BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.


The ten papers in the first volume were originally published in French and German over roughly a decade, from 1945 to 1953/54. In his preface, Cullmann insists that he adheres "unreservedly to the historical-philological method as the foundation of all interpretation of the oldest Christian documents," while as resolutely rejecting, precisely for scientific reasons, "the theological preconceptions of a modernizing interpretation" which "seek either to strip off as a mere external garment or forcedly to reinterpret the very thing which is central to the faith of the first Christians." The conclusion to which he always returns, he says, is the same, "namely that the real centre of early Christian faith and thought is redemptive history (Heilsgeschichte)" (pp. xi—xii). The papers themselves are a scintillating sampler of Cullman's wide-ranging interests: "The Necessity and Function of Higher Criticism"; "The Origin of Christmas"; "The Plurality of the Gospels as a Theological Problem in Antiquity: A Study in the History of Dogma"; "The Tradition: The Exegetical, Historical, and Theological Problem"; "The Kingship of Christ and the Church in the New Testament"; "The Return of Christ: The New Testament Hope"; "The Proleptic Deliverance of the Body According to the New Testament"; "O ΟΠΙΣΩ ΜΟΥ ΕΡΧΟΜΕΝΟΣ"; "Samaria and the Origins of the Christian Mission: Who are the ΑΛΛΟΙ of John 4:38?"; and "Early Christianity and Civilization." Here is obviously not only something, but a great deal, for everybody. Even where the reader dissent, he is moved to paraphrase Cullmann's own words about Karl Barth's Römerbrief on page 16 of this volume: "Cullmann must always be remembered with gratitude for having raised the problems in this miscellany—whatever reserves some of us may have about its contents."

The relationship of church and state is a favorite theme with Cullmann, and his espousal of the interpretation of ἐξοσκοτεινον in Romans 13 as referring simultaneously to the state and to angelic "powers" is well-known.

941
In the second volume he gives the problem full-dress treatment as a complex issue of fundamental and perennial importance which is "actually posed and solved by the New Testament" (p. 3). Our Lord, Cullmann holds, "was condemned to death on the cross by the Romans as a Zealot" (pp. 11, 12), but it is precisely His attitude toward the Zealots which exhibits the basic New Testament duality that regards the state as only a "provisional" institution, even while accepting it and renouncing radically every attempt to overthrow it. "On the one hand, the State is nothing final. On the other, it has the right to demand what is necessary to its existence—but no more" (p. 37). In St. Paul we also find two sets of passages that we must harmonize in our interpretation: Rom. 13: 1 ff. on the one hand, and 1 Cor. 6: 1 ff. and 2: 8 on the other. When we do so, St. Paul's doctrine "coincides astonishingly with Jesus' conception of the state" (p. 64), but his injection of angelic powers in all three passages adds a new theological depth. The lack of complexity in the attitude of the Johannine Apocalypse to the state arises from the situation "where the State demands what is God's, where it frees itself from the 'order' and becomes a satanic power" (p. 72). Yet "because the Christian never renounces the State as an institution, he will always pray for it" (p. 85), as 1 Tim. 2: 1, 2 enjoins. When the church is faithful to the fundamental eschatological attitude of the New Testament, namely, "that the present time is already fulfillment, but not yet consummation" (p. 91), and when the state knows its limits, the two can coexist peacefully and fruitfully. An excursus—in the form of an article that appeared in Theologische Zeitschrift for 1954, translated into English—reviews recent discussions of the εἰσοδεία in Rom. 13: 1.

The third title is the German version of one of the essays in the first volume. It is in substance Cullmann's rebuttal of the persistently recurring argument that Roman Catholic scholars have leveled at his Peter, namely, that the Sacred Scriptures, as a collection of books, are inadequate to make real to us in the present the divine revelation given to the apostles. Cullmann concedes that the New Testament knows a tradition which the apostles transmit but rejects an explanatory tradition of the rabbinical type. He finds the New Testament designating the exalted Kyrios as working through the apostolic tradition of His words and works, sees in the concept of apostleship as a unique phenomenon a criterion for differentiating apostolic and postapostolic tradition, and holds that the church's fixing of the canon involves a distinction between the two types of tradition and a normative superordination of the apostolic tradition.

