

Concordia Theological Monthly



N O V E M B E R • 1 9 5 8

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.

DIE CHRISTOLOGIE DES NEUEN TESTAMENTS. By Oscar Cullmann. Tübingen: J. C. B. Mohr, 1957. viii and 352 pages. Cloth. DM 12.

In this book Cullmann aims to go behind the church's later emphasis on the natures of Christ to the New Testament's interest in His activity. It is not so much a study in the locus of Christology as an attempt to determine exactly how the New Testament pictures the person of Jesus Christ. For convenient handling of the material Cullmann takes the principal titles of our Lord and treats them under four main headings: (a) those that apply to Jesus' earthly work (Prophet, Suffering Servant, and High Priest); (b) those that apply to Jesus' future work (Messiah, Son of Man); (c) those that apply to His present work (Lord, Savior); and (d) those that apply to His pre-existence (Logos, Son of God, God). This methodological approach is not without its hazards, but Cullmann overcomes the problem of overlap quite skillfully. His critical acumen, as well as his wariness of presuppositions of any variety, is evident on every page. His courageous insistence on a proper distinction between parallel and genetic phenomena, especially in connection with the *κύριος* and *λόγος* concepts, should prove heartening to all students who have sensed the weaknesses in presentations like that of Bousset, but have been unable to locate the Achilles' heel. Cullmann's discussion on *marnatha* (pp. 219—221) in this connection is especially brilliant. His discussion on John 1:18 (pp. 317 f.) has further support from Papyrus 66, which was published apparently after Cullmann's book went to press.

There are a number of points, primarily of an exegetical nature, at which this reviewer finds himself at variance. To mention but one, in connection with Matt. 26:64, pp. 119 ff., Cullmann suggests that Jesus rejects the high priest's identification and substitutes His own. In Euripides (*Hippolytus*, 352), we have, however, a phenomenon similar to that found in the Biblical text. The nurse says, "Do you name Hippolytus?" Phaedra answers, "From yourself, not from me, you hear this." Phaedra does not here make a denial but merely wishes to emphasize that it is the nurse who is responsible for the vocal identification. In the Matthean passage, too, it appears that this is Jesus' purpose, so that Jesus' reply is really a solemn warning to the high priest. Despite the conclusions the high priest has properly drawn, he will yet condemn Jesus and thus betray his lack of spiritual insight.

This book should provoke considerable discussion and will, we think, remain a standard in this area for many years.

FREDERICK W. DANKER

UNITY BEGINS WITH YOU: A PERSONALIZED PREVUE OF THE AMERICAN LUTHERAN CHURCH. By Robert C. Gremmels. Columbus, Ohio: The Wartburg Press, 1958. 64 pages. Paper. 50 cents.

What will The American Lutheran Church (TALC), if that will be its name, be like? In a folksy style, which makes easy reading, Gremmels tells about the history of the synods composing TALC (ALC, ELC, UELC), its administrative setup with its officers and boards, its colleges and charitable institutions and mission fields, as well as its men's, women's, and young people's auxiliaries. The booklet is recommended to all pastors, teachers, and alert laymen who must know the picture of one third of Lutheranism in America. A serious deficiency is the lack of a chapter on the doctrinal basis of the union.

CARL S. MEYER

DIE PREUSSISCHE VATIKANGESANDTSCHAFT, 1747—1920. By Franciscus Hanus. Munich: Pohl und Co., 1954. xiii and 448 pages. Cloth. \$18.20.

Hanus is the editor of *Texts, Documents and Studies in Medieval and Modern Church History*, and he himself contributed the first monograph to this series, *Church and State in Silesia Under Frederick II (1740—1786)*.

In 1707 Frederick I, the new king of Prussia, and Pope Clement XI had brief, indirect diplomatic negotiations. Frederick II and Benedict XIV had direct dealing with each other through the agent of the Prussian King, Giovanni Antonio Coltrolini. Twenty men have been representatives of the Prussian or German state at the Vatican since then, of whom 18 are discussed in some detail in this volume. Among them the names of Wilhelm von Humboldt, Christian von Bunsen, Harry von Arnim, and Kurd von Schloezer stand out. The author is not sympathetic with all of these, particularly not with Von Bunsen. Within the factual narrative of the diplomatic relationships the author does present a facet of church history worth knowing.

CARL S. MEYER

A NEW EUSEBIUS: DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE CHURCH TO A.D. 337. Edited by J. Stevenson. New York: The Macmillan Co., 1957. xix and 427 pages. Cloth. \$4.50.

THE EARLY CHRISTIAN CHURCH. By Philip Carrington. New York: Cambridge University Press, 1957. Vol. I, xx and 520 pages. Vol. II, 518 pages. Cloth. \$17.50 the set.

MANUAL OF CHRISTIAN ARCHEOLOGY. By Orazio Marucchi; translated by Hubert Vecchierello. Paterson, N. J.: St. Anthony Guild Press, 1949. xiv and 450 pages. Cloth. \$3.50.

These three volumes are all valuable additions to the literature on the early church. Stevenson's highly useful work is designed to replace Volume I of Kidd's standard collection. It brings selections, arranged

chronologically, from pagan and ecclesiastical sources bearing on the life, history, and thought of the church till the death of Constantine. Short notes are appended to the texts. There are also notes on the sources and a nine-page index. The last deserves to be expanded, since the chronological arrangement does not group materials by subject. The selection of sources is good. More early Christian inscriptions might have been useful (e.g., that of Pectorius). Two additions might be considered in the event of a revision: an index of passages quoted, to make it possible to locate a specific passage quickly, and a select group of plates.

Carrington's volumes are a delight. Based on an intimate knowledge of the sources and a tendency to trust them, the work is not a set of scholarly curiosities, but a detailed description of the thought and external history of the church in its first two centuries. Archbishop Carrington also knows how to write. Once you start reading this account, it will be hard to stop. The trappings of scholarship are not evident. There are virtually no footnotes in the text (though each volume has a good, selective bibliography). Each volume is liberally provided with good maps and excellent plates (more references in the text to the plates would be useful). Though critical in his use of sources, Carrington's basic outlook is conservative. He accepts the entire Pauline corpus as genuine; James is held to be the Lord's brother; the only New Testament book whose authenticity he doubts is 2 Peter. One hopes that an edition that students could afford will be considered. Otherwise the work will probably be buried in libraries.

Marrucchi's volume is interesting. Considering the number of plates the cost is extremely low. The bulk of his material is concerned with Rome. Almost no notice is taken of the archeology of Asia Minor—an omission hard to understand. Noting that the author is almost belligerently antievangelical does not detract from the great value of the book. The treatment of the catacombs is detailed and informative. One of the most valuable features of the book is the printing of the complete text of the *Itineraries* that describe the location of the catacombs. The careful reader will also note how small a percentage of the material is first century. Much is post-Constantine. The book is well documented and indexed.

EDGAR KRENTZ

EXISTENTIALISM AND RELIGIOUS BELIEF. By David E. Roberts.
New York: Oxford University Press, 1957. viii and 344 pages.
Cloth. \$5.00.

This helpful volume, written from the Christian point of view, is one of the best general introductions to existentialism available in English.

In the introductory chapter the author (who before his untimely death in 1955 was professor at Union Theological Seminary) points to four general characteristics common to all who are called existentialists, whether Christian or atheist. First, existentialism reacts against all attempts to grasp and explain reality by the intellect. Thus it rebels against all logical systems in philosophy. Second, it rejects all mass thinking which under-

cuts man's self-determination and degrades him to a thing, a bundle of functions. Third, it distinguishes between objective and subjective truth, emphasizing the vital necessity of not merely knowing the truth but of being caught up and changed by it in a total commitment of one's self to it. Fourth, man and the world are fundamentally ambiguous. At the same time that man is free he is bound by nature and the social order in which he finds himself. Thus man is an incongruity, at war with himself.

Simply and informatively, Roberts takes up these four common features of the movement again as he discusses six representative thinkers: Pascal and Kierkegaard as precursors of existentialism and Heidegger, Sartre, Jaspers, and Marcel as the most noted representatives of the movement today.

ROBERT D. PREUS

A REARRANGEMENT OF THE PSALTER AND A REVISION OF THE LECTIONARY. By Charles E. Hill. 2nd edition. Williamstown, Mass.: Twin Oaks [1958]. 64 pages. Paper. Price not given.

In this tried and tested redistribution of the Psalter and the lessons from the Sacred Scriptures, Canon Hill has kept in mind chiefly the needs of Anglicans who say their morning and evening offices privately. In view of the unsatisfactory lectionary of our own rite, Lutherans who say matins and vespers privately will likewise find it helpful; the adjustments that they will have to make are fairly obvious.

ARTHUR CARL PIEPKORN

"HAVE WE NO RIGHT?" By Mabel Williamson. Chicago: Moody Press, 1957. 126 pages. Paper. 35 cents.

"The missionary has to give up having his own way. He has to give up having any rights. He has, in the words of Jesus, to 'deny himself.' He just has to give up himself." (P. 9.)

Christians who support missionaries, who would like to be missionaries, or who are missionaries will profit from reading this slender book on basic missionary attitudes. The chapter on "The Right to Run Things" is worth the price of the book. It bears the hallmark of experience both bitter and blessed. It tells how to plant an indigenous church.

