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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.*

**THE HOLY SEE AND THE WAR IN EUROPE, MARCH 1939—AUGUST 1940: RECORDS AND DOCUMENTS OF THE HOLY SEE RELATING TO THE SECOND WORLD WAR.** Vol. I. English edition by Gerard Noel. Washington, D.C.: Corpus Books, 1968. xxx and 495 pages. Cloth. \$12.50.

Diplomatic history is a fascinating subject especially when pursued on the basis of original notes, memos, letters, and messages. The documents and records published from the opening year of Pius XII's reign and pertaining to the coming, outbreak, and first year of World War II show not only his efforts to preserve peace but the reactions of various diplomatic and political personages to the events about them.

Pacelli, an accomplished figure in international diplomacy, was elected pope March 2, 1939; he took the name Pius XII. The first of 377 documents in the volume here reviewed is the radio address by Pius on March 3. Peace was the keynote of that message; it continued to be his overriding concern.

It is virtually impossible to summarize the documents here translated. The Introduction does this admirably in 85 pages. A few points may be mentioned. There was the attempt for a conference of the five powers in May 1939, the maneuvers preceding Hitler's invasion of Poland on Sept. 1, 1939, the pope's efforts to keep Mussolini and Italy neutral, Franklin D. Roosevelt's appointment of Myron C. Taylor as Ambassador Extraordinary to the Vatican, the fall of France, and the prospects for peace after June 25.

Of course, not all the documents pertaining to these events are given here. These documents come from the Vatican archives.

Some of the powers have published their diplomatic correspondence from this period. Series D of the *Akten zur deutschen auswärtigen Politik, 1918—1945* can be cited or the Third Series of *Documents on British Foreign Policy, 1919—1939*.

The present volume is well edited and Corpus Publications is to be congratulated on making it available. We look forward to the forthcoming volumes.

CARL S. MEYER

**WHO TRUSTS IN GOD: MUSINGS ON THE MEANING OF PROVIDENCE.** By Albert C. Outler. New York: Oxford University Press, 1968. xvi and 141 pages. Cloth. \$3.95.

Joachim Magdeburg sang in the 16th century:

*Wer Gott vertraut,  
Hat wohlgebaut.*

(Who trusts in God a strong abode in heaven and earth possesses.) (*The Lutheran Hymnal*, No. 437)

Albert Outler of Dallas used those words in the 20th century as the title of a series of lectures on God's providence defined as "God's invincible love."

Modern disbelief or, if you please, the rise of modern paganism brought on this examination of what Outler calls "the linchpin of traditional Christian doctrine." He examines nature, history, and grace, the case for determinism, fate, fortune, and happenstance. God's orderliness in the purposefulness of His personal presence is evident, but more important is God's provident presence in Christ Jesus. Outler does not evade the question, Whence evil? And he talks of the problem of good, pointing out, "There is a cross in the heart of God." Since God is love, His providence is essentially His compassion (*Mit-leid*), Outler writes.

There are many quotable sentences in Outler's lectures. More important, Outler has many stimulating ideas about a topic which needs continued exploration and thought. His essays are the Spurl Lectures for 1967, delivered at Union Theological Seminary, Richmond, Va.

CARL S. MEYER

*THE MAD MORALITY, OR THE TEN COMMANDMENTS REVISITED.* By Vernard Eller. Nashville, Tenn.: Abingdon Press, 1970. 80 pages. Paper. \$2.79.

Following the lead of Robert Short and his reflections on themes in *Peanuts* cartoons, Eller, professor of religion at LaVerne College, has attempted a correlation between the Ten Commandments and what he calls "Mad Morality." *The Mad Morality* is a remarkable collection of cartoons, epigrams, and satiric and sardonic thrusts at American culture, culled from issues of that strange literary phenomenon, *Mad* magazine. In *The Mad Morality*, Eller has spliced back to back the collection from *Mad* with his own brief but frequent homilies on the Ten Commandments. The result is an uneven hybrid.

In a nutshell, Eller provides a good collection of *Mad* offerings, but misleading interpretations of both the magazine and the Commandments. For instance, Eller offers this startling literary paraphrase of events leading up to Sinai:

"Without warning and by sheer miracle, as it were, this God Yahweh came along and turned these people loose, and kept their former owners from getting at them. . . . The one, central, overwhelming fact of their existence was that they are free men—and thanks to Yahweh, having gotten that way, they intended to stay that way.

"This is the only proper background against which to understand the Ten Commandments.

"Yahweh is saying in effect: 'You are free men, right?'

"'Right!'

"'And it took me to get you that way, right?'

