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## Book Review. - Literatur

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## BOOK REVIEW

**THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT.** Vol. III: Θ—K. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965. vi and 1,104 pages. Cloth. \$22.50.

At first sight a conjunction like *ἵνα* does not appear especially freighted with theological significance. Ethelbert Stauffer's discussion of the word in this third volume of the famous Kittel dictionary is a fine essay on the soteriological and ethical implications of the Christian message. The problem of Paul's injunction on the wearing of veils is thrown into fresh perspective by the evidence cited in the article *κατακαλύπτω*. Jewish, rather than Gentile feeling, was being violated at Corinth. Perhaps Paul's directives are in line with his suggestions regarding the matter of meat previously offered to idols. What was Paul's suffering alluded to in 2 Cor. 12:7? K. L. Schmidt suggests under *κολαφίζω* that hysteria is a more appropriate diagnosis but that a number of other types of sicknesses also require consideration.

These are but samples of the rich supply of data and evaluations available in the "Kittel" warehouse. The reader must, of course, exercise his critical faculties at all times. Thus he must view the appraisal of *κήρυγμα* in connection with Rom. 16:25 (p. 716) in the light of the textual problem in order to understand the term historically.

The translation of this volume seems to have been done more carefully than that of the preceding volumes. It should be noted, however, that the list of abbreviations prefacing the volume is supplementary to that in the first. The German edition clearly indicates this. Again we would suggest that lineation, as in the original, be employed for easier reference. It is not too late to buy the first two volumes as well as this one. You will not regret the expenditure, so small for so much.

FREDERICK W. DANKER

**NEW HORIZONS IN BIBLICAL RESEARCH.** By William Foxwell Albright. New York (London): Oxford University Press, 1966. ix and 51 pages. Cloth. \$1.70.

Integrity in his submission to the data and a conscientious refusal to pour facts into doctrinaire moulds has earned for Albright the respect of Biblical scholars throughout the world. This little volume contains the Whidden Lectures for 1961, in which Albright succinctly states his case for the antiquity of oral patriarchal tradition, reproduced with great fidelity in the Pentateuch. In his discussion of "The Ancient Israelite Mind" he opts for historical rather than psychological analysis, with pertinent comments on linguistic structures, and sketches the development of empirical logic in Hebrew literary and religious life. The concluding lecture accents the Hebrew coloring in the writings of the New Testament, all of which, says Albright, were composed before the close of the first century.

FREDERICK W. DANKER

**INVITATION TO THE NEW TESTAMENT: A GUIDE TO ITS MAIN WITNESSES.** By W. D. Davies. Garden City, N. Y.: Doubleday & Co., 1966. xii and 540 pages. Cloth. \$6.95.

An ample appreciation of the contribution of intertestamental literature and other sources, especially Jewish, for the understanding of the New Testament undergirds this survey of thought in the four gospels, Paul, and John. No fresh solutions to old problems are advanced, but the lay reader, for whom the book is written, will discover much that he has not noticed before in his reading of the Scriptures. Although Davies is right in omitting references to learned literature in a popular work, contenting himself with eight pages of bibliography at the end, the reader is not likely to take kindly to a cryptic directive like this: "The reader is asked to read a critique of this position

[namely, the Scandinavian oral tradition school] offered elsewhere." The discussion of the Fourth Gospel is superior to that on the Synoptists and Paul. In his treatment of Pauline thought, Davies pays little attention to Paul's distinctive view of the Law as productive of sin. The relation between the Fourth Gospel and the Synoptists does not appear to have been sufficiently digested. John's omission of such items as the baptism of Jesus, the Temptation, the Transfiguration, the Eucharist, and the cry of despair are characterized as "difficult to understand" (p. 386) if John knew the Synoptists. On the other hand, Davies goes on to say that John "reveals an uneasiness about the sacraments," and then speaks about "omission of the breaking of the bread and drinking of the cup" (p. 435). Further on he gives the most plausible explanation, that John 6 is "probably sacramental." The Transfiguration, if John did know it, would be unnecessary in a gospel that begins with a proposition like that in 1:1-3. A baptism scene would be similarly anticlimactic. The temptation scene described in the Synoptists accents Satan as the tempter. John's Gospel underscores the enemies of Jesus as the real tempters. The cry of despair would appear to contradict the constant affirmation that Jesus is exalted at the cross. He and the Father are inseparable. But such lapses do not occur often in this book, and the reader can be assured that he reads the words of one who knows his way around in the things whereof he speaks.

FREDERICK W. DANKER

*THE RELIGION OF ISRAEL.* By Henry Renckens. New York: Sheed and Ward, 1966. xii and 370 pages. Cloth. \$6.95.

Rencken's new work illustrates his capacity for taking the meat of current Old Testament scholarship and dressing it in an appealing manner. This presentation concerns the Israel of Scripture, and his discussion of her religion covers the faith of the patriarchs, the name and nature of the God of Israel, the worship, prophets and kings of Israel, and the post-exilic community. Ren-

ckens' orientation is theological rather than historical. He writes from the overt position of a man in Christ interpreting the past of Israel within which the true Israel existed and beyond which she survived. His initial chapter on the "Mystery of Israel" deserves special and critical consideration by Biblical theologians and systematians alike. Renckens treads a fine line between a rationalistic demonstration of the uniqueness of Israel's religion by contrasting it with contemporary Near Eastern religions and a blind assertion of faith that the record of Israel's religion is essentially different at every point from those of her neighbors. What Renckens emphasizes is that "Israel spoke from an entirely new experience of God." Faith affirms that new mysterious forces were at work in Israel, and research can demonstrate, generally, that Israel's peculiar affirmation of monotheism, her related eschatological perspective, and her proclamation of faith in terms of preaching facts that she derived from the past were truly distinctive. Israel's religion took this form because of the very nature of Yahweh, concludes Renckens. The work is free from footnotes, and scholarly jargon is kept to a minimum. A bibliographical survey provides a valuable guide to current literature on the subject.

NORMAN HABEL

*THE REVELATION OF JESUS CHRIST.*

By John F. Walvoord. Chicago: Moody Press, 1966. 347 pages. Cloth. \$5.95.

Premillennarian conclusions are the frame of reference for this exposition of the Apocalypse, which the commentator dates A. D. 95 or 96. The writer of the Fourth Gospel is assumed to be the author of the Apocalypse, but the critical issues of linguistic and theological variations are not faced, except with reference to H. B. Swete. While it is true that the Gentiles in the church are not singled out for identification with "Israel," Gal. 6:16 cannot be dismissed with the simple observation that it "is no exception" (p. 142). First Peter, which is addressed primarily to Gentiles, speaks of the "dispersion" (1:1) and refers the predicates of Israel to the Gentile readers (2:9). Failure

to recognize the profound Israel-Church typology in the Apocalypse greatly depreciates the value of this commentary.

FREDERICK W. DANKER

**BAPTISM TODAY AND TOMORROW.**

By G. R. Beasley-Murray. New York: St. Martin's Press, 1966. 176 pages. Cloth. \$4.95.

The author of *Baptism in the New Testament* herewith again expresses clearly and forcefully his personal convictions with regard to the Sacrament of Baptism. He says that this work has in immediate view members of his own denomination, but it is throughout oriented to what is going on in other confessions. Beasley-Murray appeals to Paedobaptists who in some way seem to support his position on Baptism and takes issue with those who do not. Thus he finds himself at odds with men like Karl Barth, Oscar Cullmann, and Joachim Jeremias, though he also appreciates Barth's position on infant baptism.

In a small volume like the present one not all points regarding a subject as large as Baptism can be discussed, nevertheless there are some that Paedobaptists would like to see included. For instance, though the author refers to Col. 2:12 repeatedly, he has nothing to say about the previous verse. Whether or not Paul is there thinking of Baptism as the New Testament equivalent for Circumcision, the fact is that the apostle is thinking of the two as being in some way related. This suggests a question. The author insists very strongly that infant baptism and confessor's baptism are two different baptisms. In fact, he concludes that "infant baptism is not the baptism of which the New Testament documents speak." But applying his line of reasoning, might one ask whether the Jews had two different circumcisions, one for boys eight days old and one for proselytes, who confessed their faith in the religion of the Jews and were circumcised as believers? Be that as it may, the same God who received little children through Circumcision has the power to do so through Holy Baptism.

LEWIS W. SPITZ, SR.

**GOD, MAN AND ATOMIC WAR.** By Samuel H. Dresner. New York: Living Books, 1966. 230 pages. Cloth. \$5.75.

Rabbi Dresner speaks to the ultimate problem of our historical moment: the impending calamity of atomic war. He knows that there is no way to prevent its occurrence. The book is a cry from the heart of a sensitive person. He offers no solution except that of the prophets: repent and perchance God will spare the city. Admiral Lewis L. Strauss contributes a preface. RICHARD KLANN

**SEARCH FOR THEIR FUTURE: OUR RETARDED CHILDREN.**

By John and Dorothy Gayeski and Alvena Burnite. Milwaukee, Wis.: Bruce Publishing Co., 1965. xi and 113 pages. Cloth. \$2.75.

The Gayeskis are the parents of two children who are victims of phenolketonuria ("PKU"), a metabolic disorder that retards mental growth if not detected promptly after birth. Tara is twelve; in her case the disease was not diagnosed. Patrick is nine; in his case the disease was spotted soon enough for a controlled diet to ameliorate it. Mrs. Burnite is an extraordinarily competent professional social worker who now heads the department of Service to Military Families of the St. Louis (Mo.) Bi-State Chapter of the American National Red Cross; her contribution to the volume consists of a preface addressed to her profession and of perceptive summaries and evaluations at the end of each chapter. The book proper is an appealing account of the tragedy that the four Gayeskis have had to face, not only in terms of their children's unhappy illness but also of official lack of interest, of closed doors, and of an unwillingness on the part of others to understand and to help. The death of John Gayeski between the completion and the printing of the book adds special poignancy to the case. This book has significance for all retarded children, not only for those who suffer from PKU. Because mental retardation is something that can happen anywhere anytime, this is a book that every parish pastor and parish worker ought to have read. ARTHUR CARL PIEPKORN

**THE CHRISTIAN CONFRONTATION WITH SHINTO NATIONALISM.** By Kun Sam Lee. Philadelphia: The Presbyterian and Reformed Publishing Company, 1966. 270 pages. Paper. \$3.75.

