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Concordia Theological Monthly



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ARCHIVES

BOOK REVIEW

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RELIGIONSGESCHICHTLICHES HANDBUCH FÜR DEN RAUM DER ALTCHRISTLICHEN UMWELT. By Karl Pruem. Rome: Päpstliches Bibelinstitut, 1954. xvi and 921 pages. Two maps. Paper. Lire 5,000 (about \$8.50).

This corrected and expanded reprint of the 1943 edition is perhaps the best general volume in print on the religious world of New Testament times. The author's treatment is comprehensive and judicious. He divides the material into six sections: (1) Popular piety and state religions, including emperor worship; (2) Philosophic religious thought down to Plotinus; (3) Mystery religions; (4) Superstitions and cults; (5) Hermetic literature; and (6) The religious life of the Roman provinces. These six divisions abound in detail, skillfully organized and evaluated. They bear eloquent testimony to the diligence and care of the author.

There is much to commend the book. It is easy to use. The arrangement is logical. The format highlights the important, although one wishes for a better grade of paper. The 16-page table of contents gives a comprehensive overview of the book, while eight indexes allow one to find with ease pertinent material on a specific concept, term, document, or person. Impressive bibliographic guides are scattered throughout the text. They are very strong on German-language material, but only fair in French and English. This reviewer missed references to such items as *Zeitschrift für Religions- und Geistesgeschichte*, *Vigiliae Christianae*, *Die Religion in Geschichte und Gegenwart*, F. Poulsen's *The Delphic Oracle*, Lily Ross Taylor's *Divinity of the Roman Emperor*, etc. References to and citations of ancient authors are surprisingly few in number.

The volume can be recommended for the sections in which it analyzes the relations (actual and fictitious) between early Christianity and its environment. The discussion of the mystery cults and Christianity is as sober as any. The chapter on the Hermetic writings, much used by C. H. Dodd in *The Fourth Gospel*, is a fine summary of their content and evaluation of their religious thought. The author has provided a fine general handbook on the Graeco-Roman religious world. It is an excellent guide into the problems of the literature, with more than one signpost showing the way to a correct solution.

EDGAR KRENTZ

CHRISTIAN WORSHIP: ITS HISTORY AND MEANING. By Horton Davies. New York: Abingdon Press, 1957. 128 pages. Cloth. \$2.00.

Designed to make the reader "look sympathetically at all types of worship, familiar or unfamiliar" (p. 7), this just, objective, succinct, sapient, and thoroughly readable introduction to the great living traditions of Christian liturgy (Eastern Orthodox, Roman Catholic, Lutheran, Anglican, Presbyterian-Methodist, and Baptist-Congregational-Quaker) by an ecumenically minded Congregationalist describes them in terms of their history and of their content. While it has Protestant rather than Lutheran readers in mind, Lutherans will read it with profit. Those who do will note appreciatively that Davies finds no place among the Protestant meanings of the Holy Eucharist for the truly Catholic position maintained by the Lutheran Church.

ARTHUR CARL PIEPKORN

THE FACE OF MY PARISH. By Tom Allan. New York: Harper and Brothers, 1953. 120 pages. Cloth. \$2.00.

This is the story of a "missionary parish" in a Glasgow suburb, a warm and rewarding picture of a local church active in evangelism. Although the setting is in Scotland, the visitation evangelism program which is described in detail should certainly provide information helpful to many churches elsewhere. The principles of evangelistic concern and action which are treated here are basic and practical. Emphatically stated is the proposition that the church must be a growing organism rather than a static roll of members if it is to fulfill to any degree either its ancient tradition or the demands of modern life.

In his discussion of the parish ministry, the author asserts the premise upon which he builds his church program. He says: "Ministerial leadership in its deepest sense is in fact only possible when the minister is most truly one with his people, their servant for Christ's sake, and realizing that the work of God in his parish is not his own exclusive responsibility but the corporate task of the community of which he is the representative" (p. 101). How the minister relates his parish to its "corporate task" is told here with frankness and objectivity. The careful reading of this book will be a refreshing and rewarding experience.

