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Book Review. - Literatur

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

ATHENS OR JERUSALEM? A STUDY IN CHRISTIAN COMPREHENSION. By L. A. Garrard. London: George Allen and Unwin Ltd., 1965. 183 pages. Boards. 21 Shillings.

This volume is a learned and literate plea for liberal Christianity, that is, for non-creedal search for the truth. It means to be Christian because it finds the major justification for such an attitude in Jesus and the Bible. To justify this, Garrard emphasizes the variety inside the Bible and traces the history of liberal thought. His heroes are men like Giordano Bruno, the Cambridge Platonists, and Samuel Taylor Coleridge. The basic doctrine is the love of God. In short, Garrard's Christianity is humanism that likes the Bible. **EDGAR KRENTZ**

THE GREEK NEW TESTAMENT. Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren. New York: American Bible Society, 1966. iv and 920 pages. Plastic cover. \$1.95.

This Greek New Testament is a significant milestone in the history of Biblical scholarship. It is the first critical edition of the Greek New Testament to be produced at the initiative of the New World, the first to be produced by an international team of editors with an ecumenical advisory panel of over 40 scholars from three continents. It is the first Greek New Testament to be set into type in this country. (The printing was done in Germany.) The type-font, page size, and grade of paper make for easy reading. The paper will take ball-point but not fountain-pen ink markings.

The text is divided into sections over which the editors have put short content headings. The editors print passages they regard as poetic in poetic lines, e.g., the canticles in Luke 1—2, many Old Testament citations, the Beatitudes, the Lord's Prayer, Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:

11 b-13; 1 John 2:1-14; and many passages in Revelation (including the *threnody* in Rev. 18). The editors have not elected to print other passages frequently regarded as hymnic in special form (e.g., Phil. 2:6-11, John 1:1-14, *partim*).

This edition has a very practical purpose, to serve as a reliable textual guide for translators. This determines many of its unique features. Out of the many thousands of variants that could be cited, only 1400 were selected. These are all significant for the content and exegesis of the text or indicate the basis for the text underlying the ERV, ASV, RSV, and NEB texts. For these variants a full citation of evidence is given. The tables in the introduction list 76 papyri, 42 letter uncials, 128 numbered uncials, and 62 minuscules that are systematically cited. Two hundred four additional minuscules are cited occasionally. Lectionaries, versions, and the fathers are cited more extensively than in other one-volume editions.

Two additional apparatuses at the bottom of the page present over 600 cases where modern editors and translators provide variant punctuations (another exegetical aid) and a selection of marginal references.

The introduction includes an outstanding and convenient bibliography of texts and versions (pp. xlix—lv). No statement of criteria for the evaluation of readings is included. Thus the relative degree of certainty for the text adopted (indicated by letters A—D) is not provided with a meaningful framework. A supplementary volume is being prepared by Professor Bruce M. Metzger (p. vii); this will elucidate the committee's reasoning in selecting its readings and should prove an invaluable aid.

An index of quotations (24 pages) concludes the volume. It includes references to Jewish apocrypha and pseudepigrapha.

This edition is not designed to replace the Nestle-Aland text, which provides much

additional material. But the pastor should note that every variant taken up in this new text is one that he should study in his preaching and teaching preparation. That much he owes to his people.

EDGAR KRENTZ

TREASURE OF QUMRAN: MY STORY OF THE DEAD SEA SCROLLS. By Athanasius Yeshue Samuel. Philadelphia: The Westminster Press, 1966. 208 pages. Paper. \$2.65.

An interesting autobiography by the Syrian archbishop of Jerusalem who purchased (and later sold) the first four Dead Sea scrolls. The last 60 pages tell this interesting story. William H. Brownlee provides a short introduction. The book will be of interest to laymen.

EDGAR KRENTZ

BABA MEZI'A. Edited by Isidore Epstein. London: Soncino Press, 1962. xii and 121 pages. Cloth. \$17.50.

The publishers of this handsome Hebrew-English edition of the Talmudic tractate *Baba Mezi'a* are advancing the current surge of interest in the effort to understand the New Testament in terms not only of its Hellenistic context but also of its roots in the history of Israel and her culture. In order to assist the Jewish people to live in terms of the Torah and yet adjust to their altered environments, the teachers of Israel left behind a host of unwritten precepts. As the centuries passed, some systematic codification of the many rules and regulations whereby individual and community life had been governed became necessary. The two versions of this written codification are known as the Babylonian and the Jerusalem Talmud. Some indication of the humanitarian and social principles governing the expansion of the oral law is given in the editor's introductory essay. Included in the Talmud are regulations relating to trade and industry. The principal subject of the tractate *Baba Mezi'a*, meaning "middle gate," is claims. This tractate continues *Baba Kamma*, the "first gate," and deals primarily with claims arising out of two-party transactions, from joint findings to wage agreements. The

specific laws include discussion of ownership of lost property, including land deeds; monetary exchange and pricing of merchandise; usury; labor contracts; deposits; and tenancy. Some Christians have preconceived notions about Jewish casuistry as a mass of legalistic rubbish. They would do well to read even a few pages of the Talmud and develop some appreciation for such a practical concern as the problem of a tenant's obligation to keep a lessor's field free of weeds. On the other hand, a paragraph like this reveals the truth of St. Paul's doubts concerning the power of law to motivate human conduct: "Raba said: If a man wishes to borrow something from his neighbor and yet be free from responsibility, he should say to him, 'Give me a drink of water,' so that it constitutes a loan together with the owner's service. But if he [the lender] is wise, he should answer him, '[First] borrow it by threshing with it, and then I will give you a drink.'"

