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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.*

**FROM MOSES TO QUMRAN.** By H. H. Rowley. New York: Association Press, 1964. xiv and 493 pages. Cloth. \$7.50.

The fact that publishers keep reprinting Rowley's materials underscores their significance. This collection of important essays is both sober and provocative. Most of them are still major contributions in their respective fields, despite the fact that the earliest of them was first published in 1940. These essays cover the following areas, "The Authority of the Bible," "Moses and Monotheism," "The Meaning of Sacrifice," "Ritual and the Hebrew Prophets," "The Book of Job and Its Meaning," "The Prophet Jeremiah and the Book of Deuteronomy," "Jewish Proselyte Baptism and the Baptism of John," and "The Qumran Sect and Christian Origins." Useful indices according to subject, author, and Biblical reference are appended. Of special interest is Rowley's appreciation of Old Testament sacrifice as "the organ of the offerer's presentation of himself to God," and as "God's approach to him, charged with power."

NORMAN C. HABEL

**PEOPLE OF THE LORD.** By Harry M. Buck. New York: Macmillan Company, 1966. xvii and 653 pages. Cloth. \$7.50.

*People of the Lord* is another creditable effort to systematize the generally accepted findings of recent Old Testament scholarship concerning the life, culture, influential figures, beliefs, history, and writings of Israel into a readable summary. Like many of its fore-runners, this work follows a basic chronological sequence in four parts: The Ground of Israel's Religion, Prophetic Religion, The Religion of the Book, and The Emergence of Judaism. Each chapter has a didactic structure: Biblical references to be read by the

student of the Old Testament, notes to assist when reading these references, commentary on the references chosen and pertinent information concerning history, customs, Near Eastern analogies, and Old Testament concepts. Buck's historical point of departure for understanding Israel is the conquest and settlement of Canaan. He tries to preserve a strict dichotomy between the facts of Israel's history and the religious interpretation of these facts by later men of faith. Historical criticism is rigorously applied as the primary means of ascertaining what the Old Testament says on its own terms. The New Testament or later Judaism, Buck maintains, cannot be summoned as an exegetical tool for interpreting the Old. This book is a fine didactic instrument with clear chronological tables, maps, bibliographical appendixes, and indexes. Any use of this text by parish groups will need to be supplemented by a faith involvement in the passages under discussion.

NORMAN C. HABEL

**THE LAW AND THE PROPHETS.** By Walther Zimmerli. Translated by R. E. Clements. New York: Harper & Row, 1967. vi and 101 pages. Paper. \$1.45.

These James Sprunt Lectures, delivered at Union Seminary, Richmond, Va., discuss the relationship between the law and the prophets.

While Wellhausen was correct in holding that cultic law in its *present formulation* is later than the prophets, form-criticism (helpfully surveyed here) shows that law lies at the heart of the Mosaic covenant. This law reveals a tension. It is both a gracious gift and bears a latent curse.

The prophets base their message on this covenant and law. Their radical proclamation is that Israel, who no longer "knows"

her covenant Lord, will be destroyed under the curse of covenant-law. Yet as messengers of that gracious covenant Lord, the prophets also preach the hope that a future Israel will be empowered to keep a new covenant. This message of hope culminates in Deutero-Isaiah's proclamation of the new Moses, the servant of Yahweh, who would himself bear the curse of the law and so liberate the nations. Thus "the Old Testament provided for them [the New Testament apostles] the true interpretative explanation of the Christ event." (P. 93)

This is a valuable study both as a summary of scholarly research and for its own contribution. Not many books of 96 pages repay study as richly as this work from the pen of Zimmerli.

CARL GRAESSER, JR.

**THE CHURCH BETWEEN THE TEMPLE AND MOSQUE.** By J. H. Bavinck. Grand Rapids: William B. Eerdmans Publishing Company, 1966. 206 pages. Paper. \$2.65.

This is a valuable, posthumous contribution to "A Study of the Relationship Between the Christian Faith and Other Faiths" by an outstanding Reformed missionary-professor. The inadequacies of three previous approaches to the science of comparative religions by such representative scholars as Hegel, Troeltsch, and Kraemer are described. On the basis of the unity of limited mankind's universal religious consciousness, Bavinck attempts to analyze man's varied response to God's revelation. He suggests five "magnetic points" which determine man's conduct and attitude to life in the forms of five basic human relationships with which every man is faced. These are described as each individual's relationship to the cosmos, the norm, the riddle of existence, salvation, and supreme power.