Korean Christians suffered a great deal of persecution at the hands of fanatic Shinto nationalism before and during World War II. Lee offers a historical study of Shinto beginning from ancient times and continuing into the modern period. He describes the encounter between Christianity and Shinto from the days of Francis Xavier to the persecution of Christians by Shinto nationalists both in Japan and especially in Korea. Among the major motives for the Christian resistance in Korea he gives exclusive weight to reasons of faith and theology. The author might well have pointed out that Christianity offered a vehicle for Korean nationalism in its efforts to resist the domination of a hated conqueror.

This volume is of interest not only to missionaries at work in Japan and Korea but to all Christians who are alert to the development of the new form of Shinto that is emerging in the reverence accorded the modern state. Christians faced the divinization of the political order in the ancient Roman empire. They may confront it anew on a global scale. In any case, they can draw much strength and inspiration from the Christian confrontation with Shinto nationalism in Japan and Korea. WILLIAM J. DANKER

**PEACE AND MODERN WAR IN THE JUDGMENT OF THE CHURCH.** By Karl Hörmann. Translated by Mary Caroline Hemesath. Westminster, Md.: The Newman Press, 1966. 162 pages. Cloth. \$3.50.

Hörmann's lectures at the University of Vienna offer a massively documented Roman Catholic analysis of the "present-day" teaching of the Roman Catholic Church, with a comparison of its traditional teaching concerning peace. The author asserts the right of military defense but opposes wars of aggression and registers "the strongest doubts and suspicions against the modern war of

prevention." The book may also be read as a defense of the wartime attitudes and judgments of Pope Pius XII.

RICHARD KLANN

**THEOLOGICAL ETHICS.** By James Sellers. New York: The Macmillan Co., 1966. 210 pages. Cloth. \$5.95.

Sellers teaches Christian ethics at Vanderbilt University. It is his aim to explore the relationship between Christian ethics and the American scene by asserting his independence from European theology. "We must find a new theology that speaks to human ethical problems as such and less to the polemical issues of the Reformation. That is one reason I have subjected the Protestant watchwords of justification by faith and *sola scriptura* to extensive criticism."

Despite Sellers' agreeable and irenic style, he has not made his case. His ethics for "ageric man" (his coinage), the man in the American milieu, however circumspectly wide-ranging his effort, is not profoundly different from a humanistic ethics agreeably presented for quasi-Christians' ears. Of course, Sellers would not want to be understood this way, and this intention should be acknowledged in fairness to him. But an analysis of his book will find product and intention quite out of balance.

Sellers undoubtedly writes as a serious student of the contemporary discussion of ethical problems, and he does present issues which must and will be treated in the ongoing dialog.

RICHARD KLANN

**THE DISADVANTAGED LEARNER: KNOWING, UNDERSTANDING, EDUCATING.** Edited by Staten W. Webster. San Francisco: Chandler Publishing Company, 1966. xiii and 644 pages. Cloth. \$7.50.

Part one of this collection attempts to give background information on American Indians, Spanish Americans, Puerto Ricans, Negroes, Japanese Americans, Chinese Americans, migrant farm laborers, and the people of Appalachia.

Part two concentrates on the problems of

the disadvantaged learner. Not all of the groups referred to in part one are treated separately in part two. The treatment in part two discusses problems encountered in various areas of learning, such as arithmetic, social studies, and language usage.

The first section of part three tries to help the parent, the school, the community, the administrator, and the teacher see the problems in the education of the disadvantaged. The second section of part three deals with the process of educating the disadvantaged. The articles treat various approaches that the different authors have found helpful.

The volume has its drawbacks. Some articles are too short to give a coherent wholeness to the author's approach. Some of the articles are repetitive. There are some significant omissions. But on the whole, the volume is helpful for anyone, including religious educators, dealing with disadvantaged groups. It gives a great deal of information from which to begin in formulating the goals and methods of Christian education. Other persons in the church, professional and lay, will benefit from dipping into this volume at the points where it speaks to the situation they face.

ROBERT CONRAD

**CHURCH GROWTH AND CHRISTIAN MISSION.** By Donald A. McGavran. New York: Harper & Row, 1965. 252 pages. Cloth. \$5.00.

**NEW PATTERNS OF CHURCH GROWTH IN BRAZIL.** By William R. Read. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1965. 240 pages. Paper. \$2.45.

**WILDFIRE: CHURCH GROWTH IN KOREA.** By Roy E. Shearer. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1966. 242 pages. Paper. \$2.95.

**CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA.** By John B. Grimley and Gordon E. Robinson. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1966. 386 pages. Paper. \$3.25.

McGavran continues to hammer away at the important subject of church growth. Feeling that the mission overseas has often tended to deemphasize conversion and the importance of winning people in their natural social groupings, he draws in a great many co-workers to help him expatiate on this theme. With the inclusion of the prestigious Eugene A. Nida in the volume *Church Growth and Christian Mission*, McGavran achieves a certain breakthrough to top-level acceptance. Nida's chapter on "Ideological Conflicts" is a balanced and penetrating analysis. Here he clearly indicates that it need not necessarily be a choice between the quantitative and qualitative approach in the Christian mission but that both factors belong together. Robert Calvin Guy, professor of missions at Southwestern Baptist Theological Seminary in Fort Worth, and Melvin L. Hodges, executive secretary for Latin America of the Assemblies of God in Springfield, Missouri, contribute ably to this symposium.

McGavran has institutionalized his thought with an institute for church growth now attached to Fuller Seminary at Pasadena, California. One of a number of studies that have come out of this institute is Read's *New Patterns of Church Growth in Brazil*. In Brazil the church is growing faster than in any other country in the world. This is due especially to the rapid expansion of the Pentecostal groups. It may be a surprise to some to hear that in third place, although far down, after the Roman Catholics and the Pentecostals, are the Lutherans. The author credits only the Missouri Synod group in Brazil with being mission minded.

Kenneth Scott Latourette terms Shearer's *Wildfire: Church Growth in Korea* "one of the most thoughtful and dependable studies of church growth in recent years." It is certainly all of that. Shearer has gone to the sources as a good historian. He has been a missionary in Korea and knows whereof he speaks. All of this has helped him avoid generalizations. The Nevius method, devised by a missionary to China who visited Korea at a formative period, is usually given much credit for church growth in Korea. But

Shearer is not sure that this cause was as potent as is sometimes thought. He demonstrates that in Korea the "higher religions," Buddhism and Confucianism, were long decadent and that the vacuum had been filled by shamanism, closely akin to animism. And just as in many other places in the world, it is among peoples of animistic cults that the church in Korea has registered its chief gains.

Grimley and Robinson have collaborated on the first part of *Church Growth in Central and Southern Nigeria*, and Robinson does a solo performance in the second part, which limits itself to southern Nigeria. Grimley points out that, in spite of great difficulties, there has been a rapid expansion of church membership in central and southern Nigeria. Robinson emphasizes and illustrates the importance of winning people in homogenous social units. The Evangelical Lutheran Synodical Conference of North America, which took over some churches of the Qua Ibo Mission amid questionable circumstances 30 years ago is handled with gentle restraint. Missionaries, executives, and students of the Christian world mission will profit greatly from a critical perusal of these studies on church growth.

WILLIAM J. DANKER

*A PATRISTIC GREEK LEXICON*. Fascicle 4: μετεώρισμα — προκατατίθημι. Edited by G. W. H. Lampe. Oxford: Clarendon Press, 1965. 288 pages. Paper.

For the rapid movement toward completion of this much needed lexicon students of the New Testament and of patristics should be profoundly grateful. Details on the project are given in an earlier review in this journal (XXXV, 10 [November 1964], 662).

Of special importance in this fascicle are the articles on μήτηρ, μοναχός, μονογενής, μυστήριον, Μωυσης, νεκρός, νηστεία, νόμος, νοῦς, οἰκονομία, ὁμοιούσιος, οὐσία (11 columns), παράδοσις, παρθένος and cognates, πέτρα, πίστις, πνεῦμα (14 columns), and πρεσβύτερος. A study of πίστις and παράδοσις suggests that as ecclesiastical self-understanding and specific disciplines for the con-

trol of the individual's life become a part of the παράδοσις, faith recedes as a vital informant of works, although in the earliest fathers it still maintains the Pauline accent. The point deserves more consideration than has been accorded it in patristic study. From the article πέτρα it is clear that the main threads in the patristic tradition favor the interpretation of Christ or faith as the foundation. The article παρθένος includes informative discussions of Luke 2:7 and Matt. 1:25. Chrysostom's observations on παρθενία should be carefully examined. The teaching of the perpetual virginity of the B. V. M. can easily be traced in the same article. Interesting discussions of 1 Peter 4:6, Rom. 11:15, and 1 Cor. 15:29 are at hand under νεκρός. Origen's ambivalent view on the obituary of Moses is expressed under Μωυσης. Illumination on New Testament passages comes from unexpected quarters. Although James 2:24 is not discussed under νηστεία, the following citation from Athanasius Alexandrinus (*On Virginity*, MPG, 28, 260c) may offer the linguistic answer, to this reviewer's knowledge hitherto unnoticed, for the paradox expressed in that verse:

μη νομίσης . . . ὅτι οὕτως ἀπλῶς ἐστὶν ἡ νηστεία· οὐ γὰρ ὁ νηστεύων ἀπὸ βρωμάτων μόνον ἐκείνος κατῴρθωσεν ἀλλ' ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, τούτῳ λογίζεται ἡ νηστεία· ἐὰν γὰρ νηστεύσης καὶ μὴ τηρήσης τὸ στόμα σου λαλῆσαι λόγον πονηρόν . . . ἐὰν ταῦτα ἐξέλθῃ ἐκ τοῦ στόματος τοῦ νηστεύοντος, οὐδὲν ὠφέλησεν.