There is much to be learned from wisdom stored up through the centuries. This set, with its Hebrew text and corresponding English translation, is a boon to Christian students who find it necessary to check at times the Mishnaic term underlying a given translation.

FREDERICK W. DANKER

LIGHT FROM THE ANCIENT EAST: THE NEW TESTAMENT ILLUSTRATED BY RECENTLY DISCOVERED TEXTS OF THE GRAECO-ROMAN WORLD. By Adolf Deissmann. Translated by Lionel R. M. Strachan. Grand Rapids: Baker Book House, 1965. xxxii and 535 pages. Cloth. \$7.95.

Deissmann's *Licht vom Osten* remains a classic, and Biblical students can be thankful that a reprint of Strachan's translation, revised according to the fourth German edition of 1923 and first published in 1927, has again been made available. Strachan added some literature not found in the German edition. On the other hand, lacunae in the Greek text are not always identified, as Deissmann had done, in the corresponding translation. The student is therefore advised to check the Greek text carefully before cit-

ing evidence. Reading this book is to read the New Testament almost from the vantage point of those who first received the papyri from the various writers of the canonical books. Here are letters from lonesome soldiers and a prodigal son, inscriptions clarifying puzzling points of history, geography, and custom, and illumination on numerous obscure passages. Every recognized New Testament scholar has done his bit of pilfering from this book. Check on the sources for yourself.

FREDERICK W. DANKER

THE STORY OF ST. PETER'S. By Thea and Richard Bergere. New York: Dodd, Mead and Company, 1966. 128 pages. Cloth. \$4.95.

THE CHRISTMAS STORY FROM THE GOSPELS OF MATTHEW AND LUKE. Edited by Marguerite Northrup. Greenwich, Conn.: Metropolitan Museum of Art (New York Graphic Society), 1966. 32 pages, plus 12 color plates. \$3.75.

Treasures of the Metropolitan Museum of Art help frame the account of the Christmas story according to Matthew and Luke in the King James Version. Twelve paintings are reproduced in full color, and each is accompanied by a woodcut on a parallel theme. Gerard David's "The Adoration of the Shepherds," with its expressive movement and incredibly deft use of horizontal and vertical planes, is a superb choice to interpret Luke's account of the arrival of the shepherds. Here we see art and not pigmented geometry.

Although the Bergeres do not take account of the many questions raised concerning the identification of St. Peter's tomb and do not distinguish here between legend and history, the story of the building of St. Peter's Basilica expresses much of the majesty of that edifice. St. Peter's covers well over five acres, and its interior length is almost an eighth of a mile. The engineering skill that made its erection possible staggers the imagination. Photographs in black and white and old prints and drawings illustrating design and structure complement the account. Seventy-eight items are noted in the guide to points of special interest in the basilica. A list of statistics and a glossary of architec-

tural terms conclude this very helpful popular account of St. Peter's.

FREDERICK W. DANKER

ISRAELITE RELIGION. By Helmer Ringgren. Translated by David E. Green. Philadelphia: Fortress Press, 1966. xvi and 391 pages. Cloth. \$7.50.

Israelite religion is here treated with due respect to its variations and with judicious use of parallel data from surrounding cultures. In the introductory chapter Ringgren describes his method and then proceeds to discussions of the pre-Davidic period, the period of the monarchy, and the exilic and post-exilic periods. Details in patriarchal narrative may be the product of a later period, concludes Ringgren, but comparative study reveals much that is ancient tradition. Moses is the principal figure in the beginnings of Israelite religion, which is inexplicable without him, and it is possible to connect him also with the making of the covenant.

Of special value is the discussion of the Biblical terminology used for offerings. Meagerness of data in the sources is recognized, and speculation in the evaluation of sacrifice in the light of Canaanite parallels is held to a minimum. Amid so much that smacks of doom, the Christian interpreter is well advised to note that Ringgren calls the basic mood of joy and enthusiasm pervading Israelitic cultus.

Occasionally Ringgren does not express himself clearly on semantic issues. Concepts, it must be remembered, are in the mind of the users of words, not in the words themselves. Ringgren finds the attachment of thanksgiving to a number of laments perplexing. (See, e.g., Ps. 22:23 ff. MT.) It is quite probable that in such cases we have, as in Greek tragedy, a form of consolation following a statement of misery. (See, e.g., Aeschylus' *Choephoros* 201—04.) The phenomenon of consolatory topics imbedded in Greek lament, which bear formal resemblance to Hebrew laments, is so common that it appears unnecessary to assume an interruption by a "priest or 'cult prophet'" announcing that the prayer has been heard (pp. 181

to 182). In connection with the discussion of the Septuagint, H. Orlinsky's cautions on the subject of antianthropomorphisms and antianthropopathisms should have been noted. (See various articles in *Hebrew Union College Annual*, 1956 through 1964.) Ringgren's debt to von Rad is almost proportionate to the extent to which he has put his own writings under contribution.