HARRY G. COINER

WHY I AM A DISCIPLE OF CHRIST. By Hampton Adams. New York: Thomas Nelson and Sons, 1957. 144 pages. Cloth. \$2.75.

Students of comparative symbolics will welcome this statement of the current liberal Restorationist position by an eminent leader of the Disciples denomination, which makes it about as authoritative as any pronouncement on the position of a creedless body can possibly be. In the light of the present state of ecumenical striving, the last three chapters ("A Denomination That Hopes to Die," "United Church of Christ," and "Why I Remain a Disciple Until . . .") are particularly provocative.

ARTHUR CARL PIEPKORN

BATTLE FOR THE MIND. By William Sargant. Garden City, N. Y.: Doubleday & Co., 1957. 239 pages. Cloth. \$4.50.

This is admittedly a narrow approach to the problem of controlling the human mind. It is mechanistic and physiological, drawing on analogies with Pavlov's experiments in conditioning emotional behavior in dogs.

At the same time the book has strange fascination for the clergyman. He tells himself this cannot be so; yet he cannot let go of the thesis. Isn't it impossible to predicate a common ground for conversion experiences and political brainwashing, voodooism and shock treatments, police methods and psychotherapy? But here it is, profusely illustrated.

As the author says, this is not the final or complete story. But with the widespread contemporary interest in the battle for the mind, this is a book the clergyman might well want to read. K. H. BREIMEIER

PSYCHOTHERAPY AND RELIGION. By Henry Guntrip. New York: Harper and Brothers, 1957. 200 pages. Cloth. \$3.00.

Guntrip, an English psychotherapist, is impressed by that group of psychotherapists whose point of view stresses the positive use of basic anxieties and conflicts, as opposed to those who say that all conflict and all anxiety is bad.

As long as he pursues this psychological perspective, the author says many things that will be of interest to pastors who want to understand human behavior. But when he tries to connect up this point of view with religious concepts, he falls short. "Becoming" is just not the same thing as man's relationship to God! K. H. BREIMEIER

THE BEGINNING OF THE ENGLISH REFORMATION. By Hugh Ross Williamson. New York: Sheed and Ward, 1957. 113 pages. Cloth. \$2.50.

The author, an ex-Anglican turned Roman Catholic, defines the Reformation in England as "the imposition of a foreign religion to justify an economic revolution, set in motion by the lust of a bad Catholic king who made himself and his successors the Spiritual Heads of a new State Church" (pp. 104 f.). Even the use of footnotes fails to make this a piece of respectable scholarship; the lack of an index is one of the very least of its defects. On almost any count the price of the book is difficult to justify. CARL S. MEYER

THE INDUSTRIAL STRUCTURE OF AMERICAN CITIES: A GEOGRAPHIC STUDY OF URBAN ECONOMY IN THE UNITED STATES. By Gunnar Alexanderson. Lincoln, Nebr.: University of Nebraska Press, 1956. 134 pages. Cloth. \$6.50.

The study was made primarily as an academic exercise in applying a particular technique of mapping population distributions in highly in-

dustrialized urban centers. This method, which was developed in Europe prior to the Second World War, is here applied to the United States. While studies of individual cities have been carried out, this comparative method makes possible a comprehensive description of every city with over 10,000 inhabitants. Those not interested in the research design itself will find the beautifully executed maps and the completeness of the description of industrial America useful. It will be of considerable value to mission boards projecting population changes and to every serious student of the urban scene.

DAVID S. SCHULLER

READINGS IN MARRIAGE COUNSELING. By Clark E. Vincent. New York: Thomas Y. Crowell Co., 1957. 500 pages. Cloth. \$4.50.