The Revised Standard Version renders, "You see that a man is justified by works and not by faith alone." Similarly the King James Version and Beck. This rendering might, however, suggest that righteousness is affirmed on the basis of faith *and* works. This is not the point of the passage. The New English Bible catches the drift: "You see then that a man is justified by deeds and not by faith in itself" (cf. Moffatt and Goodspeed). In other words, James contrasts not works and faith, but a work-producing faith and a non-work-producing faith.

FREDERICK W. DANKER

**SPRACHVERSTÄNDNIS UND BIBLISCHES HÖREN BEI AUGUSTIN.** By Ulrich Duchrow. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. xii and 284 pages. Cloth. DM 33.50.

This book grew out of the author's 1963 Heidelberg doctoral dissertation. Gerhard Ebeling, Ernst Fuchs, and Manfred Mezger, editors of *Hermeneutische Untersuchungen zur Theologie*, accepted it as a significant contribution to this series. This is not the first book on Augustine's theory of communication, nor will it be the last. Seventeen pages of bibliography demonstrate the perennial interest in Augustine's writings.

Duchrow pursues the saintly bishop's thought pattern from "the young Augustine" (Part I) to the life of "the mature Augustine" and to his end (Part II). The problem is to determine where Augustine puts the emphasis in communication and perception in the dualism of perceptivity: on word and hearing (the Hebrew emphasis) or on sight (the Greek emphasis). In Augustine's earlier years, the author believes, the bishop, living in a world largely dominated by Greek philosophy, put the emphasis on sight, later shifting more towards an emphasis on sound or hearing. This shift, he thinks, was probably largely due to his work with the Scriptures, notably in preaching. But the author does not think that Augustine ever fully escaped the influence of his Greek heritage.

An additional question is how Augustine related "the inner word" to the word spoken or seen. This question Duchrow answers on the basis of Augustine's *De trinitate*. Here, as elsewhere, the author quotes Augustine in support of important observations. This happily eliminates the necessity of continuously going to the sources in other volumes. Nevertheless, despite such help the reader will find the perusal of this study as exacting as it is enlightening. An indispensable prerequisite for a fruitful reading of Duchrow's research and conclusions is a knowledge of Greek philosophy and Hebrew thought patterns, communicated here in technical German and spiced with a liberal measure of Latin.

LEWIS W. SPITZ, SR.

**CONTEMPORARY EXISTENTIALISM AND CHRISTIAN FAITH.** By J. Rodman Williams. Englewood Cliffs, N. J.: Prentice-Hall, 1965. ix and 180 pages. Paper. \$3.50.

The author studies the existentialism of Sartre, Jaspers, Heidegger, Bultmann, and Tillich from the viewpoint of Christian faith in six areas: the subjectivity of truth, the centrality of man, the obscurity of God, the finality of death, the inevitability of anxiety, and the goal of authentic existence. The author finds many desirable features in existentialism, among them desire for truth inwardly experienced, emphasis on the uniqueness of man, willingness to confront death, realization that many idols must be discarded, insight into man's inauthentic existence, and a deep search into man's experience. On the negative side, the author finds that the existentialists make few contributions that go beyond humanism. He protests that Christianity begins with God and not with man.

The author is objective in his evaluations, though the categories do not allow full treatment of the various systems.

ERWIN L. LUEKER

**INTERNATIONALE ZEITSCHRIFTEN-SCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE.** Band XI: 1964/65. Edited by F. Stier. Düsseldorf: Patmos-Verlag, 1965. xiii and 351 pages. Paper. DM 15.00.

Two thousand two hundred and forty-two separate items from about 400 periodicals, serials, and books are here indexed with varying quantities of summary description of the contents. Nos. 19—30 cite valuable studies on the text of the Septuagint and the New Testament. Seventy entries on hermeneutics indicate the liveliness of debate on the relevance of Biblical communication. An equal number deal with Pauline issues, and about 90 cover Qumran. In addition to the review of periodical literature, summaries of recent works on Biblical introduction, commentaries on individual books of the Bible, and studies in Biblical theology are discussed. This is a standard reference work for the Biblical scholar.

FREDERICK W. DANKER



**DIE FUNKTION DER ALTTESTAMENT-  
LICHEN ZITATE UND ANSPIELUN-  
GEN IM MARKUSEVANGELIUM.** By  
Alfred Suhl. Gütersloh: Gütersloher Ver-  
lagshaus Gerd Mohn, 1965. 198 pages.  
Cloth. DM 34.00.

It has long been assumed that the Synop-  
tists follow the prophecy-fulfillment formula.  
Suhl's careful examination of Old Testament  
citations and allusion in Mark invites a fresh  
appraisal of the validity of this conclusion.  
Through a comparative study of synoptic ap-  
proaches to the Old Testament Suhl is able  
to establish with some persuasiveness that  
Matthew and Luke indeed think in terms of  
prophecy and fulfillment, but that Mark uses  
the Old Testament in expository fashion as  
illustrative of the events he records in order  
to emphasize their providential character. In  
this respect Mark's references to the Scrip-  
tures are of the same order as Paul's in 1 Cor.  
15:3 ff. Matthew legitimatizes Jesus as the  
Teacher for the new community by accenting  
prophecy-fulfillment, thus indicating that he  
views the past in terms of a completed sal-  
vation-history that finds its parallel in Jesus'  
own history. Luke, on the other hand, who  
traces the plan of God through three distinct  
stages, incorporates few express fulfillment  
sayings in the accounts he records.

In his zeal to cement his thesis, Suhl does  
less than justice to the question of Jesus'  
Davidic role. Since Mark's Passion account  
accents the role of Jesus as King (15:1-26),  
Mark 12:35-37 is not to be construed as a  
denial of Davidic sonship (see pp. 89-94).  
Emphasis in the account is on πῶς (v. 35).  
The function of the citation is to accent what  
14:62 affirms, and the entire account aims  
to put under criticism erroneous views of  
how the Davidic sonship is to be imple-  
mented. Suhl has correctly evaluated the mis-  
understanding expressed by the crowd in  
11:10 but has failed to grasp the corrective  
expressed here and anticipated in 10:46-52.

Suhl makes out a good case for Mark's  
view of an imminent parousia, but his thesis  
could be maintained also on a writing of this  
gospel after the year 70. Indeed, the immi-  
nence would be understood more forcibly.

Since Suhl lays such emphasis on the "rep-  
resentation" of the past in the present, it is  
odd that he failed to catch the significant dif-  
ferences in the parallel accounts of the feed-  
ing of the four thousand. Mark's allusion to  
either Joshua 9:6 ff. or Is. 60:4, or both, in  
8:2-3, is precisely of the type Suhl documents  
elsewhere in the gospel.

Aside from its valuable contributions to  
the problem of the historical Jesus, this dis-  
sertation poses penetrating questions for con-  
temporary hermeneutical approaches to the  
Old Testament.

FREDERICK W. DANKER

**DISCOVERIES IN THE JUDAEAN DES-  
ERT OF JORDAN.** Vol. IV: **THE  
PSALMS SCROLL OF QUMRAN CAVE  
11** (11 Q Ps<sup>a</sup>). By J. A. Sanders. New  
York: Oxford University Press, 1965. xi  
and 99 pages, including an index of He-  
brew words, xvii plates. Cloth. \$10.10.

The Psalms scroll (11 Q Ps<sup>a</sup>) published  
in this work is one of a number of manu-  
scripts discovered more than a decade ago in  
Cave 11, Qumrân, and first unrolled in No-  
vember 1961. The contents include frag-  
ments of 2 Sam. 23:7; Pss. 93, 101, 102, 119,  
121-146, 148-150; fragments of three of  
the five Syriac Apocryphal Psalms that were  
previously extant in a Book of Discipline by  
the 10th-century Nestorian Bishop Elijah of  
al-Anbar; part of Sirach 51; a plea for deliv-  
erance (fragmentary); an apostrophe to Zion  
(complete); a hymn to the Creator (frag-  
mentary), and a brief prose composition list-  
ing David's compositions.

Of special interest to the readers of the  
New Testament is the phrase from Syriac  
Psalm III (11 Q Ps<sup>a</sup> 155) rendered "and  
lead me not into situations too hard for me"  
(cf. Matt. 6:13). In the plea for deliver-  
ance (11 Q Ps<sup>a</sup> Plea) the righteous prays  
"Let not Satan [instead of the more usual  
Belial at Qumrân] rule over me, nor an un-  
clean spirit," and the evil *yetzer* instead of  
the spirit of wickedness appears in the plea,  
"Neither let pain nor the evil inclination take  
possession of my bones." In Sirach 51:19,  
ἐπένησα is read as ἐπενήσα, but the former

may be a free adaptation. The canticle is clearly not to be ascribed to Sirach, since 11 Q Ps<sup>a</sup> claims Davidic authorship and it contains a highly authentic text that has gone through interpretive translation in the LXX version (p. 85). A *xal* is omitted in v. 18 of Swete's text.

Ample text-critical notes and 17 photographic plates (with prudent warnings given in the introduction about their use in scholarly deduction), along with the diplomatic transcription and translation of the non-canonical portions, give the scholar liberal access to this discovery. The index of Hebrew words in the Apocryphal Psalms should be used to supplement previous concordances.

FREDERICK W. DANKER

**P72 AND THE CODEX VATICANUS.** By Sakae Kubo. Salt Lake City: University of Utah Press, 1965. iii and 196 pages. Paper. Price not given.

Ordinarily a publication of the type incorporated in a series like *Studies and Documents* (in which this is volume 27) finds its way to the archives content with the assurance that a few scholars will now and then glance at its pages. The publishers are hereby advised that this monograph is worthy of a better future and that the plates had better be preserved. Not only has the author rendered a serviceable contribution to the study of the relation between the text of Vaticanus and Bodmer Papyrus 72, a third-century manuscript of Jude and the Petrites, but he has laid in the hands of instructors in textual criticism a sheaf of excellent examples illustrating procedure in the critical evaluation of variant readings.