ARTHUR CARL PIEPKORN


This work aims "to mediate an understanding of Jesus' message, as reverent scholarship has enabled us to recover it, to adults almost uninstructed in critical procedure." The author is a former professor of the

The historical method used by the author is to proceed almost immediately to the Synoptic Gospels as the "early, extensive, and reliable documents for the Gospel Jesus preached." Then follow summary chapters on the kingdom of God, the Gospel and Jewish legalism, Jesus' ethic and its relevance, and Jesus' words about Himself.

Gilmour applies all the conclusions of modern form criticism to the Gospels and finds in them legends, anti-Semitism, importations, prophecies *ex eventu*, etc. But the author is primarily interested in the Jesus of history and His ethical preaching. Although in his final theological chapter he admits that "all that the historical method can do is to confirm a few of the salient facts of the Gospel narrative" (p. 211) and that "Teacher" and "Master" are too narrow categories for Jesus, the facts of the Gospel narrative that mean most for the author are apparently just these categories. "I see in his [Jesus'] teaching the full flower of the Hebrew prophetic tradition in its purest form" (p. 210). We grant the helpfulness of much of this historical criticism, but if this is the Gospel that Jesus preached, then the old liberal dichotomy between Jesus and Paul was correct.

Henry W. Reimann


An advertising and television executive becomes an Episcopal priest, and in this volume seeks to bring a Christian judgment upon literature and journalism, radio and television, as bearers of the Christian message. He is highly critical of "explicit Christian communication" in television and the motion picture, is pessimistic of the penetration to the audience of even the highly skilled and artistically presented religious drama, and attacks the sentimentality and docetism of popular presentations of Christian themes. He defends the "implicit Christian communication" of much literature which honestly sets forth the human situation without expressing the whole message. He reviews some of the European efforts at rendering the church meaningful to society, such as the house church, the Iona movement, and the Zoe movement. The book closes with a "Litany for Christian Communication" and a bibliography. The theology of the book has Anglican emphases. The methodology of the book is not theoretical, and its judgments are not too sweeping, which is a strength as well as a handicap.

Richard R. Caemmerer


An effective, if brief, critique of two American cults from the standpoint of a Church of England theologian.

Arthur Carl Piepkorn

Sixth of the Manuals from Kittel, that is, from the *Theologisches Wörterbuch zum Neuen Testament*, this little volume makes available to persons who cannot read German, Rengstorfs learned and somewhat controversial article on ἀπόστολος and related terms, with additional notes and references to English theological literature.

ARTHUR CARL PIEPKORN


This is the third progress report on the work of the Community Youth Development Program. Through an extensive ten-year study, the researchers are attempting to determine whether a community can identify both potentially maladjusted and potentially talented children in the early elementary grades. Having screened out the two groups, can the average community recruit capable volunteers to improve significantly the mental health of the first group and aid in the development of the gifted children? After summarizing the work of the first two years the authors give a detailed analysis of the third and fourth years. Although no results are yet available, the alert reader will sense many specific implications for school and community.

DAVID S. SCHULLER

THE NEW TESTAMENT BACKGROUND: SELECTED DOCUMENTS.


The chapter entitled "Papyri" is a fair sample. Brief introductory paragraphs sketch the importance of papyrological discoveries and mention some significant publications in this area. There follows a fascinating excerpt from Pliny's *Natural History* on the manufacture of papyrus. The form and style of letter writing in the papyri are then illustrated. The scope of Christianity's conflict with magic and superstition becomes
clear from the magical papyri. Further documents illustrate social and economic conditions, including marriage contracts, wills, and even the contents of a traveler's suitcase.

Not everyone will share the author's view that Rev. 17:12-17 attests the belief in a Nero Redivivus, or that the Book of Daniel is pseudonymous. Some will feel that documentation of the Jewish-Gentile problem is rather weighted in favor of the former. But no reader of this book will fail to read the New Testament with new understanding and fresh insight.