W. J. DANKER

ALL THINGS MADE NEW: A COMPREHENSIVE OUTLINE OF THE BAHÁ'Í FAITH. By John Ferraby. New York: The Macmillan Company, 1958. 318 pages. \$6.75.

Ferraby, a former King's College (Cambridge) scholar and himself a Bahá'í, tries here to present to English-speaking readers "words of Bahá'u'lláh [1817—1892] and 'Abdu'l-Bahá [1844—1921] on every important topic; to outline briefly the history of the Central Figures of the Faith and still more briefly that of Bahá'í Community; and to present the vision of the Faith conveyed to Bahá'ís by its first Guardian," the late Shoghi Effendi. As an authoritative document in comparative religion,

which bears the imprimatur of the British Bahá'í community, Ferraby's description of this modern optimistic and syncretistic religion from the inside has great value, even though Shoghi's death has already involved unanticipated administrative modifications. ARTHUR CARL PIEPKORN

THE WISDOM OF THE FATHERS. By Erik Routley. Philadelphia: The Westminster Press [1958]. 128 pages. Cloth. \$2.25.

In eight chapters British Congregationalist Routley demonstrates that many of the concerns which confront the Christian community today have been with the church for centuries and that even after a millennium and a half, more or less, the ancient fathers and writers of the church have thoroughly relevant things to say to their 20th-century successors. His method is simple: Let the "learned and articulate Christian mind" that first came to successful grips with an issue report his solution. Thus Origen discusses Biblical hermeneutics, Clement of Alexandria speaks on the relation of faith and knowledge, St. Athanasius confronts Christology, St. Augustine talks about grace and free will, St. Cyprian asserts the fundamental unity of the church and affirms the responsibilities of spiritual leadership, St. Basil of Caesarea describes a Christian's self-discipline, and St. John of Damascus considers the case for "graven images" ("visual aids," Routley calls them) in the New Testament. The introductions and the analyses are both just and lively. Used under the direction of a competent leader, this would be an excellent introduction to the fathers for any intelligent adult Bible class. It is no criticism of the book that this reviewer wishes that it provided not fewer words by Routley but more words by the fathers.

ARTHUR CARL PIEPKORN

LUTHERLEXIKON. Edited by Kurt Aland. Stuttgart: Ehrenfried Klotz Verlag, 1957. 438 pages. Cloth. DM 19.00

This is not a lexicon of Luther's German as the title might suggest. It is rather a collection of 1727 short quotations (up to 15 lines) arranged under approximately 800 entries. The collection has two purposes: (1) to make available to pastors and laymen purple passages from Luther for quotation; (2) to make Luther available to those who wish to gain insights into the Gospel but cannot read Luther in the great editions. All selections are in modern German. While no quotation is given more than once, it is used more than once by an ingenious system of cross referencing. Exact references are given to the Weimar edition. Only one *lapsus mentis* came to this reviewer's attention: on page 410 a quote from James 1:6 is credited to Luther (Luther expressly cites it as quotation in the Large Catechism). One benefit this work has that Aland does not mention in his preface: Browsing in this volume will often make you want to read the short passage in context. This book will urge Luther on you. This is a volume a pastor may even suggest for the older parishioner who still reads German. The paper is excellent, the printing and binding well done.

EDGAR KRENTZ

QUELLEN ZUM WORMSER KONKORDAT. Edited by Wolfgang Fritz. Berlin: Walter de Gruyter und Co., 1955. 83 pages. Paper. DM 6.80.

This anthology in the series called *Kleine Texte für Vorlesungen und Übungen* offers over 40 Latin texts pertaining to the 12th-century Concordat of Worms—including a letter of Ivo of Chartres to Archbishop Hugo of Lyons and the interesting invitation of Lambert of Ostia to the Holy Roman Emperor, Henry V, to attend the general council planned for the summer of 1122—as well as to the English Investiture controversy. For those working in the problem of state-church relations this little compend will be decidedly helpful. A survey of the significant literature relating to the controversy is added.

PHILIP J. SCHROEDER

CONCORDIA MUNDI: THE CAREER AND THOUGHT OF GUILAUME POSTEL (1510—1581). By William J. Bouwsma. Cambridge: Harvard University Press, 1957. ix and 328 pages. Cloth. \$6.50.

Bouwsma, of the University of California at Berkeley, is one of the noteworthy scholars of the Renaissance era and a product of Harvard. His study of Postel stamps him as a topnotch historian of the history of ideas.

Postel was a Frenchman, a humanist, "the most learned Christian cabalist of his day," a linguist, and "a philosopher and theologian of sorts." His career is relatively unexciting; his ideas are much less so. The principles of order were important to him. He was concerned "with the harmonious order of the soul and its harmonious relation to the universe" (p. 114). Peace, unity, order in the social sphere were important to him. The *animus mundi* and *anima mundi*, according to Postel, are two cosmic principles, a cosmic sexual dualism that he borrowed from Aristotle. The *animus mundi* is identified by him with Christ; the *anima mundi* with the Venetian Virgin; pagan gods and goddesses are identified with them, as are Noah and Naoma. Judaism and Hellenism, history and myth, authority and reason are to be reconciled by these principles. This is only one aspect of Postel's thought. Bouwsma's judgment that "only a small proportion of Postel's utterances can be dismissed as the ravings of a lunatic," (p. 171) will find concurrence; since Postel's thought was important to the 16th century, the serious student of the Reformation era cannot dismiss it.

CARL S. MEYER

A CATHOLIC CATECHISM (KATHOLISCHER KATECHISMUS DER BISTÜMER DEUTSCHLANDS). Illustrated by Albert Burkart. New York: Herder and Herder, 1957. xv and 448 pages. Cloth. \$4.95.

This is the English adaptation of the epochal, almost revolutionary, new German Roman Catholic Catechism for children. The general level of pupil maturity implied is slightly above that of our own church's junior

catechism, *Growing in Christ*. In directing the preparation of this new book of instruction the German hierarchy specified that it was to be God-centered, Christ-centered, Bible-centered, and Church-centered, a book for children, a book for living ("above all concerned with guiding children to God by means of a living faith"), and a book for our times. The new catechism is remarkably successful in accomplishing these objectives. There are 136 lessons altogether. An introductory three lessons are followed by 41 in Part I (Of God and Our Redemption), 46 in Part II (Of the Church and the Sacraments), 36 in Part III (Of Life in Accordance with God's Commandments), 10 in Part IV (The Four Last Things). An appendix includes a rule of daily life, prayers (common formulas, prayers at Mass, daily prayers, occasional prayers), a list of the books of Holy Scripture. A typical lesson consists of a colored illustration (invariably a delight to the eye; thoroughly modern in conception, in the severe economy of means, in simplicity of execution, and in pedagogical impact); several verses of Holy Scripture, slightly under a page of exposition (roughly 250 words); items to consider (usually between four and eight); the questions and answers from the catechism that are the particular subject of the lesson (usually one or two); a resolution ("for my life"); apposite Biblical verses; applicable items from the church's liturgy and practice; "things to do"—sometimes a project (for example, "draw the vestments of the priest, and write the name of each on your drawing"), more often suggestions that call for reflection and verbalization (for example, "What Bible stories tell us how God revealed His holiness to men?" or "Pray the song of the three young men in the fiery furnace"). In addition, there may be other items, such as a recommended element in a rule of life; a homely proverb (for example, "God gave us nuts, but he He did not crack them for us"); "exercises in self-control"; a "principle" (for example, "in no parish should anyone be completely neglected"); a brief historical anecdote; practical proposals, such as "some ways of doing good in the parish"; a quotation "from the teaching of the saints"; a paragraph of apologetic headed "What would you say"; or an explanation or a paragraph of summarizing commentary, like this on "the story of creation in the Bible": "In this story God wants to teach us what is important for our salvation: that he has made all things; that he has created man; that the laws which govern the universe and the lives of men are from him. These truths were expressed in such a way as to make them understandable to the people of the time when the Bible was written."

The exposition is notable for its careful avoidance of technical terms; for example, in the 25 pages devoted to the Holy Eucharist the terms "transubstantiation," "concomitance," "propitiatory," and "Real Presence" do not occur even once. No less notable is the absence of interconfessional polemics; anti-Roman propaganda is frequently taken account of in a "what would you say" paragraph, but the source of the charge is never

mentioned by name. All in all, *A Catholic Catechism* admirably exemplifies sound Christian pedagogy.

There is no fudging doctrinally. The theology is unabashedly Tridentine. The definitions that give Lutheran Christians pause are there—the universal authority of the Bishop of Rome; purgatory; the Immaculate Conception and the Assumption of the B.V.M. as “articles of Faith”; the textually intolerable feminine subject in Gen. 3:15 b; statements like this: “Through his suffering and death Christ has made atonement for the sins of the world; through suffering God gives us the opportunity to atone with Christ” (p. 29). Yet as a result of the deliberately Christocentric, theocentric, Bible-centered, and Church-centered orientation of the catechism, these emphases tend to be eclipsed by the great assertions that are a part of the ecumenical, authentically catholic, deposit of the faith.

The English version is only occasionally identifiable as a translation. Though faithful to the original, it omits some of the exclusively national matter of the German text or at least adapts it to the altered circumstances of the United States and the British Isles. Spanish, Italian, and Japanese versions are already in print, and French, Dutch, Portuguese, and Polish translations are in preparation. ARTHUR CARL PIEPKORN

THE DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500.