"'Right!'" (P. 8)

And so forth, in the tone of Bill Cosby doing his monolog on the Flood. This free-wheeling application of history of religion is accompanied by an equally startling prolog to a systematics for *Mad* magazine, and incidentally also for the Commandments.

"*Mad* magazine shows at least something of the same understanding of freedom that the Ten Commandments do. Although for pragmatic reasons the *Mad* men might be inclined to deny it, their magazine is dedicated to helping kids become free and stay free. . . . *Mad* . . . sees, with the Ten Commandments, that there are many vaunted freedoms which in fact lead to slavery. The difference is that the Ten Commandments upon seeing these, warn against them, while *Mad* makes fun of them." (P. 9)

Unfortunately this is neither good literary criticism nor good theology. As given on Sinai, the Commandments are at their roots a basis for a relationship between God and a people in covenant agreement. In function, they serve as a prohibition that binds rather than frees. They presuppose a Father who unbinds and forgives and thereby offers freedom from the failure which the Commandments guarantee among fallen human beings.

In a similar way the tone of *Mad* magazine is satiric, even blackly satiric, and tends to render the reader "guilty" or bound rather than innocent or free. Black satire has always functioned this way among fallen human beings. *Mad* is no more dedicated to helping youngsters become and stay free than *Gulliver's Travels* was dedicated to helping 18th-century Englishmen become and stay free.

The secret of *Mad* is a nihilistic perspective which any reader familiar with absurdist literature will recognize instantly. Its editors reduce all human activity, particularly that activity generated by critical polarities within our society, to the level of absurdity. Young people enjoy *Mad* because it destroys the illusion of seriousness both in the so-called Establishment and in the protesting movements against the Establishment. Thus both *Mad* and the Ten Commandments fail to free in and by themselves. And since Eller

nowhere in his homilies introduces an affirmation of divine grace to counteract either body of literature, the reader must read and use this book with great care.

The teacher and pastor of young people or adults who recognizes the essentially legalistic tone of *Mad* magazine and of the Commandments may be the first to use this book in a youth group setting. This reviewer would envision the marvelous collection of *Mad* creations serving as a basis for consideration of the apathy and hopelessness which lurks just beneath the surface of the youth movement or of the silent majority in our culture today. Particularly devastating are Eller's *Mad* collections under the headings of Fifth, Sixth, and Seventh Commandments (Lutherans will subtract one in each case). The cartoons spoofing Richard Burton and Elizabeth Taylor playing Episcopal priest and "free spirit" beach bum respectively (as in the movie *Sandpiper*) are by themselves worth the price of the book.

DUANE MEHL

**GOD'S BASIC LAW.** By Kurt Hennig. Philadelphia: Fortress Press, 1969. 245 pages. Cloth. \$5.75.

Hennig is a pastor in Stuttgart, Germany, who offers a vivid presentation of the Ten Commandments that should have considerable attraction for those who like to have their moral theology in a popular as well as imaginative and fresh form of discourse. There is quite a lot of good teaching in this book, probably planned initially for young people or for catechumens. The parish pastor who looks for a suitable book on the Ten Commandments for the contemporary young reader may wish to choose this book, but he should not do so without examining it and noting his own reservations.

RICHARD KLANN

**THE EMERGING CHURCH.** By Bruce Larson and Ralph Osborne. Waco, Tex.: Word Books, 1970. 151 pages plus guidelines for evaluation and reading list. Cloth. \$3.95.

Two brief chapters each comprise the five "parts" of this breezy volume: Defining

Goals, Discovering Resources, Developing Strategy, Discerning Opportunities, Dreaming Dreams. The volume, which contains much case material from parish experience, brings crosscurrents of contemporary parish renewal, life through small groups, improved communications, change through realistic strategies. Lutheran accents on the Gospel and the sacraments are conspicuously absent, but the sharing of the gifts of the Spirit is notable with a good Christocentric stress. Conceivably a tired pastor might get more so as he reads this. The book should be given to a trio of concerned lay families; it might just start something.

RICHARD R. CAEMMERER SR.

**EVOLUTION ON TRIAL.** By Cora A. Reno. Chicago: The Moody Press, 1970. 192 pages. Cloth. \$3.95.

Written in popular language for the non-specialist, this is nonetheless meant to be a serious examination of evolution as it is taught in American schools and textbooks. The writer has been a teacher of zoology for many years and is obviously at home in her field. The book should appeal to the high school student, and it may be recommended to serve the discussion of the topic on that level.

