive conscience, and vast resources of charity and courage. Its republication as a Harper Torchbook attests its value as one of the important works in the contemporary bibliography of race relations. Haselden's 8-page introduction to the otherwise unaltered second edition appraises the significance of the developments of 1963 for the Negro and for the American white Christian.

ARTHUR CARL PIEPKORN

**BLACK, WHITE AND GRAY.** Edited by Bradford Daniel. New York: Sheed and Ward, 1964. 308 pages. Cloth. \$5.95.

*Black, White and Gray* is a masterful collection of the many sides of the Negro's revolutionary struggle for civil rights today. It includes essays by 21 individuals along a spectrum from Southern governors Barnett, Faubus, and Wallace to Martin Luther King and James Baldwin. Also included are such names as Harry Golden, Roy Wilkins, P. D. East, Franklin Littell, Benjamin Mays, Norman Podhoretz, John La Farge, and even the Mississippi State Junior Chamber of Commerce.

None of the essays drag; all stimulate; all provoke soul searching. Whether the reader be Southern segregationist, Negro integrationist, or white "liberal," he will find himself challenged and growing at each page, as he thinks through the issues and engages in dialog with each protagonist. Perhaps most

readers will come away from this book with essentially the same convictions with which they approached it. But they will inevitably have a deeper understanding of the issues involved.

An additional significant value of the book lies in this: Many of the "liberal" writers not only cut deeply and insightfully into the issues and problems but also expose many of their own agonies of soul searching and self-analysis, without covering them with platitudes.

Of the almost countless books analyzing and evaluating the current civil rights issue, this reviewer heartily recommends this collection for initial reading. It states all issues clearly and succinctly.

RONALD L. JOHNSTONE

**RELIGION AND SOCIAL CONFLICT.**

Edited by Robert Lee and Martin E. Marty. New York: Oxford University Press, 1964. 193 pages. Cloth. \$5.00.

This book serves two grand purposes: (1) It dispels the popular dictionary notion of "conflict" as an essentially negative concept; (2) it presents a diversity of instances in which sociological analysis demonstrates the operation of conflict within religious spheres not solely for evil but also for good.

In the essays, based upon lectures given at the 1962 Institute of Ethics and Society at San Francisco Theological Seminary, 10 authorities probe into areas in which conflict confronts religious institutions or operates within them: technology, religious group formation, racial protest movements, right- and left-wing groups, religion and politics, church-state relations, interreligious group

conflicts, and the role of the pastor in social conflict.

Charles Glock makes a noteworthy contribution to sociological theory and to the time-honored church-sect typology by broadening the concept of sectarian origins from the economic to five types of deprivation, of which the economic is only one. Seymour Lipset presents a short but solid history of religion and politics in American history. Will Herberg makes a thoughtful extension of his well-known thesis of the development of America from Protestant domination to its present "trifait" religious pluralism. John Bodo's suggestions for the pastor's role in utilizing conflict within the congregation and the denomination constructively are by themselves worth the price of the book. Benjamin Reist in his essay "Church and State in America" urges the church consciously to utilize conflict in carrying out its mission and God-given task. He says: "The church must succeed in disentangling itself from that comfortably innocuous religiosity which the nation as a whole seems to assume is its only basic concern. What in fact must occur is the development of a healthy tension between the church and the nation at large, which is all too lacking in contemporary life." (P. 139)

This book speaks in a field which needs to attract greater interest and concern in the church. This reviewer would make *Religion and Social Conflict* required reading for the student of the sociology of religion and for the Christian pastor. The issues it considers are central to an effective Gospel proclamation in this day.

RONALD L. JOHNSTONE