Judging by membership in the American Association of Marriage Counselors, more ministers are engaged in marital counseling than ever before. Not written for pastors alone, this book speaks to all professional people who find themselves drawn increasingly into marriage counseling. Its eight major sections survey marriage counseling as a profession, pre-marital counseling, methods and principles, counseling with individuals, couples, and groups, applicable theories of personality formation, and research in marital counseling. This book of readings is remarkable for the breadth of its coverage, both in terms of the number of its professional contributors and in the varied viewpoints they represent. Perhaps Professor Mace summarizes the editor's conclusion: "Marriage counseling is at once the field of none of the professions and of all of them." A pastor will appreciate the use of case histories and the opportunity to exchange blows with some who fail to see the vertical dimension in family life.

DAVID S. SCHULLER

EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY. By Carl F. H. Henry. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 89 pages. Paper, hard cover. \$1.50.

Henry, editor of *Christianity Today*, is well acquainted with contemporary theology. In the four lectures reproduced in this "Pathway Book," he speaks of the Modernist revision, the Fundamentalist reduction, the contemporary restoration, and the Evangelical responsibility. He feels impelled to disown both the Modernist perversion of Biblical theology and the Fundamentalist reduction. But though he rejects Modernism as a phase of the historical tide of unbelief, he defends Fundamentalism as a theology which reflected Biblical supernaturalism. What he dislikes about the latter is its temperament. It is obvious that Henry is in sympathy with the current plea for a return to Biblical theology and favors a vigorous application of redemptive Christianity to modern life. What he means by this is evident from the pages of the journal which he edits.

L. W. SPITZ

THE BOOK OF GOD: ADVENTURES FROM THE OLD TESTAMENT.

By April Oursler Armstrong. Illustrated by Jules Gotlieb. Garden City: Garden City Books, 1957. 447 pages. Cloth. \$4.95.

These stories from the Old Testament, adapted by the writer from her father's famous best seller, *The Greatest Story Ever Told*, are intended for boys and girls. Every effort is made by added dialog and other devices to impress the young reader that "the people of the Bible really lived." To the Lutheran child the Roman Catholic spelling of some proper names may prove disconcerting (Core, Manue, Thamnatha, Cis, Sassabasar, etc.). More serious is the rendering in the protevangel: "She shall crush your head" (p. 23). The Apocrypha are represented by "The Story of Tobias."

WALTER R. ROEHRS

TITLES OF THE TRIUNE GOD. By Herbert F. Stevenson. Westwood: Fleming H. Revell Company, 1956. 190 pages. Cloth. \$2.50.

This study of the names and titles by which God has made Himself known begins with such well-known titles as God, Jehovah, Lord, and then it treats such titles as El Elyon, Jehovah-nissi, Jehovah-shalom. Part II treats names and titles of Jesus Christ and Part III names and titles of the Holy Spirit.

The book endeavors not only to give the meaning of the titles but also to explain them in their total Scriptural significance.

The books offers not only intellectual but also spiritual and devotional values.

E. L. LUEKER

THE GOSPEL ACCORDING TO ST. MARK. By C. Leslie Mitton. London: The Epworth Press, 1957. x and 142 pages. Cloth. 12/6.

Mitton accepts with admirable success his publisher's challenge to write a commentary in 50,000 words or less. The series of which this commentary forms a part is designed for the minister lacking proficiency in detailed Biblical scholarship. A rationalistic bias is evident in connection with the miracle accounts, but in general divergent views are presented fairly, and a reverent constructive practical approach pervades the whole.

FREDERICK W. DANKER

GLAUBEN UND LEBEN DER URGEMEINDE. By Bo Reicke. Zürich: Zwingli-Verlag, 1957. 180 pages. Paper. Swiss Fr. 19.70.

