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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.*

**CREATIVE MINDS IN CONTEMPORARY THEOLOGY.** Edited by Philip Edgcumbe Hughes. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1966. Cloth. 488 pages. \$6.95.

This symposium intends to guide the reader to the principal theological views of Karl Barth, G. C. Berkouwer, Emil Brunner, Rudolf Bultmann, Oscar Cullmann, James Denney, C. H. Dodd, Herman Dooyedeweerd, P. T. Forsyth, Charles Gore, Reinhold Niebuhr, Pierre Teilhard de Chardin, and Paul Tillich. Thirteen critics share the task of preparing the chapters, one for each theologian.

The authors of the critiques aim to be fair in their evaluation. Inasmuch as they endeavor to apply a Biblical yardstick in measuring the products of these thinkers, their comments are not always favorable to the theology they have selected for criticism. A mere glance at the names listed above will suffice to explain the diversity of their judgment. Whether the reader of this symposium will agree with the critics or the thinkers criticized will largely depend on his own theological position.

It should be noted that Elmhurst College and Eden Theological Seminary are not denominational institutions of the Lutheran Church (p.377), but of the Evangelical Synod, a church-body that attempted to combine Lutheran and Reformed theological emphases even before the merger of this body with the Reformed Church in 1934.

LEWIS W. SPITZ

**THE GREEK ORTHODOX CHURCH: FAITH, HISTORY AND PRACTICE.** By Demetrios J. Constantelos. New York: The Seabury Press, 1967. 127 pages. Paper, \$1.95; cloth, \$3.50.

Greek-born and American-trained church

historian Constantelos offers in this volume "an interpretative exposition of the essential teachings and ethos" of the Greek Orthodox Church for college students and educated laymen in 10 short chapters. His orientation is strongly pro-Hellenic. Archbishop Yakovos of the Greek Orthodox Archdiocese of North and South America contributes a one-page commendatory foreword.

ARTHUR CARL PIEPKORN

**HEAVENS ON EARTH: UTOPIAN COMMUNITIES IN AMERICA 1680—1880.** By Mark Holloway. 2d edition. New York: Dover Publications, 1966. 246 pages. Paper, \$1.75.

**HISTORY OF AMERICAN SOCIALISMS.** By John Humphrey Noyes. New York: Dover Publications, 1966. xxii and 678 pages. Paper. \$2.75.

Two important histories of efforts to find perfection in life in community in America gain new currency through these welcome reprints. English historian Holloway, author of the first title, contributes an illuminating 14-page introduction to the second.

Holloway's own very readable work first came out in 1951; the present edition corrects mistakes that have been subsequently noted and revised the section on New Harmony extensively in the light of Arthur E. Bestor's *Backwoods Utopias* (1950), which came out just as Holloway's study had gone to the press. The bibliography has been updated to 1963. A companion volume that will bring the history of American communities down to the present is, Holloway announces, in work.

Noyes, himself the uninhibited but canny and astute founder of the Oneida Community, published his book in 1870, frankly basing it to a considerable extent on an unpublished manuscript written on the basis of first-hand

research by A. J. McDonald in the 12 years before his death in 1854. Noyes, who put in a year of his own time on the manuscript, had a partisan object, "to help the study of Socialism by the inductive method," on what he regarded as the safe assumption "that Providence has presided over the operations and has taken care to make them instructive."

ARTHUR CARL PIEPKORN

*A HISTORY OF THE SIKHS.* By Khushwant Singh. Princeton, N. J.: Princeton University Press, 1966. 395 pages. Cloth, \$12.50.

This volume takes up the narrative from the death of the Maharajah Ranjit Singh and brings it up to the present. Five parts deal respectively with the conflict with the English and the collapse of the Sikh kingdom, its incorporation into Britain's Indian empire, religious and sociological movements born under the impact of new situations, the growth of nationalist, Marxist, and communal political parties, the fate of the Sikhs in the division of the Punjab, and the great exodus from Pakistan. It ends with the resettlement of the Sikhs in independent India and the revival of the demand for a separate Sikh state.