Students of the Old Testament require no further incentive to find rich reward in this book. Students of the New Testament will discover it a most useful *prolegomenon* to their exegetical study.

FREDERICK W. DANKER

VERKÜNDIGUNG UND FORSCHUNG.

Vol. 11, Part 1: *ALTES TESTAMENT.*

Edited by Hans-Joachim Kraus. Munich: Chr. Kaiser, Verlag, 1966. DM 6.00.

This volume is the 1966 Old Testament supplement to *Evangelische Theologie*. The editor surveys recent studies in *Formgeschichte* and the cultus. Martin Metzger surveys the critical questions raised by Martin Noth, Gerhard von Rad, and Walther Zimmerli in their respective *Gesammelte Studien*. Klaus Schwarzwälder investigates the scholarly dilemma "Geschichte oder Altes Testament?" A. S. Kapelrud has a longer analysis of psalm studies in the Scandinavian school. Two major works are reviewed: *Tetrateuch—Pentateuch—Hexateuch* by Sigmund Mowinckel and "*Gedenken*" *im Alten Orient und im Alten Testament* by a brilliant young scholar, Willy Schottroff.

NORMAN C. HABEL

THE THEOLOGY OF RUDOLF BULTMANN.

By Charles W. Kegley. New York: Harper & Row, 1966. xxv and 287 pages (plus bibliographies and indices). Cloth. \$7.95.

Here is a volume of solid essays devoted to an interpretation and criticism of Bultmann's work. This book has the virtue of devoting adequate space to Bultmann's own reply to essays written by some of his most competent disciples and critics. Five of the 16 essayists are Americans: Edwin M. Good of Stanford, Paul S. Minear of Yale, Schu-

bert M. Ogden of Perkins, John Macquarrie of Union, and Samuel Sandmel of Hebrew Union College.

Collections of essays by various authors normally come rather unevenly. That is not the case here. Each study offers a competent reaction to the work of the Marburg professor. All of them have been ably edited by Professor Kegley of Wagner College with a number of assists from Professor Bultmann's daughter, Mrs. Antje Lemke, of the School of Library Science of Syracuse University.

This volume should lay to rest the accusation often made that Bultmann set out to make the Gospel subservient to the philosophy of Heidegger. One author after another points out that Rudolf Bultmann worked on the conviction that some (not all!) of the categories of existentialist philosophy could serve as points of contact and vehicles of communication between the New Testament and "the man of radio and electricity."

The most serious criticisms are directed against Bultmann's view of history, his understanding of the Old Testament, his seeming lack of interest in the church as God's people, and the inadequacy of his Christological statements. To all of these observations Bultmann was given a chance to respond. His replies, however, hardly meet the extent of the disagreements expressed. If anything, they underline the deficiencies in the theology of one whom Sandmel refers to as "not only the greatest New Testament scholar of our day, but also one of the truly great of all times." (P. 211)

One dare not work today in the field of New Testament studies without having made up one's mind about Rudolf Bultmann. We know of no single volume that delineates and evaluates his work so fairly and succinctly as this one. Its chief defect, we would suggest, may be found in the fact that it presents no essay by a first-rate Lutheran systematician. This seems to be a serious omission in light of the fact that Bultmann's work proposed to apply the principle of justification by faith to the area of man's cognitive faculties.

MARTIN H. SCHARLEMANN

PROBLEMS OF SPACE AND TIME. By J. J. C. Smart. New York: The Macmillan Company, 1964. 436 pages. Paper. \$2.95.

There ought to be no need to emphasize the need of all theologians to know at least what the scientists are talking about. The fantastic advances in the mathematical and physical sciences have radically changed previous pictures of the universe.

A proper understanding of the notions of space and time is of particular importance to the theologian who makes it his task to interpret the Word of God in a way that is relevant to the prevailing understanding of the people to whom he speaks.

This book helps to meet a basic need to understand how our notions of space and time developed, and how, particularly, philosophy from antiquity to the present time has used them. It offers readings from the foremost thinkers on geometry and physics, space-time and relativity. The introduction by the editor is an outstanding piece of lucid condensation.

The book was written in the "conviction that in order to be profound it is not necessary to be obscure." A college graduate should have no serious difficulties with these remarkably clear presentations and notes. The book deserves the attention it demands.

A reminder should be attached to these remarks. Recently C. P. Snow reviewed the subject of his Rede lecture, *The Two Cultures and the Scientific Revolution*, in which he used the notion of "entropy" as the example to make this point and concluded that he would now substitute deoxyribonucleic acid (DNA) for entropy as his illustration of a most important key idea in science. This means that the educated modern man is on notice to give close attention to the present possibility of a massive breakthrough in the biological sciences. RICHARD KLANN

THE REVOLUTION IN ETHICAL THEORY. By George C. Kerner. New York: Oxford University Press, 1966. 260 pages. Paper. \$1.75.

Michigan State University's Kerner offers us an excellent study of the modern develop-

ment of "moral language" in terms of the thinking of G. E. Moore, Charles L. Stevenson, Stephen Toulmin, and R. M. Hare.