By Frederick A. Norwood. New York: Abingdon Press, c. 1956. 256 pages. Cloth. \$3.75.

Neither “the risks of superficiality and vagueness,” of which Garrett Biblical Institute’s Yale-trained church historian Norwood is admittedly aware, nor the almost inevitable dangers of imbalance have wholly been avoided in this concisely written but broadly conceived textbook for a course in modern church history. At the same time Norwood’s style is attractive and interesting, and in the area where the book is deliberately strong—modern American ecumenical-minded Protestantism—this survey furnishes a good historical introduction.

ARTHUR CARL PIEPKORN

HISTORY OF ANCIENT PHILOSOPHY (GESCHICHTE DER ALTEN PHILOSOPHIE). By Wilhelm Windelband, translated by Herbert Ernest Cushman. New York: Dover Publications, 1956. xv and 393 pages. Paper. \$1.75.

The second German edition of this work was already six years old when Cushman did it into English in 1899, so that six decades of diligent inquiry have gone into the field since then. Despite the absence of this important newer literature, Windelband’s history is still an outstanding text in its broad field, which begins with Thales and ends with Origen, Plotinus, Jamblichus, and Proclus. Students will be grateful for this relatively inexpensive paperback reissue. ARTHUR CARL PIEPKORN

EZEKIEL: THE MAN AND HIS MESSAGE. By H. L. Ellison. Grand Rapids: Wm. B. Eerdmans Publishing Co., c. 1956. 144 pages. Cloth. \$2.50.

To write a short but adequate treatise on a long and difficult book of the Bible like the Book of Ezekiel is an achievement. Ellison has succeeded in doing so. Into 144 pages he has compressed an exposition of the 48 chapters of Ezekiel that gives the reader an over-all and satisfying understanding of the basic message of this "queer" prophet. In order to conserve space he has not "hesitated to dismiss a chapter in a paragraph where the message has seemed obvious," making room "for fuller discussion of problems." He has "also ignored all critical questions" which in his judgment "have no direct bearing on the interpretation" (p. 11).

Not all his unargued assumptions merit applause. Ellison is not able to cope with the prophetic utterances of Ezekiel without resorting to a millennialistic interpretation. To his credit, however, it should be said that it is not of the crass kind that finds a literal correspondence for each phrase found in the symbolical language of prophecy. There are also other specific statements of interpretation that are not beyond cavil but do not materially detract from the value of this concise and penetrating analysis.

WALTER R. ROEHRS

THE HOURS OF JEANNE D'EVREAUX, QUEEN OF FRANCE. Edited by James J. Rorimer. New York: The Metropolitan Museum of Art, 1957. 28 pages, plus 48 full-page plates. Paper. \$2.60.

The Book of Hours, here reproduced in part, which very probably once belonged to the bride of 14th-century Charles IV of France and which is now in the possession of the Cloisters in New York, is a tiny volume of 209 folios, each only $3\frac{3}{8}$ by $2\frac{3}{8}$ inches. If we assume the correctness of the identification, the illuminator was the innovating Paris master John Pucelle. Forty-eight characteristic pages, including all the full-page pictures, are here reproduced in a magnification of slightly over two diameters, which makes close examination even easier than the original would. Discreet use of color and a vellumlike paper stock help to reproduce the effect of the original. This is a lovely little book to have or to give.

ARTHUR CARL PIEPKORN

PRINCIPLES OF CHRISTIAN WORSHIP. By Raymond Abba. New York: Oxford University Press, 1957. xiii and 196 pages. Cloth. \$2.75.

In this authentically intercontinental book an Anglo-Australian who was a businessman, schoolmaster, and church musician before he became a Congregational clergyman, theological professor, and interdenominational leader, engages in liturgical discussion with fellow Free Churchmen. Opposing expediency as a solution to worship problems and pleading instead for a return to the relevant theological and historical first principles,

he attempts to give the Free Church minister a practical guide in the conduct of worship and to contribute thereby to a fuller understanding among Christians of all liturgical traditions in his readership. The material is organized under six heads—basic principles, origins and development, the ministry of the Word, public prayer, church praise, the sacraments. Except on issues affecting the sacraments, Lutherans will generally approve Abba's proposals. Even in the excepted area they will take comfort from his energetic polemic against individual cups at Holy Communion, precisely because he writes as a Free Churchman. This is an unusually significant contribution to the literature of the Protestant worship revival.

ARTHUR CARL PIEPKORN

SACRAMENTAL TEACHING AND PRACTICE IN THE REFORMATION CHURCHES. By G. W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Co., c. 1957. 111 pages. Boards. \$1.50.

Scottish Anglican Bromiley explicitly concerns himself in this "Pathway Book" primarily with the sacramental practice and interpretation of those denominations which, like his own, "took the Reformed rather than the Lutheran path" (p. 8) and which regard the sacraments as instituted first and foremost "to help our understanding of the Gospel" (p. 7).

ARTHUR CARL PIEPKORN

WILLIAM PENN: A BIOGRAPHY. By Catherine Owens Peare. Philadelphia: J. B. Lippincott Co., 1957. 448 pages. Cloth. \$6.00.

THE WITNESS OF WILLIAM PENN. Edited by Frederick B. Tolles and E. Gordon Alderfer. New York: The Macmillan Co., 1957. xxx and 205 pages. Cloth. \$3.75.

Forty biographies, we are told, have been published of William Penn (1644—1718). Many of them deal with one or the other aspect of his life; few have reached the completeness achieved by Mrs. Peare. The reliability of the work must be attested to; however, this reviewer would prefer to see the notes (pp. 415—426) given as references or footnotes. Considerable emphasis is placed on the personal life of Penn and his family life. The theological aspects of Penn's thoughts are largely neglected. For all that, the work makes good reading. Penn's life spanned the late Stuart period in England and the last part of the first century of English colonization in America. He belongs to the first generation of the Society of Friends, a co-worker of George Fox, Thomas Loe, and Robert Barclay.

William Penn was an assiduous writer. The bibliography of his writings covers seven pages (pp. 438—444) in Mrs. Peare's work. The excerpts edited by Tolles and Alderfer give a good sampling of his writings. William Penn's most famous book, *No Cross, No Crown*, is represented (pp. 46—60); so is *The Rise and Progress of the People Called Quakers* (pp. 7—43), a valuable introduction to Quaker theology. Other excerpts illustrate the political science of William Penn, "The Christian Statesman."

Especially valuable are Penn's writings on liberty of conscience. *The People's Ancient and Just Liberties Asserted* (pp. 87—105), the account of the famous Penn-Mead trial, is noteworthy. There is also a good selection of Penn's aphorisms.

The reader who has enjoyed Mrs. Peare's biography will want to read some of Penn's writings first-hand. The selection of Penn's writings here recommended will round out the biography. Both are worth reading.

CARL S. MEYER

PEN AND PRINTING PRESS: THE STORY OF THE NATIONAL LUTHERAN EDITORS' AND MANAGERS' ASSOCIATION AND ITS WORK, 1913—1957. By James A. Ryberg. Rock Island: Augustana Press, 1957. vii and 78 pages. Cloth. Price not given.

The compilation of the activities of an influential group within the Lutheran Church in America is a well-done, but brief, contribution. A perusal of its pages will lead to an appreciation of work done largely behind the scenes and one which is often taken for granted.

CARL S. MEYER

THE SEVEN LETTERS. By Hugh Martin. Philadelphia: The Westminster Press, 1958. 122 pages. Cloth. \$2.25.

Hugh Martin bases his exposition of Rev. 1—3 on his own translation of the Greek. The work is characterized by general good sense and no mean literary skill. The writer has read the best modern technical commentaries but exercises independence of judgment. His concern is to discover what these chapters meant for the first readers and what they say to us today. While some details of interpretation or some theological judgments may be questioned, these twelve chapters of exposition will prove quite stimulating, not least for the preacher who looks for some practical guidance in treating this section of Scripture.

VICTOR BARTLING

PREFACE TO PASTORAL THEOLOGY: THE MINISTRY AND THEORY OF SHEPHERDING. By Seward Hiltner. New York: Abingdon Press, 1958. 240 pages. Cloth. \$4.00.

The title of this somewhat esoteric work is honest. It describes quite adequately all that Hiltner attempts to do. He has a fascinating facility in discussing theory, but one has the impression that he does this more with himself than with the reader. In consequence, the book does not read well and is not very interesting at many points, and some of it is not very meaningful or practical.

Part I discusses pastoral theology from the viewpoint of task, person, and history. Part II gives proper orientation to the theology of shepherding, communication, and organizing, and these are treated perspective. In Part III, the content of "pastoral operations" (the author's term) is described as healing, sustaining, and guiding. In discussion of these

pastoral functions, the author makes extensive use of the published journals of the Rev. Ichabod Spencer, a 19th century Presbyterian pastor who kept detailed records of his pastoral interviews. On the basis of Spencer's cases, the discussion becomes more practical, but it is actually more wordy than the insights developed would seem to warrant.

For the reader who delights in the delicacies of debate, this book offers acceptable fare. The practical pastor in the battle line, however, may become impatient with the lack of meat-and-potatoes fact to sustain him in his work.

HARRY G. COINER

THE LADDER OF PERFECTION. By Walter Hilton, edited by Leo Sherley-Price. Baltimore: Penguin Books, 1957. xxiii and 256 pages. Paper.