Challenged by the assumption of scholars, such as Westcott and Hort, Bernhard Weiss, F. W. Beare, and J. B. Mayor, that Vaticanus has a superior text for one or more of the three epistles, Kubo subjects the text of Vaticanus to fresh examination in the light of P72. His method is to first establish the basic underlying text of B and P72 through the elimination of obvious transcriptional errors and the evaluation of singular readings. The second step is the evaluation of the differences in the basic text of P72 and B. The third

step is the analysis of readings in which P72 and B agree against other witnesses, with a view to testing the basic quality of their common text. The work concludes with a reappraisal of the hypothesis of the textual superiority of B and a summary of the conclusions reached. The conclusions are: (1) The singular readings in P72 and B are not to be trusted; (2) where P72 and B disagree in their basic text, P72 displays a larger proportion of genuine readings; (3) where P72 and B agree in their basic text their common text is generally superior to any other opposing combination.

Kubo frankly admits that the accent on internal evidence is subjective but that "there is no real alternative." The pleasing format of this paperback illustrates well the truth that the publisher's art need not be depreciated by the esoteric nature of the contents.

FREDERICK W. DANKER

**VOX EVANGELICA: BIBLICAL AND HISTORICAL ESSAYS BY MEMBERS OF THE FACULTY OF LONDON BIBLE COLLEGE.** London: The Epworth Press. Vol. III: 1964; 88 pages. Vol. IV: 1965; 64 pages. Paper. 6/— each.

The London Bible College faculty is characterized by a combination of conservative, evangelical theology of a Reformed type and by scholarly, informed thinking that is alert to current trends. Its first annual came out in 1962. Vol. II was reviewed in this journal, Vol. XXXV (1964), 316.

A statement of the contents will make clear what the subtitle of these annuals means. Volume III contains five articles. The lead article by L. C. Allen discusses the Old Testament in Romans 1—8, treating such concepts as justification, Adam, Abraham and the people of God. The other articles cover the antecedents of Israel's monarchy (A. E. Cundall), supply an excellent study of early Christian hymnody as reflected in Pliny (R. P. Martin), and discuss providence in modern theology from a strongly Reformed point of view (H. D. McDonald) and evangelical movements in 19th-century England.

Volume IV has a long article on sanctuaries in preexilic Israel, with special reference

to Deuteronomy, by Cundall; a study of the relation of propitiation and atonement by J. C. Connell, a somewhat too cursory survey of recent literature on the gospels by Donald Guthrie; and an examination of irresistible grace (O. J. Thomas).

A Lutheran reader will generally find the Bible articles stimulating and learned. The doctrinal essays will please him less because of their strongly Reformed tone. Thomas, for example, distinguishes "saving grace," which is irresistible, from "probing, or proving, operations of the Holy Spirit," which man resists (p. 64). Thus the Reformed position on grace and predestination is preserved. Nonetheless, at less than one dollar per volume (*utinam talia omnia sint!*), the studious pastor can scarcely afford not to buy these learned and relevant volumes.

EDGAR KRENTZ

**ERWÄHLUNGSTHEOLOGIE UND UNIVERSALISMUS IM ALTEN TESTAMENT.** By Peter Altmann. Berlin: Verlag Alfred Töpelmann, 1964. 31 pages. DM 9.00.

This short study examines the spectrum of Old Testament election theology. Altmann believes election is best understood as one focus of a theological ellipse of which universalism is the other focus. He traces the shifting interplay and relationship of these motifs throughout the history of Israel.

Election and universalism are related basically in three ways. The election of Israel was either (1) beneficial to the nations, bringing material blessings (Gen. 12:3 etc.) or spiritual blessings (by the instrumentality of the servant Israel, Is. 43, 49, 53, etc.) or (2) not beneficial to the nations (emphasis only on the choice of Israel, Deut. 7:6 ff) or (3) turned against Israel itself (Israel's election makes it the more guilty before the Judge of all the earth, Amos 3:2). The tensions inherent in these motifs found fullest expression in the postexilic period, when some Jews emphasized Israel's election to the virtual exclusion of the nations, whereas others emphasized the universal reign and worship of Yahweh.

This study's value lies in its illumination

of the fullness of election theology in the Old Testament. However, one is disappointed that Altmann does not find this concept already present in the Mosaic period. Though partially correct in its strictures on Rowley's thesis that "election is always to service," Altmann's study would benefit precisely from greater emphasis on the purpose and mission of Yahweh's elect nation.

CARL GRAESSER, JR.

**APOPHORETA: FESTSCHRIFT FÜR ERNST HAENCHEN ZU SEINEM SIEBZIGSTEN GEBURTSTAG AM 10. DEZEMBER 1964.** Edited by W. Eltester and F. H. Kettler. Berlin: Verlag Alfred Töpelmann, 1964. viii and 299 pages, plus one photo. DM 58.00.

An appropriate tribute to the diversity of interests reflected in the list of Haenchen's publications (pp. 1—6), these 20 essays examine areas in which the Münster professor emeritus has made valuable contributions.

Kurt Aland and Matthew Black discuss text-critical questions in their treatment of John 7:53 ff., Rom. 16 and Heb. 11:11, Jude 5 and James 1:27, respectively. Rudolf Bultmann counters Ernst Käsemann's thesis that apocalyptic is the mother of Christian theology with the antithesis that not apocalyptic but rather a new view of human existence is the origin of Paul's theology and view of history. Gerhard Delling examines the various Christological-soteriological themes employed by Paul to describe the significance of Jesus' death. W. Foerster finds Gal. 1:2, which should be translated "the total number of those with me," helpful in determining the time of composition and the goal of Galatians. Käsemann, analyzing Rom. 8:26-27 within the context of the community at worship, identifies the *στεναγμοί ἀλόγητοι* as the unexplainable, unrepeatable sighings of men of the new aeon who are still bound to the old world. The interdependency of Christology and ethics in Colossians is demonstrated effectively by Eduard Lohse. P. H. Menoud elucidates an apparent discrepancy between Gal. 1:13, 23 and Acts 9:21.

In addition to the essays by J. Dupont and W. Michaelis on various aspects of Lukan

theology, C. K. Barrett finds in the unusual formulation of Acts 7:56, where Jesus is described as "the Son of Man, standing at the right hand of God," evidence of Lukan additions to Christian eschatology.

In his investigation of the literary character and structure of the Fourth Gospel, Eltester concludes, against Bultmann, Käsemann, and Haenchen, that the prologue is a single unit without redactionary additions. N. A. Dahl finds a "Cain haggadah" behind John 8:44 and the concept of the first-born of Satan.

W. Schneemelcher, W. Schrage, W. C. van Unnik, and P. Vielhauer explore the possibilities of tradition and motifs common to the canonical and apocryphal New Testament writings.

The term and concept of *hodab* is treated by both Günther Bornkamm and J. M. Robinson. Robinson identifies and traces a "hodayoth formula" from the hymns of Qumran through its subsequent usage in Jewish prayer and Christian eucharistic celebration and church orders.

In sum, these "table offerings" set before not only Haenchen but also the fortunate reader a veritable feast.

JOHN H. ELLIOTT

**ON RELIGION: A STUDY OF THEOLOGICAL METHOD IN SCHLEIERMACHER AND NYGREN.** By William Alexander Johnson. Leiden: E. J. Brill, 1964. x and 167 pages. Cloth. 16 Dutch guilders.

Johnson begins with a detailed study of Schleiermacher's thought in his early and late periods. In his treatment of the early period, Johnson analyzes Schleiermacher's criticism of the faith of rationalism, his attempts to solve the dualism of Kant by relating Kant's "thing in itself" to Spinoza's substance, the development of Schleiermacher's ethical theory, his intuitive period, and his conception of the absolute. In the German theologian's later period Johnson analyzes such developments as the change in the definition of religion from *Anschauung* to *Gefühl*.

The Schleiermacher section is followed by a similar analysis of Nygren. Here Johnson notes Nygren's critical method, his designa-

tion of the category of eternity as the "ground-category" of religion and his application of this *a priori*.

The last chapter draws conclusions regarding Nygren's relation to Schleiermacher and acknowledges the former's methodological indebtedness to the latter. Johnson feels that at certain points Nygren failed to understand the German theologian and that in some instances Nygren arrived at new or more developed insights. Certainly he did not interpret or employ the critical structure of Schleiermacher as the latter himself did. Thus Schleiermacher's philosophy of identity was not a confusion of theoretical and ontological, as Nygren held, but was an attempt to make "the idea of deity" a regulative principle for ethics and a constitutive principle for knowledge.

This is a scholarly investigation of the relationship between Schleiermacher and Nygren and hence also a study of the relation of both to Kant. Occasionally it introduces elements which are peripheral to the study. There are more lapses on the part of proof-readers (especially in German quotations) than one would expect. In spite of these limitations, this book adds much to the understanding of Schleiermacher, of Nygren, and, incidentally, of neo-Kantianism. This reviewer appreciated the fact that the documentation was cited in the original German and Swedish.

ERWIN L. LUEKER

**OCTAVIUS.** By Marcus Minucius Felix. Edited and translated by Bernhard Kytzler. Munich: Kösel-Verlag, 1965. 232 pages. Cloth. Price not given.

The *Octavius* of Minucius Felix, the "jewel of early Christian apologetic literature," appears here in a new and very useful Latin-German edition. The Latin text is essentially that of the Beaujeu Paris edition (1964), but a complete text critical apparatus enables the reader to evaluate many of Kytzler's decisions.

In his introduction, Kytzler opts for the priority of Tertullian's *Apology*, chiefly on the basis of Tertullian's famed originality

and independence of other documents. But even these arguments remain double-edged; the issue is not resolved.

This edition is recommended for those who wish to read again one of the best examples of the Christian defense of the faith which employs philosophical argumentation and remains sympathetic to the questions of the philosophers. HERBERT T. MAYER

**FORSCHUNG AM ALTEN TESTAMENT: GESAMMELTE STUDIEN.** By Claus Westermann. München: Chr. Kaiser Verlag, 1964. 358 pages. Paper. DM 15.80.