The theme of this volume is the Sikh struggle against Briton, Muslim, and Hindu for survival as a separate community. Sikhs are not asking for partition à la Pakistan. The projected Sikh state of Suba would be an integral part of the Indian Union and would comprise the Punjabi speaking districts of East Punjab and Ganganagar Tahsil of Rajasthan. Sikhs would form a little more than half the population of this Sikh homeland.

Khushwant Singh's history demonstrates that the Sikhs are a remarkable, vital, and dynamic people. They have exercised a role in India out of all proportion to their relatively small numbers.

WILLIAM J. DANKER

*HOMILETICS.* By Michael Reu. Grand Rapids: Baker Book House, 1967. 622 pages plus index of subjects, names, and Scripture passages. Cloth. \$5.95.

Originally published in 1922 and reissued by another publisher in 1950, Reu's *Homiletics* has become so helpful a volume that its reissue by a third publisher is most welcome. The photolithoprint appears to be adequate. The volume is distinguished by the focus on the preaching of the Christian pastor to his congregation; by the author's stress on the significance of the sermon in the service of worship; by the use of the Biblical text; by the employment of the classical methods of preparation and delivery; by the method of a core of basic material with rich bibliography, supplemented with extended excerpts from sermons and writers on preaching drawn from German, English, French, and Scandinavian sources up to 1922. The result is an encyclopedic volume of particular interest to preachers in the liturgical tradition. Henry J. Eggold supplies a new foreword. RICHARD R. CAEMMERER, SR.

*INSTITUTIONS ARE PEOPLE: A DOCUMENTARY OF LIFE IN A STATE SCHOOL FOR THE MENTALLY RETARDED.* By E. Charles Bauer. New York: The John Day Company, 1966. 156 pages. Cloth. \$4.50.

Professional resources, exercised with sympathy in depth, and social example are a powerful instrument in outreach to the retardate. That is the primary message of this warm documentary of a chaplain's personal experiences at the Newark State School for the mentally retarded. Pastors will profit richly from the insights expressed and will appreciate the fresh perspectives on the power of the Gospel in relation to the specific areas of personality here explored.

FREDERICK W. DANKER

*JESUS CHRIST, HAUPT DER KIRCHE—HAUPT DER WELT: DER CHRISTUSHYMNUS COLOSSER 1, 15-20 IN DER THEOLOGISCHEN FORSCHUNG DER LETZTEN 130 JAHRE.* By Hans Jakob Gabathuler. Zurich: Zwingli Verlag, 1965. 186 pages. Paper, Sw. Fr. 22.80.

This doctoral dissertation, submitted to the University of Zurich in 1963, presents

a review of the history of the interpretation of Colossians 1:15-20 since Schleiermacher, summarizes the present state of research, and evaluates some recent attempts to see the implications of this text for the church's mission and ecumenical task.

The first section describes and evaluates 18 analyses of the text. A second main section summarizes the major conclusions of research and the primary factors influencing an adequate interpretation. Col. 1:15-20 incorporates a double-strophic hymn or liturgical pattern that has been quoted and altered by the Paulinist author of Colossians. The original hymn seems to have been shaped under strong Hellenistic influence and was probably known to the Colossian church prior to the writing of the epistle. The additions to the hymn by the author of Colossians were attempts to correct the hymn's misleading cosmic Christology by centering its theology in the crucifixion event (1:20) and by stressing the missionary function of the church (1:18), by which alone the cosmic Lordship of the Christ is manifested to the world. According to Gabathuler, this thesis is supported by the text's context and in turn sheds further light on that context.

A third and final section offers a Christian cosmology under the themes of the lordship of Jesus Christ over the cosmos, the cosmic powers, and the church. (Gabathuler evaluates negatively the cosmic Christology of Joseph Sittler as he explicated it in his 1961 address at New Delhi.)

The judiciously executed study contains numerous important methodological observations. The crux of Gabathuler's thesis and the criterion for his evaluations is the assumption of a pre-Colossian hymn that has been corrected by the author.

