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Book Review. - Literatur

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BOOK REVIEW

EUROPE IN THE SIXTEENTH CENTURY. By H. G. Koenigsberger and George L. Mosse. New York: Holt, Rinehart and Winston, 1968. xii and 399 pages. Cloth. Price not given.

We know what to expect in a book with the title *Europe in the Sixteenth Century*, but we get the unexpected in the book authored by Koenigsberger and Mosse. We do not have simply the story of the Reformation movements and the resulting religious strife. The theological and the religious are here, because they belong to the warp and woof of the 16th century. The authors have given a good account of the ecclesiastical concerns of the age. But they have done much more.

Socioeconomic matters are treated in their context; a chapter on towns and cities is especially helpful. Humanism is dealt with, as is politics. The rise of nationalism and the relationships between church and state are brought out. The Huguenot Wars are treated, as are the theories of resistance that were current in the Europe of the 16th century. With that we have admirable chapters dealing with literature, art, music, and science.

The authors begin their volume, after an introduction, with a discussion of the sources. At the beginning of each of the chapters is a very helpful bibliography. Both Homers, however, nodded, on page 16, in stating that "Luther is well represented in the *Corpus* . . ." The works of Luther are not found in the *Corpus Reformatorum*; Melancthon, Calvin, and Zwingli are found in this collection.

There are a few other minor errors. The Belgic Confession was written in 1561, not in 1566 (p. 277) or 1559 (p. 293). The *Book of Concordance* (p. 293) is not a good translation for the *Concordia*. Reuchlin had been condemned by the pope before his death, and the affair with the Dominicans was ended by 1522. These are not many nor particularly serious errors in a work of this scope and fashioned in the manner in which this volume of the *History of Europe Series*

appears. There are 11 excellent maps in this book. A very useful chronological list of political events occupies Appendix I. In Appendix II there are genealogical tables and a list of the popes of the 16th century. Not least, a sampling of the index shows that it was well prepared. CARL S. MEYER

PULPIT IN PARLIAMENT: PURITANISM DURING THE ENGLISH CIVIL WARS, 1640—1648. By John F. Wilson. Princeton, N. J.: Princeton University Press, 1969. xi and 289 pages. Cloth. \$10.00.

A series of sermons originally preached by invitation to members of the Long Parliament between 1640 and 1648 at periodic fasts and occasional thanksgivings remain, some in manuscript, many in printed pamphlet form. These sermons have not been analyzed to any extent. Wilson, associate professor of religion at Princeton University, set about this task.

He tells about the beginnings of the preaching program for the House of Commons. An extensive chapter tells about the program of preaching for Days of Humiliation and Days of Thanksgiving. An illuminating chapter informs us about the sponsors of this kind of preaching and about the preachers themselves, the latter a variety. Among them we find for instance Hugh Peter, who has been called "the strenuous Puritan." One chapter is headed "The Plain Style and Puritan Texts." As might be supposed, many of the texts came from the Old Testament, especially from the Book of Psalms. The Puritan preachers in their homiletical procedures differed from their contemporaries in the Church of England. Their preaching was couched in propositions, even though they tried to make their texts comprehensible with universal application. They centered on the doctrines of covenanted salvation, the sins and the signs of the times, the means of salvation, and collective eschatology.

Wilson's work is a piece of careful scholarship and a contribution to the understanding

of both the preaching and the politics of the period of the English Civil War.

CARL S. MEYER

PHENOMENOLOGY OF RELIGION: EIGHT MODERN DESCRIPTIONS OF THE ESSENCE OF RELIGION. Edited by Joseph Dabney Bettis. New York: Harper & Row, 1969. 245 pages. Paper. \$3.50.

This book offers excerpts representing some of the most important phenomenological descriptions of religion.

The first excerpt, from Merleau-Ponty, provides a brief introduction to the phenomenological method by discussing five central concepts: description, reduction, essence, intentionality, world.

In the second selection W. Brede Kristensen holds that the phenomenology of religion takes similar facts and phenomena out of their historical setting in various religions, brings them together, and studies them in groups.

Gerardus van der Leeuw gives a naturalistic description with a phenomenology of power traced through primitive and later religions. Throughout there is an emphasis on the relationship between the sacred and the profane.

Jacques Maritain locates the origin of religion in the awareness of being. Beginning with a natural nondialectic intuition of being, he gives new insights into the "five ways" of Thomas Aquinas.

Ludwig Feuerbach finds the essence of religion in the religious object, which is a projection of humanity: "Such as are a man's thoughts and dispositions, such is his God."

Friedrich Schleiermacher's identification of immediate self-consciousness with religion has many similarities with Maritain's "primordial intuition of being."

Paul Tillich's phenomenology is concerned with the depth dimension which is opened up by symbols. He correlates existential questions with symbolic answers.

Bronislaw Malinowski holds that the essence of religion is to be discovered through an analysis of its function in society.

Mircea Eliade holds that contemporary

human beings have lost the dimension of the sacred because they have lost sight of the fact that experience is a result of images and symbols brought to environment. Man seeks to control the secular world but must try to bring himself into conformity with the sacred. The world is "apprehensible as world, as cosmos, in the measure in which it reveals itself as a sacred world."

The last selection presents the "I-Thou" confrontation of Martin Buber. This encounter with the "Thou" is man's encounter with God.

The selections are well chosen and the introductions very helpful. The proper use of these selections does not imply a choice among them nor even an eclecticism. Rather the book offers varying insights in which "phenomenology of religion" is explored as a philosophical school, a method for studying the history of religion, and as a general phenomenological methodology applied to the whole spectrum of religious ideas.

ERWIN L. LUEKER

CREATIVE SUFFERING: THE RIPPLE OF HOPE. Edited by James F. Andrews. Philadelphia: Pilgrim Press (Kansas City, Mo.: *The National Catholic Reporter*), 1970. 122 pages. Paper. \$2.25.

This book is a collection of eight essays by men who now have or have had a connection with the Roman Catholic Church. Short essays are contributed by Alan Paton, Frederick Franck, Charles Davis, Frank J. Sheed, John Howard Griffin, Glenn T. Seaborg, John L. McKenzie, and Herbert Richardson. The subject of "Creative Suffering" does not obviously dominate each of the essays. It is particularly well handled in the contributions by Paton, Davis, and Franck. The concluding essay by Richardson might well be read as the first one. A comparison of the ecclesiological attitudes of Davis and McKenzie is instructive. Richardson argues that Davis was the much better churchman and therefore had to leave the church, while McKenzie, understanding the real nature of the church less than Davis, thought it possible to remain in the church. The essayists endeavor to ask if redemptive suffering is a

reality and where it is occurring in our society. It is significant to note that all the contributors, having had firsthand experience of suffering, remain optimistic about the future of the human race.

HERBERT T. MAYER

DIE HERMENEUTISCHE FRAGE IN DER THEOLOGIE. Edited by Oswald Loretz and Walter Strolz. Freiburg: Herder, 1968. 500 pages and indices. Cloth. DM 30.00.

No one seriously engaged in the theological enterprise of our day can escape the hermeneutical problem. The present volume is devoted to an analysis of this issue in depth. Ten authors devote their effort to this undertaking. They represent the disciplines of philosophy, psychology and theology; and they belong to varying confessional configurations.