This latest work of the brilliant, Swedish-trained professor of New Testament Theology at the University of Basel is one of major importance for the serious student of Acts. It covers the first seven chapters of Acts and, thus, practically our only source of knowledge of the mother church at Jerusalem. The book is not a technical commentary in the conventional style; but there is very little of significance that is not commented upon in the author's running analysis of the text. This text is freshly translated with philological exactness, reflected especially in close attention to

the connectives of speech and to the Greek tenses. Operating with modern critical methods, the writer argues step by step for the essential historical correctness of the picture of the faith and life of the church as presented in Acts, although—for the author—this does not mean that all the episodes in Luke's narrative are strictly historical. Often they may be only "concrete-dramatic" representations of the general situation of the church. What fertile dramatic geniuses the men behind Luke's sources must have been on this assumption! For this reviewer Reicke's book re-enforced the conviction that Acts gives us actual and not merely "relative" history. There are other positions of Reicke that we question, e. g., his adoption of the theory of A. Harnack and others that Acts 2:42—4:31 and 4:32—5:42 represent two sources treating the same subject but misunderstood by Luke as consecutive instead of parallel. But we gratefully record our obligation to this book for many fresh insights and much valuable information presented by the author on the basis of his massive reading and research. We expect to consult it again and again.

VICTOR BARTLING

JUDAS THE BETRAYER. By Albert Nicole. Grand Rapids: Baker Book House, 1957. 81 pages. Cloth. \$1.50.

The character of Judas and the path that led him to history's blackest deed are here explored with exceptional interpretative restraint and tactful sensitivity to the Scriptural data—in a style and manner of presentation designed to capture the layman's interest. The parallel between Ahithophel and Judas is especially instructive. This is rewarding Lenten reading.

FREDERICK W. DANKER

CHRIST'S MESSENGERS: Studies in the Acts of the Apostles. By C. F. D. Moule. New York: Association Press. 94 pages. Board cover, \$1.25.

In this contribution to *World Christian Books*, a series of small books for Christian laymen, Prof. Moule of Cambridge University uses the data of the Book of Acts to present lessons on Christian witness, showing how the early Christians gave their witness to the Lord in deeds and words and community life. With very little direct "preaching" the author's simple recital of the witness life of the primitive church carries a strong appeal to modern Christians to "follow in their train."

VICTOR BARTLING

THE GREAT AWAKENING IN NEW ENGLAND. By Edwin Scott Gaustad. New York: Harper & Bros., 1957. x+173 pages. Cloth. \$3.00.

Among the religious movements in Europe and America, Pietism and Evangelicalism played major roles in the 18th century. To what degree each was an outgrowth of Puritanism is difficult to say, although the relationships cannot be denied. The Great Awakening in New England

from 1740 to 1742 counted all of these factors in its background, and yet "revivalism was a phenomenon as wondrous as it was inexplicable" (p. 16). Already in 1734 Jonathan Edwards stimulated a frontier revival in the Connecticut River valley. George Whitefield, Gilbert Tennent, and James Davenport were "grand itinerants" of the early 1740's. "The Awakening was 'great' because it was general: none escaped its influence or avoided its controversy" (p. 42). So Gaustad portrays it, stressing that it knew neither social nor geographical barriers. Its flood tide ebbed, but the echoes of its cascades are still heard, and the sediment of its backwash is still in evidence.

Charles Chauncy and Jonathan Edwards were, respectively, the chief antagonist of, and the chief apologist for, the revival. Theologically the "New England theology" is, in the words of the author, "the monument of the Awakening" (p. 134). Calvinism was strengthened. Greater emphasis was again placed on the meaning of church membership. Separatism and schism followed in the wake of the Awakening. These are only a few of the chief effects of this first period of American revivalism.

By his scholarly research and clear presentation Gaustad has made a significant contribution to an understanding of a vital movement in American history.

CARL S. MEYER

THE CAMBRIDGE GREEK TESTAMENT COMMENTARY: THE EPISTLES TO THE COLOSSIANS AND TO PHILEMON. Edited by C. F. D. Moule. New York: Cambridge University Press, 1957. xiii and 170 pages. Cloth. \$3.75.