But even if the thesis is granted, questions still remain. Has not the author too quickly brushed aside the Old Testament background and the creation aspect of the first strophe (1:15-18)? Did not the significance of the Creator role of Christ have more significance for the false teaching and the ethos of the Colossians than Gabathuler seems to allow? The passage will continue to be an important one for all theological disciplines, and this

study will figure significantly by summarizing past progress as well as by pointing to necessary future research. JOHN H. ELLIOTT

*KEEP THE FAITH, BABY!* By Adam Clayton Powell. New York: Trident Press, 1967. 293 pages. Cloth. \$4.95.

With this book Powell the politician makes his bid as Powell the preacher. The content of his preaching betrays his calling as a politician. His sermons include many references to current events and current legislation, especially legislation that he has introduced. His sermons, however, give no basis for, nor indication of, the actions that have brought Powell such unfavorable publicity. The title of the volume seems to take advantage of that publicity. It seems unnecessarily sensational, somewhat like putting an enticing picture on the front of an otherwise prosaic book.

Powell's sermons vary in length from five minutes to thirty. Powell is no exegete. His use of Biblical texts stretches the imagination much of the time. He is a very literate preacher, but his literacy is apparently not always his own, as David Poling has shown in a review in the *Saturday Review* for April 22, 1967.

Theologically, Powell can be said to include, scattered throughout his sermons, the major tenets of the Christian faith, although his doctrine of the last things is weak and the Holy Spirit receives little mention.

There is a great deal of stress on the action of Christians in the world, but God's great action in Jesus Christ, the Gospel, is not spoken of as the power for that action. Powell appeals to the example and teachings of Jesus Christ but not to the Gospel as the power for acting. For him the agent for action in the world is the church, specifically, the Negro church.

Powell has something to say to Americans generally when he appeals to them to repent of their treatment of the Negro.

Powell also has something to say to himself. In a sermon entitled "Stop Blaming Everybody Else," he says that people should stop evading responsibility and that they should also realize that a confession of guilt is much more to one's credit than insincere

excuses. It is a dangerous thing to print what you have said for a public that can see what you do.

ROBERT CONRAD

**THE MENNONITE CHURCH IN AMERICA, SOMETIMES CALLED OLD MENNONITES.** By J. C. Wenger. Scottdale, Pennsylvania: Herald Press, 1966. 384 pages, including 18 pages of plates. Cloth. \$7.95.

This is the second volume of the two-volume *Mennonite History*, initiated in 1941 with the publication of John Horsch's *Mennonites in Europe*. It was begun by the late Harold S. Bender, who wrote the introduction, four of the 14 chapters, and one of the five appendices. It should be read together with Horsch's volume and C. Henry Smith's comprehensive *The Story of the Mennonites* (2d ed., 1945). While Smith's work covered the entire Mennonite spectrum, Wenger's account concerns itself primarily with the Mennonite Church, the largest and one of the more conservative branches of Mennonitism in North America. Generous cross reference to the four authoritative volumes of *The Mennonite Encyclopedia* (1955—59) makes extensive economizing on space possible. Wenger frankly confesses that he has written about the church of which he is a member *con amore*, but his reverence and his *pietas* do not stand in the way of his solid historical scholarship or of his appreciation of the values inherent in other Christian traditions. In the light that his patient inquiry sheds on North American Mennonite history some of the traditional oversimplifications about the Mennonites must, like all stereotypes, undergo considerable modification. The amount of detailed information is immense, but the broad outlines of the development that have brought the "Old" Mennonites to the crucial point where they now are stand out boldly and clearly. The sociological factors that molded the Mennonite image are losing their potency. It remains to be seen if the Mennonites' characteristic theological emphases can preserve them from being absorbed unresistingly into a doctrinally faceless American "Protestantism." (Lutherans who are concerned about the future of their own

church on this continent will read this account with shared concern.) The long 13th chapter, "Major Features of Anabaptist-Mennonite Theology," is particularly instructive. This is bound to become a justly important major item of Mennonite history and bibliography. ARTHUR CARL PIEPKORN

**THE MODERN READER'S DICTIONARY OF THE BIBLE.** Edited by Stephen Neill, John Goodwin, and Arthur Dowle. New York: Association Press, 1966. vi and 339 pages. Cloth. \$5.95.