RICHARD KLANN

**THE MYTH OF OVER-POPULATION.** By Rousas J. Rushdoony. Nutley, N.J.: The Craig Press, 1969. 56 pages. Paper. \$1.50.

Rushdoony's treatment of this popular topic is not popular. Nor is this brief paperback intended to be more than his individual critique of arguments suggesting that the state limit its population. His own position may be seen reflected in a quotation from Montesquieu: "Countries are not cultivated in proportion to their fertility, but to their liberty." The argument is only partially true. Totalitarian social organizations, such as pre-conquest Mexico and Peru, supported a very large population. The collapse of the old structures reduced the native population to perhaps one tenth of its original mass. But he is essentially right in arguing that our world is very far from exhausting its potential food supply. The problem is not the

limitations of man's environment, but his willingness to use it properly and to organize his social relations with its population policy sooner rather than later, and that will bring about an unpleasantly rude awakening from the utopian dream of the social gospel, secular or Christian.

RICHARD KLANN

**THE DIVINE ORDER — WESTERN CULTURE IN THE MIDDLE AGES AND THE RENAISSANCE.** Edited by Henry Bamford Parkes. New York: Alfred A. Knopf, 1969. 470 pages. Cloth. \$12.50.

The author portrays the birth of Western civilization as a cultural synthesis of Christian, classical, and Germanic elements forged during centuries of abrasive conflict between the Roman Empire and the invading Germanic tribes. The fusion of northern and Mediterranean traditions brought into being a new system of religious, political, and economic beliefs.

Parkes' study is a provocative assessment of cultural history which goes beyond a chronology of events to probe into the underlying causes of which events were symptomatic. He views the so-called Dark Ages as the real seedbed of Western progress. The future of civilization did not lie with Byzantium or with the Muslim world, for neither of these possessed the most important element of the Greco-Roman-Christian tradition, the belief in standards of justice by which order could be reconciled with freedom in an earthly society. Throughout his work Parkes returns to the difficulties of reconciling freedom with order, a problem which commends his book especially to 20th-century readers. The work is permeated with interesting conclusions: the barbarian invasions were necessary if the Western world was to regain its cultural vitality; the early medieval church transformed *agape* to *eros* (Parkes is unduly impressed with Nygren); the notion of limited government derives from Germanic tribal law coupled with Christian theory; Western contacts with the East resulted in a Western reaction rather than in cultural assimilation; institutions endowed with authority for the maintenance of order must appear to be based on rational (i.e., legitimate) principles or

the individual will feel alienated and hostile; feudalism and Christianity were in principle unrelated, stemming from disparate roots; the Crusades represent mass insanity on an epic scale, and the only creative encounter with Islam occurred in Spain; late medieval rebellions were born of hope rather than despair. Although the author accurately represents Christian theology, he disavows any credibility in the Christian "myths," and in treating Luther he is too much impressed with the studies of Erik Erikson. But overall the work is a stimulating review of Western cultural change.

CARL VOLZ

**THE RHETORIC OF RELIGION.** By Kenneth Burke. Berkeley: U. of California Press. 316 pages and index. Paper. \$2.95.

This volume was first produced in 1961 and now appears in paperback with some revision at least in the notes. Burke is a poet and philosopher interested in developing "logology" as a device for linking the language of the expression of concrete facts with the imagination that recognizes the transcendent. The bulkiest sections of the book are "On Verbal Action in St. Augustine's *Confessions*" and "On the First Three Chapters of Genesis." The author feels that his method comes to terms with human motivations. While the language employs terms familiar to the exegetical and systematic disciplines, it really is very much the author's own. The outcome makes any factuality in the Christian Gospel unnecessary and reduces the dimensions of theology to reflection on human desire.

RICHARD R. CAEMMERER SR.

**THE OFFICE OF APOSTLE IN THE EARLY CHURCH.** By Walter Schmithals. Translated by John E. Steely. Nashville, Tenn.: Abingdon Press, 1969. 288 pages. Cloth. \$6.50.

The enormous research which Schmithals invested in his original *Das kirchliche Apostelamt* is now available in English. To help those who have not yet made their acquaintance with this work it may be well to state Schmithals' plan for his work.

J. B. Lightfoot raised the issue during the

last century in his commentary to the Galatians under the topic: "The Name and Office of an Apostle." Subsequent significant studies mentioned are K. H. Rengstorf's article on *apostolos* in Kittel's *Theological Dictionary* and G. Klein's *Die Zwölf Apostel*. Schmithals ranges with remarkable diligence over the alpine meadows of scholarship to acquaint us with the past debates about the meaning of the term "apostle" in the early church down to the time of Irenaeus, when the concept became fixed for the "great church."