It has sometimes been argued that the modern phenomenon of "situation ethics" ought to acknowledge a large debt to John Dewey's pragmatism. Kerner, however, compels us to look at the contemporary problems in ethical theory in a way which the "Christian situationist" will undoubtedly find most disagreeable in its implications. Kerner writes: "A full ethical theory would move in the direction of comprehensiveness and systematization. But we must shun *a priori* arguments. What is needed instead is what Austin has called 'field work.' If we stop too soon we lay ourselves open to the charge of circularity. . . . We have avoided circularity *in theory* by saying that no moral principles are final in practice and that the concept of moral competence is, in practice, a defeasible concept. But there is also, of course, a different and equally legitimate concern that the moral philosopher may have: he may want not just to generalize *about* practice, but also to generalize *for* practice. He may *want* to say what moral principles there are and what constitutes moral competence. However, when he undertakes this task, he must first of all be clear that he is leaving pure theory behind. Furthermore, his theory must remind him that his conclusions cannot be timeless and are, in principle, open to criticism." (Pp. 250—1) RICHARD KLANN

PICTORIAL BIBLICAL ENCYCLOPEDIA: A VISUAL GUIDE TO THE OLD AND NEW TESTAMENT. Edited by Gaalyahu Cornfeld. New York: The Macmillan Company, 1964. 727 pages. Cloth. \$17.50.

This thoroughly contemporary Biblical encyclopedia, sumptuously illustrated with 815 admirably selected photographs and newly drawn maps, reflects the best Israeli scholarship on both Testaments. The roughly 1,000 articles are generally thematic, but the excellent index directs the reader to the source of any detailed information that he seeks. (In the next printing, illustrations 289, 290, 438, 484, and 697—all cuneiform inscriptions

— should be turned around from their present upside down position.)

ARTHUR CARL PIEPKORN

PENTECOSTALISM. By John Thomas Nichol. New York: Harper & Row, 1966. xvi and 264 pages. Cloth. \$5.95.

Nichol brings to his interpretation of the history of Pentecostalism the distinct advantages of having been reared as a Pentecostal minister's son and of having undergone the discipline of taking a Ph. D. at Boston University. His account of modern Pentecostalism from its Kansas origins at the beginning of this century to its present impressive status as a major worldwide Christian force accordingly reflects the sympathetic objectivity of a conscientious historian who is also a believer in the movement he describes. This is an important book, both by reason of the comprehensive information that it provides about Pentecostal personalities and church bodies and by reason of the excellent 9-page bibliography. Lutherans should know more than most of them do about Pentecostalism. Nichols provides an apt introduction.

ARTHUR CARL PIEPKORN

1967 READER'S DIGEST ALMANAC AND YEARBOOK. Edited by Joseph H. Jackson and Helen Quinlan. Pleasantville, N. Y.: Reader's Digest Association, 1966. 1,024 pages. Paper. \$1.75.

This generously illustrated and succinctly written compilation of useful and entertaining information about everything from the "Lively Arts" to "Disasters," from "Outer Space" to "Medicine and Public Health," and from "National and World Economy" to "Religion and Philosophy" will save the reader many a time-consuming trip to some larger reference work. The one difficulty with it is that, as with a dictionary or one salted peanut, the reader is tempted to keep on reading it after he has found out what he wanted to know.

ARTHUR CARL PIEPKORN

THE MEANING OF SALVATION. By E. M. B. Green. Philadelphia: The Westminster Press, 1965. 256 pages. Cloth. \$4.50.

The author realizes that the concept of salvation is central to Christianity, but this volume does not exhaust its theological meaning. His aim, he says, is primarily to examine what the Biblical writers understood by the *yeshu'-sötēria* roots and their cognates. With this in mind he conducts the reader on an illustrated tour through the entire Bible. Both Old and New Testament exegetes, as well as theological students and laymen, can profit by the tour. To make the journey more interesting, the reader may now and then, though rarely, question the opinion of the learned author.

LEWIS W. SPITZ

NEW DIRECTIONS IN THEOLOGY TODAY. Vol. I: *INTRODUCTION.* By William Hordern. Philadelphia: The Westminster Press, 1966. 170 pages. Paper. \$1.95.

Hordern, general editor of the series "New Directions in Theology Today," believes that today the most sacred theological word is "dialog." Agreeing that dialog is one of the vital theological issues of our age, he would help those who are or should be engaged in it by introducing them to the most challenging theological topics that are the subjects of dialog. Since the series is intended for the busy pastor and the concerned layman, he aims to speak in language they can readily understand. To do this is an art in itself, for, as he has discovered, theologians, like philosophers, do not always express their theories in lucid speech. But to discover this and to disclose the discovery to others renders a valuable service to the reader, because it points up one more reason for the gulf between theology and the church that this series is intended to bridge.

LEWIS W. SPITZ

HISTORY AND HERMENEUTICS. By Carl E. Braaten. Philadelphia: The Westminster Press, 1966. 205 pages. Paper. \$1.95.

This is the second volume of the series "New Directions in Theology Today," designed to narrow the gulf between theology and the church by presenting concise summaries of the present scene in theology.