The early chapters deal with the question of presuppositions in terms of human understanding, the function of language, man's freedom to respond, and his ability to transmit knowledge from generation to generation. A number of essays take up the relationship between historical experience and the interpretation of the Old Testament as exhibited in the early centuries of Judaism, during the period in which the Septuagint came into being, and from the end of the Middle Ages down to such men of the 20th century as Franz Rosenzweig, Leo Baeck, and Martin Buber.

The section devoted to an exploration of the hermeneutical problem in contemporary European evangelical theology deals extensively with the question of bridging the historical distance between the Biblical authors and Bultmann's "man of radio and electricity." The final chapter deals at length with the hermeneutical principles set forth at Vatican II, especially in the constitution *Dei Verbum*.

Interpretation of the New Testament is a subject specifically dealt with in two chapters: one by Rudolf Pesch, the other by Rolf Schäfer. The former treatment is entitled "Grundsätze zur Auslegung des Neuen Testaments"; the latter is called "Die her-

meneutische Frage in der gegenwärtigen evangelischen Theologie." Both authors stand squarely in the school of existentialist theology. They are witnesses to the serious imbalance of this volume of essays. It contains no treatment of the kind of interpretation done by representatives of what we might call "salvation history."

Two quotations, one from each of the chapters mentioned above, will reveal to what extent the authors brought together into this volume work with the existentialist presuppositions and categories of Heidegger, Bultmann, Ebeling, and Fuchs. The first statement is Pesch's observation: "As a word of reconciliation, the proclamation of the New Testament that interprets it, requires 'the participation of the person that hears it within the sphere of the reality that is communicated, that is, in faith'" (p. 264). The second sentence is Schäfer's: "The hermeneutic that goes along with the historical-critical method compels one to seek the origin of the Christian faith in the faith of Jesus." (P.466)

There you have it! The faith of the individual is required to make the proclamation of the New Testament the word of reconciliation; and the significance of the historical Jesus is to be found in the kind of faith He exhibited, particularly in the kind of language He used. If these remarks were taken as indicating an acceptable solution to the "hermeneutical question," one would have to conclude that when God acted in Jesus Christ nothing significant took place *extra nos*. Then *kerygma* is no more than a call to find in the faith of Jesus an acceptable model both for content and expression. From such "hollow and delusive speculation" (Col. 1:8 NEB), good Lord, deliver us!

MARTIN H. SCHARLEMANN

MINISTERS' RESEARCH SERVICE. Edited by William F. Kerr. Wheaton, Ill.: Tynedale House Publishers, 1970. 854 pages. Cloth. Price not given.

This is a huge and ambitious book. The editor and author of the sermonic materials, a Baptist pastor of Portland, Oregon, provides a useful introduction, "The Pastor and

His Preaching Program." "Nonliturgical churches, and especially those churches with less centralized denominational control, have little by way of divisions by which the church year is broken up" (p. 7). He describes ways of grouping the 52 sermons around special days or in textual series. The sermon materials are organized around individual texts, a multitude of optional titles, textual background and exposition, related Scriptures, extended preaching outlines, and illustrations—all printed on half pages to leave room for the notes of the user. Supplementary papers discuss the pastor's relation to counseling, the marijuana problem, Christian education, personal and church library and reading, music, serviceman, administration, evangelism, and special services such as weddings, funerals, and dedications. RICHARD R. CAEMMERER SR.

DAS TODESRECHT IM ALTEN TESTAMENT. By Hermann Schulz. Berlin: Alfred Töpelmann, 1969. x and 208 pages. Cloth. DM 42.00.

In 1934 Albrecht Alt published an epoch-making study of Israelite law, classifying it into "apodictic" and "casuistic" types. The latter classification has stood the test of time, but the former has been reclassified as prohibitions, laws of talion, and laws imposing capital punishment (*Todesrecht*).

Schulz identifies a close connection between the protasis of the *Todesrecht* and the legal type known as prohibitions. The protasis "whoever strikes a man so that he dies," for example, is clearly a recasting of the prohibition we call the Fifth Commandment. His detailed analyses of the relationship to prohibitions is a fundamental advance in form critical research.

From this rather solid base the author attempts to reconstruct the *Sitz im Leben* of this legal form. He proposes that the tribal community formed the original setting with the tribal chief expressing the judgment ("he shall surely die") as spokesman for the entire community. Abimelech's role in Gen. 26: 11 is his main piece of evidence. This hypothesis is in line with the findings of E. Gershenberger, who has argued that the prohi-

bitions did not originate in the cult, as Alt had proposed, but in the clan or tribe communities. However this may be, Schulz seems to resort to sheer speculation when he suggests that this secular form was taken into a sacral context to protect the community from possible repercussions resulting from the carrying out of the death sentence. In late times he believes that this was developed into a great ceremony, a sample of which is preserved in Leviticus 18—20.

Finally, he classifies a series of passages in Ezekiel as modifications of this form and proposes that they form a secondary stratum in the book. RALPH W. KLEIN

NORTHWEST SEMITIC GRAMMAR AND JOB. By Anton C. M. Blommerde. Rome: Pontifical Biblical Institute, 1969. Paper. xxviii and 151 pages. 2,700 Italian lire.

The title gives it all away: Here is another work on Phoenician-Ugaritic-Hebrew philology done under the tutelage of Mitchell Dahood. The latter's work is best known to the nonspecialist for his Psalms commentary in the *Anchor Bible*. There and in dozens of monographs and articles Dahood has contended that unusual vocables, syntax, and morphological items, often identified as corruptions in the Masoretic text, are in fact perfectly acceptable and understandable expressions according to our vastly improved grasp of the Northwest Semitic grammar.

The Book of Job is an ideal place for such research since the difficulty of the Hebrew text is conceded by all. In the first section of his book Blommerde surveys the grammatical phenomena which have recently been illuminated, including orthography, phonetics, pronouns, nouns, verbs, prepositions, adverbs and particles, and syntax. The second part of the work consists of a chapter-by-chapter listing and discussion of specific readings in Job.

His brief treatment of the defective orthography must now be supplemented by David Freedman's hypothesis that this practice indicates a North Israelite origin for the book. Although items like the *yodh* suffix

of the third person, datival and double duty suffixes, and Phoenician singulars in *-ot* are recognized by many Biblical philologists, the author, like his teacher, is occasionally guilty of special pleading on specific examples. This work, nevertheless, represents an impressive and well-organized base for further study of the Joban text. RALPH W. KLEIN

THE REVELATION OF ST. JOHN: AN INTRODUCTION AND COMMENTARY. By Leon Morris. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1969. 263 pages. Cloth. \$4.50.

The Tyndale New Testament Commentaries, of which this is volume 20, are now complete except for the volume on Luke. This volume on the Apocalypse keeps up the high standard of the previous ones. Morris has demonstrated his abilities by earlier commentaries on 1 Corinthians and Thessalonians in this series and by a number of significant works in Biblical theology.

Morris dates the Apocalypse in A. D. 90—95, though he also holds that the visions may well have extended over a number of years. While the book has many affinities with what scholars call apocalyptic, it also has significant differences. These must be taken into account in any interpretation. No single "classical" position (preterist, historicist, futurist, or idealist) is adequate. Morris holds that the work is true prophecy (understood in a wider sense than prediction), written to a "little, persecuted, frustrated church" (p. 20). This church is not to be identified simply with the seven names given in the text; it is written for a wider circle than that. This situation is the clue to many things in a proper interpretation of the book.