FREDERICK W. DANKER

RHETORIC IN GRECO-ROMAN EDUCATION. By Donald Clark.


Clark did not write this book *sibi et musis* but as a practical demonstration of the value of ancient rhetoric for modern education. With the emphasis that preaching receives in the theological curriculum and in church life this volume deserves reading by teachers of speech and homiletics. Clark demolishes the validity of Cato's dictum *tene rem, verba sequuntur* that dominates much of modern speech training. At no age in Western culture since the discovery of rhetoric has oratory been at so low a level as at the present. Certainly the system that produced Augustine and Jerome, Lactantius and Tertullian, among others, deserves careful examination today.

One or two minor points may be mentioned. On page 130 a footnote might be added showing that Aristotle borrowed the ending of his *Rhetoric* from the ending of Lysias XII. Lane Cooper's editions of Aristotle's writings and Hackforth's edition of Plato's *Phaedrus* should be included in the bibliography. It was surprising to find no mention of R. Volkman's *Rhetorik der Griechen und Römer*.

The book suggests two further lines of inquiry that might well be carried on by Christian scholars. The first is the influence of ancient rhetoric on early Christian apologetical writings (Tertullian's *De carne Christi*, for example, is in form a *suasoria*). The second is the place of rhetoric in the history of education in the Reformation. For either of these studies Clark's book will be a valuable introduction.

EDGAR KRENTZ


The issue to which the Norwegian Lutheran exegete Leivestad here addresses himself has become increasingly live during the past five decades. His object is to furnish an exegetical-analytical evaluation of a broad complex of motives in the New Testament which he calls variously conflict-and-victory, dramatic-mythical, and "antagonistic" (designating all aspects of conflict) and "dynamistic" (describing our Lord's exorcistic
activity). Leivestad includes other motives only as they appear to him to be part of the conflict-motif complex; a case in point is the juridical-forensic elements in the Fourth Gospel and in Romans 5—8, where the metaphor is that of a cosmic trial. The bulk of the book consists of a diligent exegetical examination of the relevant passages and a subsequent analytic survey of the "antagonistic" ideas. The link that holds everything together is the single Person of the striving and conquering Christ, in whom God's self-sacrificing love, by bearing the sin and sorrow and pain of the world, renders evil impotent. Leivestad has the literature— including the Scandinavian—well in hand. The book is not easy to read, and this reviewer felt himself not infrequently constrained to choose other options than Leivestad's, but the over-all importance of this scholarly treatment of an involved but intensely significant issue cannot be gainsaid.

ARTHUR CARL PIEPKORN


It is difficult to overpraise this magnificent volume. In spite of new discoveries and changes in scholarly climate, it is not likely to lose its value for many years to come. Its many excellent illustrations and maps make it comparable to many Biblical atlases presently on the market. Many materials have been gathered from the best scholarly sources and presented in a popular way. Footnotes and bibliographies generally point the reader to publications that are quite readily accessible. Illustrations usually appear on the page on which they are discussed.

The author, a student of William Foxwell Albright (whose massive influence is apparent throughout the work), has already established a solid reputation for himself by his contributions to both the archaeological and the theological fields. Both interests and capabilities are brought to bear upon this magnum opus. The author disavows the intention of writing a Biblical history, and while it certainly is no "history" as specialists might define that term, this work will almost have to be regarded as more than a mere "supplement thereto," especially in view of the dearth of solid Biblical histories in English.

Very significant is the author's emphasis on the purpose of this discipline: "The primary purpose of Biblical archaeology is not to 'prove' but to discover. The vast majority of the 'finds' neither prove nor disprove; they fill in the background and give the setting for the story. It is unfortunate that this desire to 'prove' the Bible has vitiiated so many works which are available to the average reader. The evidence has been misused, and the inferences drawn from it are so often misleading, mistaken, or half true. Our ultimate aim must not be 'proof;' but truth" (p. 27).