Braaten goes right to the heart of problems that are disturbing the church today, such as the historical-critical method and the knowledge of the historical Jesus. He is conversant with current theology and knows how to summarize it. It is doubtful, however, if his apt summaries will narrow the gulf between theology and the church, because they clearly show how wide the gulf actually is. As the church hears the confusion of voices in the melee of theological conflict, it may be driven to listen more intently to the simple voice of Scripture. In that case Braaten has without doubt rendered a valuable service to the church.

LEWIS W. SPITZ

ENCOUNTERING TRUTH: A NEW UNDERSTANDING OF HOW REVELATION YIELDS DOCTRINE. By Harold E. Hatt. Nashville: Abingdon Press, 1966. 208 pages. Cloth. \$4.50.

The author explores Martin Buber's two-fold world of I-It and I-Thou and surveys Emil Brunner's indebtedness to it. He takes a negative attitude towards propositional revelation as proposed in the theology of such conservative representatives of the Reformed-Presbyterian tradition as J. Gresham Machen, B. B. Warfield, and Abraham Kuypers. But though he prefers the so-called encounter theology to theirs, he finds it also inadequate as a means for communicating revelation that properly yields doctrine. It appears that he favors a combination of encounter and propositional theology with encounter theology including propositional elements without claiming that they have been infallibly communicated.

LEWIS W. SPITZ

THE SABBATHS OF GOD. By James L. Porter. New York: Exposition Press, 1966. 354 pages. Cloth. \$7.50.

Porter sewed unshrunk cloth on an old garment and put new wine into old wineskins. The patch tore away from the old garment, and the wine burst the skins. The wine is lost, and so are the skins.

LEWIS W. SPITZ

GOD'S WORD WRITTEN. By J. C. Wenger. Scottsdale, Pa.: Herald Press, 1966. 159 pages. Cloth. \$3.50.

These are the Conrad Grebel Lectures of 1966, with a bibliography for further study and a good index. The author, a bishop in the Mennonite Church and professor of historical theology at Goshen College Biblical Seminary, can produce the necessary credentials for delivering a series of scholarly lectures on Biblical subjects. He received an M.A. in philosophy from the University of Michigan, a B.D. from Westminster Theological Seminary, and a Th.D. from the University of Zurich. In 1964-65 he was a postdoctoral visiting fellow at Princeton Theological Seminary. Conforming to the wish of the Grebel Lectureship Committee, he presented the lectures in a sufficiently simple form that common people could hear and read them with profit. In simple language he discusses the Bible as the Word of God, its authority and meaning, its Christocentricity, and its transmission and translation. His indebtedness to his teachers such as J. Gresham Machen and Karl Barth, for whose view of Scripture he has a high regard, is evident.

LEWIS W. SPITZ

THE MERCERSBURG THEOLOGY. Edited by James Hastings Nichols. New York: Oxford University Press, 1966. 384 pages. Cloth. \$7.50.

A seminary need not be large, nor need it be located in a metropolitan area, to make an impact on the theological world. The seminary of the German Reformed Church, located at Mercersburg, a small town in southern Pennsylvania, is proof of that. Perhaps one should add, however, that if such is to be the case, the faculty should possibly include some theological giants like Philip Schaff and John Williamson Nevin, whose writings not merely reflected contemporary German theological scholarship but made their own contribution to theology in a manner that caused a stir on both sides of the Atlantic.

In this eighth volume of *A Library of Protestant Thought* James Hastings Nichols, professor of modern European church history at Princeton Theological Seminary, not only gives the reader an insight into the challenging thoughts of Schaff and Nevin with

his helpful introductions to portions of their salient writings but helps him to understand the total theological pattern of the time when these writings first appeared.

LEWIS W. SPITZ

NEW BRANCHES ON THE VINE: FROM MISSION FIELD TO CHURCH IN NEW GUINEA. By Alfred Koschade. Minneapolis, Minn.: Augsburg Publishing House, 1967. 175 pages. Cloth. \$4.50.

This book is a welcome addition to the theology of missions. It is written from a Lutheran perspective to describe the theological task facing the young church in New Guinea. The contents will prove especially helpful to those engaged in theological education in the seminaries of Asia and Africa. However, it has implicit and explicit theological insight for the task of the Christian mission in all parts of today's world. It will prove helpful to church workers in a wide variety of settings—in the rural parish or the metropolitan area, in the inner city or the outer suburb, in the classroom or in the counseling session.

The author suggests that just as it was necessary for the early church to translate its theology from Hebrew into Greek thought forms, so it is necessary for the church today to express its theology in the thought forms of the people of various cultures. This involves the twin dangers of syncretism or irrelevance. The two foci of theological training must be the message and the people to whom the message is to be proclaimed. This emphasizes the urgent need for sociological and anthropological studies as integral parts of the theological curriculum throughout the entire world.

The scope and depth of this book offers a richly rewarding experience for all who read it.

ROBERT DAY MCAMIS

VILLAGE OF THE OUTCASTS. By Robert M. Wulff. Garden City, New York: Doubleday & Company, Inc., 1967. ix and 227 pages. Cloth. \$4.95.

Here is an exciting account of a Lutheran layman from Minnesota who found a useful way to help his fellowman by establishing

a village for lepers in Thailand. With no special medical training, Bob Wulff learned about leprosy in Thailand from one of the world's leading authorities before setting up a new colony in a new area. His work served as an example for the Peace Corps, in whose training section he now is teaching. He is an inspiration to all who are interested in ways of helping unfortunates to help themselves.