RICHARD KLANN

**THE WILL TO POWER.** By Friedrich Nietzsche. Translated by Walter Kaufmann and R. J. Hollingdale. Edited by Walter Kaufmann. New York: Random House, 1968. 575 pages. Paper. \$2.95.

Princeton's Kaufmann assumed responsibility for the publication of Nietzsche's notebooks from which Nietzsche's sister had constructed (and published) the book we know as *The Will to Power*.

Nietzsche's notes and Kaufmann's incisive comment, particularly his sharp and discerning judgments of Bäumler and Schlechta, who were the German editors of Nietzsche's notes, are a significant service to the student. Bäumler was a Nazi and interpreted Nietzsche according to that ideology. Schlechta issued a 3-volume edition (1954—1956) in which he argued that Nietzsche's *The Will to Power* is not worth reading at all. Students will be grateful to Kaufmann for his balanced judgments and reasonable criticism in his commentary as well as for the useful apparatus included in this paperback.

RICHARD KLANN

**TILLICH: A THEOLOGICAL PORTRAIT.**

By David H. Hopper. Philadelphia: J. B. Lippincott Co., 1968. 189 pages. Cloth. \$4.50.

Frequently students inquire for a book on Paul Tillich which will enable them quickly to obtain a basic understanding of the man and of his thought. Hopper gives us an excellent simplification of this remarkable German theologian who spent his last 30 years teaching in the United States, particu-

larly at Union Theological Seminary in New York. Although Tillich's influence never produced a school of Tillichian epigones because Paul Tillich more often than not seemed to play the part of a Socratic *myōps* or gadfly to his students or audience, he nevertheless must be reckoned with by those who wish to be familiar with our present theological environment. For that purpose, this book can render a real service.

RICHARD KLANN

**DICTIONARY OF CHRISTIAN ETHICS.**

Edited by John Marquarrie. Philadelphia: The Westminster Press, 1967. 366 pages. Cloth. \$7.50.

It is really quite impossible to review a dictionary containing articles by 76 contributors. But it should be said that this book ought to prove its usefulness to the student or pastor who does not have access to specialized works or to the larger reference works. Of course the opinions of the various authors occasionally surface rather unexpectedly. But that is undoubtedly inevitable in a work of this kind, unless the reader nurtures secret utopian hopes about such works.

RICHARD KLANN

**CHRIST AND THE MORAL LIFE.** By James M. Gustafson. New York: Harper & Row, 1968. 271 pages. Cloth. \$8.00.

The attentive student of Christian ethics will receive much stimulation from this work by Yale University Divinity School's Gustafson. His procedure and method is rather different from many contemporary writers in this field. He poses a fundamental question: "What claims for the significance of Christ for the moral life do theologians explicitly make or apparently assume?" His materials are the theological writings of the past and present which in his view speak to his questions. Here are his own words: "In proceeding to answer the moral question of 'What ought I to do?' one is likely in one way or another to press on to the three questions that form the basic structure of this book. One is likely to ask, 'What criteria, principles, models, or values do I turn to for guidance in proceeding to answer to the personal

moral question?' One is likely to ask, 'How is my answer to the personal moral question conditioned or determined by what I have become and am as a person?' This is to ask a question about the nature and character of the moral self, the question of 'moral psychology' as some philosophers call it. If one is of an inquiring speculative bent, one is likely to press on to a question like this: 'What is the nature and locus of value, of the good? What powers and beings, places and things are sources of moral goodness, and can thus be relied upon?'"

The chapters of the book are Gustafson's response to the three questions of the good, the moral life, and the criteria for judgment and action. What is the significance of Christ in answering the ethical question concerning the nature and locus of the good? How are claims made for a change in the moral self as a result of Christ's justifying and sanctifying work? What patterns has Christ recommended, and how are His teachings criteria for the ethical judgments of Christians?

A serious reviewer is bound to respond to Gustafson's book with genuine admiration for his effort, the theological range of his thinking, and his labor to give his study a consistent Christocentric shape and meaning. He offers (perhaps) about as much as the average lay reader as well as other sympathetic observers are likely to cope with at the present time. Because Gustafson has absorbed so well so many of the labors of the past, students in the field will want to read the book. But a major question remains unanswered: How is Christ the source of my moral life?

RICHARD KLANN

**SEX AND THE UNBORN CHILD.** By Roman Rechnitz Limner. New York: The Julian Press, 1969. 229 pages. Cloth. \$6.95.

The thesis of this book has sufficiently stirred reputable gynecological experts like Alan Guttmacher and Carl T. Javert to recommend that it be taken seriously and given sufficient medical investigation. The well-known psychologist Theodor Reik believes that Limner's argument has merit from the

perspectives of his own research. The medical scientists do not, however, allow their fascination with Limner's theory to becloud their sense of the requirements of scientific evidence. There has been no medical confirmation of the theory.