Hilton (died 1395?), probably the most influential of that distinguished company of fourteenth-century English mystics that included Dame Julian of Norwich, Richard Rolle of Hampole, and the unknown author of *The Cloud of Unknowing*, was an Augustinian Canon Regular at St. Peter's Priory, Thurgarton, near Southwell. *The Ladder of Perfection*—notable for many thoroughly evangelical insights, including salvation *sola fide*—gradually unfolds the progress of the devout Christian through the destruction of "the dark image of sin" and its replacement by the image of the Lord Jesus to an ever-deepening union with God. The present paperback version of this great classic (at least the eleventh since Wynkyn de Worde first printed it in 1494) is a thoroughgoing modernization of Evelyn Underhill's edition of the fourteenth-century original.

ARTHUR CARL PIEPKORN

THE NARRATIVE: A Faithful Narrative of the Surprising Work of God in the Conversion of Souls in Northampton and Neighboring Towns and Villages in New England, in a Letter to the Rev. Doctor Colman of Boston, on November 6, 1736. By Jonathan Edwards; edited by James A. Stewart. Grand Rapids: Kregel Publications, 1957. 82 pages. Cloth. \$1.95.

The editor calls the *Narrative* "a priceless document." His abridgment, however, has taken away some of its value, and his notes do not compensate for the depreciation. Nevertheless, to those who wish for a bit of a first-hand introduction to Jonathan Edwards and his diagnosis of the process of regeneration as seen in the Awakening of 1734 and 1735 this book can be useful.

CARL S. MEYER

WEGGELEIT ZUR EWIGKEIT. By Hans Rottmann. Porto Alegre (Brazil): Casa Publicadora Concordia, 1958. 463 pages. Cloth. Cr. \$140,00 (about \$1.75 U.S.A.).

This is a book of daily devotions designed to give guidance to pilgrims on their way to the eternal world. The writer follows the Christian Year, indicates for each day a well-chosen passage for Bible reading, then presents a devotional treatment (usually covering one page) of an

appropriate Bible verse. The author is professor at Seminario Concordia, but there is nothing "professorial" about his presentations. In simple sentences and chaste, choice German diction he speaks to the heart of plain people. Pastors who have parishioners still using German in their private or family devotions will do them a service in directing them to this excellent manual. Younger American pastors and students who would like to improve their German reading ability might find this book a useful aid also for this purpose.

VICTOR BARTLING

THE THUNDERING SCOT: A PORTRAIT OF JOHN KNOX. By Geddes MacGregor. Philadelphia: The Westminster Press, 1957. 240 pages. Cloth. \$3.95.

John Knox is a character worth knowing. His own history of the Reformation in Scotland gives the best portrait of him, but an interpretation, such as the one by MacGregor, is extremely useful. The average reader will find MacGregor's work more to his liking than Lord Percy's biography, more sympathetic than Andrew Lang's, and more readable than Hume Brown's. The years 1559 and 1560 were decisive for the Reformation in Scotland; during those years John Knox was the preeminent leader. He was active in politics and in religion. MacGregor stresses his activity rather than his theology. Knox, it can be said without exaggeration, is one of the foremost figures in the history of Scotland. MacGregor's portrait is recommended to anyone who wants to know Knox better.

CARL S. MEYER

MEISTER ECKHART: AN INTRODUCTION TO THE STUDY OF HIS WORKS WITH AN ANTHOLOGY OF HIS SERMONS. By James M. Clark. New York: Thomas Nelson and Sons, 1957. xi and 267 pages; 4 full-page plates. Cloth. \$6.25.

MEISTER ECKHART: DEUTSCHE PREDIGTEN UND TRAKTATE. Edited by Josef Quint. Munich: Carl Hanser Verlag, 1955. 547 pages. Cloth. DM 17.80.

"The whole ramshackle edifice of Eckhartian studies in this country," Glasgow's Clark concludes, "ought to be pulled down and a fresh start made" (p.120). His book is itself a valuable contribution to this destructive-constructive project, as far as the present state of research permits. Nearly half the book is devoted to a careful rehearsal of what in Clark's opinion can safely be said about the great Thuringian Dominican mystic and theologian who, though he is one of the most eminent figures in the history of medieval Christian thought, died with seventeen articles from his works denounced by John XXII as heretical and eleven more "as ill-sounding, dangerous and suspected of heresy." Here Clark surveys Eckhart's times, his personal history, his theology and philosophy—notably his doctrines of God and man and his ethics—his mysticism, his scholarly attainments, the problems that confront Eckhart scholars, and the relation between Eckhart and the Friends of God. The picture

that emerges from this admittedly sympathetic but scholarly inquiry is that of a basically orthodox, gifted, courageous, but sometimes imprudent preacher and theologian, a capable administrator, and a sober mystic. The balance of the book reproduces in careful English and with the necessary annotations twenty-five of Eckhart's vivid vernacular sermons, together with his 1327 disavowal of heresy and John XXII's bull of condemnation *In agro Dominico* (1329). Here and there Clark has slipped. For instance, it is not true that "a Dominican friar had never before been charged with heresy" (p. v); as Eckhart himself pointed out at his trial in 1326, St. Thomas Aquinas and St. Albert the Great "had both been accused of heresy" (p. 22). On p. 50 "Jacob Alkindi" appears as "a Jewish scholar" rather than the Iraqi Arab philosopher that he was; Pseudo-Denis turns up persistently as "Areopagitica" (pp. 58, 97, 102, 266); and the Arabic *Liber de causis* is astonishingly attributed to Gilbert de la Porrée on p. 103.

In the second volume we have proportionately less introduction and more Eckhart. The editor-translator is the same Quint who for the past two decades has been putting out the critical edition of Eckhart's German works for the Deutsche Forschungsgemeinschaft. Forty pages of succinct biography and perceptive analysis of Eckhart's mystical theology are followed by excellent modern German versions of *Reden der Unterweisung*, Eckhart's theological tabletalk with his "spiritual children"; the lovely *Buch der göttlichen Tröstung* (or *Liber Benedictus*) which he wrote for the consolation of bereaved Queen Agnes of Hungary; the famed sermon *Vom edlen Menschen* that he preached before her; 59 other vernacular sermons (including 19 of the sermons translated into English by Clark); four famed "Eckhart legends"; and the already cited bull of John XXII. The scholarly notes are segregated at the end of the book.

More than ordinary interest attaches to both these titles in view of the indirect influence which Eckhart exerted upon Luther—chiefly via Tauler but also through the whole climate of German mysticism that he helped to produce.

ARTHUR CARL PIEPKORN

NORTH COUNTRY BISHOP: A BIOGRAPHY OF WILLIAM NICOLSON. By Francis Godwin James. New Haven: Yale University Press, 1956. xiv and 330 pages. Cloth. \$4.50.

William Nicolson (1655—1727) is a secondary figure in the late Stuart and early Hanoverian period. He was Bishop of Carlisle (1702 to 1718), Bishop of Derry in Ireland (1718—1727), and was appointed Archbishop of Cashel just before his death. As Bishop of Carlisle he was a member of the House of Lords of the English Parliament (he was a "Church Whig") and in Ireland he held a similar position. He belongs to a small group of pioneers in historical and linguistic studies (Anglo-Saxon and Old English).

The affairs of two dioceses, political history, academic and scholarly

happenings, and the life of an interesting personality pass in review in this scholarly work. The author has nicely accomplished his purpose (pp. vii f.): "The present study attempts to show the close relationship between the religious and secular history of the period, and to do so in terms comprehensible to the general reader." CARL S. MEYER

THE CHURCH IN THE NEW TESTAMENT PERIOD. By Adolf Schlatter, translated by Paul P. Levertoff. London: S. P. C. K., 1955. 335 pages. \$4.25.

This book, the first work by Schlatter to be translated into English, holds that the church did not begin with Peter or Paul but that "the Event of Easter gave her existence" (p. 4). The hallmark of the church is "the centrality of faith," for which "the Life, Death, and Resurrection of Jesus were woven together as a single, indivisible event" (p. 5). The first period of the church "paid little attention to the apostles as individuals and . . . did not judge their importance by what each of them achieved separately" (p. 11).

"Slowly it was recognized that the unity of the Church could not come by uniformity" (p. 60). The Jewish Christian was to remain a Jew and the Greek Christian a Greek. Christ, with whom the Christian was joined in Baptism, became central. In Christ the Christian is free, but this does not mean "license to set human law at naught" or deny the natural. Neither knowledge, asceticism, nor mysticism were permitted to become the salient marks of the church.

The book pays much attention to the Jewish Christians and their relation to the Gentiles. It makes pride the chief stumbling block of the Jew confronted by the Gospel.

Although there are a number of statements with which one cannot agree, the book offers many penetrating insights into the atmosphere of the apostolic church and reveals a depth of learning. It is conservative in its approach to isagogical problems. E. L. LUEKER

INSPIRATION AND INTERPRETATION. Edited by John W. Walvoord. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. 280 pages. Cloth. \$4.50.