Volume 24 of the well-known *Theologische Bücherei* contains nine essays on a wide range of Old Testament themes by a distinguished Heidelberg Old Testament scholar. In the foreword Westermann explains that the first two longer essays are preparatory works for two forthcoming commentaries. The first, "The Types of Narrative in Genesis," attempts to transcend the methodological antithesis posed by schools of interpretation in Germany (Gunkel, von Rad, Noth) and America (Albright, Wright) and to find in the "family narratives" (Gen. 12—25, 25—26, 37—50) a stage of the tradition which preceded the historical narrative and the "great cultus." This type of narrative was eventually surrounded by another circle of narrative whose interest was not in the patriarchal families but in the distant and alien world, namely, the narratives of primitive history (Gen. 1—11). These describe man's earliest history according to the scheme of sin, condemnation, and punishment. The second essay, "Language and Structure of the Prophecy of Deutero-Isaiah," reviews the history of research, examines the speech forms and construction of Deutero-Isaiah, and relates this to the universal message of the prophet.

Both essays appear here for the first time, as do the next two studies, which explore the relation of faith in Yahweh to the sur-

rounding religions, "The Mari Letters and Prophecy in Israel" and "The Relation of Faith in Yahweh to the Extra-Israelite Religions." The remaining five essays are reprints, the product of Westermann's particular interest in the Psalter: "Hope in the Old Testament," "The Structure and History of the Lamentation in the Old Testament," "The Representation of History in the Psalms," "Concerning the Compilation of the Psalter," and a sermon study for the *Calwer Predigthilfen*, "The 90th Psalm."

The author's characteristic clarity, aided by the use of diagrams, his comprehensiveness, and his form-critical genius make this volume a stimulating adventure in reading and an important contribution to Old Testament research. A translation into English would afford it the wider circle of readers which it deserves. JOHN H. ELLIOTT

**DIE MORGENLÄNDISCHEN KIRCHEN.**

By Bertold Spuler. Leiden: E. J. Brill, 1964. vii and 244 pages. Paper. 28.00 Dutch guilders.

This is a separate reprint of Volume VIII, i, 2 of the *Handbuch der Orientalistik*. In it Hamburg orientalist Spuler provides an invaluable summary of recent research into the Christianity that developed east and south of Orthodoxy on the fringes of and beyond the Roman Empire—Nestorianism, the West Syrian Monophysites, the Maronites, the Christian colonies on the Malabar Coast of India, the Armenians, the Copts, the Ethiopic or Abyssinian Church, together with their schisms, unions, and reunions. The bibliographies cover the main works in German, English, French, and Italian, with occasional works in Russian and Arabic. Of great usefulness for historical purposes are the lists of all the patriarchs and *katholikoi*. (The seat of the Patriarch of the Assyrian Church is incorrectly given as Chicago instead of San Francisco [p. 49/167])

ARTHUR CARL PIEPKORN

**DIE MISSIONSREDEN DER APOSTELGESCHICHTE.** By Ulrich Wilckens. Neukirchen Kreis Moers: Neukirchener Verlag, 1961. Paper. 238 pages. Price not given.

This perceptive analysis of St. Luke's theological approach to the writing of church history is aimed primarily against the oversimplifications of Martin Dibelius and C. H. Dodd. Relying heavily on Hans Conzelmann's findings, Wilckens points out that the apostles are the vital link between the history of Jesus and the history of the church. He presents the latter in two phases, Jewish and Gentile. The form of the apostolic sermon varies with each phase. The basic theme of the sermons is that one who recognizes in Jesus God's salvation history as come to fulfillment and repents has a share in the redemption which is the product of God's plan. To mediate this understanding is the function of the apostolic witness. The apostolic sermons that Luke writes are directly geared to the implementation of this theological conception.

This systematic analysis is painstakingly done and should, with the help of its detailed bibliography, prove of great value to the serious student of the Book of Acts.

FREDERICK W. DANKER

**DER POLITISCHE AUFTRAG DES PROTESTANTISMUS IN JAPAN.** By Mitsuo Miyata. Hamburg: Herbert Reich Evangelischer Verlag, 1964. 95 pages. Paper. DM 3.80.

The political mission of Japanese Protestantism, Miyata holds, is its strong support of the peace movement. He gives a good summary of Japanese Christianity's 400-year history followed by an excellent survey of the Christian contribution to the deep post-war peace surge in Japan. Christian pacifists in Japan draw renewed inspiration from Uchimura Kanzo, founder of the Mukyokai,

the "Non-Church" movement. Uchimura began as an enthusiastic war hawk in the 1894 war on China; the Russo-Japanese war turned him into a disillusioned dove. He combined fervent nationalism with a pacifism inspired by his reading of the New Testament.

It is most appropriate that a Japanese Christian should address German Christians on their political duty. Both Germany and Japan were technologically advanced nations which capitulated to fascism partly out of their fear of communism. When the hour of testing came for the church in Japan, it was the Holiness churches and the Mukyokai that gave the stoutest testimony and showed the greatest readiness to suffer.

The institutionalized churches were more readily forced into line by the much stronger institutions of the state. The noninstitutionalized, diffused salt and leaven of the Mukyokai proved much more difficult to control.

These lectures contain very practical lessons for Christians in America, who, though they may reject pacifism, face the double threat of fascism at home and aggressive communism overseas. Here is equipment for the ministry of martyrdom.

WILLIAM J. DANKER

**RUFE MICH AN!** By Karl Barth. Zurich: EVZ-Verlag, 1965. Cloth. Price not given.

The first volume of sermons by Karl Barth preached in the prison in Basel, *Den Gefangenen Befreiung*, appeared promptly in an English translation. This successor is still in German. It is vastly exciting. Of the dozen brief sermons 10 have 1-verse, two 2-verse texts. But all employ an expository method. Yet what exposition! From the word go the hearer is struck, without condescension or faked camaraderie, completely as a person of anxieties, apathy, bondage which the preacher shares unabashedly. "Per-

haps you know," he says repeatedly, "that I have written some books, some of them even quite thick, yet I too must die, I too have my anxieties, I am a partner with you." Instructive is Barth's method of making his application "existential" by portraying even the initial, textual event as involving the reach of God and Christ into the actual life and situation of the human being. The affirmation of the atonement sounds through explicitly; remarkable is the repeated complex of Christ's own being forsaken by God on the cross, to share our forsakenness and need. The prayers before and after the brief sermons are printed out, and they remarkably reinforce the message and bid the prisoner audience to engage in intercession for men in need throughout the world. It is symbolic that this volume was printed in the same institution where the sermons were preached.

RICHARD R. CAEMMERER

**STAMMESSPRUCH UND GESCHICHTE.**

By Hans-Jürgen Zobel. Berlin: Verlag Alfred Töpelmann, 1965. xi and 163 pages. Cloth. DM 34.00.

The song of Deborah in Judges 5 is generally placed in the first half of the period of the Judges, but there has been little unanimity regarding the period in which the individual statements in the blessing of Jacob (Gen. 49:3-27) and the blessing of Moses (Deut. 33:6-25) are to be placed. Some progress on the function of historical content was made when H. Gressmann, H.-J. Kittel, and O. Grether established that a formal category of tribal sayings was incorporated in the Song of Deborah. Zobel continues the discussion with a brilliant demonstration of exegetical method. First, by careful exegesis, he isolates the units that circulated independently. Then he analyzes these units form-critically, with a view to isolating the historical factors. He concludes with a tribe-for-tribe study of the

units he has isolated, excavating in the process a good deal of historical information on the movement from tribal singularity to national solidarity in the time of David and Solomon, when the sacral element receives a stronger accent. Earlier political self-consciousness is to be referred to the time of the Judges. Other marks of antiquity are the animal metaphors originating in the nomadic period. Of special interest is the description of Benjamin as a wolf. This is said not *in malam partem* but in appreciation of his bravery. Prophetic curse oracles are indications of a later period. In any case, the age of the form in which the utterances are found is not identical with the age of the content. Hence material in Gen. 49 may be older than some material in Deut. 33, but the redaction of Gen. 49 is to be placed after the division of the Kingdom, while Deut. 33, which does not follow known listings of the twelve tribes, is older. Judges 5 is the oldest form. This study will undoubtedly find a substantial place in future discussions of the history of Israel.

FREDERICK W. DANKER

**DIE SPRACHE UND DAS WORT.** By

Hans Rudolf Müller-Schwefe. Hamburg: Furche-Verlag, 1961. 259 pages, bibliography, indexes of names and Scripture passages. Cloth. Price not given.

The professor of practical theology at the University of Hamburg in this volume presents the prolegomena for a science of homiletics. In a time when logical analysis seems to rob language of its promise for communication of faith, Müller-Schwefe seeks to lay philosophical and theological foundations for accepting language as a tool for the Word of God. Encyclopedic in scope, the book gives chief attention to Buber, Heidegger, and Sartre in exploring philosophical theory. The author feels that not today's theory but scholasticism put God to death in language, and he struggles to

articulate a concrete relevance to God in the language and the confession of God's people. His thesis is that the words of and about Christ dare never be severed from His life and death, but that kept together, they have power. This principle must be observed in preaching and in the liturgy. This is a book for the specialist, and a rewarding one. RICHARD R. CAEMMERER

*DAS VERSTÄNDNIS DES BÖSEN IN DEN SYNOPTISCHEN EVANGELIEN.*

By Günther Baumbach. Berlin: Evangelische Verlagsanstalt, 1963. 236 pages. Cloth. DM 14.80.

Three different types of dualism appear in the synoptic treatment of evil, according to the author of this discerning discussion of the terms *πονηρός*, *κακός*, and *ἁμαρτωλός*. In opposition to James Robinson, Baumbach affirms for Mark a strong stress on soteriological messianism rather than cosmic, anthropological, or ethical issues. The demonic is a foil for the understanding of Jesus' saving help. Matthew stresses the teaching of the right "way," exemplified in Jesus' humility and obedience to God. Evil is antinomian, hence the legitimate ecclesiastical interpretation of the Law is emphasized. Luke contrasts the preconversion condition of man in evil, sin, and unbelief with his postconversion experience of forgiveness, faith, and light in the Holy Spirit. Sin is associated in Luke with worldly interests, hence his accent on the hazards of "things." Baumbach takes strong issue with Conzelmann's theory of a period free from Satanic hostility.