In an articulate manner for laymen and clergyman, the author demonstrates these five magnetic points in primitive animism, Buddhism, Hinduism, and Islam. He then shows how Christianity speaks to these issues on the basis of the first chapter of Romans. He emphasizes the Biblical concept of kingdom

and *shalom* as expressions of God's relationship with man and suggests how these should guide the church in its witness to men of other faiths and no faith. This book will prove helpful to every Christian interested in sharing his faith with others. It will also lead to a deeper understanding and greater appreciation of the revelation of God in Jesus Christ. ROBERT DAY MCAMIS

**LIVING MISSION: THE TEST OF FAITH.**

By Hans-Werner Gensichen. Philadelphia: Fortress Press, 1966. xiii and 114 pages. Paper. \$2.50.

Such a small paperback for such a big price! But take it from a Scotsman—it's a bargain! This study on world mission in this age of "universal history" is written with "a deliberate concern for the continuing education of pastors" (p. vi), and it also includes seminary students, church officials, and concerned laymen in its audience.

The author speaks out of the experience of a missionary-professor at Gurukul Seminary (Lutheran) in Madras, India, and, since 1957, professor of history of religion and missiology at the University of Heidelberg. The contents are the 1965 Knubel-Miller-Greever Foundation Lectures.

The crisis of the church's mission is analyzed with its implications for the entire life of the church. Gensichen asks, "If missions and churches have failed to turn the world upside down, is God now using the world in order to turn missions and churches upside down?" (p. 15). He attempts to answer this and other vital questions by dealing with the history, basis, aim, and work of the Christian mission. This includes a brief discussion of major problems related to the theology of the Christian mission. A concluding chapter suggests the proper role of missiology in theological training.

Anyone interested in how The Lutheran Church—Missouri Synod can implement the "affirmations on God's mission" will find helpful insights in *Living Mission*. Anyone who does not find anything exciting about the "affirmations" will not find anything exciting in this study.

ROBERT DAY MCAMIS

**BUDDHA, MARX AND GOD.** By Trevor Ling. New York: St. Martin's Press, 1966. 228 pages. Cloth. \$8.00.

Very few books attempt to deal in one compass with the subjects "Secularism and Religion," "Buddhism and Religion," "Marxism and Religion," and "Theology and Religion." The attempt is made in this volume by Trevor Ling, a historian of religions at Leeds University, and the result is a work that is both stimulating and frustrating. The stimulation is greater than the frustration. The inner relation of Buddhism and communism, is recognized as one of the most significant questions in Asia today. The author's treatment of it abounds in fascinating insights that are highlighted by his personal experience with Burmese Theravada Buddhism. Though the discussions of comparative developments in Christian and Islamic history of thought provide interesting parallels, it is when he is describing affinities and contrasts in the Buddhist and communist view of life that the author is at his best.

The description of Christianity as "the religion of the West" is possibly an unconscious reflection of one reason why the effect of Christianity on traditional Buddhist culture "has not been greater than in fact it has" (p. 80). W. Montgomery Watt's view that "in Muhammad's day the ancient tribal society of Arabia was disintegrating" is adopted uncritically (p. 141). The citing of the emperor Akbar's religious eclecticism as support for the debatable assertion that Islam in India passed through a thorough "process of Hinduization" (p. 157) is equally questionable. The characterization of the depersonalizing aspects of both Buddhist and communist thought as the significant contrast to the Christian faith points to an important motif, but the view that "the very God that natural theology can discern must be an impersonal being . . ." (p. 183) does not adequately reflect the voice of Scripture or of experience. The reader will have to look elsewhere for help on the local Buddhist-communist encounter in Viet Nam. The bibliography is useful especially for its up-to-date listings. No note, however, is taken of

Ernst Benz's valuable study, *Buddhism or Communism* (New York: Doubleday, 1965).

The contemporary western Christian must seriously ask himself why he should not read a book like this in a time like this.