This Evangelical Theological Society symposium contains ten chapters, each by a different contributor, including J. Martin Payne ("The Biblical Interpretation of Irenaeus"), J. Theodore Mueller ("Luther and the Bible"), Kenneth S. Kantzer ("Calvin and the Holy Scriptures"), Paul King Jewett ("Emil Brunner's Doctrine of Scripture"), and Carl F. H. Henry ("Divine Revelation and the Bible"), the last a masterpiece of style, theological scholarship and profundity of analysis. Though the book is neither a comprehensive treatment of the history of the doctrine of inspiration nor an exhaustive study of exegesis and hermeneutics, the areas sampled are handled with competence and satisfactory documentation. The index, though somewhat sketchy, lists the principal topics. The mul-

tiple authorship produces varying levels of excellence both in form and content. Collectively and individually, however, the contributors need apologize neither for their Bible-oriented faith nor for their scholarship. Two quotations may well sum up the thrust of this valuable book. The first is a word of Hitchcock (*Irenaeus of Lugdunum*, Cambridge, 1914) cited by Payne: "As we go to school with the Fathers who were in closer touch with the great realities, we may come to see something in the Scriptures which this enlightened age cannot discern so long as it solely employs the rational method." The second is the concluding statement of Henry's essay: "The controversy raised by what men say about the Bible is a matter of changing fashion. But the controversy engendered by what the Bible has to say about man is agelong, and upon the way each man settles this turns the eternal destiny of the human soul."

HERBERT J. A. BOUMAN

THE PROTESTANT MINISTRY. By Daniel Jenkins. Garden City: Doubleday and Company, 1958. 194 pages. Cloth. \$3.00.

This is a kind of second edition of British Congregationalist Jenkins' out-of-print *The Gift of the Ministry* (1947). The first five chapters of the present title—delivered as the 1957 Currie Lectures at the Austin (Tex.) Presbyterian Seminary—supersede the first five chapters of the earlier book, from which the last three chapters of the present work have been reprinted in their entirety. Jenkins regards the "ministry as the great ecumenical problem because it is in the ministry that the promise and the difficulty of the movement are both focalized" (p. 15); this provides the theme of the first chapter, which carries over, with some (probably inevitable) denominational slanting into the discussion of the true function of the ministry in Protestantism and the author's militantly Protestant thoughts on episcopacy. More directly professional are Jenkins' "unpopular thoughts on communication," his observations on the minister's present and future place in society, which draws added force from the author's British coign of vantage, and the three final chapters on the minister's inner life. Jenkins—as befits a practicing clergyman who teaches in a seminary one quarter a year—maintains a nice balance between the practical and the academic.

ARTHUR CARL PIEPKORN

CHRISTIANITY VERSUS THE CULTS. By Jan Karel Van Baalen. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. Cloth. 136 pages. \$2.00.

To be forewarned is to be forearmed. Van Baalen forewarns the Christian reader against twelve cults or "isms": Jehovah's Witnesses, Spiritism, Theosophy, Rosicrucianism, Christian Science, the Unity School of Christianity, Bahaism, Buchmanism, Mormonism, British Israelism, Faith Healing, and Seventh-Day Adventism. In the first chapter he

shows how sects happen; in the last three he points up the essentials of the Christian religion and the importance of contending for the faith. Ravening wolves still come in sheep's clothing. The author has an effective way of exposing the deception.

L. W. SPITZ

GOD MY EXCEEDING JOY. By Amos T. Lundquist. Rock Island, Ill.: Augustana Press, 1956. Cloth. 145 pages. Price not given.

A good book of private devotions in which Christ remains in the center, not merely as our example but more so as our personal Savior. The author avoids sentimentality; he writes in a simple, well-worded, and direct style, and there is comforting warmth in what he has to say. Lundquist is a Lutheran pastor and served as chaplain in the United States Navy in World War II.

WALTER E. BUSZIN

PASTORAL PRAYERS FOR THE CHURCH YEAR. By Samuel J. Schmiechen. New York: Abingdon Press, 1957. 144 pages. Cloth. \$2.00.

Pastors should welcome this carefully prepared volume, since it contains many prayers which they can well use on many occasions. Though in his prayers for Maundy Thursday (No. 48) and for Holy Communion (No. 87) Schmiechen speaks ambiguously regarding the meaning and intent of Holy Communion and though one must select his prayers with discrimination, one will find among the 126 he includes many which will supply a need. The author is copastor of St. Paul's Evangelical and Reformed Church in St. Paul, Minn.

WALTER E. BUSZIN

A TREASURY OF THE CROSS. By Madeline S. Miller. New York: Harper and Brothers, 1956. 240 pages. Cloth. \$3.95.

This eminently worthwhile book lives up to its subtitle: "Crosses of Christendom: Their Variant Forms, Their History, the Stories Behind Them, Their Part in the Devotion of the Church." In the book the author takes the reader on a delightful journey through many lands and across many centuries as she describes the hundreds of types of crosses. She says: "On no single object has more artistry been lavished." The book would be an excellent gift for members of the clergy, for teachers, and for the laity.

WALTER E. BUSZIN

ENGLISH AND WELSH CRUCIFIXES (A.D. 670—1550). By J. Eric Hunt. London: S. P. C. K., 1956. 92 pages. Cloth. 25/—.

A superb book which will be appreciated especially by those who are interested in Christian culture and art. It contains no fewer than 39 beautiful and impressive photographic reproductions of English and Welsh crucifixes, plus much textual information regarding them. Sculpture, painting, and stained-glass windows are the sources of the reproductions shown.

WALTER E. BUSZIN

DIGGING UP JERICHO: THE RESULTS OF THE JERICHO EXCAVATIONS 1952—1956. By Kathleen M. Kenyon. New York: Frederick A. Praeger, 1957. 272 pages. Cloth. \$5.50.

This highly readable first-hand account of the latest excavations at Tell-es-Sultan, the site of the Old Testament Jericho, will probably long stand as a model of popularization without oversimplification of a very complicated and technical subject. The descriptions are so vivid (to say nothing of the 64 plates and numerous other sketches and line drawings), and enough anecdotes of the crises and perils of the life of an excavator are related, that the reader almost feels himself on the very spot.

Not only a facile introduction to the methodology of modern archaeology, the book is also an exemplification of the means by which a sober but imaginative scientist like Miss Kenyon uses the frequently sparse and fragmentary materials turned up by the spade in an attempt to reconstruct the whole history of the site—including such matters as the relations of its inhabitants with other ancient peoples, their internal living conditions, and their religious beliefs. Discoveries are consistently related to topics of interest to the Biblical reader.

The most important contribution to knowledge by these excavations has been their elucidation of Jericho's habitation during the late phases of the Stone Age, first by the "hog-back-brick people," then by the "plaster-floor people," and by succeeding invaders in turn. Second, much new material about life in the Middle Bronze Age (that is, the patriarchal age) has turned up. Third, and not least sensationallly, it is now established (in contradiction to Garstang's earlier conclusions) that almost all evidences of Late Bronze Age Jericho have disappeared because of erosion and other factors, with the result that we are left with no archaeological light at all on the Biblical account of its capture by Joshua. As Miss Kenyon points out, however, this does not mean that the Biblical tradition is to be doubted—and in general her remarks in the final chapter anent the relationship between the various Biblical histories and archaeological evidence are very well taken. HORACE D. HUMMEL

NEW LIGHT ON THE MOST ANCIENT EAST. By V. Gordon Childe. New York: Grove Press, 1957. 255 pages. Paper. \$1.75.

The fact that this work now appears in its fourth edition and in paper binding amply attests its abiding popularity and more than transient value. As the author writes in his preface to the new edition, the fifteen years since the book first appeared have "witnessed so many discoveries in the Near and Middle East as to fill new chapters and so unexpected as to render others obsolete."

In popular fashion and yet with a wealth of detail and careful documentation the author traces the history of the major ancient Near East sites from their earliest signs of human occupation in Neolithic times down to the Early Bronze Age. Egypt receives the greatest attention,

followed in decreasing order by the early Mesopotamian cultures (especially the Sumerian), the civilization centering at Mohenjodaro and Harappa in the lower Indus valley, and scattered other early settlements in Iran and the Fertile Crescent. Childe is especially interested in evidences of diffusion from one culture to another; he dedicates the entire final chapter to this subject.

Profuse illustration with sketches and line drawings (plus many plates in the cloth-bound edition) enable the reader to follow with ease the detailed descriptions of the pottery and architecture of the various centers. Although only a third of one chapter deals with the Holy Land itself, the work will greatly elucidate archaeological methods and introduce the reader to the immensity of accumulated evidences on ancient Oriental history, even before the age of Abraham. Whatever the degree of the reader's interest in archaeology, Childe's manual will prove to be an invaluable reference work.

HORACE D. HUMMEL

LOVE AND CONFLICT. NEW PATTERNS IN FAMILY LIFE. By Gibson Winter. New York: Doubleday and Co., 1958. 191 pages. Cloth. \$3.50.

A generation ago noted social scientists were pessimistically predicting the end of the family as our culture had known it. But the trend shifted before the mortal blow was dealt. The family which survived, however, is a different family. It demands understanding.

This book is a tremendous help to this end. It is as exciting a book on the family as I have read within the last year. While it covers many facts regarding family life which are quite familiar in the general literature on the family, it does so in support of a basic thesis: Our modern mechanized, impersonalized world creates within the individual an intense desire to intimacy. Marriage is interpreted as a haven of intimacy, but people are apt to plunge into marriage with a peculiar desperation and intensity, and in their attempt to "make the marriage work" they run the risk of smothering it. In applying his thesis the author reveals rare skill in articulating a commonplace of family life in a way that makes it come alive with understanding.