The thesis of the book is that original sin is a violation of natural law. Consequently, men are sinners because they have been conceived and born under conditions which are a perversion of natural law. It is Limner's vision that man may return to his pristine state by his resolution to live within the terms of creation.

Specifically, Limner argues that retarded and defective children are born and some women have a series of miscarriages or involuntary abortions because of anoxia (oxygen starvation) in the fetus caused by orgasm in the sexually stimulated pregnant woman. Whether a child is born physically unimpaired and its mental potential preserved, depends on whether its mother refrained from sexual intercourse after the first sign of pregnancy.

The physicians who have given their attention to Limner's theory may see some merit in this argument concerning fetal anoxia. The Christian theologian finds Limner's explorations regarding the meaning of original sin at best fragmentary. The contours of this mystery are not limned out by Limner's discussion. For example, he fails to make explicit the distinction between the fall of man, constituted by man's rebellion against God, and the consequences of the fall, exhibited by the new conditions of man's existence on earth. The latter exhibit the event of the broken relationship for man in such a way that even if man had the power to neutralize the space-time consequences of his fall, he could not thereby erase the event of the fall itself.

If medical scientists find merit in Limner's thesis (assuming confirmation could be obtained by research), such merit would not persuade the Christian theologian of Limner's hope that this "sin of origin" can be "erased," "so that our world will be full of beautiful people." (P. 196)

RICHARD KLANN

**FREEDOM OF THE WILL.** By Jonathan Edwards. Edited by Arnold S. Kaufman and William K. Frankema. Indianapolis, Ind.: The Bobbs-Merrill Co., 1969. xii and 494 pages. Paper. \$2.45.

This useful paperback student edition should not be compared with the Yale publication of Paul Ramsey's edition of Jonathan Edwards' *Freedom of the Will*, which will be used by the serious researcher and writer who means to work in the philosophical-theological area called "the doctrine of man." The introduction by Kaufman and Frankema is excellent in many respects, but neglects to give due emphasis to Edwards' pervasive Christian knowledge and convictions which actually overarch many of the "unhappy inconsistencies" observable in this great thinker.

Procedurally as well as substantively the Lutheran theologian must treat the topic of man rather differently from the way that Jonathan Edwards does, even though some common Christian insights appear both in Jonathan Edwards' thought and in the Lutheran doctrine concerning man. The Lutheran will see the *simul* of Law and Gospel, as Lutherans understand these terms, operative in the doctrine of repentance or conversion as Edwards does not. He will be alert to the fact that sin must not be described as if it were an ontic characteristic of man. Finally, the Lutheran cannot accept either Edwards' deterministic view of personal responsibility nor that of his Arminian opponents, including their modern humanistic counterparts. Both of them shoot wide of the mark because they do not understand the theological meaning of Luther's *simul*.

RICHARD KLANN

**THE CASE FOR CREATION: AN EVALUATION OF MODERN EVOLUTIONARY THOUGHT FROM A BIBLICAL PERSPECTIVE.** By Wayne Frair and P. William Davis. Chicago: The Moody Press, 1967. 86 pages. Paper. 95 cents.

The power of unremitting propaganda is surely one of the fascinating phenomena of the demonic. In the brief span of 110 years since the publication of Darwin's *The Origin*

of *the Species* it would appear from the content of contemporary theological publications that only a very small remnant of believers still adhere to the classical Christian doctrine of creation. Most theologians, and perhaps a majority of the educated Christian laity in the Western world, adhere at least to the concept of "theistic evolution."

It is refreshing, therefore, to see any effort, great or small, which questions the validity of the evolutionistic propaganda. Such propaganda ought to be questioned relentlessly, not only on theological grounds but also to expose the philosophical and scientific "put-on" this modern mythology has brought off in our time. Christians who are competent in this field owe such a service to their contemporaries.

Frair and Davis, both biologists, offer the reader their critical examination in this modest paperback. They do not impose an unbearable burden of data on the lay reader, which makes this little paperback useful for background reading as well as a discussion guide. The authors can claim solid logical as well as scientific support for the content of their little book.

RICHARD KLANN

**THE CHRISTIAN ENCOUNTERS ETHICS AND SOCIAL RESPONSIBILITIES IN BUSINESS.** By Harold A. Gram. St. Louis: Concordia Publishing House, 1969. 108 pages. Paper. \$1.25.