ROLAND E. MILLER

**WORLD RELIGIONS: A DIALOGUE.** By Ninian Smart. Baltimore: Penguin Books, 1966. 154 pages. Paper. \$1.25.

Smart's ingeniously written dialog on world religions came out originally in 1960. The characters in the dialog are a Christian, a Jew, a Muslim, a Hindu, a Buddhist from Ceylon, and a Japanese Buddhist. Smart resents the narrowness he seems to find in modern theology and religious philosophy. His basic contention is that revelations are many. The purpose of his dialog is to show the kinds of consideration that are relevant to religious discussion and to demonstrate how the great religions can differ and agree on principles, even when it is revelation with which men are dealing. Even though many Christians will disagree with Smart's stance, they will find much that is useful to prepare them for what Hendrik Kraemer termed "the coming great dialogue" between the religions.

WILLIAM J. DANKER

**WHICH WAY TO LUTHERAN UNITY? A HISTORY OF EFFORTS TO UNITE THE LUTHERANS OF AMERICA.** By John H. Tietjen. St. Louis: Concordia Publishing House, 1966. viii and 176 pages. Cloth. \$4.95.

The director of the Division of Public Relations of the Lutheran Council in the United States of America has written a work that should serve him well in this newly created post. He believes that "with the proposed council Lutheran unity becomes a realizable goal" (p. 146). The basis for union (a paramount question), he holds, should be "consensus in recognizing the Holy Scriptures as the norm and standard of teaching and in regarding the Lutheran Confessions as the correct exposition of the Scriptures—that much and no more" (p. 151). He comes to this conclusion after looking at the answers given to the problem of Lutheran unity

in the 19th century: "The General Synod: The Way of Inclusive Confederation"; "The General Council: The Way of Confessional Subscription"; "The Synodical Conference: The Way of Unity in Doctrine and Practice." The United Lutheran Church in America and The American Lutheran Church, with other efforts towards Lutheran unity in the 20th century, are treated in the second part.

One purpose of the author is to tell the story of these three different ways towards unity. It is a simple tale he tells; he avoids the complications arising from considerations of complex factors. Some historians do try to wrap history up into neat, tidy packages, but there is too much that ends up in the waste basket when that is done.

A second purpose of his book is to relate past history to the future course of Lutheran union. History deals with the past; prophecy and hope look into the future. Historians must guard against historicism; Karl R. Popper correctly speaks about its poverty. Historians must be careful, too, that they do not select patterns of the past just to support a cause. History has its uses, but we must be careful not to abuse it.

Lutheran unity is a highly desirable goal. An understanding of the past is necessary to fathom some of the problems blocking this goal. With such an understanding, action can be taken that will contribute to arriving at this goal. Tietjen's treatment will contribute toward such an understanding and must be welcomed for that reason.

CARL S. MEYER

**THE MARIAN EXILES: A STUDY IN THE ORIGINS OF ELIZABETHAN PURITANISM.** By Christina H. Garrett. Cambridge: At the University Press, 1938; reprinted 1966. Cloth. \$8.50.

Cambridge University Press is performing a worthwhile service in reissuing library editions of out-of-print standard works from its catalog. Miss Garrett's work has been a standard in its field for almost thirty years.

Especially valuable is the extensive "Census of Exiles" (pp. 67—349), in which she gives biographical sketches of 472 exiles. Granted that there are inaccuracies in some

of these biographies, it must also be granted that Miss Garrett has dug more deeply and learned more about these exiles than anyone else before.

Her central thesis that the exiles were a well-organized group is very much open to question. She ascribes much more to William Cecil than the evidence warrants. There is no good evidence that he had definitely organized the emigrants with the idea of establishing "a potential commonwealth" with Stephen Gardiner's collaboration (p. 7). Nevertheless, it is good to have this work in print again; it is cited often by authorities in Tudor history.

CARL S. MEYER

**DIE GRIECHISCHEN KAISER: DIE GEBURT EUROPAS.** By Frank Theiss. Hamburg: Paul Zsolnay Verlag, 1960. Cloth. 928 pages (including 23 reproductions of art and 4 maps) and an appendix containing 10 maps. Price not given.

The events of the sixth to the eighth Christian centuries were for their period as momentous and significant as the two world wars have been for the present century. The transition from antiquity to the Middle Ages was marked not only by the rise of national states in the West but also a new world power in the East, the Islamic caliphate. These changes affected not only the world map but also the destiny of the Christian church.

The purpose of this book is to trace the history of an emerging Europe at the hand of a detailed examination of the Byzantine emperors. It covers in three sections the end of the *imperium* (Justinian), the reign of Emperor Heraclius, and the church's battle with the new Islamic world power.