In a way this study is a commentary on the Synoptists, penetrating in its comparative analysis of Synoptic accounts. The reader will find much that is fresh and stimulating and he can check conclusions against the findings of other scholars, whose views are liberally cited. FREDERICK W. DANKER

*PSYCHOLOGICAL STUDIES OF CLERGYMEN: ABSTRACTS OF RESEARCH.*

By Robert J. Menges and James E. Dittes. New York: Thomas Nelson & Sons, 1965. 202 pages. Cloth. \$5.00.

This volume reports abstracts of over 700 studies of clergymen, members of a vocation which is probably the most studied of any vocation. Until now the problem has been to find the studies, which are often reported in theses or journals of limited circulation.

As a result of this massive effort to catalog all of the available data, it should now be possible to carry research forward without duplicating what has been done previously. Large areas that have not been touched can be identified. All in all, this volume makes it possible to systematize further research on clergymen.

The report should be of interest to all those in the administration of seminaries, on boards of theological education, and on clergy recruitment committees.

KENNETH H. BREIMBIER

*THE FORMATION OF THE NEW TESTAMENT.*

By Robert M. Grant. New York: Harper & Row, 1965. 194 pages. Cloth. \$3.50.

No general history of the New Testament canon has been published in English for many years. Floyd Filson's *Which Books Belong in the Bible?* (Philadelphia: Westminster Press, 1957) and Kurt Aland's *The Problem of the New Testament Canon* (Westminster, Md.: Canterbury Press, 1962) discuss the history only in relation to the problem of authority. Overviews have appeared in many New Testament introductions (for example, those by McNeile-Williams, Wikenhauser, Feine-Behm-Kümmel), while C. S. C. Williams produced a revision of Alexander Souter's 1913 volume on the New Testament text and canon in 1954. In general, however, scholars still turned to the older volume by B. F. Westcott, the



translation of Eduard Reuss' *Historie*, and the German works by Zahn and Leipoldt (both out of print and virtually not to be had on the antiquarian book market).

Much recent research and many new manuscript discoveries make the need of an up-to-date volume great. The availability of much Gnostic literature from the second century, to mention but one item, has increased our knowledge of this period significantly. For that reason alone Grant's book should find a ready market today. How does it measure up? Let us say at once that it is not designed as an encyclopedic work of reference. Its short, crisp, clearly written text is intended as a survey of the history. It would be nit-picking therefore to object to the absence of certain favorite items from the bibliography.

The bulk of the space is devoted to the second century as the decisive period in the history of the canon. Credit is given to the Gnostic Basilides as the first to make explicit recognition of New Testament books as Scripture (though he was not the first *de facto*). Marcion thus loses the key position in the history of the canon given to him by many earlier volumes (he rates only 1½ pages). Attention is paid to the New Testament apocrypha, Serapion, recent Gnostic literature (especially the Gospel of Thomas), the Bodmer papyri, and the Anonymous Against Montanism. As canon criteria in the ancient church Grant recognizes the use of apostolicity (defined as "consonant with the *regula fidei*") and antiquity (defined as "that handed down by tradition").

Topics not discussed or that might have been treated at greater length include the place (or lack of place) of inspiration as a canon criterion, the problem of the particularity of the Pauline epistles. It would have increased the value of the volume as a survey text for seminary classes if a supplement with ancient canon lists had

been included. A map locating ancient canon witnesses would have been useful. The recent discussion on the canon within the canon might well have received mention in the one paragraph devoted to the modern meaning of the canon. All this would not have destroyed the survey character of the volume or materially have increased its cost—a boon when drawing up book lists for seminary students. Yet even without these features, the book is serviceable and welcome.

EDGAR KRENTZ

*GERMANY AND THE EMIGRATION, 1816—1885.* By Mack Walker. Cambridge, Mass.: Harvard University Press, 1964. xii and 284 pages. Cloth. \$6.50.

Walker's study revolves around the German emigration of the 19th century and what people thought and did about it. In an excellent manner the author has accomplished his purpose. This reviewer looked especially for references to Lutheran emigrants. From Germany there were many such between 1816 and 1885, but "Lutherans" is not found in the index ("Old Lutherans" is). Lutheran emigrants are, nevertheless, dealt with on pages 78—94. Even the Saxon emigrants to Perry County and the emigrants of 1838 to Australia are mentioned. Vehse is listed in the bibliography but not Foerster. On p. 34 in the second line of the quotation the translation should be "brother" not "brothers." The volume is a reworking of a Ph.D. dissertation and has built into it the strengths of meticulous scholarship and the weaknesses of a specialized subject. It does not perhaps sufficiently recognize the religious thoughts of the emigrants or the role of mission societies. How was emigration influenced by men like Loehe? But for all that the serious student of modern European and American history will want to know this work for the light that it sheds on one facet of 19th-century German history.

CARL S. MEYER

**HOOSIER ZION: THE PRESBYTERIANS IN EARLY INDIANA.** By L. C. Rudolph. New Haven: Yale University Press, 1963. xiii and 218 pages. Cloth. \$5.00.

Rudolph discusses Indiana Presbyterian history to around 1850. Church and ministry, settlers and settlements, church services and church government, Old School and New School, education, social issues, revivalism are among his themes. An educated ministry was the ideal of the Presbyterians, but the ideal could not always be maintained in a new country.

The Plan of Union is taken up in an excellent section. Rudolph has delved deeply into the archives of his church body. His treatment is objective and measured. *Hoosier Zion* won the Thomas-Kuch Award of the Presbyterian Historical Society.

CARL S. MEYER

**THE GREEK NEW TESTAMENT, BEING THE TEXT TRANSLATED IN THE NEW ENGLISH BIBLE, 1961.** By R. V. G. Tasker. New York: Oxford University Press (Cambridge: University Press), 1964. xiii and 445 pages. Cloth. \$4.50.

This volume aims to present the actual Greek text underlying *The New English Bible*, including, where possible, the translators' paragraphing, punctuation, and initial capitals. A random sampling confirms the editor's statement that the draft translators started "usually with Nestle's text." In his previous review of the translation (XXXII [1961], 334—47) this reviewer indicated that one could not always determine precisely what variant was adopted in a given case. This edition erases doubts and verifies this reviewer's conclusion, for example, regarding the reading utilized by the translator of the phrase "warm indignation" in Mark 1:41. The appendix, which offers explanations for most of the variants listed in the library edition, has this to say about the choice made in this passage: "It appeared more probable that

ὀργισθεῖς, found in D a d ff<sup>2</sup> r<sup>1</sup>, would have been changed to σπλαγχνισθεῖς, than that the alteration should have been in the other direction. The 'one witness' of the footnote is b. This variant was recorded because it is conceivable that both the references to the emotions of Jesus were additions to the original text."

The notes in the appendix also clarify a number of other items that have perplexed readers of the translation. Thus in connection with Eph. 1:1 it is stated that "the problem of the original destination of the letter was left to the commentators," and the words ἐφέσω, despite their absence in a number of manuscripts, were placed in the text, because the epistle is "traditionally known as the Epistle to the Ephesians." The notes on such passages as Mark 8:26 and Luke 2:11 explain why the translators adopted readings which have only slight versional support. We are therefore all the more mystified by the conclusion reached on the recorded variant in Matt. 4:17: "But, as the words are found in all extant Greek MSS., it was decided to retain them in the text."

The comment on Matt. 9:34 does not succeed in saying how the translators have treated the text, that is, if the note in the library edition of 1961 is to be kept in mind. If the editor is using a corrected edition, he should have indicated this in the preface. The words "He casts out devils by the prince of devils," found in the 1961 edition, are probably to be deleted, even as the words "Blessed is he who comes in the name of the Lord" were inadvertently omitted in Matt. 21:9. The note on Luke 5:17 defends a choice made on the basis of rationalistic considerations.

It is now possible also to evaluate more objectively the precision of the translators. Thus their rendering of Matt. 21:38, "Let us . . . get his inheritance" is clearly a correct reproduction of the aorist σχῶμεν. The RSV reads: "let us . . . have his inheritance."

Footnotes to the Greek text contain the Greek original for all the variants. The appendix lists the more important witnesses for most of these variants (but not all; for example, the variants cited in the notes to Luke 3:33 are not discussed). Sources for citation of Old Testament passages are also given in the notes, but 2 Sam. 5:2 is omitted at Matt. 2:6 and Ex. 23:20 at Mark 1:2.

Since the text of the New Testament recorded in this volume represents the judgment of a number of distinguished scholars, it is well worth the student's time to evaluate the relative claims of textual variants in terms of the conclusions reached by the English translators.

FREDRICK W. DANKER

**MORAL PHILOSOPHY: AN HISTORICAL AND CRITICAL SURVEY OF THE GREAT SYSTEMS.** By Jacques Maritain. New York: Charles Scribner's Sons, 1964. 468 pages. Cloth. \$7.95.

Maritain is one of the most industrious modern writers and teachers in the boundary area of philosophy and theology, and he may end his career as one of the most prolific lay disciples of Aquinas in our era. The synthesis of Thomas is the perspective from which Maritain proposes to do his "historical and critical survey of the great systems" of moral philosophy. His is an exploratory task, he writes, by which he hopes "to clear the ground and to open avenues, to mark the essential connections and to determine the normal order of the question which an authentically philosophical ethics must examine." He is not concerned with the origins of the systems, their details, or their interpreters, but rather "with the general meaning and typical characteristics with which these systems entered the history of culture, and appeared there as *witnesses* to the fundamental moral realities confronting man in his spontaneous activity, and to the problematic offered to reflection

by the nature of moral experience" (author's emphasis). In doing this, Maritain sees himself justified by the method and approach of Aristotle.