This is a valuable paperback, especially useful as background reading for group discussions about ethical problems in business which confront many of our people. For this reason the contributions of Gram, who was professor at the College of Business, Valparaiso University, are eminently serviceable also for college students and ought to be given wide attention. Pastors and teachers are also likely to profit much from Gram's insights, which he offers in an easily intelligible, nontechnical presentation.

RICHARD KLANN

**THE SUMERIAN PROBLEM.** By Thomas B. Jones. New York: John Wiley and Sons, 1969. xii and 142 pages. Cloth. \$6.95.



Although unknown only a century ago, the Sumerians are now credited with achieving a high political, cultural, and religious level in the third millennium B.C. Not only did they profoundly affect the religious life of the patriarchal homeland in Mesopotamia, but they also provided the Akkadians with the cuneiform writing system and began a series of legal reforms which were to influence the Code of Hammurabi and the Covenant Code of Exodus 21—23.

This volume is part of Wiley's *Major Issues in History* series and consists largely of extended excerpts from articles by the leading Sumerologists. Jones guides the reader through the early philological investigations which led to the "discovery" of the Sumerians with the same liveliness and clarity previously shown in his *Paths to the Ancient Past*. Scholars still debate whether the Sumerians represent a very ancient layer of population in prehistoric Mesopotamia or whether they came from some other country. The problem is unresolved because the philological arguments of Speiser and Landsberger indicate that the Sumerians were not the first settlers, while the archaeological evidence from Eridu seems to indicate they were.

This book will be instructive both for those who are interested in the Sumerians themselves and for all who labor to reconstruct ancient history from fragmentary and incomplete evidence. Serious students of the Bible belong to both categories.

RALPH W. KLEIN

**GOD AND THE SOUL.** By Peter Geach. New York: Schocken Books, 1969. 144 pages. Cloth. \$4.50.

**MORALITY AND PURPOSE.** By J. L. Stocks. Edited with an introduction by D. Z. Phillips. New York: Schocken Books, 1969. 144 pages. Cloth. \$4.50.

**MORAL REASONING.** By R. W. Beardsmore. New York: Schocken Books, 1969. 143 pages and introduction, index, and bibliography. Cloth. \$4.95.

**MORAL PRACTICES.** By D. Z. Phillips and H. D. Mounce. New York: Schocken Books, 1970. 150 pages. Paper. \$5.50.

**GOD AND TIMELESSNESS.** By Nelson Pike. New York: Schocken Books, 1970. 214 pages. Cloth. \$7.00.

D. Z. Phillips of University College of Swansea, Great Britain, is the general editor of these Schocken Books series, "Studies in Ethics and the Philosophy of Religion." Written for the general reader, the individual works are attractive in their particular treatment of the chosen topic or field. For example, the first one, *God and the Soul*, by Peter Geach of the University of Leeds, offers clear (though not full) discussions of nine topics: Reincarnation, Immortality, What Do We Think With? Form and Existence, What Actually Exists, Causality and Creation, Praying for Things to Happen, On Worshipping the Right God, The Moral Law and the Law of God.

J. L. Stocks, who became a well-known writer on moral philosophy in Great Britain during the 1920s and '30s, believed that moral practice and philosophy need to be separated or at least distinguished from one another just as modern people distinguish between philosophy and science in such a way that no one expects philosophers to legislate on scientific topics. Stock's challenge to purpose in moral philosophy suggests to him that each moral action ought to be acceptable for its own sake, and not because it has some kind of authoritative sanction in terms of purpose. The argument may be interpreted as a general recommendation for a situation ethics.

R. W. Beardsmore's *Moral Reasoning* is a discussion of what is involved in the process of reasoning by which men seek to justify their moral judgments. He believes that the two main accounts of moral reasoning are to be found in (a) certain existentialist philosophers as well as writers like R. M. Hare, P. H. Nowell-Smith, and K. R. Popper, and (b) in the writings of the earlier utilitarians, now supported by contemporary writers such as G. E. M. Anscombe, Peter Geach, and Mrs. P. Foot. Against these points of view the author offers his reasons why morality is fundamentally rational despite the differences which appear to exist between men of different beliefs.

*Moral Practices* by D. Z. Phillips and H. D. Mounce is a continuation of the discussion about the relation between facts and the values exemplified by the assertion of R. M. Hare that fact is logically distinct from value and Mrs. Philippa Foot's view that certain facts entail the truth or falsity of moral beliefs, "so that no moral agent who has assented to these facts can intelligibly deny the value judgments that follow from them." The discussion may seem to be another language game, but the authors mean to explore the implications of moral practices for such issues as ethical relativity, moral dilemmas, and moral disagreements.