The theme of the book is a "theology of power," ascribed to Jesus. This power is illustrated from the Roman Empire, but its principles are of permanent validity. It applies to all civilization. The interpretation supports this idea strongly, but at times may underplay the use of traditional apocalyptic language to support it. Thus the two witnesses of 11:3 ff. are taken symbolically (the phrase is Morris' own) to equal the faithful church. Not enough attention is

paid to the role of Elijah in Jewish hope. Similarly, Qumran material is not often mentioned, though Lohse has shown its great relevance for this book.

Lutheran readers will be interested to note that the angel of 14:6-7 preaches a message of judgment, not *the Gospel*; that the millennium of 20:1-3 is a reign of the martyrs in heaven and not on earth; and that the author is identified as probably John the apostle, though Morris is restrained in his emphasis here.

Preachers will find this commentary of great value in its practical comments. It will often give a starting point for a good sermon. EDGAR KRENTZ

A HISTORY OF WESTERN PHILOSOPHY FROM THE BEGINNINGS OF PHILOSOPHY TO PLOTINUS. By Ralph M. McInerny. Notre Dame, Ind.: University of Notre Dame Press, 1969. xvii and 382 pages. Cloth. \$10.00.

This reprint of a work first published in 1963 is a useful textbook for a beginner in the history of ancient philosophy. As is proper in an introductory text, it does not debate some points that might be disputed, but offers one respectable interpretation. One of its strengths is its use of many citations in good modern translations. A helpful bibliography refers to the major modern discussions. EDGAR KRENTZ

THE ARCHAEOLOGY OF THE NEW TESTAMENT: THE LIFE OF JESUS AND THE BEGINNINGS OF THE EARLY CHURCH. By Jack Finegan. Princeton, N. J.: Princeton University Press, 1969. xxiv and 273 pages. Cloth. \$20.00.

This volume surveys the contributions of archaeology, topographical studies, and the use of ancient pilgrim itineraries and onomastica for the understanding of the geography of the life of Jesus. Geography is here understood as the identification of the site of events and actions in the life of Jesus (rather than the description of countryside, rainfall, and so on).

An introduction lists the ancient sources

from the gospels, Josephus, and Melito of Sardis down to the Franciscan Quaresimus in the 17th century (together with a bibliography of modern editions of the relevant church fathers, onomastica, and itineraria). Then follow 296 black-and-white plates or maps, each accompanied by a commentary based on the Scriptures, archaeological work, topographical study, and the relevant ancient sources. Excellent bibliographies accompany each monument or site description.

The book is structured chronologically and geographically. Sixteen plates illustrate John the Baptist's life. There follow in order materials on Jesus' life: Bethlehem, Nazareth, Samaria, Galilee, Decapolis, Caesarea, Jericho, the Mount of Olives, Jerusalem, and Emmaus. These two sections are uniformly excellent. Only a few places one expects to find are not mentioned: Cana, Nain, Caesarea Philippi, and Tyre and Sidon occurred to this reviewer. Most photographs are clear and really illustrate the discussion. No. 71, the inscribed black basalt seat of stone from the synagog at Chorazin, is a bit dark, while No. 94, the good shepherd statue from Caesarea, is photographed from a very bad overhead angle that casts deceptive shadows on the statue.

The information given is reliable and full. Careful study of this volume will give a good picture of the places and in some cases the customs of Palestine. That even an expert nod can also be seen: the Roman theater at Caesarea is not cut out of a cliffside (as p. 79 states), but has a *cavea* built up of stone, much like its brick counterpart known at Roman Ostia (and from many other places). It was probably the author's sensitivity to modern feelings that kept him from mentioning the Israeli destruction of the Arab village at 'Amwas, the probable New Testament Emmaus. It was surprising to find the British name of a commentary series (Black's New Testament Commentary) rather than its American counterpart (Harper's).

Two further sections give unusual material of great value (in both cases not anticipated from the title). Sections 202 to 257 describe the archaeology of Jewish burials in the New Testament era (tombs,

catacombs, sarcophagi, and ossuaries). This gathers much unusual material. The same is true of the concluding section on the cross mark (sections 258—296).

The volume has a Scriptural and a general index. This handsome book belongs in every parish library, in the hands of every interpreter of the gospels, and in the "mental" knapsack of every Christian pilgrim to the land of Jesus' birth, ministry, death, and resurrection. It is a volume that will help a person visualize what he has never seen, recall or interpret what he has seen (or overlooked), or prepare to understand what he hopes to see.

EDGAR KRENTZ

THE IMAGE OF MAN IN C. S. LEWIS.

By William Luther White. Nashville, Tenn.: Abingdon Press, 1969. 239 pages. Cloth. \$5.95.

This is a useful analysis of Lewis' thought based on an examination of the entire Lewis corpus. The author is sensitive to the complexities of contemporary art and poetry as well as to the problems of contemporary theology. He is convinced that Lewis has opened an avenue for contemporary religious communication and insight.

The author is primarily concerned with Lewis' science fiction, children's stories, and theological fantasies. These are interpreted on the basis of three criteria: (1) personal judgment informed by a background of contemporary theology, literary theory, and a general knowledge of Lewis' works; (2) Lewis' own critical ideas; (3) theological and literary criticism of Lewis.

The introduction places Lewis into the contemporary literary and theological milieu. It is introduced by a Lewis poem which paraphrases Pindar's 8th *Pythian Ode* (lines 95—96). The first chapter is a biography of Lewis and a summary of critical evaluations.

Chapter two, which is probably the most valuable, investigates myth, metaphor, and religious meaning. Chapter three, dealing with *poiëma*, *logos*, and literary fantasy, continues a dialog which engaged literary critics during the past century and was a primary factor in the tensions between Pound and

Eliot. The fourth chapter evaluates contemporary criticisms of Lewis.

The last chapters deal with theological concerns: (1) man as he was intended (creation); (2) man as he has become (fall); (3) man as he may become (redemption); (4) man as he is yet to be (eschatology). The primary concern of the author is to demonstrate how Lewis used literary genres to correct theological distortions and provide new insights. Lewis scholars will find the appendices and bibliography especially useful.

The author demonstrates his knowledge of Lewis' thought and endeavors to be objective in his evaluations. Although literary critics will increasingly point out unabsorbed didactic elements which mar his literary art and theological critics will increasingly find escapism in his theological fantasies, Lewis' insight into myth and his attempt at theological renewal will continue to be significant.

ERWIN L. LUEKER

TRANSLATING AND UNDERSTANDING THE OLD TESTAMENT: ESSAYS IN HONOR OF HERBERT GORDON MAY. Edited by Harry Thomas Frank and William L. Reed. Nashville, Tenn.: Abingdon Press, 1970. 351 pages. Cloth. \$11.00.

The 16 essays in this tribute mark May's retirement from the Oberlin Graduate School of Theology. While his bibliography runs to some 12 pages of technical and popular studies, he is most famous for his commentary on Ezekiel in the *Interpreter's Bible* and a series of brilliantly edited works, *The Interpreter's Dictionary of the Bible*, *The Oxford Bible Atlas*, and the *Oxford Annotated Bible with the Apocrypha*.

The essays by Roland de Vaux, George W. Anderson, and J. Philip Hyatt are among the more interesting, in that they demonstrate the signs of fragmentation in current working hypotheses of Old Testament studies. De Vaux, for example, challenges a number of the correlations that have been drawn between archaeological findings and the Israelite conquest and contends that the tribe

Judah was first formed by David's kingdom at Hebron.