If a reader is satisfied with Maritain's book, he will conclude, for example, that the "ethics of Kant" and "post-Kantian dialecticism" are the unfortunate excrescences of an even more unfortunate Lutheran rebellion in the 16th century.

An alien reader observes no evidence that Maritain is interested in the effort of sincere and faithful representatives of his own religious denomination to break out of the "system" so congenial to him. Perhaps *aggiornamento* will never actually come; nonetheless, Maritain's judgments owe their perspective to a past whose champions appear to be diminishing.

On the other hand, it would be unfair to Maritain to neglect to say that he has a keen eye for the chinks in the armor of the non-Christian. He tells the reader what to look for, and this is a great gain, even though Maritain's weaponry is sometimes quite inadequate.

A summary of these comments: the book is a guide to the author's witness about moral philosophy.

RICHARD KLANN

**THE NEW MISSIONARY CHURCH.** Edited by Frederick A. McGuire. Baltimore: Helicon Press, 1964. 158 pages. Cloth \$3.95.

The new ferment of missionary theology and action is at work in virtually all segments of the church. This excellent symposium gives a good cross section of some of the best current Roman Catholic thought in this area.

The introduction points out the great need for missiological material in English. In a chapter on "The True Missionary Nature of the Church" Joseph Cardinal Rit-

ter of St. Louis demonstrates that his Biblical knowledge is matched by his missionary zeal. His page-long statement of the Gospel will amaze many a would-be critic outside Cardinal Ritter's denomination.

George Dunne, author of *Generation of Giants*, a study of Matteo Ricci and his Jesuit colleagues in China, points out that the early church demonstrated the "all systems go" missionary nature of the church. He provides an unusually frank description of the church in the city of Rome today, in which "priestly vocations have virtually died" (p. 36).

William E. Moran, Jr., deplors the fact that virtually no special Christian training is being given to laymen before they go overseas in secular capacities.

Douglas Hyde, who became a Roman Catholic after 20 years in the communist party and at a time when he was editor of the London *Daily Worker*, compares the communist layman and the Roman Catholic layman in point of training and dedication. This section alone would make this an exciting book. He puts on the conscience of the West that we have the means to end world hunger and misery and are not using it. This is not only wicked, he avers, but also very dangerous.

Other contributors similarly point out the need for theological views which recognize the involvement of the total church in mission, for personal communication in self-giving, Christ-like love, and for catechetical training which nourishes a lively, intelligent faith rather than mere sacramentalism.

To take the temperature of some of the best missionary minds and hearts in the Roman Catholic Church today, read this volume! Pastors will find it a rich mine of aphorisms, facts, and illustrations as they endeavor to build the missionary structure of the church in their own congregations.

WILLIAM J. DANKER

*SUICIDE AND THE SOUL.* By James Hillman. New York: Harper & Row, 1964. 191 pages. Cloth. \$3.50.

Suicide has been a topic of discussion in Western culture since the time of the Greeks. In the United States the average number of suicides (so classified) is now about 18,000 per year. But these are only the public statistics. It would be more accurate, probably, to say that there are about 1,000 suicides per week in this country. The chief reason for this estimate is the admittedly high inclination to label a person's death "accidental" if at all possible in order to escape the serious legal, moral, and religious penalties which still attach to suicide.

Hillman, an American psychologist, is presently director of studies of the Jung Institute in Zurich. Apparently he has chosen the topic *Suicide and Soul* because it lends itself to capturing public attention. He does not recommend suicide, but he does argue as vigorously as possible in favor of the moral right of a human being to end his life.

The following quotation sufficiently clarifies Hillman's position for the reader: "To decide whether an act is merely a theological sin or truly irreligious depends not upon dogma but upon the evidence of the soul. Dogma has already passed its judgment. Since God is not confined by the dogmas of theologies alone, but may, and does, reveal Himself through the soul as well, *it is to the soul one must look for the justification of a suicide.* In other words, the analyst cannot expect help from the theologian, but is turned back to meet the problem on his own ground." (P. 33, author's emphasis)

Accordingly, Hillman devotes his book to an analysis of what suicide "means in the psyche" (p. 37). Later on he states in italics: "This work also attempts to clear

the ground by contesting every inch of the claims of theology, of academic psychology, and of medicine over analysis" (p. 101). He sees Jungian analysis most closely related to philosophy understood as the "pursuit of death and dying" (p. 59). So understood, "the impulse to death need not be conceived as an anti-life movement; it may be a demand for an encounter with absolute reality, a demand for a fuller life through the death experience" (p. 63, author's emphasis). This conclusion appears reasonable to him because he argues that "if the psyche is an energetic phenomenon, then it is indestructible." (P. 67 author's emphasis)

Since "the collective level of the troubled soul is human history" (p. 151), the analyst takes his knowledge "from philosophy, ethnology, the arts, religion, and mythology, in preference to orthodox medicine, because these fields present the formulations of the objective psyche" (p. 152). Thus equipped, the analyst brings out meaning by "laying bare and cutting through to essentials, and by swelling events into pregnancy through amplification." (P. 149)

*Suicide and the Soul* is actually a vehicle for the explication of Jungian analysis. Hillman is quite certain that Jungian analysis must oppose, and possibly replace, every rival official position of medicine, theology, and academic psychology. The topic of suicide is for him the best way of stating the conflict.

The field of psychology, whatever the school, has yielded some useful finds and workable insights. The theologian and Christian should not dispute the limited usefulness of proved psychological techniques. But he must unhesitatingly challenge uninhibited and encompassing claims regarding the nature and purpose of man, and how these are best achieved. These claims are not a surrogate for the Gospel of Jesus Christ.

RICHARD KLANN

**THE SACRED BOOKS OF CONFUCIUS AND OTHER CONFUCIAN CLASSICS.**

Edited and translated by Ch'u Chai and Winberg Chai. New Hyde Park, N.Y.: University Books, 1965. 384 pages. Cloth. \$6.50.

**SHINTO: THE WAY OF JAPAN.** By Floyd Hiatt Ross. Boston: Beacon Press, 1965. xv and 192 pages. Cloth. \$7.95.

**THE FAITH OF OTHER MEN.** By Wilfred Cantwell Smith. New York: The New American Library, 1965. 128 pages. Paper. 60 cents.

This new translation of Confucian classics appears just when Confucianism faces the greatest crisis of its entire history of 2,500 years. Communism is shaking the whole fabric of Chinese society to the roots. A new and cruel kind of social engineering has taken the place of Confucian urbanity and humanness. But Confucianism's strength has always lain in its power of adaptation and the Chais, father and son, express the hope that the best in Confucianism will yet find its place in a new cultural synthesis.

This volume ends with the Han dynasty. One can only look forward to the next volume, which will bring us the essential writings of neo-Confucianism.

Another religious philosophy which was down at the end of World War II but has demonstrated since that it is far from out is Japanese Shinto. Ross concentrates on what since World War II has commonly been called "Shrine Shinto" in contrast to "Sect Shinto," which was made into the national faith of Japan by imperial rescript before the turn of the century. Ross points to rising attendance at Shinto shrines as one bit of evidence for Shinto's resurgence. He examines the basic myth of creation and the Shinto conception of *kami* (divinity) which is drawn out of it. He describes the development of the concept of the divine emperor, the ultimate union of religion and

politics during the Meiji era, and the later manipulation of the Japanese people by World War II militarists. Ross sees Shinto as an "open ended philosophical naturalism" which is in essential harmony with the direct pragmatic appreciation of life and its reality that marked William James, John Dewey, Henri Bergson, Henry Nelson Wieman, and Alfred North Whitehead. Some Shinto thinkers speak of their faith as "the natural religion of man." The Shinto myth is rationalistic; it makes no claim to revelation and has no "highly developed doctrine of God." Like existentialism, Shinto lives in the *now*.

In the paperback reprint of *The Faith of Other Men*, first published in 1962, Smith makes an important contribution to the widening circle of dialog as Christianity moves into growing conversation with exponents of other religious traditions. Part Two, "The Christian in a Religiously Plural World," contains insights with which every sensitive Christian must wrestle as he encounters men of other faiths.

WILLIAM J. DANKER

**THE WORK OF CHRIST.** By G. C. Berkouwer, translated from the Dutch by Cornelius Lambregtse. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. 358 pages. Cloth. \$7.50.

Berkouwer is well known to American theologians. This is the ninth volume of the American edition of his "Studies in Dogmatics" series. His readers have learned to expect something worthwhile in his publications. This volume is no exception. Berkouwer is Reformed, not Lutheran, and he says so. He leaves no one in doubt as to his personal convictions. The Lutheran reader will, for instance, disagree with the author's doctrine of Christ's state of humiliation, the communication of attributes, the descent into hell, the ascension, and the session. On the other hand, a Lutheran will

be happy with what Berkouwer has to say about the virgin birth, the empty grave, and the atonement. The services rendered by Christian writers cut across denominational lines, and Berkouwer can help Lutheran advocates of Aulén's "Christus Victor" theory to a reevaluation of this dramatic motif. For Reformed Christians this volume brings their denominational theology of the work of Christ down to the present time. But any Christian, irrespective of denomination, can read it with profit.

LEWIS W. SPITZ

**THE WORK OF WILLIAM TYNDALE.**

Edited by G. E. Duffield. Appleford, Berkshire, England: The Sutton Courtenay Press, 1964, xl and 406 pages. Cloth. \$6.00.

Given almost completely in this volume are Tyndale's "The Pathway into Holy Scriptures," "Biblical Prefaces and Prologues," and the "Exposition of Matthew V—VII." Among the extracts are those from "The Obedience of a Christian Man" and the section on justification through faith from "The Answer to More."

Tyndale indeed, as Bruce remarks, speaks to our age as well as to his own. Tyndale can say (p. 360): "I read [i.e., advise] thee, get thee to God's word, and thereby try all doctrine, and against that receive nothing; neither any exposition contrary unto the open texts, neither contrary to the general articles of faith, neither contrary to the living and practising of Christ and his apostles." He is at his best when he is contending for the Scriptures and translating them.