While in general Wright lends little support to Fundamentalists, by
any other standard he is very cautious and conservative, as becomes readily apparent, for example, in his treatment of the Exodus and Conquest. He takes “archaeology” in both the narrow sense (excavations, topography, stratigraphy, etc.) and the broad sense (the personal life, habits, dress, etc., of Bible times). Chapter VII, “The Manner of Israel and the Manner of Canaan,” contains an excellent comparative treatment of Israelite and pagan theology, such as is not often found in manuals of this sort. The vivid and thorough discussion of Solomon’s temple in Chapter VIII will fascinate all readers.

Although the book seems a bit costly, even in these days of inflation, there is no doubt that it is worth the price. Slightly more complete indexes would have enhanced its usefulness. We spied two printer’s errors: “arge” (for “large,” p. 89); and “759” (instead of “597,” p. 176).

HORACE HUMMEL


One of the newest approaches to Old Testament studies is known as traditionsgeschichtlich. Because of its novelty it is still too early to attempt any comprehensive appraisal of its methodology. The present study is a major contribution to our understanding of its disciplines, for which reason alone it should be recommended. Many more like it are needed. It is already apparent, however, that Traditionsgeschichte regards itself as somewhat the heir of all that is good in previous approaches, in addition to its new attempts to discern the historical pattern of the development of the Old Testament traditions. Its rejection of the mechanical and atomistic approach of older literary critics is apparent in this study, as well as its extensive use of the results of archaeology, form criticism, textual criticism (especially of the Septuagint and Peshitta), religio-history, and other disciplines.

Aside from its methodological interest, the importance of this investigation will be evident as soon as one recalls the prominent role which Shechem plays in many Biblical narratives (e.g., as Abimelech’s capital, Jeroboam’s first capital, focus of the Samaritan schism, a city of refuge, etc.). The February 1957 issue of the Biblical Archaeologist (Vol. XX, No. 1), is devoted entirely to Shechem and might be recommended as introductory reading to the volume under review. The results of G. Ernest Wright’s dig at Tell Balata (as the mound of ancient Shechem is called today) during the summer of 1957 will also be awaited with great interest for whatever light it will shed on many problems which still remain unsolved.

Most of this work is a detailed and painstaking commentary on all the Shechem narratives in the Old Testament. Part Two compares Shechem with its “rivals,” Gilgal, Bethel, Shiloh, Jerusalem, and Sinai. Building
on the researches of Alt, Noth, Von Rad, and many others, Nielsen believes that he can demonstrate a migration of Shechemite traditions and ideology via Shiloh to Jerusalem, mediated especially by the Deuteronomists. His excursuses on the etymology of berith (pp. 110 ff.) and of “Levites” (pp. 264 ff.) will probably be of interest to most readers.

Of course, Nielsen’s book will not be the last word on the subject. The author himself states: “We cannot deny the hypothetical character of these considerations. But the Old Testament material is so scanty with regard to the origin of the Israelite people that working hypotheses must play a considerable role in a discussion of the subject” (p. 130).

The English style of the Danish author does not make for easy reading. We also noticed the following typographical errors: "correctex pression" (p. 71, n. 4), "established" (p. 117), "hovewer" (p. 129, n. 2), "coales-cense" (p. 134), "unfavourable" (p. 283), and "reminiscesnes" (p. 313).

HORACE HUMMEL


Sloan presents the results of what he terms “investigative” Old Testament scholarship in what is designed as a college-level textbook for Old Testament study. He operates with three related assumptions: 1. The Old Testament contains the results of Israel’s attempts to discover God; these were recorded and later accepted as canonical by the Jewish community. 2. As Israel discovered more about God from His treatment of them and from their contacts with other cultures, their concepts of Him and His will became increasingly more refined; hence one can “trace the development of ideas from primitive concepts to those held by Jesus.” 3. “God always achieves His ends by natural means,” but the Israelites did not always realize this and so described natural events as if they were miraculous. Sloan holds that these assumptions, if applied systematically, will erase the major difficulties of Old Testament study normally met by the college student. Thus, for example, Gen. 1—9:11 contains parables that express a truth about God that someone discovered and handed down to others; Genesis 22 was written out of Abraham’s realization that God does not want men to show their loyalty to Him by human sacrifice.