While the previous authors have been British and write in terms of their milieu, Nelson Pike's *God and Timelessness* is an American product. The author seeks to identify the logical status of the topic and examine for clarification the logical connections between the predicate "timeless" and a number of other predicates normally used in theological texts with reference to the Supreme Being. He relates his study to the "justification-procedures" of Anselm and Schleiermacher. He concludes with an interesting question that is illustrative of the modern temper: "What reason is there for thinking that the doctrine of God's timelessness should have a place in a system of Christian theology?" There is an elementary reply: The Christian believes that God has revealed Himself thus—He is the Creator of time and space.

RICHARD KLANN

*EXPOSITION OF THE PSALMS.* By H. C. Leupold. Grand Rapids, Mich.: Baker Book House, 1970. viii and 1010 pages. Cloth. \$8.95.

Leupold's prodigious efforts in writing commentaries are well known to readers of this journal. The current volume is an unchanged reprint of an original 1959 edition. Leupold set out to sift and revise the scholarly work in the field while remaining popular enough to interest intelligent laymen. To this end he separated Hebrew grammatical notes from the body of his comments and included a great many applications and homiletical suggestions. He affirmed Davidic au-

thorship for those Psalms having "of David" in the superscription, but believed that Ezra may have been the one who added the superscriptions.

No effort was made to utilize the valuable insights of Gunkel's form-critical achievements. He also rejected Hengstenberg's interpretation of Psalm 22 as a composite picture of the sufferings of the ideal righteous man; instead, Leupold regards "the entire Psalm as pure prophecy concerning the Christ Himself and assumes that the author was conscious of the fact that he was prophesying." He translated the famous crux in verse 16 as "They have pierced my hands and my feet," parsing the word "pierced" as a Qal participle of a hollow root. Even if we overlook the anomalous use of a participle and the proposed medial aleph in a hollow root, we find it difficult to explain why this interpretation is not mentioned in the Passion accounts if this is "the one statement of the psalm that most obviously points to the crucifixion." His predictive interpretation should also have taken account of the fact that the synoptic gospels do not claim that this passage has been "fulfilled" in Jesus.

These and other weaknesses aside, the reader will find an extraordinary number of interpretative helps from Martin Luther to Artur Weiser packed into this "conservative," evangelical commentary.

RALPH W. KLEIN

*THE CHURCH OF THE MIDDLE AGES: GROWTH AND CHANGE FROM 600 TO 1400.* By Carl A. Volz. St. Louis: Concordia Publishing House, 1970. 198 pages and one map. Cloth. \$5.95.

The author has prepared an interesting and most helpful overview of the ecclesiastical history of the so-called Dark Ages of the church. He has chosen a topical structure for the book, but follows strictly chronological development within each topic. The six topics are: The Conversion of Europe, the Church in Feudal Society, Teaching, Church and State, East and West, Dissent and Reform.

Volz rejects the label "Dark Ages" as being inaccurate and propagandistic in origin.

He invites the reader to understand the medieval church on its own terms and to see it marked by the same weal and woe, the same progression and retrogression, the same greatness and weakness that mark the church in all ages.

Approximately one-fourth of the text is devoted to carefully selected passages from source materials. This is further supplemented by an appendix that contains 24 slightly longer excerpts from significant documents. Thus the reader is given the opportunity to understand the church through the words of medieval leaders. Valuable footnotes at the end of each chapter reveal the author's broad acquaintance with primary and secondary literature.

In the foreword Jeremiah O'Sullivan rightly calls attention to the fact that the history of the medieval church is primarily the history of "little people." Volz devotes six excellent pages to the common man, drawing largely on the role of saints in his life, the sacraments, liturgy, and hymnody. Perhaps the subjects of art, architecture, and illuminated manuscripts as reflecting the views of people can receive more attention in a later edition.

The book is a model of how history should be written, and we commend it heartily to all types of readers.

HERBERT T. MAYER

**PERSEPOLIS: THE ARCHAEOLOGY OF PARSA, SEAT OF THE PERSIAN KINGS.** By Donald N. Wilber. New York: Thomas Y. Crowell Co., 1969. xviii and 120 pages. Cloth. \$7.95.

Built at the command of the great Achaemenid kings Darius I and Xerxes I, Parsa (called Persepolis by the Greeks) reflects the splendor and majesty of the world's first empire, an empire that released Israel from the Babylonian captivity and largely controlled its fortunes until the time of Alexander.