If this commentary on Colossians and Philemon is a sign of things to come, then ministers who can handle their Greek New Testament with some semblance of previous acquaintance will have good reason to rejoice in the new Cambridge series. Not only is the format attractive, but the arrangement of the material takes into account the wearied evening brain. Moule has the knack of picking out the things that matter and handling them with businesslike efficiency. There is no padding here, no hedging, no pedantic bluffing, no hesitation to wade in where commentators have obscured the sense with the dust of controversy.

In his introduction the author discusses, first of all, the apostle's religious thought. On pages 8 and 9 appears an exceptionally fine exposition of the Christians' togetherness in Christ. The discussion of authorship and point of origin for Colossians and Philemon suggests with caution that the scales are tipped in favor of Rome.

The commentary proper is marked by judicious exegesis. In the comment on Col. 1:6 the reader will note the author's characteristic reluctance to overinterpret. The ambivalence in *πρωτότοκος* in Col. 1:15 on p. 63 is neatly preserved. This is not exegetical fence sitting, but a recognition of linguistic and psychological facts. Likewise the discussion of *στοιχεῖα* in Col. 2:8 on pp. 90 ff. demonstrates Moule's refusal to be hypnotized by

possibly seductive analogies, though, as he states, "most modern commentators take the other view," reflected in the RSV. The note on χειρόγραφον on p. 97 is a homiletician's jewel, but this reviewer cannot share Moule's attraction to Robinson's suggestion that the dative τοῖς δόγμασιν in Col. 2:14 be viewed "as implied in the action of the verb *to subscribe to* (behind χειρόγραφον): 'our subscription to the ordinance'" (p. 98). It seems to this reviewer that the rendering given by Moule in his own *An Idiom-Book of New Testament Greek* (Cambridge, 1953), p. 45, though admittedly difficult, appears less strained, "the document with its decrees" (cf. Kittel, *Theologisches Wörterbuch zum Neuen Testament*, I, 234). The category of a dative of involvement (shades of Gildersleeve!) may help solve this and apparently related instances, e. g., Rom. 8:24 and Matt. 5:3.

The discussion on ἐν αὐτῷ in Col. 2:15 on pp. 100 f. properly emphasizes the identification of the activity of God and of Christ. The knotty problems in Col. 2:18 are handled in a like masterful and wholly honest fashion without prejudice to the student's further inquiry. Again, in connection with ἐξαγοραζόμενοι in Col. 4:5, it is not difficult to note the same sure interpretive scent which never loses its quarry. Indeed, if there is one feature that recommends this commentary, it is the author's complete integrity, supported by a long-developed appreciation of the Koine as well as by a profound understanding of the apostle's message.

FREDERICK W. DANKER

PAUL'S USE OF THE OLD TESTAMENT. By E. Earle Ellis. Edinburgh: Oliver and Boyd, 1957. xii and 204 pages. Cloth. 21/—.

The author, assistant professor of Bible and religion at Aurora College, points out that methodologically Paul's approach to the Old Testament is completely Jewish, but that his conversion is responsible for molding his Jewish interpretations and method of citation to a Christological understanding of the Old Testament. With Dodd he shares the view that the New Testament writings do not evidence dependence on a manual of Old Testament extracts, but rather that "testimony books" composed later were dependent on the results of a peculiar method of Bible study according to which the New Testament writers in some instances referred to a whole context of Old Testament Scriptures through the citation of a single passage. Perhaps Ellis' most striking contribution is the analysis of the so-called λέγει κύριος quotations, specifically those orphaned passages that have no apparent Scriptural home. Ellis concludes that these quotations are really interpretations of Scripture made by the Spirit-filled prophets of the New Testament church and are therefore given Scriptural status because of their ultimate origin. The most fascinating portion of the book is the last chapter, dealing with Paul's quotation of Old Testament material in relation to his exegetical method. Ellis accepts the concept of solidarity and shows, for example, how Paul can use Ps. 69:9, "which

probably refers to Israel's king," and apply it "to Christ the true Head of Israel" (p. 139). He concludes his discussion with a treatment of Paul's Midrash Peshet method, which is a sort of exegetical alchemy in which the exposition of the text determines the textual form of the quotation itself.