The comprehensive and yet meticulous character of this work, as manifested particularly in the detailed study of the wars waged in this period, recommends it highly to all students seeking significant new light on a "dark age."

JOHN H. ELLIOTT

**RELIGIOUS STRIFE ON THE SOUTHERN FRONTIER.** By Walter Brownlow Posey. Baton Rouge: Louisiana State Uni-

versity Press, 1965. xx and 112 pages. Cloth. \$4.00.

This brief but good and interesting summary of religious life along a religious frontier in the South describes a new frontier that is religious in nature. Posey follows not only the westward movement but also the internal movements of the churches on the edge of the new world. The "denominations shoved and pushed" (p. 23) each other at first, as Baptists, Methodists, and Presbyterians fought for dominance. Such jockeying for power brought forth another church made up of native Americans: the Disciples of Christ. The attention of the established churches was chiefly directed against the Barton-Campbell sect until it had established itself as a denomination. Thereupon the organized denominations found their "new frontier" in the Roman Catholic Church and here the "opposition was more historical than doctrinal" (p. 77). The only weakness of this book is in the last chapter, since most of the Roman Catholic influence outside of New Orleans was more in the western and the border states than in the South proper.

JOHN W. CONSTABLE

**KARL BARTH: HOW I CHANGED MY MIND.** Edited by John D. Godsey. Richmond, Va.: John Knox Press, 1966. 96 pages. Cloth. \$3.00.

Furnished with a biographical introduction and epilog by the editor, this charming little volume presents three autobiographical articles by Barth that appeared in *The Christian Century* covering the three decades from 1928 to 1958. Besides revealing in which sense Barth changed his mind, it entertains the reader with samples of Barth's incomparable humor, as when, in an irenic mood, he refers to Bishop John A. T. Robinson's "Honest to God" movement and the "new hermeneutics" of the Bultmann school as "flat-tire theology," because the *pneuma* has gone out of it, or, when angry, he thinks of the entire Bultmann school as the company of Korah, which was swallowed up by the ground. Eleven photographs take the reader on a picture tour through Barth's life

from his student days at Marburg, 1909, to his study in Basel, April 1965.

LEWIS W. SPITZ

**MARBURG REVISITED: A REEXAMINATION OF LUTHERAN AND REFORMED TRADITIONS.** Edited by Paul C. Empie and James I. McCord. Minneapolis: Augsburg Publishing House, 1966. 193 pages. Paper. \$1.75.

*Marburg Revisited* contains the papers and summaries presented at the four annual conferences conducted by representatives of the North American Area of the World Alliance of Reformed and Presbyterian Churches and the U. S. A. National Committee of the Lutheran World Federation. The culminating meeting was held at Princeton, N. J., in February 1966. The participants were "to explore the theological relations between the Lutheran and the Reformed churches to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding." The participants of the above bodies recommend that full publicity be given to the findings of these consultations and to their implications for the life of our churches today. As a result of their studies and discussions they see no insuperable obstacles to pulpit and altar fellowship, and therefore recommend to their parent bodies that they encourage their constituent churches to enter into discussions looking forward to intercommunion and the fuller recognition of one another's ministries. This volume deserves the conscientious study of every churchman who is concerned about the truth of the Sacred Scriptures and the unity of the church.

LEWIS W. SPITZ

**RELIGION AND SOCIETY. THE ECUMENICAL IMPACT.** By Claud D. Nelson. New York: Sheed and Ward, 1966. 161 pages. Cloth. \$4.50.

Lewis Webster Jones, a close associate of the author for a number of years and well acquainted with his rich experiences in the areas of religion and society, states that this book is not meant to be a scholarly analysis of the problems it discusses but that it is

rather a recording of the author's personal attitudes and beliefs, developed over many years of reflective experience. This may be one of the reasons that the book, though covering such a broad field of disparate problems, is nevertheless pleasantly readable. The author hopes to invite attention to a potent and relatively new sociological factor, not to propose solutions or conclusions. His varied experiences in the area of religion and society qualify him for the task. Inasmuch as the subjects he discusses are of a somewhat controversial nature, he can only hope for the reader's assent. In any case, he has provided the reader with a great variety of information in a handy package.