Wilber's account is intended for the general reader and is lavishly illustrated with 78 photographs. Although Alexander burned the site in 330 B. C., much of its basic outline has been recovered by excavations begun in

1931. The author attempts to reconstruct the form and function of the palaces, gateways, treasury, and especially of the apadana whose 36 pillars reached a height of 65 feet. Artistic, cultural, and historical background is provided for the hundreds of feet of bas-reliefs.

Archaeology here is especially important since our knowledge of Persian history has been largely shaped by tendential Greek accounts. Biblical students, in addition to welcoming new information about the empire behind Ezra and Nehemiah, will recall the fateful role the Persians played on mainland Greece.

RALPH W. KLEIN

**EGYPTIAN MUSEUM, CAIRO.** By Sergio Donadoni. New York: Newsweek, 1966. 171 pages. Cloth. \$10.00.

This is the 12th volume of *Newsweek's* series *Great Museums of the World*. The introduction by Mohammad Hassan Abdul Rahman, director of the museum, outlines its history from its modest start under Auguste Mariette in 1858 to the present. Despite the fact that many of ancient Egypt's finest treasures found their way into European and American museums, this sample from the museum's 100,000 works still remains breathtaking. All periods from prehistory to the Roman Empire are covered, with major emphasis on the Memphite Age (pyramid times), Middle Kingdom (contemporary with the Biblical patriarchs), New Kingdom, and Tell El Amarna, the capital of Ikhnaton, the famous "monotheistic" king. For each of the approximately 130 full-color, newly made photographs the editor has provided a short paragraph commenting on the artistic style or providing historical or biographical background. One gets a new perspective on the history of Israel when he realizes that the really significant historical and artistic achievements of Egypt came in the two millennia *preceding* the Exodus. Even this fantastically beautiful book cannot replace a stroll through the Cairo Museum, but it will stir the appetite and provide orientation for anyone contemplating such a stroll.

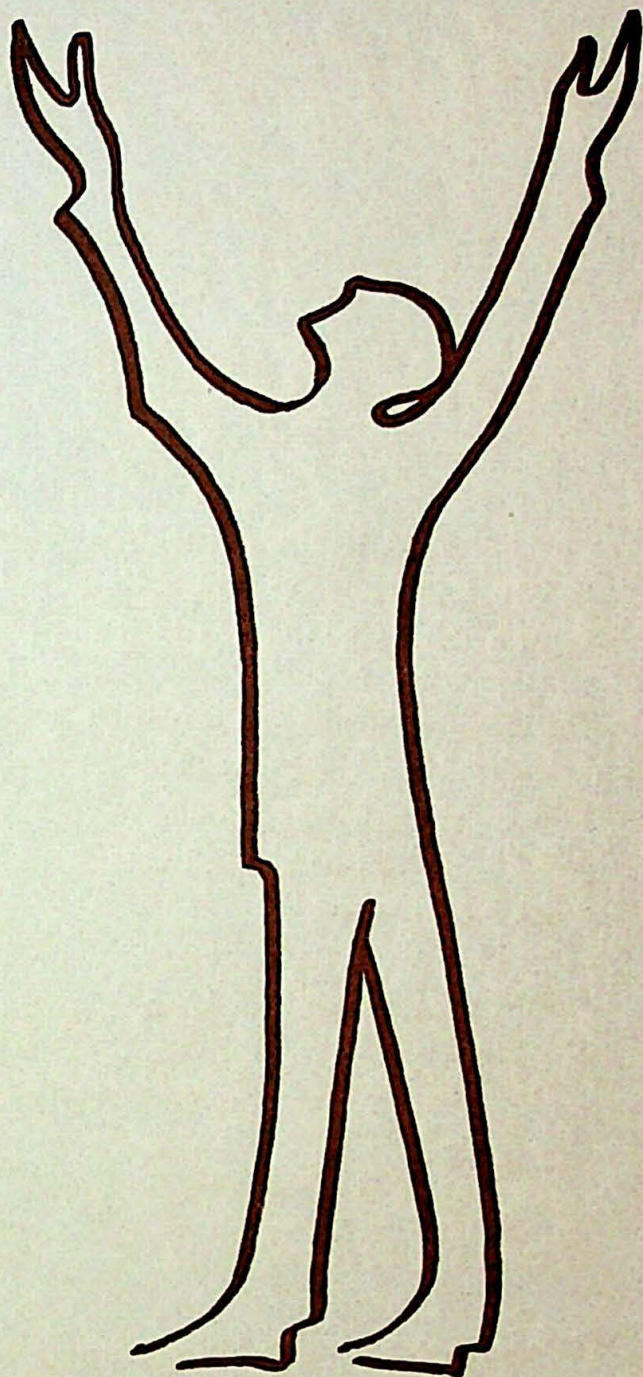
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