This book comes highly recommended, inasmuch as the author enjoyed the valuable counsel of such scholars as Michel of Tübingen and Matthew Black of St. Andrew's, and the specialist as well as the parish minister will find here much that is of profit in illuminating the Pauline writings. Readers will note a strong conservative tone in the approach to the Scriptures, but the author's fine appreciation of Paul's understanding of the relation between the letter and the Spirit, between $\gamma\rho\alpha\phi\acute{\eta}$ and $\gamma\rho\acute{\alpha}\mu\mu\alpha$, on pp. 25 ff., is an excellent antidote against Philonic views of inspiration.

The entire presentation is thoroughly documented, and Ellis has had the advantage of continental libraries in the preparation of his work. A select set of appendixes and indexes makes the book a valuable reference work in this particular area of New Testament study.

FREDERICK W. DANKER

JEWISH RELIGIOUS POLEMIC OF EARLY AND LATER CENTURIES. By Oliver Shaw Rankin. New York: Thomas Nelson and Sons (Edinburgh: The Edinburgh University Press), 1956. viii + 256 pages. Cloth. \$4.50.

ESSAYS IN TRADITIONAL JEWISH THOUGHT. By Samuel Belkin. New York: Philosophical Library, 1956. 191 pages. Cloth. \$3.50.

WHERE JUDAISM DIFFERED: AN INQUIRY INTO THE DISTINGUISHMENT OF JUDAISM. By Abba Hillel Silver. New York: The Macmillan Co., 1956. 318 pages. Cloth. \$4.50.

JUDAISM FOR THE MODERN AGE. By Robert Gordis. New York: Farrar, Straus and Cudahy, 1955. viii + 368 pages. Cloth. \$4.50.

WHAT YOU SHOULD KNOW ABOUT JEWISH RELIGION, HISTORY, ETHICS AND CULTURE. By Sidney L. Markowitz. New York: The Citadel Press, 1955. 226 pages. Cloth. \$2.95.

THE LEGEND OF THE BAAL-SHEM. By Martin Buber, translated from the German by Maurice Friedman. New York: Harper & Bros., 1955. xiii + 222 pages. Cloth. \$3.00.

MARTIN BUBER: THE LIFE OF DIALOGUE. By Maurice S. Friedman. Chicago: The University of Chicago Press, 1955. x + 310 pages. Cloth. \$6.00.

JUDAISM: POSTBIBLICAL AND TALMUDIC PERIOD, ed. Salo W. Baron and Joseph L. Blau. New York: The Liberal Arts Press, 1954. xxvi + 245 pages. Paper, \$1.75; cloth, \$3.00.

The documents in the posthumously published *Jewish Religious Polemic* are sympathetically presented examples of the *Adversus Judaeos* type of

literature in reverse. As an example of polemic in narrative Rankin offers a translation of Gaulmyn's edition of "The Chronicle of Moses," *Dibre ha-yamim shel Moshe*, an antipagan midrash of the haggadic type dating, according to Rankin, from the beginning of the Christian era. Polemic in poetry is exemplified by a translation of Wagenseil's edition of "A Memoir of the Book of Nizzachon of Rabbi Lipmann" (*Zikron sepher Nizzachon de Rabbi Lipmann*), a fifteenth (?) century anti-Christian poem of 143 lines by an otherwise unknown Meshullam-ben-Uri of Modena. A selection from the correspondence between the Königsberg Orientalist John Stephen Rittangel (1606?—1652?), a Lutheran convert from Judaism, and an unnamed Jew of Amsterdam on the Shiloh passage, Gen. 49:10, also translated from Wagenseil's text, illustrates polemics in letters. Polemic in debate is represented by the Jewish disputant's account of the famed "Disputation of Rabbi Moses ben Nachman (Ramban) with Fra Paulo Christiani on the Subject of the Jewish Faith" held before James I of Aragon in 1263 and translated from the Steinschneider text. The volume makes interesting reading and is of considerable value, not only because it makes otherwise inaccessible texts available to the English-speaking reader, completely equipped with clarifying introductions, notes, and analyses, but also for the light it sheds on many of the obscurer aspects of a difficult and sometimes painful subject.