Old Testament studies have been highly influenced for 30 years by Von Rad's hypothesis that short historical creeds in Deuteronomy 6 and 26 and Joshua 24 formed the nucleus that developed into the Hexateuch. Hyatt reviews three recent monographs which challenge the early date for these creeds, deny their identification as creeds, and give an alternate and better explanation for the strange absence of Sinai from these "creeds." Since the Sinai tradition tells of an encounter with Yahweh which leads up to the acceptance by the people of the will of God, it was not natural to mention it in the same breath with God's acts of salvation.

Anderson's essay challenges fundamentally Noth's description of early Israel as an amphictyony. According to this widely held hypothesis, the Israelite tribes were united by worship at a central sanctuary which was the source of an amphictyonic law by which the relations of the members were regulated. While Anderson has raised important questions about the Greek parallels, about centralization during the period of the judges, and about the interpretation of Joshua 24, it is not clear that his appeal to the Sinai covenant as providing the basis for Israel's unity necessitates the jettisoning of the whole amphictyonic model. RALPH W. KLEIN

REDISCOVERING THE TEACHING OF JESUS. By Norman Perrin. New York: Harper and Row, 1967. 272 pages. Cloth. \$6.95.

Current New Testament scholarship generally operates on the assumption that the words ascribed to Jesus in the four canonical gospels have to varying degrees been modified both by the evangelists and by those before them who used, reshaped, transmitted, and sometimes created the sayings. Radical disagreement exists, of course, on the question of just how radical this reshaping was. Any hope of working toward some consensus on that question lies not in treating the issue abstractly or theologically but in examining specific texts and groups of texts on the basis of a workable historical method.

Perrin's book is an extremely important contribution to that task.

First Perrin treats methodology. He dismisses (quite correctly) the attempt of B. Gerhardsson ("Memory and Manuscript") to argue that the leaders of the early church transmitted the teachings of Jesus with minimal modification, as the pupils of the rabbis are alleged to have handed on their masters' teachings. Gerhardsson's theory is effectively refuted by the variety that exists in the gospel traditions as they are preserved in the canonical gospels. Thus Perrin says: "The most characteristic feature of the gospel tradition, especially in contrast with Jewish rabbinical tradition, is the remarkable freedom which the transmitters of that tradition exercise in regard to it" (p. 31). Probably correct also is Perrin's assumption that a major reason the church felt free to modify the words of the earthly Jesus is that they believed the risen Jesus to be alive in their midst, continuing to speak among them. But, in this reviewer's opinion, he overstates the case when he says that the early church made no attempt to distinguish "between the original teaching of Jesus and the new understanding and reformulation of that teaching . . . [by] the church" (p. 15). Were that so, one would expect many more instances in gospel materials of patently anachronistic pronouncements ascribed to the earthly Jesus.

To proceed from what the gospels say Jesus said to what might be the most likely original form of a saying, Perrin uses the generally accepted techniques of form and redaction criticism. The major criteria Perrin uses are those of dissimilarity and coherence.

The criterion of dissimilarity he states thus: "The earliest form of a saying we can reach may be regarded as authentic if it can be shown to be dissimilar to characteristic emphases both of ancient Judaism and of the early Church" (p. 39). This criterion is, of course, methodically crucial if one's enterprise is discovering what has the highest probability of being an authentic saying of Jesus. However, it is evident that the teaching of Jesus to which this criterion points is extremely one-sided. Jesus was a Jew and

likely shared much common Jewish teaching. The primitive church understood itself to be faithful to Him, and there was undoubtedly much continuity between His original words and the church's later words. But this continuous material and common Jewish teaching is by definition set aside.

The criterion of coherence holds that, in material for which the criterion of dissimilarity is not applicable, material from the earliest strata of the tradition may be accepted as authentic if it is sufficiently compatible with material arrived at by use of the dissimilarity criterion.

The bulk of the book consists of exegetical studies of materials grouped under three categories: the kingdom of God, recognition and response, and Jesus and the future. Although it would be impossible to summarize Perrin's conclusions briefly, a few of his observations will be offered.

Teaching concerning the kingdom of God is the central aspect of Jesus' teaching. (Perrin's first book was *The Kingdom of God in the Teaching of Jesus*.) There was a future element in the teaching of Jesus, but those sayings that give definite form to future expectation or express imminent expectation are not authentic. This is a radical departure from Albert Schweitzer's view. Perrin holds that in Jesus' teaching the emphasis is not on a future for which men must prepare but on a present that guarantees the future. In regard to the notoriously difficult question of Jesus' use of the term "the son of man," Perrin addresses himself only to one of the usual three categories, the apocalyptic son-of-man sayings, and leaves out of consideration the sayings about the present activity of the son of man and the suffering son of man. Perrin does not believe that in Jesus' time there was a prevailing expectation in Judaism of a coming apocalyptic son of man. (He thus challenges a widely held view.) For this reason he declares inauthentic sayings of Jesus about the coming of the son of man, either in reference to Himself or to an eschatological figure other than Himself. This reviewer would observe that any one who chooses to deny authenticity to *all*

son of man sayings needs to account for the striking frequency with which the gospels (including John) have Jesus using a term that did not come to be a popular Christological title.

In an interesting analysis of the miracle stories Perrin asserts the authenticity of the emphasis on the *faith* of the healed person or his friends. That such an element could have come from Jewish or Hellenistic circles is seen as unlikely because in miracle accounts current in those groups the element of faith is conspicuously absent. That the references to faith could have been added in the later Christian tradition is ruled improbable because the references are almost always quite general, while later Christians would have spoken of faith more specifically as faith in Jesus Christ. Incidentally, the fact that Jesus' general statements about faith were not more frequently altered in the tradition to become statements about faith in Himself attests to the fact that the tradition was not only radical in its freedom to alter but also sometimes conservative in its tendency not to alter Jesus' words.

A final chapter gives the history and significance of the quest of the historical Jesus and offers Perrin's own stance. This is followed by an appendix containing a valuable set of annotated bibliographies on various aspects of gospel studies.

This is an important and valuable book (though not an easy one), whatever the reader might decide about individual conclusions or even the overall methodology. The book can be ignored conveniently only by two groups: those who contend that the words Jesus speaks in the gospels were precisely the words He spoke before His crucifixion and those who consider the attempt to recover His precrucifixion words unimportant or impossible.

Among the errors noted are the following: p. 61, Mark 10:14 should be 10:17; p. 118 n., *Gleichnisse* is misspelled; and p. 139, what is called "the synagogue scene at Capernaum" (Mark 2:7) does not take place in a synagogue.

EVERETT R. KALIN

FIRE FROM THE THRONE: RACE RELATIONS IN THE CHURCH. By Andrew Schulze. St. Louis: Concordia Publishing House, 1968. 203 pages. Cloth. \$5.95.

Do we need yet another book on race, even a good one? Yes. The subject dare not be allowed to go away, not as long as whites continue to flee neighborhoods in droves when blacks move in, to consign blacks to inferior jobs or education or housing, or to believe that blacks are themselves intrinsically inferior.