Generally Bible dictionaries are based on one principal version. This dictionary is designed for users either of the Revised Standard, King James, or Revised Versions, and the New English Bible is occasionally cited to throw further light on the meaning of a word. The listing of names is eclectic. Abednego, for example, is included, but not Abdon, a name applied to several people in the Old Testament. Abiram is less significant than Abinadab, who is not mentioned. Brass is discussed, but no entry is given for bronze. Especially helpful are articles like "Clean, uncleanness," "Miracle," and many other terms of theological import. The presentation of alternative viewpoints on disputed questions contributes to the value of this convenient handbook for the nonprofessional student.

FREDERICK W. DANKER

**NEW TESTAMENT GREEK WORKBOOK: AN INDUCTIVE STUDY OF THE COMPLETE TEXT OF THE GOSPEL OF JOHN.** By James Arthur Walther. Chicago: The University of Chicago Press, 1966. xxvi and 208 pages. Paper. \$4.50.

The author's inclusion of a resumé of English grammar suggests a pedagogical awareness well exemplified in the pages that follow it. With carefully paced steps the student of this inductive workbook (which is at the same time his textbook) is led to understand the basic ingredients of New Testament vocabulary and grammar. Paradigms are not neglected, but are drawn up synthetically by the student after he has gathered the pertinent grammatical data in successive installments.

Progress check sheets follow each unit. Although the course is designed for beginners in New Testament Greek under an instructor, others may find it helpful in self-service rehabilitation. In any event, this book looks worth the trying, especially where results with traditional methods seem meager.

FREDERICK W. DANKER

**NEW TESTAMENT ILLUSTRATIONS.** By Clifford M. Jones. Cambridge: University Press, 1966. 189 pages. Cloth, \$4.95; paper, \$2.45.

Graphic aids to the study of the New Testament both stimulate interest and increase comprehension. The 200 photographs, maps, diagrams, and illustrations in this volume—part of the *Cambridge Bible Commentary* on the *New English Bible*—illustrate the history, geography, social-religious life of New Testament times, the transmission of the text of the New Testament, and the rise of the English Bible. Two additional sections give illustrations of Christian art and symbolism from ancient to modern times. These two sections, while interesting, do not actually relate to the New Testament and could well have been excluded. The illustrations in the first part of the book are generally good (exceptions are No. 12, Tarsus; No. 16, the Areopagus; and No. 17, the Athenian agora, where the pictures either include too much or too little to give an accurate idea of the locale). On the other hand, the air views of Antioch, Capernaum, and Jerusalem are especially fine.

The text is generally accurate, though one wonders why the source of the destruction of Corinth is not mentioned on p. 26. Judicious use of these illustrations will illuminate Bible classes. The volume should be in every parish library.

EDGAR KRENTZ

**THE OXFORD DICTIONARY OF ENGLISH ETYMOLOGY.** Edited by C. T. Onions, G. W. S. Friedrichsen, and R. W. Burchfield. Oxford: Clarendon Press, 1966. xvi and 1025 pages. Cloth. \$16.50.

Onions, last of the editors of the original *Oxford English Dictionary*, has left in this volume a legacy that should long endure.

Many details were taken care of by Friedrichsen and Burchfield. Some 24,000 main entries, in addition to about 14,000 derivatives, are at the student's disposal and help to make this a kind of poor man's version of the larger work. Church historians who must work with books written in prenineteenth-century English will find the dictionary especially helpful. For the merely curious there is much to fill in unused cranial capacity. Who, for example, would want to confess ignorance about an "amphisbaena?" "Hobo" is listed as of unknown origin, but a number of hill communities of British lineage in the United States preserve older forms of the English language, and the connection with Old English "hobbe" (rustic) might be explored as a term of disparagement for a migrant "country bumpkin."

Zwinglians and Calvinists are included among the many ecclesiastical terms and the words derived from important theologians, but the hammer blows of 1517 were apparently not heard across the Channel. Again, Baptists are listed, but not Mennonites.

