

# CONCORDIA THEOLOGICAL MONTHLY

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Fathers, Brethren, and Distant Relatives

JAROSLAV PELIKAN

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of Christian Humanism

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## BOOK REVIEW

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

**THE SYMPOSIUM ON SEVENTEENTH CENTURY LUTHERANISM: SELECTED PAPERS.** Volume I. St. Louis: The Symposium on Seventeenth Century Lutheranism, 1962. 150 pages. Paper. \$2.00.

The significance of this volume consists not so much in the nature and quality of the essays contained therein (although some of them are outstanding) as in the very appearance of a series of studies such as this. Five years ago the first symposium on 17th-century Lutheranism met on the campus of Concordia Seminary, St. Louis. Until that time there had been in our country relatively little interest in this era of the history of the Lutheran Church, an era which left us a large legacy of sound theology and a treasure of hymnody and devotional writing. Since that first meeting four further symposia have been held, and more than 20 studies of the life, theology, and culture of 17th-century Lutheranism have been contributed. The present volume contains nine essays: "The Lutheran Theologians of the 17th Century and the Fathers of the Ancient Church" by Edmund Smits; "The Hermeneutics of Gerhard and Calov" by Kenneth K. Miller; "Method and Principles: A Comparative Study of Thomas Aquinas and John Gerhard" by Robert Scharlemann; "Lutheran Church Music in the Age of Classic Lutheran Theology: Hans Leo Hassler and Michael Praetorius" by Walter E. Buszin; "The Correlation Between Justification and Faith in Classical Lutheran Dogmatics" by Carl E. Braaten; "The Unique Character of the Reformation in Sweden" by Conrad Bergendoff; "C. F. W. Walther's 1879 Edition of Baier's Compendium" by Henry W.

Reimann; "Biblical Interpretation in the Formula of Concord" by Wilhelm C. Linss; "Erik Erikki Sorolainen: From the Reformation Period to Orthodoxy in Finland" by Walter J. Kukkonen. Although the essays deal with widely divergent areas of the theology and life of the Lutheran Church during the 17th century, they all serve to increase interest in this important period of Lutheran orthodoxy. The Lutheran Brotherhood is to be thanked for sponsoring and underwriting the five past symposia and this present volume. We hope that more volumes of selected papers will appear in the future.

ALFRED O. FUERBRINGER

**VACATIONING WITH A PURPOSE.** By William A. Buege. St. Louis: Concordia Publishing House, 1962. 64 pages. Paper. 10 cents (quantity rates).

This exquisitely illustrated pamphlet contains 30 devotions, plus suggestions and materials for personal and family worship. The devotions display remarkable ingenuity and patience in bringing the Gospel home to the worshiper, and the booklet is worthy of a campaign in each parish for placement in the travel plans of the people.

RICHARD R. CAEMMERER

**LUTHER'S WORKS.** Edited by Jaroslav Pelikan and Helmut T. Lehmann. Vol. 45: *The Christian in Society* II. Edited by Walther I. Brandt. Philadelphia: Muhlenberg Press, c. 1962. xvi and 424 pages. Cloth. \$6.00.

With the publication of this volume the American edition of Luther's works is three-eighths complete. Brandt, former professor

of history at the City College of New York, presents 11 tracts from the period that marks the watershed of the Great Reformer's ecclesiology, 1522—1524. He himself has translated *The Persons Related by Consanguinity and Affinity Who Are Forbidden to Marry According to the Scriptures, Leviticus 18; The Estate of Marriage; The Fraternal Agreement on the Common Chest of the Entire Assembly at Leisnig; That Jesus Christ Was Born a Jew; The Exposition of Psalm 127 for the Christians at Riga in Livonia; and That Parents Should Neither Compel nor Hinder the Marriage of Their Children and That Children Should Not Become Engaged Without Their Parents' Consent*. He has revised translations by W. A. Lambert in the case of *A Sincere Admonition by Martin Luther to All Christians to Guard Against Insurrection and Rebellion and An Exhortation to the Knights of the Teutonic Order That They Lay Aside False Chastity and Assume the True Chastity of Wedlock*, J. J. Schindel's translation in the case of *Temporal Authority: To What Extent It should Be Obeyed*, Albert T. W. Steinhäuser's translations in the case of the *Ordinance of a Common Chest: Preface and To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools*, and by Charles M. Jacobs in the case of *Trade and Usury*. The translations are smooth, the notes and indices generous and helpful.