Belkin's *Essays* reproduces papers presented before various audiences during 13 years of this distinguished Orthodox leader's tenure of the presidency of Yeshiva University. The unifying element is their common concern with traditional Jewish attitudes entering into contemporary American Jewish problems. Particularly noteworthy are the essays on "Traditional Judaism in America" and "The Jewish Community in a Non-Jewish World: Problems of Integration and Separation."

Silver has been rabbi of Cleveland's Temple, the largest Liberal Jewish congregation in the country, for almost four decades; his is consequently one of the most influential voices in Liberal Judaism. In his series of essays, he argues that to gloze over the differences between religions and to affirm a fictitious identity "as a gesture of good will is a superficial act which serves neither the purposes of scholarship nor the realities of the situation" (p. 289). He points out the differences between historic Judaism and Christianity—such as the rejection of the "Messianism of Jesus" and St. Paul's "gospel of redemption through the atoning death and resurrection of Jesus" (p. 85) and of Christianity's "fatal eschatological overemphasis, an irrational antinomism, and an attenuation of monotheism in the concept of the God-Man" (p. 76)—as well as between Judaism and other religions, and indicates why the Jews chose to go their own way. In ringing prose he calls for a frank admission of existing dissimilarities and urges a stress on friendly co-operation in the achievement of common purposes.

The Conservative Jewish position receives a careful, scholarly (where it speaks of Jewish matters), timely, and nontechnical exposition in Gordis' analysis of the Jewish community in the Western world as it celebrates its tercentenary, in terms of its present status, its future prospects, the tradition that nourishes it, the problem of continued viability, and the

insights which it believes that it holds in trust for all men. Significantly, the author makes the Jewish understanding of man in a blend of realistic understanding and idealistic aspiration the key to the Jewish resolution of contemporary issues. Though written primarily for Jews, Gordis deliberately addresses himself to "all thoughtful persons" on the principle that "the survival of the Jewish community not merely as an identifiable group, but as a creative factor in America and in the world" (p. vi) is a concern that transcends the Jewish community itself. Lutherans will find chapters 8 on revelation, 14 on man, and 15 on marriage and the family of considerable interest; at the same time they will be quite astonished to learn not only that the Augsburg Confession was written in 1520 (!) but also that its article on original sin teaches "that sexual desire *per se* partook of the nature of sin" (p. 228, and note 6).

Markowitz, a Lithuanian-born rabbi, Zionist and educator, writing primarily for his fellow Jews, has attempted a herculean task. What comes out is a useful, authoritative, topically organized encyclopedia that furnishes the limited (although sometimes necessarily oversimplified) information needed to interpret a casual reference or that supplies the leads to completer discussions where these are required. A more comprehensive index would make the work more valuable, particularly to the non-Jewish user.