Sloan’s clear, concise, humorous style makes this book very readable. It will probably be used widely as a college text. For this reason pastors should read this book. It cannot be recommended for laymen.

HOLLAND JONES


Another volume by that master of popularization and champion of the via media, H. H. Rowley! This one presents to the public his Sprunt Lectures at Union Theological Seminary, Richmond, Va., in 1955, in
which he discusses some major topics of Old Testament theology: the means of revelation, theology proper, anthropology, ethics, and eschatology.

The presentation seems to betray evidences of the haste in preparation for which Rowley asks to be excused in his preface (pp. 9, 10). Certainly, a full understanding and sound evaluation of the issues and viewpoints expressed will entail far more extensive reading than merely this volume. Fortunately, however, extensive footnotes are given (buttressed by excellent indexes); herein lies probably the book’s greatest value both to the specialist and to the novice who may be stimulated to dig deeper. Otherwise the work is a fine introduction to the world and thought of the Old Testament and will prove helpful to the pastor or layman who does not quite know what to make of many portions of the first three fourths of the Bible.

HORACE HUMMEL


The author of this apologetic is an octogenarian professor emeritus of Western Theological Seminary, Holland, Mich. The main argument of the book is this: If some of the miracles are viewed as God working through natural events, if modern archaeological discoveries confirm many Biblical details, and if the presence of the church can be accounted for only on the basis of the Biblical evidence, the Bible contains neither myths nor legends. Despite the author’s intentions not to enter the realm of doctrine and faith, there is sometimes a leap into the latter.

Pieters is no literalist; in the discussion of the Genesis “day” he will have no 24-hour periods, and he does not regard the Darwinian theory as in itself inconsistent with the Christian faith. Nor will he say that, viewed historically, the Bible has no mistakes in it, although his over-all conclusion is that as a whole the history of the Bible is real and reliable history.

No doubt there is a place for this book in our post-Bultmann era. But the question remains for this reviewer whether such a book is really needed for the pious layman. Certainly a more detailed book is needed for university graduates and for the clergy. HENRY W. REIMANN


Despite its small size Bishop Nygren reportedly regards this as one of his most important works. His concern is to “lay a solid theological foundation for the study of the unity of the Church” (p. 11) that will do justice to the insight that “ecclesiology and Christology condition one another” (p. 31). The church is an integral part of the Gospel of Christ. The authentic Messianic expectations that the Old Testament warrants have
been at once realized and transformed in the *Kyrios*, whose body is the church. "Christ, *the One*, makes the church one; those who have participation in Him comprise an indissoluble unity" (p. 110). This unity, he argues, is threatened by schism and, even more, by heresy; yet neither can destroy the unity that the church has in Christ. Hence Bishop Nygren concludes: "We must accustom ourselves to think of the unity of the Church indicatively as well as imperatively. Only because the Church of Christ is already a unity does the ecumenical movement hold forth promise" (p. 120). Precisely because of their characteristic ecclesiology Synodical Conference Lutherans should find this book interesting.

ARTHUR CARL PIEPKORN


This collection of ten essays or "pieces," by one of the outstanding authorities of New England Puritanism, explores the problem of the purposes of the early migrations into this country. Miller emphasizes the theological motives that impelled both the Puritans and the Virginians. Of special value is the third essay, "The Marrow of Puritan Divinity," a well-documented 50-page account of the Covenant theology of Perkins, Ames, Preston, and others. Jonathan Edwards, as well as the earlier Thomas Hooker, is discussed rather thoroughly. Miller has written from a particular point of view, which he expresses (p. ix): "I have difficulty imagining that anyone can be a historian without realizing that history itself is part of the life of the mind; hence I have been compelled to insist that the mind of man is the basic factor in human history." CARL S. MEYER