After general remarks about race (recognized as a rather dubious category), Schulze gives a brief history of race relations in America. There were half a million slaves in America when the Declaration of Independence was signed, and Schulze believes our forefathers wrote "in evident sincerity and for the most part in Christian piety" when they said, "All men are created equal," even though many of them were slave owners. He might have recalled the 1857 Dred Scott decision, which asserted that these slave-owner forefathers did *not* intend to include Negroes in this statement, for if they had, "the conduct of the distinguished men who framed the Declaration of Independence would have been utterly and flagrantly inconsistent with the principles they asserted." A country that started its racial history that way has a long journey to equal justice! The book leads us again through this increasingly familiar journey of conflicting Supreme Court decisions (separate but equal affirmed in 1896, rejected in 1954), of presidential and congressional actions, of individual heroism and inhuman hatred.

Throughout the process, Schulze notes, the church often provides religious underpinning for the slave-master relationship, produces proof texts for racial myths and stereotypes, and supplies separate (but dubiously equal) congregations and educational institutions. Schulze quotes a Baptist layman: "Sooner or later school integration is sure to come — *but we still have the church.* Negroes will never take that over." The church has not often put it that crassly, but it has for the most part been follower rather

than leader in America's creep toward racial justice.

It is perhaps its theological perspective that makes the book especially helpful. From the perspective of creation Schulze sees the human family as one, created in God's image to glorify Him. Racial prejudice is a form of self-exaltation by which man frustrates God's plan and becomes estranged from God and his neighbor. Jesus Christ, the *agapē* of God, is in us, working through us to renew ourselves and the relationships between men. Schulze stresses the suffering that Christ underwent to bring new life and, focusing on Col. 1:24 ("in my flesh I complete what is lacking in Christ's afflictions"), he sees the Christian life as one that follows Christ *in suffering*. He provides in this thought a kind of key to his whole book: "*The job was only half done when Christ died and rose again; it is completed as Christ in the Christian believer continues the agape life and thus extends it through people to people.*"—Much of what is intended to be said within the covers of this book is expressed in this sentence" (p. 84; emphasis original). As the people of God work for racial justice, says the author, they will experience the same hostility and suffering Jesus underwent, and they are to use these experiences creatively to work good. The book calls for the use of force in the racial struggle, and it pleads eloquently for action *now* instead of obstructionist gradualism. Schulze rightly calls the church to work hand in hand in the civil rights struggle with many who are not Christians. But this reviewer finds unfortunate Schulze's judgment in this context that good deeds which are not an expression of the new life in Christ (presumably those performed by these non-Christians) "are an expression of egotistic self-centeredness" (p. 72). Is it by a fortunate inconsistency that Schulze can say Gandhi freed his people "through long and unselfish suffering" (p. 97)?

Among the signs of hope Schulze sees on the horizon are church pronouncements, denominational associations for interracial justice (he mentions the Lutheran Human Relations Association of America without not-

ing that he became its first executive secretary in 1954), and several courageous actions by individuals and groups, many from the Negro churches.

It is asserted that God has chosen the race issue to purify the church, and Communist nations are seen as God's servants to work judgment on His people. Fire from God's throne may well destroy the church in its present form in order to give it a new form, the form of a cross.

Schulze closes with the plea that as we await new heavens and a new earth in which righteousness dwells, we are to participate in designing and building the new structure. That, it seems to me, puts things in the right perspective. We work for justice in this world not because we do not believe God will make all things new but because we do believe it. In Jesus Christ He is already effecting that renewal.

EVERETT R. KALIN

THE LAWS OF ESHNUNNA. By Reuven Yaron. Jerusalem: The Magnes Press, 1969. xvii and 220 pages. Cloth. \$6.00.

Although Yaron includes a transliteration and fresh translation of both copies of these laws, he writes primarily as a jurist and addresses himself to students of legal history. The Laws of Eshnunna attract attention both because general legal texts, in distinction to private legal material, are always rare and because this collection is earlier than the Code of Hammurabi. Eshnunna was a city on the Tigris, but the tablets were unearthed in 1945 and 1947 at Tell Harmal near Bagdad.

Chapters on Structuralia, Administration, Classes and Persons, Marriage and Divorce, Property and Contract, and Delicts are followed by detailed indexes and a glossary of the Akkadian words used in the laws. Like comparable ancient collections of laws, this "code" does not deal with all aspects of the law in force but consists of a loose compilation of precedents and ordinances.

Section 53 is the closest parallel, known so far, between an ancient Near Eastern legal text and a Biblical law: "If an ox gored an ox and caused [it] to die, both ox owners

shall divide the price of the live ox and the carcass of the dead ox." This is very similar to Ex. 21:35 not only in the actual solution proposed but even in the mode of formulation. By comparison with the quite different provisions in the Laws of Gortyn and Roman law, Yaron is able to show that the Biblical law and the ruling in the Laws of Eshnunna must have borrowed from the same legal fount. Cultural continuity, of course, is of less importance than the widely different function served by this ruling in the Mesopotamian and Israelite societies.

Students of the Biblical Covenant Code and other ancient laws are indebted to Yaron for his detailed evaluation of the laws and of the extensive scholarly literature on them. A similar compendium for the Assyrian Laws was recently published by Guillaume Cardascia.

RALPH W. KLEIN

THE UNITED KINGDOM. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, 1970. 92 pages. Cloth. \$3.95.

This is the sixth volume to be released in Baker's Old Testament History Series. Intended for the nonprofessional student of the Bible, the entire series has been written by Pfeiffer.

The main portion of the book consists of a superficial digest of the books of Samuel and 1 Kings with almost complete neglect of the very important materials in 1 Chronicles. Although brief references are made to archaeology, Pfeiffer incorrectly assigns the Megiddo stables to Solomon instead of to Ahab. There are brief chapters on Israel's neighbors, but it seems strange to outline the history of Babylon from Hammurabi to the 10th century in a book devoted to the United Kingdom. A picture purporting to show the northwest corner of the temple area on page 62 was actually shot from the southeast.

RALPH W. KLEIN

OLD TESTAMENT TIMES. By R. K. Harrison. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1970. xvi and 357 pages. Cloth. \$6.95.

Designed to complement Merrill Tenney's

well-known *New Testament Times*, this popular, conservative volume contains more than a hundred photographs. The attempt to cover the time between the Palaeolithic period and Herod the Great necessarily limits the depth of the presentation.

The chronology followed is that of Thiele with its many coregencies not attested in the Bible. Here and elsewhere the author fails to fulfill his promise to outline the difficulties presented in Old Testament history. Thiele's hypothesis, for example, now must yield to the important reconstructions of Wifall and Shenkel.

Predictably Daniel is assigned to the 6th century, and an attempt is made to justify the statement that Belshazzar was the son of Nebuchadnezzar. The enigmatic Darius the Mede is casually mentioned, and a footnote refers to a book purporting to identify him. No account is taken of the mention of Cyrus the Great in Isaiah. One of the most serious weaknesses of this book is its failure to relate the Biblical books to their original historical context.

The brief bibliography of suggested readings is inadequate. The list omits the standard histories of Israel by Bright and Noth and the standard work on archaeology by G. Ernest Wright. This book cannot be recommended.

RALPH W. KLEIN

TEFILLIN FROM QUMRAN (XQ PHYL 1-4). By Yigael Yadin. Jerusalem: The Israel Exploration Society and the Shrine of the Book, 1969. 32 Hebrew and 44 English pages, plus 20 plates. Cloth. No price given.