ARTHUR CARL PIEPKORN

**THE SIGNIFICANCE OF THE SYNOPTIC MIRACLES.** By James Kallas. Greenwich, Conn.: The Seabury Press, 1961. viii and 118 pages. Paper. \$3.00.

Form historians and demythologizers, in addition to other synoptic critics, are the chief targets in this fresh approach to the synoptic miracles. In contrast with works such as that of Trench, which isolate each miracle and are unconcerned about a unifying principle, Missionary Kallas (Cameroun, West Africa)

attempts to document a common link for all the synoptic miracles. He finds this all-embracing bond in Jesus' frontal attack on the demon world. Anticipation of this attack, says Kallas, builds up with intensity during the intertestamental period when the righteous observe that rebellious angelic forces have committed mayhem on a world once distributed to their watchful care. Thus eschatology and demonology are viewed as inseparable theological constants, and depreciation of the second can only be purchased at ruinous expense to the first.

Form historians and demythologizers, says Kallas, are the very ones who have made such a bargain, and therefore he repeatedly asserts that the message of the Kingdom is not expressed in terms of an "outmoded" world view, which now requires demythologization, but the miracles are themselves the message shouting loud the rapid termination of Satan's rule. As the Danielic Son of Man, Jesus reclaims His own. It is evident that Kallas takes a dim view of what he terms Alan Richardson's reduction of the miracles to "elaborations of timeless spiritual truths." (p. 5)

Of course, demythologizers in the background request their say, and their counterattacks run something like this:

*Demythologizer A:* By what criterion do you find the then current cosmological views responsible for theological expression in the Old Testament but not in the New Testament, or are you prepared to maintain the "historical" reality of the demon world as envisaged by the authors of apocalyptic literature in the intertestamental period? If not, on what basis do you affirm the "historical" element in the demonological references in the synoptists?

*Demythologizer B:* Mr. Kallas, you have ignored our description of the development of the tradition, but you unhesitatingly reject the validity of our conclusions without demolishing the scaffold.

*Demythologizer C:* You do not always distinguish between the original circumstances and the use to which the story was put in a later developed form. We also think you have not taken into sufficient account the history of the tradition of Jesus' words.

*Demythologizer D:* Mr. Kallas, you say that Jesus was mistaken about the date of the end of the age. Might He not have been mistaken also about the reality of "demons" or accommodated Himself to the thought forms of His time? By what criterion do you establish only partial ignorance of subjects that are beyond scientific scrutiny?

The reader will have the opportunity to assess for himself the skill with which Kallas has met these and similar objections.

FREDERICK W. DANKER

*THE SCROLLS AND CHRISTIAN ORIGINS.* By Matthew Black. New York: Charles Scribner's Sons, 1961. 206 pages, index and appendices. Cloth. \$3.95.

The subtitle to this volume describes its content: "Studies in the Jewish Background of the New Testament." Its central thesis takes issue with Cullmann's position that whatever contacts existed between Qumran and the early church may be found among the Hellenists, to whom Stephen belonged. Black argues that the "Hebrews" of Acts 6, the Aramaic-speaking segment of the Jerusalem church, constitute a more probable port of entry for certain ideas that Jewish Christianity shared with the Dead Sea sect. It would follow that St. Paul belonged to this tradition, with its respect for the temple and its belief that Jerusalem would be the place of the Lord's final manifestation at the end of time. That is why he ran into difficulty with the Hellenists. (Acts 9:29)

If Black's view is correct, then the presumed conflict between James and Paul, as reflected in the Pseudo-Clementines, was not nearly so serious as some ancient sources seem to suggest. This would also mean that Ste-

phen was not a precursor to Paul, as has often been maintained. One of the most useful chapters in this book is entitled "The Patristic Accounts of Jewish Sects."

Here is another volume that is useful in the assault on Bultmann. Much of contemporary New Testament scholarship has turned to the study of Jewish backgrounds to acquire a new appreciation of the New Testament as the product of God's dealings with Israel. Black, Goppelt, Förster, and Schoeps are some of the ranking authorities in this field. Reading Black's book opens many windows on the text of the New Testament.