Rüber's novel has evoked a variety of reactions. It is understandable that secular admirers of Bach find it a delightful piece of whimsy, with some genuinely moving descriptive passages. The story is admittedly slight. The period is vaguely twentieth century. Dom Severin, Basque abbot of a Benedictine monastery in Burgundy, is elected pope. An accomplished violinist and organist, he resolves during an illness to promote the canonization of Johann Sebastian Bach. To support his project he enlists the assistance of half a dozen Lutheran bishops of Germany, one of whom has a daughter. This slender plot is developed with all the skill of a Hollywood writer producing a Grade B horse-opera script. The sentimental thesis which underlies it seems to be *musica vincit omnia*, even confessional differences. Rüber's ignorance of both the Lutheran and the Roman Catholic Churches borders on the incredible; yet it is essential that a fantasy of this kind have every possible appearance of verisimilitude if it is to come off successfully.
Michael's translation ranges from good to poor; "Shelley," for instance, regularly comes out as "Shelly," and the pope is made to say: "Because it was me." But Rüber obviously likes Bach.

ARTHUR CARL PIEPKORN


It is a genuine pleasure to bring this publication to the notice of our readers. The venerable author of the original English text has lectured in systematic theology to ministerial students at Concordia Theological Seminary for more than thirty-five years. For more than twenty years his Christian Dogmatics has been used as a text in addition to the three-volume work of Francis Pieper, now also available in English. Mueller's compend is patterned after Pieper's.

The present French version is sponsored by the Pastoral Conference of the Synod of the Lutheran Free Church of France and Belgium. The translator's foreword states that the only Lutheran compend previously available in French was the dogmatics of the Danish Bishop Martensen, published in 1879.

In a preface prepared for the French edition the author presents a brief historical survey of various theological movements from Schleiermacher down to the present, including the products of Ritschl, Troeltsch, the Barthians, and the theologians of Lund. He goes on to assert: "It did not seem essential to the author to enter into controversy in this manual of doctrinal theology with the characteristic slants of modern theological liberalism. He wished above all to present positively the various doctrines of Holy Scripture and the Lutheran Symbols in their divergence from Romanism, Calvinism, and Unitarianism" (p. 21).

At the close of the book there is a brief general index and a very fragmentary index of Bible texts used.

Our French brethren gratefully acknowledge the generous financial assistance of The Lutheran Church—Missouri Synod and also the unstinting counsel and aid given by the author. HERBERT J. A. BOUMAN


This is Volume II in the editors' The Library of Living Theology. Its method has been vindicated by its successful employment in the Schilpp series on living philosophers and by its earlier effective adaptation to theology in the case of Paul Tillich. Niebuhr leads off with an intellectual autobiography. Twenty interpretive and critical essays follow; the names
of the top-drawer authors are in themselves a tribute to the importance of their common subject. From men like Emil Brunner, Paul Tillich, John Bennett, Daniel Day Williams, and Alan Richardson, the list of theologians runs via Heidelberg's Karl Löwith, Gustave Weigel of the Society of Jesus, and Fundamentalist Edward John Carnell to Judaism's Abraham Heschel and Alexander J. Burnstein. Other provinces of learning upon which Niebuhr has impinged are represented by the historian Arthur Schlesinger, Jr., and the political scientist Kenneth Thompson. Without exception, these essays are careful, serious, and, granting the author's premises, just. Niebuhr has a little over twenty pages to reply to the interpretations and criticisms. Twenty-four pages are needed to list his writings down to 1956. This volume is a "must" for anyone who pretends to have an intelligent knowledge of contemporary theology. 

ARTHUR CARL PIEPKORN


These two works have many points in common. Both hold their subject in high esteem; Jewett speaks of Brunner's work as "in the highest tradition of theological scholarship both for quality and quantity" and as reflecting in comparison to Barth much greater "versatility, amplitude and balance of thought" (p.139); Schrotenboer calls Brunner "a dialectical theologian of the first rank" (p.10). Both are conscientious efforts to understand and — where the authors can do so — to approve Emil Brunner's insights. Jewett has worked directly with Brunner in Switzerland; Schrotenboer has worked through some fifty major and minor works of Brunner in German (and, where translations were available, in English also) for his material. Both cover much of the same ground. Both authors have excellent minds and put them to good use. Both cautiously recognize the changes that have taken place in Brunner's thought between 1914 and the dates of writing.