In January 1968, Yadin purchased these four head tefillin (phylacteries) from an anonymous antiquities dealer in Jerusalem. Although other examples of these minutely written prayers have been found at Qumran, this is the first time in which the four slips of leather were still encased in a capsule designed to be worn on the forehead. Much of the text and many plates are devoted to an investigation of the materials used and the method of folding and tying. Detailed study, with the expert advice of the police, con-

vinced Yadin that slip no. 4 was added to the capsule by its modern finders.

Palaeographic evidence dates these tefillin to the first half of the first century of the Christian era. Slip no. 1 gives dramatic evidence of the size of these documents. Although only 1 1/8 inches high, it contains 26 lines of script! Passages from Exodus and Deuteronomy, including the Decalog, are represented on slips 1—3.

Despite their small size, the slips show a number of departures from the Masoretic text, including some legitimate variant readings previously attested in the ancient versions. This confirms other indications that prior to the end of the 1st century of our era the Hebrew Bible showed great variation in text types.

Yadin deserves congratulations both for his meticulous work, especially in citing similar variants from other Qumran texts, and for the speed of publication. Table 7, however, fails to note that the additional word *sojourner* in the copy of Deut. 10:18 is also attested in the Septuagint. Several inconsistencies in citing variants (see, for example, the Tenth Commandment) were also noted. Finally, the English translation on page 30 omits a line assigning an early date to slip no. 4. Fortunately the reader can find it on page 22 of the Hebrew. The Hebrew portion of this volume is a reprint of Yadin's article in the William Foxwell Albright volume of *Eretz Israel*.

RALPH W. KLEIN

GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. By Charles Augustus Briggs. Grand Rapids, Mich.: Baker Book House, 1970. xxii and 688 pages. Cloth. \$8.95.

This volume is the classic formulation of the critical method as practiced in America at the end of the last century. Its author was suspended from all clerical functions in the Presbyterian Church because of his views; the suspension led to the separation of Union Seminary in New York from that church body.

The reprint is significant for two reasons: (1) It makes a classic in the history of

American Biblical studies easily available to the church historian. (2) It shows how much the discipline has advanced and changed. Biblical archaeology, tradition criticism, form criticism, redaction criticism, even the influence of the school of comparative religion all largely postdate the publication of this volume. It is thus not a reliable guide to the current scene.

It is a volume in the Limited Editions Library of the publisher. A two-page introduction by Charles F. Pfeiffer gives a bit of historical orientation. EDGAR KRENTZ

YAHWEH WAR AND TRIBAL CONFEDERATION: REFLECTIONS UPON ISRAEL'S EARLIEST HISTORY. By Rudolf Smend. Translated by Max Gray Rogers. Nashville, Tenn.: Abingdon Press, 1970. 144 pages. Cloth. \$4.50.

Smend contends that the ideology of the war of Yahweh was separate from and prior to, rather than the outgrowth of, the tribal confederation. Thus he challenges important aspects of the widely accepted theories of Gerhard von Rad on Holy War and Martin Noth on the amphictyony. The traditions about Yahweh's wars he traces back to the Rachel tribes and Moses in the wilderness; the notion of the "amphictyony," on the other hand, he attributes to the Leah tribes who formed a confederation before the conquest of the land by Joseph and Benjamin.

Granting that our sources are difficult and fragmentary, it is perplexing to find that Smend's theories conflict at almost every point with the Biblical record. To him the Sinai tradition is an etiology created in the time of the twelve-tribe amphictyony; the conquest was a peaceful operation; the ark is not to be connected with the central sanctuary.

Except for a few passing references to Albright and Bright, Smend ignores the significant contributions of American scholarship. Worse still, his historical endeavors are almost exclusively intra-Biblical with no attention paid to the Amorite and Canaanite sources on warfare or to the Hittite treaties, which many believe demonstrate the great antiquity of the Sinai covenant tradition.

In a discussion of the ark he asserts: "Reliable accounts are simply not to be expected in the Pentateuch, and it would be rather surprising if they were there." Even if we hold our confessional objections to such an opinion in abeyance, it fails to take account of the demonstrable general reliability of a good many ancient records. If Smend believes that the decisive expressions of the relationship between Yahweh and Israel were only the wars, he fails to give a hint of how this would make Israel significant for the church and world today. On the basis of the archaic Old Testament poetry and other evidence, we must insist that Yahweh as warrior was celebrated in early Israel as redeemer and king, as the savior from Egypt and the giver of the Law and the covenant on Sinai.

The style of the translation is heavy and awkward, beginning with the expression "Yahweh War" in the book's title. The Hebrew quotation on page 129 is in disarray.

RALPH W. KLEIN

THE DEAD SEA ISAIAH SCROLL: A LITERARY ANALYSIS. By Joseph Rosenbloom. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1970. xiii and 88 pages. Cloth. \$4.50.

After a survey of "every major variant" in the great Isaiah scroll Rosenbloom concludes that many variants can be explained as simplifications of the Masoretic text. He rejects the archetype theory of Paul de Lagarde and follows Paul Kahle in believing that the standardization of text that was begun in the second century was completed only centuries later.

Unfortunately, the author, a lecturer at Washington University, uses terminology carelessly and is seemingly unaware of the important advances in Old Testament text theory in the last decade. He uses the word *version* to signify ancient translations, the Masoretic text, the Isaiah scroll, and other manuscripts. It would be better to designate the variety of Hebrew texts as recensions, text types, or the like. He describes the Masoretic process as the fixing of the consonantal text, the inserting of vowel letters, and the adding of vowel points and cantillation. Vowel let-

ters, of course, antedate the Masoretic process, strictly speaking, and the Isaiah scroll itself employs many more vowel letters than does the Masoretic text of Isaiah.

The Isaiah scroll is hailed by the author as the most significant document in the Qumran collection, whereas it is really only the longest. Textually, manuscripts of Samuel, Jeremiah, and Psalms far outrank it. Repeatedly Rosenbloom suggests that variants may have arisen because the scroll was written from memory, and he discusses the possibility of this manuscript being influenced by the versions. Neither hypothesis is necessary or at all likely.

Neither Frank Cross nor Shemaryahu Talmon is brought into the discussion, even though both have helped our understanding of this particular manuscript immensely. Rosenbloom's whole "simplification" interpretation is built on a series of *ad hoc* judgments, which are not strengthened by his proposed analogy between the "Newly Revised Version" and the King James Version. (Just what Rosenbloom means by the "Newly Revised Version" is unclear.)

Space prevents detailed analysis, but two readings discussed by Talmon can demonstrate that conflation or expansion, and not simplification, is one of the major features of the Isaiah scroll:

In Isaiah 14:2 the Masoretic text reads, "to their place," while the Qumran scroll has "to their land and to their place." The latter reading conflates two synonymous Hebrew variants, which are preserved in separate branches of the Targum. Thus the plus in Qumran is not just an unnecessary explanatory form (*pace* Rosenbloom).

In Isaiah 37:9 the Masoretic text reads, "and he heard and sent," while the Qumran scroll has "and he heard and turned and sent." Rosenbloom contends that the Qumran manuscript is in agreement with 2 Kings 19:9. In fact, the latter reads, "and he turned and sent." Hence the Qumran manuscript conflates the variants "heard"/"turned," which no doubt existed once in manuscripts of Isaiah itself.