LEWIS W. SPITZ

**CALLED BY CHRIST TO HEAL.** By Dorothy Musgrove Arnold. New York: Seabury Press, 1966. 214 pages. Cloth. \$4.95.

Dorothy Arnold's work is the spiritual biography of Dorothy Kerin, a modern English saint used by God to heal diseases. The American edition was published with funds made available by the widow of Baron Alexander Knoop. The latter was for many years a patient at Burrowswood, the major healing center established by Miss Kerin.

The subject of healing is much under discussion today. While the whole church is certainly a healing instrument in a world of sin and suffering, that power at times becomes incarnate in a single individual, whom the Lord endows with this special gift. Dorothy Kerin was such a person.

In an age when the stifling forces of secularism threaten the outward and upward look of God's people, it is a strengthening experience to be reminded that the Lord of the church still chooses to break into our limitations with His power of healing. Reading such a book serves as a potent antidote to the incessant exposure we all experience to the stunted vision of such as fail or refuse to look beyond man's tiny closed systems.

For 70 years Dorothy Kerin lived as God's healing instrument among men. During all this time she remained a faithful member of the Anglican communion. She died in 1963.

Yet, as the author of this volume reminds us, "God buries His workmen but continues His work." MARTIN H. SCHARLEMANN

**COMMUNITY ORGANIZATION: CONFLICT AND RECONCILIATION.** By Lyle E. Schaller. New York: Abingdon Press, 1965. 170 pages, plus index. Paper. \$1.95.

Community organization is "in the air," so to speak. It has to be, because civilized life itself is at stake today in the urbanization of our culture. Every day 3,000 acres of U. S. land are being turned into urban areas. In the meantime our great metropolitan centers are becoming veritable jungles of juvenile delinquency, slinking terror, depersonalization, frustration, and calloused secularism.

From December 7 to 10, 1964, the Division of Christian Life and Mission of the National Council of the Churches of Christ in the U. S. A. held a consultation in Philadelphia on "The Church and Community Organization." The papers from this consultation appeared a year later in a paperback under that title. And, except for the essay of Schaller, the author of the book presently under review, what a disappointing book it is! Schaller's was the only essay that brought to the Consultation an interest in the theological aspects of the matter under discussion. The author came well prepared; for he had almost completed the manuscript for the book here under discussion.

One of the "stickiest" questions in the whole field of community organization is the use of power, especially against entrenched political structures. Here Schaller is at his best. His chapter on "Conflict over Conflict" is the most balanced discussion this reviewer has ever come across. The author does not intend to provide ready-made answers to the issues arising out of the decay and disintegration of our cities. In point of fact, he concludes his work with a postscript consisting of 25 questions that Christians ought to be asking themselves.

Combine Schaller's work with Gibson Winter's *The Suburban Captivity of the Churches* (New York: The Macmillan Co.,

1962), Paul Moore's *The Church Reclaims the City* (London: SCM Press, 1965), and James Cunningham's new paperback, *The Resurgent Neighborhood*, and you will have some basic materials for a sober orientation into what is one of the most pressing problems of our day.

MARTIN H. SCHARLEMANN

**THE FORGIVING COMMUNITY.** By William Klassen. Philadelphia: The Westminster Press, 1966. 253 pages. Cloth. \$6.00.

Klassen, professor of New Testament at Mennonite Biblical Seminary, Elkhart, Ind., gives two reasons for this book. The first, the renewed interest in Bible study, had led the author to examine the idea of forgiveness in both Testaments in the literature of pre-Christian Judaism. The second reason, the crisis that confronts the church as a minority group in danger of erosion from within and corrosion from without, leads Klassen to see the heart of church renewal as centered in the forgiveness of sins. He asks in his introduction, "Can the church then ever be the church of Jesus Christ until it has learned the dynamics of Christian forgiveness?" This question prompts him to examine forgiveness in the life of the contemporary church.

Klassen is convinced that the Old Testament presents a profound doctrine of forgiveness and offers concrete illustrations from human life on how such forgiveness was experienced in the life of the community. He agrees with Krister Stendahl that in the New Testament "joy over the forgiveness of sins is more predominant than the zeal to awaken a deep consciousness of sins." For Klassen the forgiveness of sins is the mark of the church. "Christ is present where people pray for, and assure each other of, the forgiveness of sins. The mark of the authentic church is the ability to realize the forgiveness of sins in the community."

Klassen has a deeply pastoral concern for the life of the church. He feels that structures need to be found to aid the presence and power of forgiveness. "Whether we restore the confessional or not," says Klassen,

"it seems crystal clear that if Protestantism is to survive with any significance, it will need to find more adequate ways of dealing with guilt than it has found so far."