ROBERT DAY MCAMIS

THE CHALLENGE TO CHANGE. By Francois Houtart. New York: Sheed and Ward, 1964. 212 pages. Cloth. \$4.50.

Proceeding from a sound sociological perspective, Houtart establishes clearly his membership in the growing company of Roman Catholic "theologians of *aggiornamento*." Early in this book we find him well informed concerning the dramatic sociological changes in progress throughout the world. Nearly as early as we find him convincing with regard to the necessity for massive efforts on the part of the church both to understand and to respond to these many changes in the social world of man. Although he says much and ranges broadly, his theme can be briefly stated as follows: Since change is now the dominant feature of all that goes on around us, the single most important value both for individuals and institutions becomes the capacity for adaptation.

This Belgian theologian-sociologist strongly chides the church for its retrospective tendencies and appeals for a prospective approach that will prepare for the future on the basis of what is known of the present and past. Such an understanding of the present in particular can be achieved only after much more solid research than the church has been willing to underwrite heretofore.

Houtart's mature balance places his work in the upper ranks of works of this type largely because his analysis has solid rootings in core Christianity. Actually it is this very solid rooting and sane balance that lead author and reader to only one conclusion: Know well that change all around we see and that only adaptation to those changes will enable the church at all effectively to proclaim the

presence of Christ in this world of change and need.

RONALD L. JOHNSTONE

THE SILENT EXPLOSION. By Philip Appleman. Boston: Beacon Press, 1965. 161 pages. Cloth. \$4.95.

Here is a book urgent both in tone and message. It is about the challenge facing not just India, Hong Kong, and Red China but the world — the challenge of rampaging population growth. Today this growth is nearly unchecked despite some efforts and much talk. In the author's view this growth can lead only to disaster. He believes not only that population control is a practical necessity but that its absence is morally indefensible.

Appleman outlines the problem graphically and then launches into a criticism of what he views as the two ideological systems that most hinder progress in this area — Communism and Roman Catholicism. Later he is careful to point out the behavior that is consistent with official doctrine in the sphere of birth control on the part of citizens of Communist countries and Roman Catholic laymen as well as the reforming voices in both camps. Although the reader may feel at first that the author is unfair in selecting ultraconservative Roman Catholic statements of opinion on birth control, later chapters provide a balance. Also, the author was unable to anticipate the remarkably rapid change (or at least receptivity to change) in this area that can be seen at many levels within the Roman Catholic Church today. Appleman shatters the old argument that public availability of contraceptives will lead to moral degeneration.

As with so many problems facing contemporary man, the issue of the population explosion has been explored and outlined by many others. Appleman cannot therefore be credited as a pioneer or discoverer. Yet he writes well, has good balance between reason and emotion, and needs to be heard.

RONALD L. JOHNSTONE

SECULAR SALVATIONS. By Ernest B. Koenker. Philadelphia: Fortress Press, 1965. 220 pages. Cloth. \$3.75.

Koenker graphically exposes the religious character of the 20th-century ideological alternatives to Christianity — Nazism, Communism, Fascism, Democracy. He is also convincing about the impossibility of serving two masters. Although these theses are not at all new with the author, his excursion into the religious character and demands of modern political ideologies provides a deepening of understanding. Certainly the utter incompatibility of total devotion to Christ and wholehearted acceptance of the tenets of any secular ideology becomes eminently clear.

In a sense what is provided is a reference book that includes precise documentation and a detailed presentation of ceremonies, rites, and rituals of the ideologies under discussion. The many illustrations are both interesting and helpful. It should be noted that the author does not restrict his exposé to European ideologies. He is also highly suspicious of the religious overtones of much in American politics. Actually this point is labored. The reader begins to feel that he is looking at Koenker's complete file on "Americanism as Religion."

RONALD L. JOHNSTONE

THE GHETTO GAME. By Dennis Clark. New York: Sheed and Ward, 1962. 245 pages. Cloth. \$4.00.

One of the chief battlegrounds on which the interracial battles will be fought during this decade lies in the area of housing. Although it seems distant to those who define the areas of the church's concern exclusively with the "soul," it is a field in which more churchmen must become knowledgeable. Clark's book will prove a useful introduction for many. He sketches both the broad patterns of racial change in our cities as well as the underlying psychological and sociological processes that are at work. Practical church workers will appreciate the realistic way in which he describes the reactions of various ethnic groups to racial change and the complex pressures brought upon real estate and banking people when confronted with the first Negro families attempting to buy into an all-white community. Although the book does not deal with the theological dimensions of this problem, the author is

sensitive to the church's part in this process since he is executive secretary of the New York [Roman] Catholic Interracial Council.

DAVID S. SCHULLER

URBAN CHURCH BREAKTHROUGH.

By Richard E. Moore and Duane L. Day.
New York: Harper & Row, 1966. Cloth.
183 pages. \$4.50.