This expansionist, conflatory character of the Qumran Isaiah seems to typify much

Palestinian scribal activity and may finally explain why the Masoretic text of Jeremiah exceeds the Septuagint by so much in length. The latter represents a shorter, that is, unconfated and unexpanded, and more original Hebrew text type. RALPH W. KLEIN

NOTES ON THE NEW TRANSLATION OF THE TORAH. Edited by Harry M. Orlinsky. Philadelphia: The Jewish Publication Society of America, 1969. vi and 288 pages. Cloth. \$6.00.

The purpose of this volume is to account for the significant departures in the New Jewish Version (NJV) of the Torah published in 1962 from the older version of 1917. In addition to an extensive introduction the book contains chapter-by-chapter explanations of NJV's renderings.

Orlinsky discusses a number of cases in which NJV has improved on such contemporary translations as the Revised Standard Version. He notes, for example, that the Hebrew conjunction "and" should often be replaced by subordination or even entirely ignored in English. The latter treatment should also be given to many "beholds." Similarly, NJV's "he looked up and saw" is more felicitous than the usual "and he lifted up his eyes and looked," while the cumbersome "if I have found favor in your eyes" could be at times replaced by the simple "I beg you."

Orlinsky translates Gen. 1:1, "When God began to create . . .," a rendering that he believes eliminates this verse from discussions of *creatio ex nihilo*. Somewhat more controversial is his suggestion to read "bless themselves by you" in Gen. 12:3 for "be blessed by you." He correctly argues that Ex. 15:2 confesses Yahweh to be "my strength and my might"; perhaps the less said of Yahweh being "my song" the better. Instead of the mechanical and unclear "The Lord our God, the Lord is one [one what?]" in Deuteronomy 6:4, NJV reads "The Lord is our God, the Lord alone."

Surprisingly only four notes are provided for Deuteronomy 32 and 33, which are among the most difficult chapters in the Torah.

It is to be hoped that this book will help future translators remove the Hebraisms and overliteralism that plague the current English versions. RALPH W. KLEIN

A COMMENTARY ON THE EPISTLES OF PETER AND OF JUDE. By J. N. D. Kelly. New York: Harper & Row, 1969. x and 387 pages. Cloth. \$8.00.

It should be said at once that this is one of the best and most useful commentaries on these letters in the English language. It keeps up the high standard that the writer set in his commentary on the Pastoral Epistles in the same series (1963) and in his well-known books on the early creeds and early Christian doctrine.

These epistles, as Kelly himself says, all "contain passages of exceptional difficulty" (p. vii). The commentary section of these volumes will aid the reader in working his way through many of the truly thorny passages. Examples of Kelly's views follow: First Peter 1:3-4 draws the language of rebirth from pagan mysteries but is not indebted to them for any of its substance. Chapters 1:18-21, 2:21b-24, and 3:18-22 all have used earlier liturgical, hymnic, or catechetical material. In the last passage only verses 18 and 22 are clearly liturgical. Contra Elliott, 1 Peter 2:9-10 does carry some ideas of priestly service, that is of holy service in the honor of God. He agrees with Elliott that this function is ascribed to the community and not to individuals. He interprets 1 Peter 3:19-20 in the light of Jewish apocalyptic texts as a reference to the fallen angels of Gen. 6:1 who are imprisoned in an abyss at the end of heaven (compare 1 Enoch 18:12-14). Such views are presented with a full-scale review of contrary theories, which makes this commentary an excellent introduction to these three letters.

First Peter is, according to Kelly, a genuine letter, whose unity lies in the situation of the addressees (thus he rejects the idea of the reuse of a baptismal homily). They live in a situation of persecution that is local and private, not public, yet marked by sporadic outbursts of violence. While he is properly cautious, Kelly favors strongly an

early date for the book, ascribing it to Peter the apostle via some amanuensis (not necessarily Sylvanus). Kelly is thus as conservative here as in his maintenance of the Pauline authorship of the Pastoral Epistles.

The introduction to 2 Peter is handled with that to Jude, since sections of 2 Peter are so close to Jude. Kelly holds that 2 Peter uses Jude as a source, that Jude could date as early as the seventies (though a date in the eighties is more likely), that 2 Peter (which faces a more advanced form of the opposition) is later, probably in the decade from A. D. 100 to 110. Its language is "highly coloured, effusive, and pompous" (p. 236) and scarcely to be credited to the writer of 1 Peter. If one accepts the apostolic origin of that letter, it is, in Kelly's view, almost impossible to maintain it for 2 Peter.

Kelly does not thereby regard these two letters as unimportant. Though Luther was right in maintaining that "the gospel message does not shine very luminously through them" (p. 225), still they contain passages of genuine power and spiritual insight in facing the problems of law and freedom in Christian ethics and in underscoring the importance of eschatology.

This is a volume that will enhance preaching on these books. Its author's frequent reference to the patristic literature that he knows so well is an added *donum*. Use it gratefully.

EDGAR KRENTZ

THE PURITAN LECTURESHIPS: THE POLITICS OF RELIGIOUS DISSENT, 1560—1662. By Paul S. Seaver. Stanford, Calif.: Stanford University Press, 1970. xi and 402 pages. Cloth. \$12.50.

The importance of preaching in the 16th- and 17th-century England has been emphasized before. No one, however, has made a thorough investigation of the lectureships in England in the period from the Elizabethan religious settlement to the restoration of the Established Church by Charles II. Seaver has filled the gap in an admirable manner.

Between Anglicans and Puritans there remained a controversy about the importance of preaching. Not that the Anglicans would

deny the importance of preaching but that they wanted to emphasize prayer and the sacraments. The Puritans regarded preaching as the all-important function of the pastor. To supplement these sermons and to reinforce the importance of preaching, lectureships were established. Not all of those who held lectureships were Puritan preachers, but the lectureships were predominantly filled by Puritans.

Lectureships had their origin with the rise of Puritanism during the reign of Edward VI; there may have been medieval antecedents. They flourished especially in London where in the century between 1560 and 1662 there were at least 700 clergymen who held lectureships at one time or another. The London lectureships reached their peak in 1630, when 116 London parishes out of about 130 parishes, or approximately 90 percent of the parishes in London, are recorded as having hired lecturers.

There were a variety of lectureships. Some of them, as indicated, were set up by parishes. Others were set up by corporations, and others were provincial. Lecturers might be appointed or elected and were subject to dismissal.

The main duty of the lecturer was to preach, although he might also administer the sacraments. Most of the lecturers preached two or more times during the week. The sermons were often polemical in nature and frequently political in their intent. The Crown used preaching for propaganda purposes, and the Puritans were ready to do the same.

However, the lectureships received a great deal of support from the laity. This was the case partly because by the lectureship deficiencies in preaching were remedied at least in part. The lecturers were often zealous for reformation. They could be controlled, and sometimes they caused less controversy than the regular parish pastors.