Klassen's concern is both a stimulation as well as a challenge to every parish pastor. His book is a worthwhile contribution to the examination and discussion of a need of the church.

ROBERT CONRAD

**MEANING AND TRUTH IN RELIGION.**

By William A. Christian. Princeton, N. J.: Princeton University Press, 1964. 269 pages. Cloth. \$6.00.

Christian offers to discuss the "central" question, "How are religious truth-claims possible?" His basic conviction is "that there is a general logic of inquiry, which becomes specified in various ways when specific interests (for example, scientific, moral, or religious interests) prompt us to ask questions of various sorts" (p. 3). Such an inquiry is shaped by Christian's theory of religion, which he develops from a concept of religious interests. "A religious interest is an interest in something more important than anything else in the universe" (p. 60). But whether a proposal "more important than anything else in the universe" makes a significant truth-claim depends on the following conditions: "(a) it can be given a self-consistent formulation, and (b) it permits the formulation of a self-consistent alternative, and (c) it permits a reference to its logical subject, and (d) it permits support for the assignment of its predicate to this logical subject" (p. 147).

Christian has contented himself with doing a series of linguistic exercises. To explain religion philosophically means to exhibit it as necessary or possible. Unfortunately there is no way of doing this. Those who insist on undertaking the exercise will end by describing necessary truths as tautologies and possible truths as imperatives. Neither requires nor admits empirical testing. Hence both attempts must remain unsuccessful. Philosophy must forever fail in its pursuit of the goal of final truth because it needs more than a linguistic game, it needs more than deduction; the requirement is revelation.

RICHARD KLANN



**THE TEN COMMANDMENTS.** By Ronald S. Wallace. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965. xiv and 181 pages. Cloth. \$3.95.

Wallace is an eminent Scottish churchman and theologian who now teaches at Columbia Theological Seminary in Decatur, Ga. This book appears to have been intended as a series of sermons on the Ten Commandments, but eventually it grew into a more ambitious project, that of stating the author's ethical principles. It is a frankly Calvinistic witness to an understanding of the Gospel in the structure of the Ten Commandments.

RICHARD KLANN

**THE MORAL ARGUMENT FOR CHRISTIAN THEISM.** By H. P. Owen. New York: Humanities Press, 1965. 128 pages. Cloth. \$3.00.

This apologetic by a member of the philosophy of religion department of King's College of the University of London aims to make Christian theism "more intelligible to believers and unbelievers equally." The author leads the reader through a simple and relaxed presentation from the nature of morality to its relation to religion, and then to a discussion of the relevance of the moral argument for theism in terms of the concepts of "duty," "goodness," and "beatitude." But the "fulfillment" of his case is reserved for his discussion of "Christian revelation." The author's interest ranges from Plato to the contemporary logical positivists, from Thomas Aquinas to Paul Lehmann's recent book. It is undoubtedly an important discussion from an Anglo-Catholic point of view. But inasmuch as Owen appears to be unaware of the basic Christian theological distinctions between sin and grace, the Law and the Gospel, the old Adam and the new creation for Christian ethics, some of his conclusions are nothing short of disastrous.

RICHARD KLANN

**SOCIAL CLASS IN AMERICAN PROTESTANTISM.** By N. J. Demerath III. Chicago: Rand, McNally and Company, 1965. 228 pages. Paper. \$0.00.

To a sociologist this is a highly intriguing

book. It should elicit a similar reaction from the pastor who ministers to people.

The sociologist is interested in the corroborative documentation that strictly sociological characteristics such as status position and status discrepancy influence the type of one's religious commitment and participation. Equally interested will be the pastor who finds a broad spectrum of status levels represented in his congregation inasmuch as this study finds evidence for the assertion that one's status position influences both what one seeks as well as what one derives from organized religious involvement. The study points out not only that people find different things in organized religion but that what they seek out is in a significant part traceable to their social status. A clear inference is that a congregation that is diverse in its composition will have and probably also should deliberately have diversity in what it offers. In the final chapter Demerath offers extrapolations along this line that will be particularly relevant to the pastor both in evaluation and planning.