In contrast to those who foresee only the death of the parish, especially in the inner city, this book celebrates a new day for the urban church. While working with a minimal theological statement—primarily the fact of the Incarnation—the book fulfills the promise of its subtitle, "A Practical Guide for Sparking New Vitality in Today's Churches." Executives and pastors struggling to fashion a ministry to today's urban areas should be stimulated by the discussion. Beginning with an examination of renewal within the churches, Moore and Day explore the residentially based ministry and critically evaluate a number of experimental ministries to individuals as well as to structures of society. In frank disagreement with Cox, who seems to despair over present denominational potential, the authors describe "Ecumenical Explorations in Metropolis," focusing heavily on the emerging need for denominational responsibility. A final chapter, which the authors indicate is usually missing from such books, deals with the organizational basis for renewal. Both authors have served in parish ministries, are urban specialists, and currently are serving as executives, Moore with the United Presbyterian Church and Day with the United Church of Christ.

DAVID S. SCHULLER

WHAT MANNER OF MAN. By Lerone Bennett, Jr. Chicago: Johnson Publishing Company, 1964. 227 pages. Cloth. \$4.95.

The senior editor of *Ebony* has given us a well-written study of the Reverend Martin Luther King, Jr., as the modern spokesman for the Negro cause in our land. With a stress on "soil, seed, sower, symbol," the picture of King comes through most clearly as "symbol." The "currents . . . swirling for years beneath the surface of Negro life, began to converge

on . . . Martin Luther King, Jr." (p. 74). He is portrayed as a disciple of Ghandi, who stands in natural succession to Booker T. Washington and W. E. B. DuBois along the road that has led from Atlanta to Stockholm.

Although Bennett is King's friend and fellow student, *What Manner of Man* gives a fair and objective treatment of the symbol. King himself has recognized his own importance as symbol in the cause of the modern Negro.

Symbols are frequently poor organizers, just as a flag may stir a person but cause little positive action. King, however, is portrayed as a man who has the ability to attract the organizers while he himself is content to remain the sign to attract and to be spoken against.

Bennett shows us his subject at every stage of his becoming; the reader follows him through school, into Montgomery, to Washington, into his prison cells, and with his family. Well-chosen selections from King's speeches underscore King's role in the image of an American Gandhi. The book offers a fine selection of pictures from King's life to illustrate his role as symbol in the Negro's struggle for human rights.

What Manner of Man is perhaps the best work that has been done on King to the present time. The timely nature of the book can best be seen from a perusal of the newspaper any day of the week. JOHN CONSTABLE

HENRY VIII AND THE LUTHERANS.

By Neelak Tjernagel. St. Louis: Concordia Publishing House, 1965. xiii and 326 pages. Cloth. \$6.95.

This is the first extensive work by a Lutheran author in 75 years on the influence of Lutheranism on the Tudor Reformation. Tjernagel uses the wealth of material that has appeared since Henry Eyster Jacobs' book with scholarly skill and care. Recent studies and particularly the materials from the Tudor Royal Proclamations help to show more clearly the amount of dependence on Lutheran influence.

The work represents a skillful weaving of the story of Lutheran influence into the history of the period from 1521 to 1547. Lead-

ing in the theological frame of reference is Robert Barnes, who "identifies himself specifically with Lutheran theology" (p. 60). Tjernagel sees Barnes as a major key to Lutheran influence during the reign of the Tudor Reformation king. The author seems to suggest that "the English Reformation . . . was more a constitutional crisis than a reformation of religion" (p. 34). Other valuable contributions of this book are the descriptions of the role of Thomas Cromwell in the dissolution of the monasteries and of his ongoing attempts to bring an acceptable English Bible into the realm, as well as the appended translation by Ralph D. Gehrke of both the Wittenberg Articles of 1536 and the Thirteen Articles of 1538.

The last chapter is certain to be the most controversial. Here Tjernagel defends, briefly but well, the thesis "that the English Reformation in the reign of Henry VIII . . . was Lutheran in its origins . . . Other influences would be brought to bear . . . but during the reign of Henry VIII the formative and determinative influence was that of Martin Luther and German Lutheranism." (P. 250)

JOHN CONSTABLE

THE CHURCH AND ITS CULTURE: A History of the Church in Changing Culture. By Richard M. Pope. St. Louis: The Bethany Press, 1965. 618 pages. Cloth. \$8.95.

Pope, professor of church history at the Lexington (Ky.) Theological Seminary (formerly The College of the Bible), has produced a sound contribution to the growing list of titles that examine the relationship between church and culture. Pope disavows the extreme position of Adolf Harnack while affirming the continuing impact of environment upon the church, beginning with the first years of the church's history. The book covers the entire Christian era and is written, according to the author's words, for the college student and the educated layman. Naturally each reviewer will differ with the author on many points of interpretation—it seems to this reviewer, for example, that the author gives more credit to social influences and less to the Gospel than the facts require—but

this does not detract from the value of the work.

HERBERT T. MAYER

THE SPIRIT OF ANGLICANISM: A SURVEY OF ANGLICAN THEOLOGICAL METHOD IN THE SEVENTEENTH CENTURY. By Henry R. McAdoo. New York: Charles Scribner's Sons, 1965. ix and 422 pages. Cloth. \$5.95.

REASON AND AUTHORITY IN THE EIGHTEENTH CENTURY. By Gerald R. Cragg. New York: Cambridge University Press, 1964. ix and 349 pages. Cloth. \$7.50.