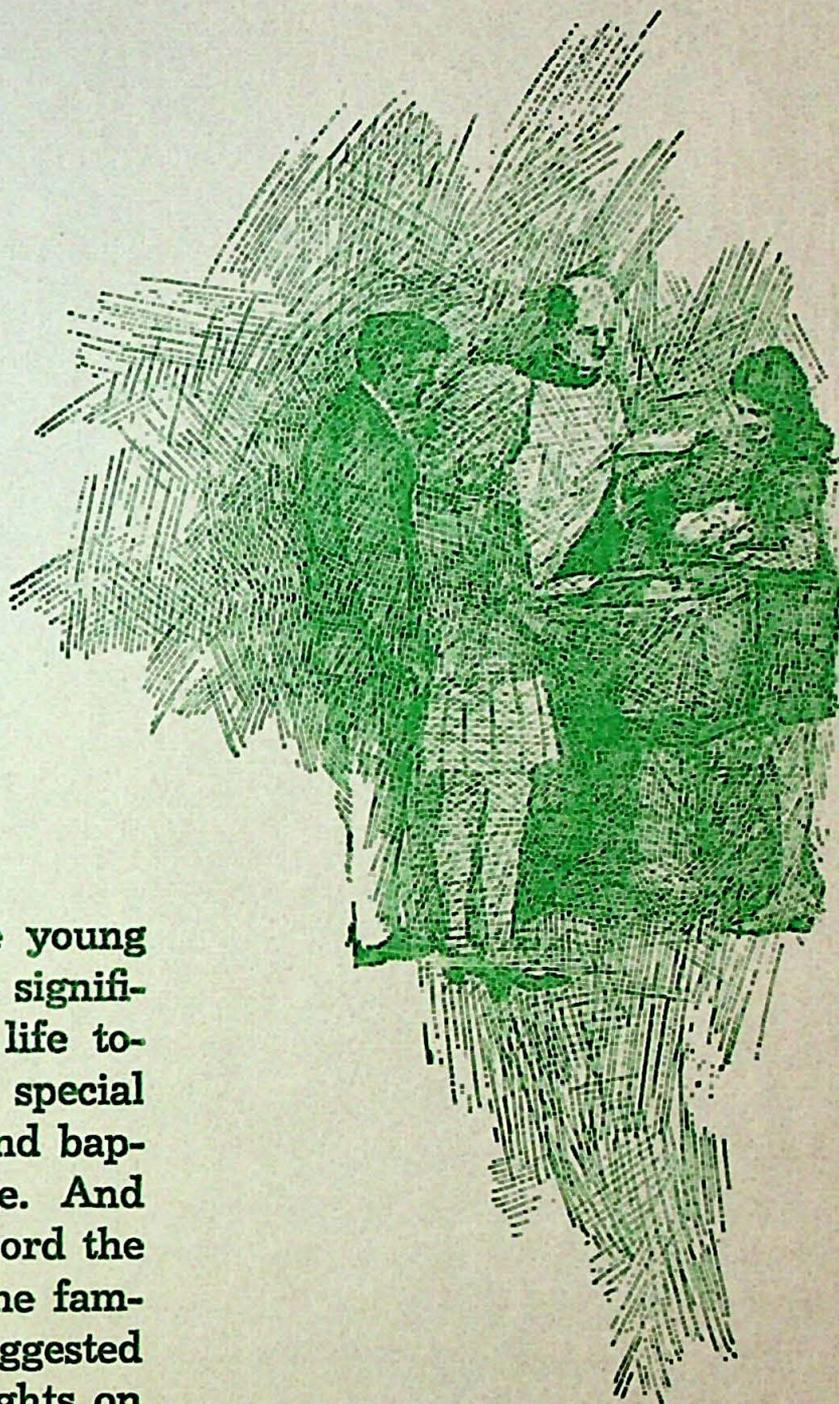
The years between 1640 and 1642 were the years of the Puritan triumph. Seaver has a fine chapter on this period.

His work contains valuable appendices and notes. It is a work of merit.

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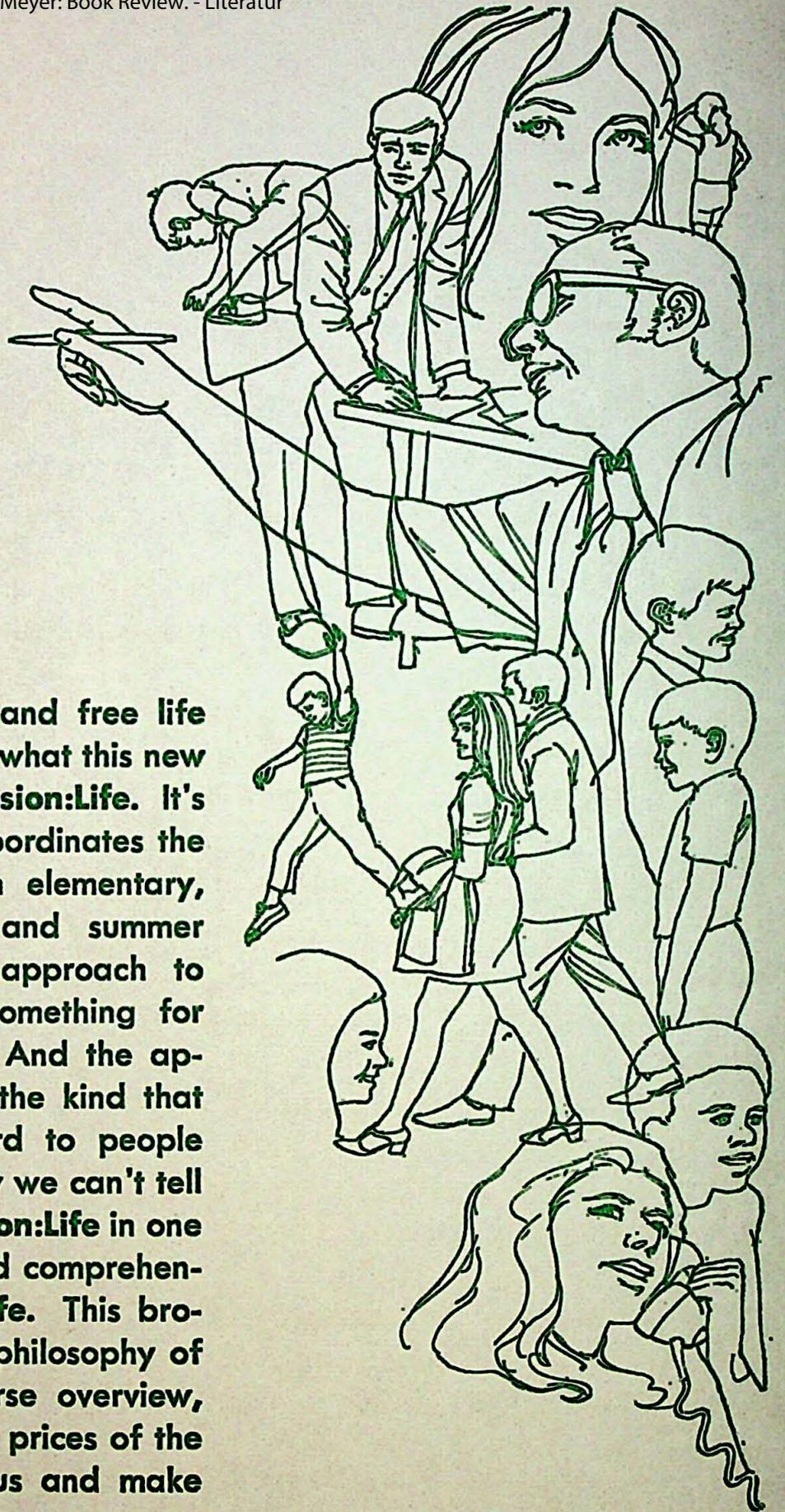
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