Both authors are Calvinists of the orthodox-conservative type. Jewett's book is the first volume to be published by the Evangelical Theological Society; Schrotenboer leans heavily in his documentation on conservative Dutch Calvinist authorities. Both authors manage to misunderstand blessed Martin Luther. Both conclude with disavowals of Brunner's position. Jewett's index lacks completeness; Schrotenboer has none at all.

Jewett's analysis relates Brunner's concept of revelation, understood as "on the one hand, the original divine disclosure to man and, on the other, the final unveiling of God's glory in the regeneration of all things" (p.1), first to history, then to faith, next to reason, and finally to the Bible. The
concluding critique inverts the last two categories. Jewett concludes that Brunner has failed to transcend the Orthodox-Liberal antithesis in the areas where he has attempted a synthesis; the critique of Brunner's concept of revelation versus reason ends: "We are not omniscient. But on Brunner's position it is not clear that we can know anything" (p. 185).

Schrotenboer addresses himself to the success that has attended Brunner's prosecution of what the latter has described as the "second" task of theology (the first being the construction of an existential Biblical theology). This "second" task Brunner—in his reluctance to use the "bad" word apologetics—for a while after 1929 called "eristics" (from the Greek ἐρίτης), that is, the art of disputation, the Auseinandersetzung with contemporary thought. Schrotenboer reconstructs Brunner's epistemology (under which he subsumes Brunner's theology and his doctrine of revelation), anthropology, and "encyclopedia" (in the sense of the relation of theology to philosophy); thereupon Schrotenboer proceeds to delineate his subject's "eristics" and to exhibit it in action. The evaluation in the last chapter reviews the evidence and pronounces the verdict: "This much must, finally, be maintained: The guiding lines of thought in Brunner's theology are not to be harmonized with the revealed truth of God as it is found in the Scriptures" (p. 216).

ARTHUR CARL PIEPKORN


Part of the virtue of this analysis of Reinhold Niebuhr's theology is the fact that its author is Swiss-born and European-trained. Another part is the fact that the treatment is substantially chronological, so that we can see—through Hofmann's eyes—the development of Niebuhr's preoccupation with man and his problems through six major works from Does Civilization Need Religion? (1928) to the Gifford Lectures on The Nature and Destiny of Man (1941—43). Hofmann writes about Niebuhr and Niebuhr's prophetic theology with admiration and cordial sympathy. Niebuhr, Hofmann holds, was led, "over the course of the years, to see that the problem of man is not to be solved merely by knowledge, progress, improvement or evolution. Man's problem is sin." Niebuhr diagnosed the troubles of the modern world as radically involved in a vicious circle with "man's unique predicament which expresses itself as sin." Looking for an equally radical solution, Niebuhr "was brought to an appreciation of atonement and justification by faith" (p. 3). The book is the skillful documentation of this outline and of the way in which Niebuhr has interpreted—and reinterpreted—the traditional phraseology of the Sacred Scriptures and of the church; it exposes in the process both the strengths and, incidentally, the inadequacies of that reinterpretation.

ARTHUR CARL PIEPKORN

The University of Chicago's LeFevre has given the ninety-nine prayers in this collection pregnantly worded headings and divided them into four classifications: God the Father; God the Son; God the Holy Spirit; and "For Special Occasions." Here is all of Kierkegaard's passionate inwardness, the solitary man thanking the Father "when life becomes a darkened story," the sinner seeking the God of righteousness in the confession of sins, the yearning of the inner man to know God at His cost, the sufferer praying sincerely not to admire Christ but to follow Him and resemble Him in suffering.

To the prayers the author appends a new interpretation of Kierkegaard's life and religious thought. Particularly fruitful is the brief section on "Kierkegaard's Sense of Vocation," in which the Dane's strategy of "making his readers aware of the truth in such a way that they themselves had to take some decisive stand" (p. 134) is delineated within Kierkegaard's life. After chapters on basic themes (the aesthetic, ethical, and religious levels, despair, suffering, guilt, consciousness of sin, the paradox) the book closes with Kierkegaard's interpretation of prayer: "Prayer does not change God; it changes man. . . . Prayer is what we do so that God can do something to us and with us. It prepares the way for God" (p. 214 f.). This volume is a valuable addition to the classics of the devotional life.