Winter writes from the triple background of Protestant Episcopal pastor, Navy chaplain, and professor of sociology and ethics. This provides a sensitivity to the theological foundations of the family, a concern with communicating with people largely alienated from a Christian heritage, and the sociological insight that is imperative for an adequate understanding of the modern family.

DAVID S. SCHULLER

JESUS AND HIS COMING. By J. A. T. Robinson. New York: Abingdon Press, 1958. 192 pages. Cloth. \$4.00.

The basic thesis of this challenging book is: The teaching of the Parousia is a later apocalyptic development imposed on the more primitive approach represented by Jesus and the early church. Robinson develops

the thesis by attempting to show first of all that Jesus did not anticipate a Parousia but His vindication, that is, "a coming to appear before the presence of God in exaltation and triumph" (p. 131). Passages which seem to speak of a coming judgment and the need of watchfulness apply not to "a future advent, but to those climactic events in which he himself stood" (p. 82). Jesus' approach is eschatological, not apocalyptic. It was the later church which transferred His "proleptic eschatology" (this is Robinson's alternative to "realized eschatology") into the thought-forms of apocalyptic, thus effecting a compromise between a minority viewpoint and the orthodox conception. The minority viewpoint is represented in Acts 3, according to which Jesus in His earthly life was the Messiah-elect, "the forerunner of the Christ he is to be" (p. 145). If His preaching of repentance is accepted now, then those who heed His Word will receive Him in due time as the Christ. The orthodox view is represented by Acts 2. On this view we have a "fully inaugurated eschatology, according to which, from the Resurrection onwards, the Christ comes in power to his own, till all is finally subjected to that saving sovereignty which God has willed to accomplish through him" (pp. 138 f.; cp. p. 150). The concept of the Parousia is designed to meet the need of unfulfilled prophecy and those ingredients in Jesus' teaching which "did not yet appear to have been accounted for" (p. 151). The Gospel of John documents the earliest eschatological thinking, or the pre-Parousia stage. It was probably composed very early, then edited and published at a later date in Asia Minor (p. 164). In his Gospel the present and the future are seen as an indissoluble whole instead of as a sequence of events terminating in an event (Parousia) that is not an essential element in the eschatology inaugurated at Jesus' death and resurrection.

It would be unfair to the author of this brilliant piece of criticism to isolate one or two points in his argument and with brief mention to attempt thereby to discredit the validity of the entire thesis. It is safe, however, to say that his approach to the Fourth Gospel is not unlikely to raise isagogical protests. But the major criticism will undoubtedly hover around his analysis of the synoptic data. The problem still remains whether Jesus was concerned only or primarily with the fact that in connection with His ministry God's judgment was taking shape. Vital synoptic passages seem concerned not with the question whether men will recognize themselves as under judgment and as a consequence believe but whether those who have ostensibly come to that recognition will in the face of apparent absence of Messianic activity live eschatologically (cf., e.g., Luke 18:1-8 and Matt. 25:1-30). It is not primarily the delay in the Parousia but lukewarmness within the visible church that seems to raise questions concerning the Messianic dynamic. To eliminate the possible origin of this concern in Jesus' own mind by interpreting Luke 18:8, for example, as an editorial addition suggests a weak plank in the argument (but see Erich Graesser, *Das Problem der Parousieverzögerung*

in den Synoptischen Evangelien und in der Apostelgeschichte [Berlin, 1957], pp. 36 ff.). Robinson's enthronement interpretation of Mark 14:62 should be re-evaluated in the light of H. K. McArthur's strenuous argument for a parousia in his article "Mark 14:62," in *New Testament Studies*, IV (1958), 156-158.

Undoubtedly this book will be widely read. Some it will irritate. With others it should find reserved approval. But it cannot fail to stimulate.

FREDERICK W. DANKER

RELIGION, SOCIETY, AND THE INDIVIDUAL. Part I. By Milton J. Yinger. New York: The Macmillan Co., 1957. 322 pages. Cloth. \$5.00.

Paralleling this decade's awakened interest in religion is a growing interest in the scientific study of religious phenomena. Gently chastising the social scientist's rather cavalier dismissal of religion in past generations, the author claims: "To neglect the study of religion is to miss one of the most fruitful ways of studying the life of man."

Yinger's book attempts to communicate with those trained in two disciplines: the social sciences and theology. He is scrupulous in his methodology; he has drawn together a fantastic quantity of material from this vast field of inquiry and has arrived at creative positions which hold promise of new research.

His basic approach is a "functional" interpretation, which avoids describing religion in terms of its essence or its values and focuses on its functions. This involves no denial of the possibility of—and at times a necessity for—substantive definitions of religion, but proceeds from a methodology which sees definitions as operational devices, mere tools for a given analysis.

His basic definition of religion is "a system of beliefs and practices by means of which a group of people struggles with these ultimate problems of human life." On this basis he sets forth a fruitful sociological theory of religion and describes its relation to personality and to society and some of its major institutions. Many of us who have chafed under the rigidity of the Troeltsch-Becker "church-sect" typology appreciate the six-classification refinement which he suggests. This book will be extensively used in sociology and religion courses. Alert pastors will want to be familiar with it.

DAVID S. SCHULLER

WITHIN THE CHANCEL. By Thomas A. Stafford. New York: Abingdon Press, 1955. 92 pages. Cloth. \$2.00.

Though we cannot always agree with the author, it is heartening to note that so good a book was prepared by a leader of a denomination which has not always favored liturgical worship and its correct appointments. *Within the Chancel* has much to offer to those who contemplate the erection of a new church edifice. However, on some pages one finds

chaff as well as wheat. Thus we read: "The sacrament of Holy Communion is now administered hygienically from individual Communion cups. This departure from ancient use is a step forward in keeping with modern medical research" (p. 31). Again, in encouraging the use of electronic organs in small churches, the author misses the principle involved and in addition makes the erroneous claim that "the higher-priced electronic organs can be played so as to produce quite realistic pipe-organ effects" (p. 30). His illustrations are excellent, though we cannot say that they consistently present the ideal, at least for Lutheran worship. Some of the definitions furnished in the glossary are not satisfactory.

WALTER E. BUSZIN

TO ENJOY GOD: A WOMAN'S ADVENTURE IN FAITH. By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1956. 228 pages. Cloth. \$3.50.

THE FARMER GIVES THANKS. By Samuel R. Guard. New York: Abingdon Press, 1956. 64 pages. Cloth. \$1.00.

GOD WAS THERE. By Roy H. Stetler. Rock Island, Ill.: Augustana Press, 1956. 127 pages. Cloth. \$1.50.

One is tempted to refer to these devotional books as being innocuous. But what seems on the surface to be harmless may be dangerous, especially when based on or related to religion. Pious sentiments and earnest moralizing have their place also among Christian people; but if they are not related intimately to what the Scriptures have to say regarding man's own corruption and God's grace in Christ, then we are better off without them. This applies especially to materials which are read chiefly by the ill and distressed; when applied to the giving of thanks by farmers (as well as by others), it easily becomes banal and worse, as may be seen from the following excerpt from Guard's book: "Lord God . . . we thank thee for a month with two full moons, and a barn with four 'very good' cows that give milk three times a day now—so green are thy pastures. . . . Count every click of our planter a prayer to thee to bless the seed. Bless every chick and calf, every shote and sheep, every cat and canary bird hereabouts. . . . Who made a little farmer feel as strong as an ox, yet as gentle as a ewe with twins? Our Lord. Our risen Lord! O we thank thee! AMEN." (Pp. 34 and 35)

WALTER E. BUSZIN

THE GOLDEN QUEST OF WORSHIP. By Mary Constance Clapp. New York: Vantage Press, 1957. 106 pages. Cloth. \$2.75.

The author of this book is pastor of the Congregational Church in Windsor, Mass. Her ardent love for flowers and horticulture in general finds expression in her concept of worship. That her book was written for members of all creeds and denominations may be seen from state-

ments like this: "The hilltops of our lives are reached by many paths, and none can say, 'This is the path, and there is none other.' . . . We share the same faith, the same Savior, the same Father, though our doctrines may differ." (P. 27)

WALTER E. BUSZIN

ELIZABETH I AND HER PARLIAMENTS, 1559—1581. By J. E. Neale. New York: St. Martin's Press, 1958. 434 pp. Cloth. \$6.00.

ELIZABETH I AND HER PARLIAMENTS, 1584—1601. By J. E. Neale. New York: St. Martin's Press, 1958. 452 pp. Cloth. \$6.00.

Sir John has received wide acclaim for his biography of Queen Elizabeth I and his treatment of the Elizabethan House of Commons. His two-volume work on Elizabeth I and her relationships to the parliaments of her reign and the work of these parliaments can only add to a first-rate scholar's already great reputation. No one who wishes to be conversant with the second half of the 16th century in English history will want to neglect Neale's works.