Demerath writes interestingly but with tight argumentation. Therefore one need not be a sociologist to find both challenge and benefit here. RONALD L. JOHNSTONE

**THE SERVANT OF THE LORD AND OTHER ESSAYS ON THE OLD TESTAMENT.** By H. H. Rowley. Second Edition. Oxford: Basil Blackwell, 1965. xv and 355 pages. Cloth. 50/-.

Various lectures and papers delivered over a period of years are brought together in this volume of concentrated scholarship. In the principal discussion of the Servant figure, Rowley sees in the prophetic description a plurality of corporate and future individual fulfillment. Jesus' own conviction about His task linked together the concepts of a Davidic Messiah and the Suffering Servant figure, both of which had their roots originally in the royal cultic rites. There is no conclusive evidence that a suffering Messiah is anticipated before the coming of Jesus. Despite the rather full bibliographical details offered in the notes, Harold Hegermann's monograph *Jesaja 53 in Hexapla, Targum*

*und Peschitta* (Gütersloh, 1954), is not mentioned. The discussion of Old Testament prophecy and recent study displays a sympathetic identification with the spiritual concerns of the ancient spokesmen of the Lord.

In the essay "The Chronological Order of Ezra and Nehemiah," Rowley concludes that the placement of Nehemiah in the reign of Artaxerxes I "amounts almost to a demonstration," while Ezra probably belongs in the time of Artaxerxes II.

In the study on "The Marriage of Ruth" Rowley argues against the view that the genealogy is a later appendix and concludes that Boaz was a widower and childless and that in Ruth's son the line of Mahlon and Boaz unite.

In the study on the various interpretive approaches to the Song of Songs, Rowley concludes that these are songs of "lovers," expressing their "delight in one another and the warm emotions of their hearts." There is no evidence of multiple authorship. Rowley reaches the same conclusion in his study on "The Unity of the Book of Daniel." The concluding lecture is a valuable collection of information on the antiquity of the tradition preserved in the patriarchal accounts.

FREDERICK W. DANKER

*A GUIDE TO MODERN VERSIONS OF THE NEW TESTAMENT.* By Herbert Dennett. Chicago: Moody Press, 1966. xiii and 142 pages. Cloth. \$2.95.

The strengths and weaknesses of a number of translations of the New Testament published in the last hundred years are here briefly discussed, with some antisacramental bias. Critiques of each version are climaxed with an itemized description. A guide to concordances concludes the study. William F. Beck, *The New Testament in the Language of Today* (St. Louis: Concordia Publishing House, 1963), is not included, although other bibliographical data are given through 1966.

FREDERICK W. DANKER

*SIR WILLIAM M. RAMSAY, ARCHAEOLOGIST AND NEW TESTAMENT*

*SCHOLAR: A SURVEY OF HIS CONTRIBUTION TO THE STUDY OF THE NEW TESTAMENT.* By W. Ward Gasque. (Baker Studies in Biblical Archaeology). Foreword by F. F. Bruce. Grand Rapids: Baker Book House, 1966. 95 pages. Paperback. \$1.50.

Ramsay (1851—1939), often lightly dismissed by New Testament scholars because of his tendency to make scholarship serve the interest of apologetics, deserves recognition for the positive contributions he made to the understanding of St. Paul's world and to the evaluation of St. Luke as an historian. Both the strengths and weaknesses of the eminent explorer are noted in this brief appraisal, which includes a bibliography of Ramsay's writings, to the number of 23 books and over a hundred articles. Especially helpful are the appendixes listing special subjects and Scripture passages, with page references to Ramsay's works. Ramsay pioneered in Asia Minor. With better methods and less flair for the controversial, diligent archaeologists today can do more than Ramsay did for the understanding of the New Testament. A number of cities on the apostle's itinerary still await explorers who will add to superior technique some of Ramsay's dedication and enthusiasm.

FREDERICK W. DANKER

*THE EPISTLES TO TITUS AND PHILEMON: A STUDY MANUAL* (Shield Bible Study Outlines). By Philip C. Johnson. Grand Rapids, Mich.: Baker Book House, 1966. 100 pages. Paperback. \$1.50.

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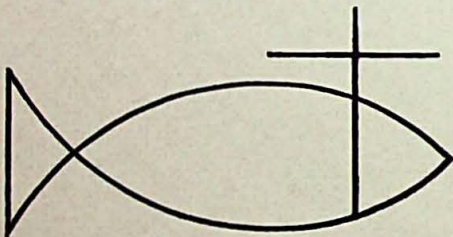


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