"The Master of [God's] Name" — Baal-Shem — was the title given to the Podolian-Wolhynian rabbi Israel-ben-Eliezer (1700?—1760?), founder of the Hasidic movement. *The Legend of the Baal-Shem* is a stylistic revision (made in 1954) of a work that Buber had written almost half a century before. It consists of an introductory essay in the form of a descriptive account of the life of the Hasidim under the heads of ecstasy, service, intention, and humility, and 20 stories that tell the legendary life of the Baal-Shem. The theme is thoroughly congenial to Buber: "The legend is the myth of I and Thou, of the caller and the called, the finite which enters into the infinite and the infinite which has no need of the finite" (p. xiii). The exquisite and affecting prose — which Friedman's translation has managed marvelously to retain — comes as close as prose can ever come to the poetic form that Buber deliberately denied himself in the fashioning of this account. Even the reader who does not share Buber's personal commitment to the Hasidic way is not likely to lay the book down without having been profoundly moved by it.

Though unabashedly Jewish, Buber in his fifty years of activity has become in a sense the property of the whole world and the wielder of profound influence upon the philosophy and theology of our time. Friedman's study of Buber's thought is designed to provide a felt need for an analysis that can "serve both as an introduction to Buber's works for those who have not yet read him and as a commentary and systematic presentation for those who have" (p. vii). Friedman comes to his task of understanding and evaluating his subject well equipped by his translations of Buber's *The Legend of the Baal-Shem* (see above) as well as most of the essays in *The Eclipse of God*, by his extensive personal and epistolary association with Buber, and by an impressive mastery not only of Buber's own extensive output but also of the proliferating literature about him. The introduction presents the three motives of Buber's philosophy, "the

paradoxical unity of what one usually understands only as alternatives" that Buber himself calls "the narrow ridge"; his dialectical attitude toward evil; and his Hasidism. Friedman first traces Buber's early thought, prior to the publication of *Ich und Du* in 1923. In the next four parts he analyzes the implications of "dialogue" in Buber's philosophy; the nature and redemption of evil (which Friedman regards as a center of Buber's thought equal in importance to the I-Thou relation); the application of Buber's philosophy to epistemology, education, psychology, ethics, and social philosophy; and the significance of Buber's insights for religion. This last part—with its chapters on symbol, myth, and history, the faith of the Bible, Buber and Judaism, and Buber and Christianity—is likely to claim the theologian's major attention.

Judaism, part of *The Library of Religion* series, covers the "second classical period" of Judaism, from the second century before Christ to the fifth century after. The illuminating general introduction is followed by six chapters of carefully chosen excerpts from primary sources, covering the apocrypha; Philo and Josephus as representatives of Hellenism; sectarian movements (the Samaritans, Jewish sectarianism as described by Josephus, the Essenes, the Therapeutae of Egypt, the Zadokite New Covenanters of Damascus, and the Qumran community); Tannaitic collections (from about A. D. 10 to the completion of the Mishnah in the second century); Amoraic collections (from the era of the Talmud); and prayer. Introduction, notes, and the glossary are brief but adequate.

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.)

The Living Talmud: The Wisdom of the Fathers and its Classical Commentaries, trans. Judah Goldin. Chicago: The University of Chicago Press, 1957. 244 pages. Cloth. \$4.00.

Mediae Latinitatis Lexicon Minus. By J. F. Niermeyer. Fascicle I: *ab—beregicus*. Leiden: E. J. Brill, 1954. 96 pages. Paper. 20 guilders.

On the Diversity of Morals. By Morris Ginsberg. New York: The Macmillan Co., 1957. xiv + 329 pages. Cloth. \$4.00.

On the Two Cities: Selections from The City of God. By Aurelius Augustine; ed. F. W. Strothmann. New York: Frederick Ungar Publishing Company, 1957. v + 127 pages. Paper, 95 cents; cloth, \$2.25.

The Sermon and the Propers. By Fred H. Lindemann. Volume I: *Advent and Epiphany*. 200 pages. \$4.00. Volume II: *Pre-Lent to Pentecost*. 246 pages. \$4.50. St. Louis: Concordia Publishing House, 1958. Cloth.

Das Alte Testament als Anrede. By Walther Zimmerli. München: Chr. Kaiser Verlag, 1956. 105 pages. Paper. DM 6.

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