Religion played a large role in governmental affairs at this time. The 1559 Parliament was responsible for the Elizabethan Religious Settlement. It made Elizabeth I the "Supreme Governor of the Church of England." Repeatedly Parliament wanted to pass additional legislation regarding religion; repeatedly Elizabeth I clung to her prerogatives and her principles. The Parliament of 1586—87 was memorable; "in its positive result—the execution of Mary Queen of Scots—and in its negative—the exposure and defeat of the Puritan revolution—[it] yields in interest and significance to none" (I, 191). The relationship of Puritanism to the development of Parliament, Neale says, is the most important theme of the narrative of the first volume from the constitutional point of view and, we might add, from the ecclesiastical point of view. The intricacies of parliamentary maneuvers are brought out particularly well in the discussion of the bills passed in 1595 against the Recusants and the Protestant sectaries.

A valuable feature of the work, among many that might be pointed out, is the full reproduction of the speeches made by the queen. Her "most princely speech to the House" in 1594 (II, 322 ff.), her "Golden Speech" in 1601 (II, 388 ff.), her last public speech to the realm in 1601 (II, 428 ff.) must be read to be appreciated; they justify the policy of including all her speeches.

The Elizabethan Age had many outstanding personalities. It was the age of William Shakespeare and Sir Walter Raleigh, of Thomas Norton and Peter Wentworth, of Job Throckmorton and John Penry, of William Cecil and Thomas Cromwell, of John Whitgift and Peter Cartwright. Over it reigned the Virgin Queen.

Our acclaim of Sir John's *magnum opus* is unabashed and unashamed. This work is a major contribution to the historiography of a great age.

CARL S. MEYER

ELEVEN YEARS OF BIBLE BIBLIOGRAPHY: THE BOOK LISTS OF THE SOCIETY FOR OLD TESTAMENT STUDY 1946—1956.

Edited by H. H. Rowley. Indian Springs, Colo. The Falcon's Wing Press, 1958. vii and 804 pages. Cloth. \$7.50.

These annotated book lists are the most useful annual bibliography of Old Testament literature available. Theological librarians have long used it as a buying guide. They refer students to it as a reliable bibliographical source. Old Testament scholars are familiar with its crisp evaluations of current literature written by outstanding English scholars. All are signed.

This reprint of the lists edited by Rowley in the eleven postwar years is particularly welcome. Many of these issues are out of print. They cover much of the literature of the war years. The single author list covering all eleven years makes them even more usable than the originals. The subject index will allow one to find materials on a specific topic quickly. The paper is good, the reprinting is clear, the binding is sturdy. This librarian will turn to it frequently in the future. Those Bible students who own it will do the same.

EDGAR KRENTZ

THE WITNESSING COMMUNITY: THE BIBLICAL RECORD OF GOD'S PURPOSE. By Suzanne de Dietrich. Philadelphia: The Westminster Press, 1958. 180 pages. Cloth. \$3.75.

The author is a member of the French Reformed Church and moved into theological pursuits through the World Student Christian Movement. For eighteen years she was a lecturer on Bible Study in the Ecumenical Institute at Bossey, Switzerland. This book grew out of lectures at Union Seminary in Richmond, Va. The book operates with a simple Biblical method and devotes eight of its twelve chapters to Old Testament materials. It thus makes much more use of the principle of unity of the Bible for the study of the church than most literature on the church. This accent invests the witnessing function of the church with unusual force. The power of the preached Gospel, the mission enterprise, the apostolic view of history, and the interaction between church and world are briefly and interestingly touched.

RICHARD R. CAEMMERER

WORK AND CONTEMPLATION. By Douglas V. Steere. New York: Harper and Brothers, 1957. xii and 148 pages. Cloth. \$2.50.

The Quaker philosopher delivered these lectures at Colgate-Rochester Divinity School as a contribution to the huge contemporary literature on the nature of work in the Christian experience. By "contemplation" Steere means the controlled and concentrated viewing of God, the degree of emotional involvement varying with the given situation. Steere suggests the possibility of a "basic level" of contemplation, in which he is recognizing the components of life and joining them into a unity, also at work; and he warns against the surrender in "modern industrial work" to destructiveness and the erasing of true personality. He stresses manual

work done in the "intentional community" as at Taizé or Iona or Kirkridge in the Poconos. Some readers will find his reflections on too optimistic a level; others will appreciate the accent on manual labor, its contribution to marriage, and the ideal that work and contemplation must ultimately go together.

RICHARD R. CAEMMERER

THE TEN COMMANDMENTS AND MODERN MAN. By H. G. G. Herklots. Fair Lawn, N. J.: Essential Books, Inc., 1958. 190 pages. Cloth. \$2.75.

A British churchman publishes a survey of the Ten Commandments, growing out of university lectures, which reflects much useful Biblical material and a live awareness of current thought and concern such as war and peace, contemporary morality, and materialism and life under the industrial accent. Emphasis on the whole covenant relation surrounding the Decalogue enables a useful evangelical motivation; and sins against the commandments are analyzed not just as guilt but as temptation to leave God. This is a useful little book.

RICHARD R. CAEMMERER

SAINT LUKE: THE ACTS OF THE APOSTLES. Translated by C. H. Rieu. Baltimore: Penguin Books, Inc., 1958. 176 pages. Paper. 85 cents.

This is a handy pocket translation and commentary on the Acts of the Apostles designed for the English reader of Sacred Scripture. The translation is clear without being chatty, dignified without the liability of remoteness. Though the supernatural is toned down at times, St. Luke's larger themes are handled with sympathy.

FREDERICK W. DANKER

BARRIERS: PATTERNS OF DISCRIMINATION AGAINST JEWS. Edited by N. C. Belth. New York: Friendly House Publishers, 1958. 121 pages. Cloth. \$2.95.

"A national institution and an American tragedy"—this is how the Anti-Defamation League of B'nai B'rith describes the depth and scope of discrimination against the Jews in the United States. This small book is a human-rights reader. Its articles survey the areas of discrimination—socially, in resorts, employment, education, housing, and the community at large. The consistency of discrimination against Jews in some areas of business and higher education will come as a surprise to many.

Some Christians are quite sensitive concerning discrimination against Negroes, but this sensitivity does not extend to Jews. The vivid cases described should prove useful in awakening them to the corrosive action of all discrimination.

Those who have opposed FEPC legislation with the insistence that laws cannot change human nature will find genuine enlightenment in the chapter "FEPC: How to Answer Its Critics."

DAVID S. SCHULLER

CHRISTIAN EDUCATION OF ADULTS. By Earl F. Zeigler. Philadelphia: The Westminster Press, 1958. 142 pages. Cloth. \$2.75.

The subject of Christian education of adults has more often than not been treated in a tentative and fragmentary way. There are not too many good books on the subject. This work by Zeigler is the most complete treatment to date of the newest frontier of Christian education.

In a book on this subject one looks for a discussion of adult interests and needs, a statement of objectives, a delineation of the curriculum, and a treatment of methods. *Christian Education of Adults* deals for the most part with these areas. The treatment is competent and adequate. Chapters on the young adults, the middle aged, and the older people are added for good measure.

This book offers a resource text which may be used for a course or for reading and study by those who wish to understand the process of Christian adult education. One finds woven into the fabric of this work an emphasis which properly belongs to the concept of adult educational activity: that Christians are the church of Christ and that their learning and fellowship activity should be directly related to its purposes.

HARRY G. COINER

CHURCH AND COMMUNITY IN THE SOUTH. By Gordon W. Blackwell, Lee M. Brooks, and S. H. Hobbs, Jr. Richmond, Va.: John Knox Press, 1949. 416 pages. Cloth. \$6.00.

In view of the current growth of the Lutheran Church in the South this book is probably more significant for us now than when it was initially published. While some of its facts are now dated, it still provides useful background for understanding the South of today. Ordinarily the churchman must draw a few thin facts from sociological studies devoted primarily to the secular community. Here the researchers addressed themselves directly to defining the role of the church in the Southern community. A profile of the rural and the urban South is given. An additional section presents an interpretation and summary of a study of the relation between church and community in ten selected areas.

The final half of the book presents digests of sociological studies of both the rural and urban South; procedures and techniques for making community surveys are described.

The book is of inestimable value to mission boards throughout the South.

DAVID S. SCHULLER

THE ORIGIN AND TRANSMISSION OF THE NEW TESTAMENT. By L. D. Twilley. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. ix and 69 pages. Boards. \$1.50.

This little volume aims to present as briefly as possible the continuity of New Testament introductory facts on a popular level. Through skillful editing the author's view of the material is maintained without interruption, and alternative viewpoints, set off in smaller type, are easily

grasped. The author is not hostile to modern critical conclusions. The subject of textual criticism is handled with exemplary dispatch for a work of this type. Pastors and laymen who wish to gain a fresh look at the New Testament should buy this book. FREDERICK W. DANKER

THE BEGINNINGS OF CHRISTIAN ART. By D. Talbot Rice. Nashville: Abingdon Press, 1957. 223 pages, plus 48 full-page plates. Cloth. \$7.95.

Rice is a thoroughly competent Edinburgh University art historian, and his book, while necessarily somewhat technical, has much to recommend it. For one thing, it covers a period that does not have overly much accessible literature in English—the beginnings down to the rise of the new outlook that in the West begins to come in about 1100 but is delayed until the 16th century in the East. It ranges over all the media, plastic as well as graphic. It takes very generous account of developments in Eastern Christianity. It is cautiously objective and factual in certain areas, such as the origins of Christian art, where there has been a great deal of factual exposition. The chapter bibliographies (roughly half the works are in English, one quarter in French, the rest German and Italian) are carefully selected, despite a few inexplicable omissions, and up to date; the footnote documentation is a valuable supplement to the bibliographies. The illustrations are well chosen; that not all are attractive as half-tones is often due to the poor state of the originals. Finally, it sees the history of art not as a separate discipline but as a part of the total historical development of Mediterranean and European Christianity.