To John Frith he wrote concerning the sacrament (pp. 394—395): "Of the presence of Christ's body in the sacrament meddle as little as you can, that there appear no division among us. . . . I would have the right use preached, and the presence to be an indifferent thing."

Considerable discussion has arisen among church historians about Tyndale's role in the development of English theology. Knappen, Trinterud, and Clebsch particularly have stressed his relative independence of the Continental reformers and his pioneering role in English theology. Duffield's exposition of Tyndale's position is brief but balanced. F. F. Bruce contributes a preface.

CARL S. MEYER

**THE RIGHT TO SILENCE: PRIVILEGED COMMUNICATION AND THE PASTOR.** By William Harold Tiemann. Richmond, Va.: John Knox Press, 1964. 146 pages. Cloth. \$4.00.

If a pastor is asked to appear as a witness in a court trial, when can he, and when must he, refuse to divulge information received in personal counseling or confessed to him privately? This book discusses the various state laws and concludes that none is completely satisfactory. Most state laws maintain that communication to a pastor is privileged and inadmissible as evidence when it is made to him in his professional office, in "the course of discipline enjoined by the rules of practice" of the denomination, and in the context of penitence.

At least 37 states have laws recognizing the privilege, but the statutes differ rather widely and are interpreted just as widely by different judges throughout the land. Where the common law applies, the privilege may or may not be granted, depending on the decision of the judge or the attorney. Ministers may have to risk contempt of court when the laws have been strictly interpreted.

The book offers a bonus. It discusses the history and practice of confession in six brief chapters. Unsolved issues needing attention are discussed, and the book ends with a good chapter on what the pastor is to do if subpoenaed as a witness.

The book may be somewhat elongated

and overpriced, but it sheds needed light on a very practical pastoral problem. It certainly reminds the pastor of the seriousness of the trust imposed in confessional and counseling situations.

HARRY G. COINER

**SIMON PETER.** By Lord Elton. Garden City, N. Y.: Doubleday & Co., 1966. xvii and 236 pages. Cloth. \$4.50.

A conservative retelling of the Gospel narratives from the viewpoint of Peter, the apostle.

EDGAR KRENTZ

**THE ENGLISH CHURCH 1000—1066: A CONSTITUTIONAL HISTORY.** By Frank Barlow. Hamden, Conn.: Shoe String Press, 1963. xii and 324 pages; 7 maps. Cloth. \$12.00.

The Anglo-Saxon Church of the 11th century has had many critics. Sixty years ago Heinrich Böhmer called it decadent and isolated. It has received cursory treatment in the recent histories of Anglo-Saxon Christianity by Deanesly (1961) and Godfrey (1962). In this volume the University of Exeter's Barlow presents a comprehensive analysis of the late Old English church in its constitutional aspects.

By drawing on narrative, legal, economic, hagiographic, and liturgical sources, he presents a lucid and plausible picture of this "slack water between two tides of reform." The English Church was characterized by a "sophisticated worldliness" with a mediocre episcopate, led by the opportunist Stigand of Canterbury. The alliance between *regnum* and *sacerdotium* was intimate. The king nominated the bishops, and these in turn assisted in formulating royal policy. Ecclesiastical laws were issued as royal laws, with secular penalties attached to their infraction. Lords owning proprietary churches appointed priests and drew the revenues from their churches.

Barlow emphasizes with regard to eccle-

siastical government that "a sharply defined hierarchical construction had never been characteristic of the English Church." The king in practice was head of the church. Proprietary rights restricted the jurisdictions of bishops, and the larger abbeys were in the hands of the Crown. Little is known about the activities of the ecclesiastical courts. The education of the clergy was informal, and learning spread especially through the efforts of Aelfric and Wulfstan. Barlow concludes with a chapter on relations between the English Church and the papacy. The earliest actual official consultation with Rome occurred under Leo IX in 1049. It is uncertain which view the papacy took of Stigand and the church of Edward the Confessor, but both were in disgrace by 1052.

This scholarly and readable book will be a standard for a long time to come. The faults are minor. Thus Count Eustace II of Boulogne, brother-in-law of Edward the Confessor, on page 49 is called his son-in-law, an obvious misprint in light of Edward's virginity. Unfortunately, the price of the book will limit its circulation.

CARL A. VOLZ

**ARISTOTLE'S CONCEPTION OF MORAL WEAKNESS.** By James Jerome Walsh. New York: Columbia University Press, 1963. 199 pages. Cloth. \$6.00.

**A HISTORY OF GREEK PHILOSOPHY.** By W. K. C. Guthrie. Vol. I: *The Earlier Presocratics and the Pythagoreans*. Cambridge: Cambridge University Press, 1962. xv and 539 pages. Cloth. \$10.00.

Many streams gave strength to the philosophical currents against which and in which the New Testament writers made their intellectual and spiritual progress. Walsh concentrates on the Aristotelian treatment of ἀρρωσία, that is, moral weakness or incontinence, with special attention to *Nicomachean Ethics* vii.3. Some critics of Aristotle conclude that in this passage Aristotle refutes

Socrates' denial of the reality of ἀρρωσία. Walsh aims to prove that the opposite is the case and concludes that the absence of the concept of the will produces a serious limitation in Aristotle's analysis of ἀρρωσία. Especially students of Pauline ethical theory and of Thomistic moral philosophy will find this inquiry stimulating.

In the first volume of his projected 5-volume series on the history of ancient Greek philosophy, Guthrie introduces his readers to the beginnings of European philosophy in Ionia and traces subsequent developments down to and including Heraclitus. The second volume will discuss the remaining Presocratic philosophers. The birth of philosophy in Europe meant the rejection of mythological solutions to cosmological problems. Thales, Anaximander, and Anaximenes, all citizens of Miletus, were the leaders in this emancipation movement. Whereas these pioneers were concerned with the nature of things, Pythagoras sought a way to establish harmony between the philosopher and the universe. Alcmaeon, proponent of the soul's immortality and the role of opposites in nature, receives sympathetic treatment. Xenophanes is viewed as a forward-looking seminal philosopher rather than a rhapsode. Like the parallel project on the history of the Bible, this series promises to offer a worthy successor to Theodor Gomperz' great work.

FREDERICK W. DANKER

**A LEXICON OF THE HOMERIC DIALECT.** By Richard John Cunliffe. Norman: University of Oklahoma Press, 1963. ix and 445 pages. Cloth. \$9.95.

*A Lexicon of the Homeric Dialect* was originally published in 1924 as a service to undergraduate readers of the Homeric poems. The fact that it has merited a reprinting attests not only the value of its contribution but the abiding power of Homer's charm. The reprinting is handsomely done.

FREDERICK W. DANKER



**AS ONE WHO SPEAKS FOR GOD.** By Stanley D. Schneider. Minneapolis: Augsburg Publishing House, 1965. VI, 112. Cloth. \$3.50.

With the by-line "The Why and How of Preaching" this book in its first section sets out "The Why" under the headings: To Reveal One Lord; To Reveal by One Word; To Reveal to One Person; To Reveal in One Church. The author stresses that the preacher needs no new revelation, but he needs to accomplish the task of translation. The preacher's fundamental preparation for loving people is that he recognizes himself as loved by God. Part Two, "How a Sermon Can Reveal," gives the author opportunity to translate the tradition of his seminary, the Evangelical Lutheran Theological Seminary at Columbus, Ohio, and his late mentors, R. C. H. Lenski and J. A. Dell, into contemporary operations. The familiar phases of using a text, finding a theme, developing an outline, and writing the sermon are here developed. This book is brief and clear enough to become the springboard for conference discussion and individual refreshment.

RICHARD R. CAEMMERER

**THE FORM OF A CHRISTIAN CONGREGATION.** By Carl Ferdinand William Walther. Translated by John Theodore Mueller. St. Louis: Concordia Publishing House, c. 1963. 200 pages. Cloth. \$5.00.

The complete title of this work is *The Right Form of an Evangelical Lutheran Local Congregation Independent of the State: A Compilation of Writings from the Confessional Writings of the Evangelical Lutheran Church and the Private Writings of Its Orthodox Teachers*. Walther originally wrote this book as an essay for the Western District of the Missouri Synod, convening in 1862 at Crete, Ill. However, since the time at the sessions limited the reading and discussion to the first 16 paragraphs, the

St. Louis Pastoral Conference prevailed on the essayist to publish the essay as a book.

Eleven years before, Walther had published *The Voice of Our Church on the Question of the Church and the Ministry*, an elaboration of the principles set forth in the Altenburg Theses in April 1841, in which he showed the discouraged Saxon immigrants in Perry County that they were really a true church and God's people. The present work was to demonstrate the practical application of the doctrine on which the right form of a particular church independent of the state is based.

Though written one hundred years ago, this book is not out of date. The principles here laid down, taken from the Sacred Scriptures and the Lutheran confessions, are timeless. As Mueller says in his preface, "The study of Dr. Walther's works will take us back to the Holy Scriptures and the Lutheran confessions and will by God's grace keep us a truly Lutheran church in both doctrine and practice." LEWIS W. SPITZ

**THE WORLD OF POP MUSIC AND JAZZ.** By William Robert Miller. St. Louis: Concordia Publishing House, 1965. Paper. 112 pages. \$1.00.

Written in a fresh, popular, and personalistic style this little volume in the Christian Encounter series expands on the thesis that "in their encounter with jazz, Christians may embrace it as part of their culture, part of the goodness of God's created world. But unlike pop music, it is not merely a commodity designed for consumption; its purpose goes deeper than escape or entertainment. Listening to jazz is to partake of a form of human experience and to witness a dimension of ongoing creation in the world of culture." (P. 105)

Concordia Publishing House is to be commended for this contribution to the pop music-theology dialog.

DONALD L. DEFFNER

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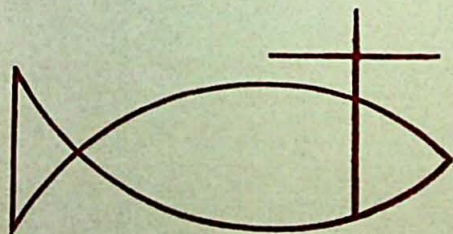
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