**HENRY W. REIMANN**

**THE THEOLOGY OF THE SACRAMENTS AND OTHER PAPERS.**


The posthumously published lectures which give this volume its title and which occupy about three fifths of its pages are eloquent testimony to the extent of the sacramental revival in Protestantism. At the same time they are not likely to satisfy the exponents of any of the traditional denominational theologies. Most readers in the Protestant tradition are likely to feel that Baillie has made too many concessions to the Catholic view, in spite of his somewhat polemic disclaimers. Most readers in the Catholic tradition—Lutherans, Roman Catholics, Anglo-Catholics—will be gratified by the extent to which Baillie's position approaches their own, but they will still sense that vast distance to be traversed before one could speak of agreement. Even the latter group, however, will appreciate more than one point in Baillie's spirited but temperate defense of his position; much that he says will be grist for their mill in interpreting the church's traditional sacramentalism to individuals who come out of the backgrounds that produced a Donald Baillie. The rest of the book is devoted to an affectionate biographical memoir by Donald Baillie's equally famous brother John; a perceptive paper which compares philosophical and theological positions on the freedom of the human will; and an address to ministers that pleads for
BOOK REVIEW

more Biblical, more doctrinal, and more liturgical preaching, with two illuminating examples (on the Trinity and on the divine providences).— A singular mistake occurs on page 51: "We need not only the Word but also the Sacraments—what St. Augustine calls the *verbum invisible*, the invisible word"!

**ARTHUR CARL PIEPKORN**


Carnell makes no excessive claims for apologetics. He says: "Once apologetics has shown that the claims of Christ are continuous with truth, it is at the end of its tether." But being convinced that the duty to defend faith is included in faith itself, he commits himself to the task of showing that the claims of Christ are continuous with truth. Christian commitment is the key to his thesis. His purpose is to devise and apply a method by which an alert individual can acquaint himself with the claims of our moral and spiritual environment (p. x). The scientific method, which clarifies our physical environment, and the philosophical method, which clarifies our rational environment, are duly recognized for what they are worth in their own domain, but are found inadequate as methods clarifying our moral and spiritual environment. To ontological and propositional truths he adds a third kind of truth, one that is the precise equivalent of neither of the two previous ones. By this third kind of truth he means truth as personal rectitude. In two major sections he develops and applies this third method of knowing. This clears the road to an acquaintance with the person of God and specifically of Christ, the Power and the Wisdom of God. The road leads from the serious efforts of classical philosophy to ascertain the truth to Him who said, "I am the Truth" (John 14:6). The reader may not agree with the author on every detail, but he will find that the author is true to himself when he says: "It is our duty to defend the truth as we see it; God will take care of judgment." In this case God's judgment will be most favorable.

**L. W. SPITZ**


For a quarter of a century — ever since the publication of his *Revelation in Mormonism* — Arbaugh has been one of the leading experts on Mormonism in the Lutheran Church and in the "Gentile" world generally. In this hard-hitting, thoroughly documented, devastating little brochure he traces the transformation of the Mormon movement from a nineteenth-century Restorationist sect into a "polytheistic mystery cult," exposes the integrating principle of sex, which is "the key to the astonishing niceties and abnormalities" of Mormon doctrine, parades the self-contradictions and errors of Mormonism, suggests lines along which Lutherans can rebut the
stock arguments of the Mormon missionary, and outlines what Christianity in its turn has to offer to Mormons. It is to be regretted that in his polemical zeal against Mormon materialism Arbaugh sometimes overspiritualizes the Lutheran position that he is seeking to defend.

ARTHUR CARL PIEPKORN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)


This Is the Promise. By Norman Beasley. New York: Duell, Sloan and Pearce, 1957. viii and 103 pages. Cloth. $3.00.