The individual who wants *one* work in his library on the history of early Christian art will in acquiring this volume make a happy choice.

ARTHUR CARL PIEPKORN

INTRODUCING THE NEW TESTAMENT. Archibald M. Hunter. Second Edition. Philadelphia. The Westminster Press, 1958. 208 pages. Cloth. \$3.00.

This is a revised and enlarged edition of a work which has been heartily received since 1945. Except for one instance of intellectual browbeating (p.62), Hunter presents his views on the subject of New Testament introduction with a captivating charm that whets the reader's desire to search and learn. The book is not technical and may be read with profit by laymen who have had some background in critical approaches to the New Testament. Pastors can use it as a refresher on current isagogical thinking.

FREDERICK W. DANKER

RECONCILIATION AND RENEWAL IN JAPAN. By Massao Takenaka. New York: Friendship Press, 1957. 96 pages. Paper. \$1.00.

Writers who tell the story of the Japan mission in terms of the usual small membership statistics and struggling institutions are guilty of reductionist tactics. It has taken a Japanese, a professor of Christian ethics

at the School of Theology of the justly famous Doshisha University in Kyoto, to describe intelligently, appreciatively, and coherently the impact of Christian witness on the life of his country.

Over the past century, since Protestantism first entered in 1859, the theological trends introduced into Japan in the Christian church and the political currents of global and national statecraft are braided together by Takenaka into an account marked by compactness and acute critique.

Takenaka criticizes the efforts which liberal Japanese parties put forth in the 1890's to develop an indigenous form of Christianity because they were "made within a narrow national perspective rather than within the recognition of diversity in form and practice in the one world-wide fellowship of the Christian community." (P. 64)

This slender booklet gets below the surface with surprising frequency as it shows how the tiny minority of Christians in Japan exercised an influence out of all proportion to their numbers by remaining fully aware of the church's human side as it lived, witnessed, and worked for reconciliation amid the realities of a society estranged from God.

WILLIAM J. DANKER

LEONHARD LECHNER: *WERKE*. Volume I: *Motectae sacrae quatuor, quinque et sex vocum*, 1575. Edited by Ludwig Finscher. Kassel: Bärenreiter-Verlag, 1956. 193 pages. Cloth. DM 21.00.

Lechner and Johann Eccard were the most talented pupils of Orlando di Lasso. Both were highly capable composers of music for use in the Lutheran church. While Eccard has been better known, Lechner is rapidly coming into his own, and today some regard him as the more gifted of the two. His counterpoint is superior to that of Eccard, whose music is more homophonic than that of Lechner. The present volume includes 31 motets; all were written while Lechner was still quite young (he was born ca. 1553), and all are based on Latin texts. The texts are from the Bible, the liturgy, and Christian hymnody. The volume includes a critical account and an informative foreword. Would that we heard more choral music of this quality in our services of worship today!

WALTER E. BUSZIN

FAST FALLS THE EVENTIDE. By Olle Nystedt, translated by Clifford Ansgar Nelson. Rock Island, Ill.: Augustana Press, 1956. 96 pages. Cloth. \$2.00.

A book of thirty devotions for those advanced in age. The author is *Pastor Primarius* of the cathedral at Stockholm. While Nystedt writes like a pastor who has devoted much of his life to ministering to those who have reached the eventide of life, we regret that he does not stress the events of Good Friday and Easter more often. One must, therefore, complement many of his devotions with meditations which relate themselves to the cross and empty tomb of our Lord.

WALTER E. BUSZIN

JONATHAN EDWARDS THE PREACHER. By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1958. 154 pages, appendix. Cloth. \$3.95.

These thirty chapters are a tribute to the memory of the outstanding American preacher and thinker of Colonial America, by a Scottish Presbyterian minister now located in Seattle. Turnbull does not enter upon the philosophical pursuits of Edwards but does give some detail as to his theology and much concerning his life, method, and importance for today. His appendices include bibliography, a very brief index, and interesting analyses of some of the major sermons. Turnbull confronts the paradox of Edwards' Calvinism with a proclamation of sovereign will and choice of God, and of his evangelistic fervor with a passion to bring men to God, to "press in." Though remembered as a preacher of hell-fire, Edwards proclaimed the love of God and labored to help people in the way for which he deemed himself best fitted—as a writer of sermons.

RICHARD R. CAEMMERER

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.)

Henric Schartau. By Lechard Johannesson. Stockholm: Svenska Kyrkans Diakonistyrrelses Bokförlag, 1957. 220 pages. Paper. Swedish Kroner 15.00.

Teologins historia: En dogmhistorisk översikt. By Bengt Hägglund. Lund: C. W. K. Gleerups Förlag, 1956. xi and 360 pages. Paper. Swedish Kroner 18.00.

The Christian Year and Lectionary Reform. By A. Allan McArthur. London: SCM Press, 1958. 159 pages. Cloth. 25/—.

Die Predigt: Das Gespräch über die Predigt auf der Lutherischen Generalsynode 1957 in Hamburg. Edited by H. Schnell. Berlin: Lutherisches Verlagshaus, 1957. 89 pages. Paper. DM 3.80.

Koinonia: Arbeiten des Oekumenischen Ausschusses der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands zur Frage der Kirchen- und Abendmahlsgemeinschaft. Edited by Friedrich Hübner. Berlin: Lutherisches Verlagshaus, 1957. 238 pages. Cloth. DM 12.80.

Svensk Kyrkohistoria. By Berndt Gustafsson. Stockholm: Svenska Kyrkans Diakonistyrrelses Bokförlag, 1957. 327 pages. Paper. Swedish Kroner 16.00.

Verehrung der Heiligen: Versuch einer lutherischen Lehre von den Heiligen. Stuttgart: Schwabenverlag, 1958. 162 pages. Paper. DM 4.20.

Skapelson och Lagen. By Gustaf Wingren. Lund: C. W. K. Gleerups Förlag, 1958. 224 pages. Paper. Swedish Kroner 15.00.

The Ordination of Women to the Priesthood: A Study of the Biblical Evidence. By M. E. Thrall. London: SCM Press, 1958. 115 pages. Paper. 8/—.

Der Lutherische Weltbund: Grundlagen, Herkunft, Aufbau. By Siegfried Grundmann. Cologne: Böhlau Verlag, 1957. xix and 586 pages. Cloth. DM 32.00.

La Didaché: Instructions des Apôtres. By Jean-Paul Audet. Paris: J. Gabalda et Cie., 1958. xvi and 498 pages. Paper. 4,200 French francs.

Nattverd og Messe: En Studie i Luthers Teologi. By Carl Fr. Wisløff. Oslo: Lutherstiftelsens Forlag. 216 pages. Paper. Price not given.

Christian Obedience in the University: Studies in the Life of the Student Christian Movement of Great Britain and Ireland 1930—1950. By J. Davis McCaughey. London: SCM Press, 1958. 288 pages. 25/—.

Origins of the Medieval World. By William Carroll Bark. Stanford, Calif.: Stanford University Press, 1958. xi and 162 pages. Cloth. \$3.75.

More About Luther. By Jaroslav Jan Pelikan, Regin Prenter, and Herman Amberg Preus. Decorah, Iowa: Luther College Press, 1958. vii and 214 pages. Cloth. \$2.75.

More New Testament Words. By William Barclay. New York: Harper and Brothers, 1958. 160 pages. Cloth. \$3.00.

Papsttum und Kirche. By Philipp Hiltebrandt. Stuttgart: Union-Verlage, 1957. 279 pages. Cloth. DM 14.50.

Und ihr Netz zerriss: Die Grosskirchen in Selbstdarstellungen. Edited by Helmut Lamparter. Stuttgart: Quell-Verlag, 1957. 455 pages. Cloth. DM 19.80.

The Ordinal: Orders for the Ordination of Deacons, the Ordination of Presbyters, {and} the Consecration of Bishops. New York (Madras): Oxford University Press, 1958. 19 pages. Paper. 25 cents. This is the ordinal of the Church of South India as authorized by the Synod of that body in January, 1958. It proposes to implement the desire of this denomination "to remain in continuity with the historic ministry of the church as it has come down to us from early times through the uniting Churches" (p. 1). An ordination service is regarded as "an act of God in His Church." On the basis of Acts 6:1-6 each order consists of three parts: (1) The presentation of the candidates to the ordinator, the last step in the process of choice of the candidates by the church, corresponding to the election of the Seven in the Biblical account; (2) prayer for those about to be ordained that they may receive the gift of the Holy Ghost for their ministry; and (3) the imposition of hands, by a bishop in the case of deacons, by a bishop and presbyters in the case of presbyters, and by at least three bishops in the case of an episcopal consecration. Presbyters may participate in the laying on of hands at the consecration of a bishop. The ordaining or consecrating bishop delivers to each newly ordained minister a Bible; in the case of an episcopal consecration, the officiating moderator delivers to the newly consecrated bishop a pastoral staff as well. The ordinations and consecrations uniformly take place in conjunction with celebrations of the Holy Communion. To a noteworthy degree and in sharp contrast to the order of service for the Holy Communion in the Church of South India, the rubrics are directive rather than permissive.