From Thomas Hooker to Edmund Burke in English religious thought is a wide sweep, but authors McAdoo and Cragg together have unintentionally provided a continuum of the role of reason in religious thought in England during the 17th and 18th centuries. The books are not part of a series; they are two independent studies. McAdoo emphasizes theological method—the role of the Scriptures, of reason, and of the church fathers. Cragg looks at the problem of reason and authority as two isolated concepts and at the extent and character of the authority of reason. The affinity of the two works can be gathered from a quotation from McAdoo's work (p. 410): "In fact, seventeenth-century Anglicanism, taking it by large, saw no solution to the problem of authority which did not admit to the mutually illuminating relationship of Scripture, antiquity and reason, and refused any solution which insulated authority against the testing of history and the free action of reason."

McAdoo's chapters formed the substance of the Hale Memorial Lectures of Seabury-Western Theological Seminary: The Tew Circle, the Cambridge Platonists, the Latitudinarians, the new philosophy, and the appeal to antiquity. Locke and Newton, Law, Berkely, Butler, Hume, Gibbon, Wesley, Burke are some of the thinkers treated by Cragg. Each of the authors has read widely in his period; both studies contribute to a vital understanding of the Church of England and the history of thought during the two centuries after the coming of Protestantism to England.

CARL S. MEYER

PRAYER IN SIXTEENTH-CENTURY ENGLAND. By Faye L. Kelly. Gainesville, Fla.: University of Florida Press, 1966, vii and 68 pages. Paper. \$2.00.

For Elizabethan England, dissertation writer Faye Kelly examines definitions of prayer, criteria of effective prayer, and the major themes and ideas of the prayers. Her interests center in the nature of prayer as revealed in popular culture and as reflected in drama. She examines the belief in prayer and expresses surprise about the "inordinate appetite" for prayerbooks (p. 17). For her, prayers "appeared in all sorts of unusual and unexpected places" (p. 18). She does not fully comprehend the Biblical basis for the definitions given to prayer or the belief in the effectiveness of prayer. Her work is theologically shallow, and she relies too greatly on secondary works; for example, she does not make use of the Tudor catechisms, which surely belong to "popular culture." She does refer to Luther, Melancthon, and Calvin. The quotation from Luther on page 34, however, is out of context. The reference to Luther's *Works*, X, 1590, p. 32, n. 33 is in error. There are other points to criticize in this work. It does not recognize any change in form or emphasis in prayers over the half century or any differences between the prayers of the Puritans and those who found no objections to the Book of Common Prayer. It is difficult to regard this as an adequate study. **CARL S. MEYER**

READINGS IN CHURCH HISTORY. Edited by Hugh T. Kerr. New York: Abingdon Press, 1966. 382 pages. Cloth. \$7.95.

Kerr's book demonstrates that anthologies can be useful and satisfying to a great degree. His aim is to present selections that accent a writer's primary contributions rather than homeopathic doses of thought samples. Twenty-five years of theological seminary teaching have given Kerr a feeling for what will contribute most to the training of fledgling theologians.

Fifty Christian writers from Justin Martyr to John XXIII find representation. There are, for instance, six selections from Aquinas,

four from John Wesley. The introductions are terse but comprehensive. There is a good table of contents and a rich index of names and concepts. **PHILIP J. SCHROEDER**

MEDIEVAL SECULAR LITERATURE. By William Matthews. Berkeley: University of California Press, 1965. 89 pages. Cloth. \$3.75.

Although the medieval centuries have been called the "Age of Faith," the literature of the period was often far from religious. The four essays contained in this short volume testify to this fact. They include: (1) *Inherited Impediments in Medieval Literary History*, by William Matthews, a sometimes biting criticism of the pejorative use of the term "medieval," which is a residuum of Renaissance mentality; (2) *Dante's Ulysses and the Mythic Tradition*, by Phillip Damon, which is addressed to the classical motifs in Dante; (3) *Norman Literature and Wace*, by Urban T. Holmes, which concerns the secular Anglo-Norman influences on Wace in the early 12th century; and (4) *Ethical Criticism and Medieval Literature*, by Stephen Nichols, an investigation of the relationship between the ethical norms of a society and its literature, using *Le roman de Tristan* of the 12th century as a case in point. The collection reassesses some cherished misconceptions that inhibit modern man's approach to things medieval.

CARL VOLZ

THE ROOTS OF GERMAN HYMNODY OF THE REFORMATION ERA. By Konrad Ameln. St. Louis, Mo.: Concordia Publishing House, 1964. 28 pages. Paper. \$1.00.

This excellent paper was read in 1961 in New York to the Hymn Society of America by a notable German hymnologist. The pamphlet should be read especially by those who are interested in the history and development of the German chorale. Ameln's work illustrates a kind of scholarship that plumbs the depths of hymnology even in short pamphlets. He is thorough and leaves no stones unturned to prove his point. His style is as interesting as it is challenging.

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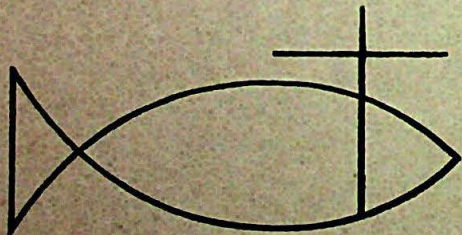


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