The entries vary, of course, in amount of space and extent of definition, but time and again one misses a significant usage which would be helpful to the reader of the older English. For example, what is a "grater"? The dictionary says, a "grating or rasping instrument." But in older translations of Renaissance works one is more likely to run into the word used in the sense of a worrisome or persistent objector. So also under "knit" it would have been helpful to have included the older phrase "knit up" in the sense of "finish." In a work of the same period I ran across "maltworms," but the dictionary does not mention this interesting word. Entries on adjectives derived from classical personages display no obvious rationale. Thersitical, Cicerone, stentorian, Virgilian, and many others are mentioned, but not Tenedian (lawyer), Epidaurian (serpent), or Menippean (satire). Similarly it is difficult to determine the criteria for selection of terms derived from sacred orders. Benedictines, Williamites, Carthusians and Cordeliers are mentioned, but not Colletes (founded by St. Coleta), Bridgetines

(founded by St. Bridget), or Augustinians! Yet, in most cases, if anyone is really concerned about tracing what he does not find here, he will undoubtedly be using the larger reference works as well. For the ordinary task this book will give sufficient information without bothering the inquirer with detail so massive that he cannot find in short order what he is hunting for.

FREDERICK W. DANKER

*PIONEER IN CHRISTIAN UNITY: SAMUEL SIMON SCHMUCKER.* By Abdel Ross Wentz. Philadelphia: Fortress Press, 1967. xi and 372 pages. Cloth. \$9.00.

Samuel Simon Schmucker was an outstanding leader in the General Synod during the first half of the 19th century, founder of Gettysburg Seminary, advocate of missions, precursor of the ecumenical movement. As an advocate of "American Lutheranism," he is a controversial figure.

Wentz, the authority on Schmucker, has written a definitive biography. In a sympathetic and yet objective way he presents the life of Schmucker, revealing the Lutheran, Puritan, and other factors that contributed to the church leader's development, and evaluates his contributions to American and world Christianity.

Those concerned with confessionalism are especially interested in Chapter 12, "The Catalyst and His Platform," in which Wentz shows that Schmucker, unlike Krauth, refused to accept the changes that made his old doctrinal positions obsolete. His obstinate advocacy of his long-standing views "created for future generations the legend that Schmucker had changed his theology and had become a 'radical and a liberal.' It forced him into the role of a catalyst among Lutherans at this critical point in the history of Lutheranism in America." (P. 204)

ERWIN L. LUEKER

*A REFORMATION DEBATE: SADOLETO'S LETTER TO THE GENEVANS AND CALVIN'S REPLY.* Edited by John C. Olin. New York: Harper & Row, 1966. 136 pages. Paper. \$1.25.

This historic correspondence is herewith republished for the grateful student as a convenient paperback. The appendix adds a statement by Calvin on justification from his *Institutes* and the decree on justification, with the accompanying canons, from the sixth session of the Council of Trent.

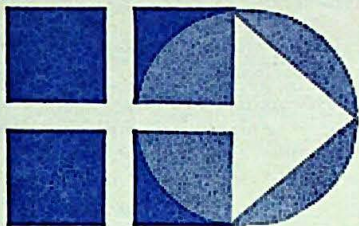
LEWIS W. SPITZ, SR.

*ROCKEFELLER CHAPEL SERMONS.* Edited by Donovan E. Schmucker. Chicago: The University of Chicago Press, 1967. 226 pages. Cloth. \$6.95.

A useful foreword by E. Spencer Parsons, dean of the University of Chicago chapel, and an introduction by the editor, in which he explains the traditions of the chapel and the significance of this volume for the 75th anniversary of the University of Chicago, preface this notable collection. The editor confined his choice to sermons delivered since 1960. Schmucker makes the point that the university audience shares the "same fears, dilemmas, and hopes as any other group of people in our time." The broadcast audience responded most amply to "The Christian and Grief," by Granger E. Westberg, and to "The Good I Will, I Do Not," by Paul Tillich. Biblical materials inform many of the 26 sermons. One can expect a wide spectrum of theological convictions from these preachers. A gratifyingly large proportion of the sermons affirm the redemption and lordship of Christ with power and skill. With one exception all of the sermons are in the form of direct address. Many of the outstanding issues confronting theology and the church are faced in this fine volume.

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