MARTIN H. SCHARLEMANN

*THE GOSPEL ACCORDING TO SAINT MARK: AN INTRODUCTION AND COMMENTARY.* By R. A. Cole. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1961. 263 pages. Cloth. \$3.00.

We must register disappointment with this addition to the *Tyndale Bible Commentaries*. Some of the volumes in this series, including especially Alan Stubbs' work on 1 Peter, evidence a firm grasp of contemporary research. In the present case, while Vincent Taylor has written the standard commentary on Mark, Cole appears to know of him only through Cranfield's popular treatment of the second gospel. A more careful appraisal of the present status of synoptic studies would have preserved the author from the assertion that "Source Criticism has . . . been largely ousted by Form Criticism" (p. 25). Source criticism is a presupposition of form criticism. In fairness to Cole it should be observed that the editorial policies of this particular commentary series permit writers on the epistles to give from two to three times as much comment per verse as the writers on the gospels are allowed to give. In view of the wealth of fresh information on the gospels that research has placed at our disposal, such a policy can only lead to shortchanging of the evangelists.

In most cases the average reader of a commentary like this discovers little that he could not find on his own initiative.

FREDERICK W. DANKER

*PROCLAIMING CHRIST TODAY.* By W. Norman Pittenger. Greenwich, Conn.: The Seabury Press. 148 pages. 1962. Cloth. \$3.50.

The knowledgeable professor of Christian apologetics at the General Theological Seminary (Episcopal) in New York City assembles lectures which have been delivered to international audiences during the past years. Pittenger is concerned with the two foci that his title implies. If the Christian message is to reach the mind of contemporary man it must be pruned of irrelevancies, understood in its dimension of poetry rather than prose, *Geschichte* rather than *Historie*. To that end the author describes what he believes are the essentials of the message and welcomes the questions and challenges of criticism. But the Christian message must also be preached as Gospel and not merely as Law; to that end Pittenger stresses the unchanging accents of the liturgy and the primacy of the love of God. Much good sense crosses the page in affirming these positions. Pittenger may seem to be subjective both when he sorts out the "peripheral" in Biblical truth and when he maintains the permanent in the liturgy. That is the risk he runs.

RICHARD R. CAEMMERER

*THE NATURE OF MAN IN THEOLOGICAL AND PSYCHOLOGICAL PERSPECTIVE.* Edited by Simon Doniger. New York: Harper and Brothers, c.1962. Cloth. xxii and 263 pages. \$6.00.

This is an attempt to put together in one symposium the continuing dialog between theologians and pastors on the one hand and representatives of the behavioral and social sciences on the other, as it has been carried on in the periodical *Pastoral Psychology*. The

book bears the imprint not only of the editor but of Seward Hiltner, who has written a remarkable preview which correlates and interprets most of the contributions. Although the theological side of the dialog seems weak, despite the essays by James McCord, Walter Horton, Paul Tillich, and William Hamilton, the essays of the psychologists and sociologists included in this volume are by no means non-theological. Ironically they often seem more theological, at least to this reviewer, than the essays of the theologians.

There is of course a great variety of theological approach, all the way from McCord's modern Calvinism through Tillich's ontology and Horton's irenic synthesis to Hamilton's Bultmannesque Biblical existentialism that omits the resurrection. There is even an unabashed Liberal essay by Howard L. Parsons.

One of the most fascinating sections of the book is Carl R. Rogers' analysis of Reinhold Niebuhr's doctrine of prideful, fallen man. This is followed by analysis of Rogers' discussion by Bernard Loomer, Walter Horton, and Hans Hofmann. No pastor can afford to miss Valerie Saiving Goldstein's "The Human Situation: A Feminine Viewpoint." Her thesis is that woman must love and yield too much and that theologians must not therefore prejudge the human problem only from the arrogant striving of the masculine side.

HENRY W. REIMANN

*A STUDY OF HEBREW THOUGHT.* By Claude Tresmontant. Translated by Michael Francis Gibson. New York: Desclee Co., 1960. xx and 178 pages. Cloth. \$3.75.

This intriguing study comes from a contemporary French Roman Catholic scholar who is equally at home in philosophy and Biblical studies. It demonstrates that Roman Catholics too are wrestling with the uniqueness of Biblical thought forms and their contrast with the Greek philosophical tradition. The author, utilizing solid Old Testament

scholarship as supporting evidence, insists that Hebrew thought is not dualistic or even dichotomistic. Unlike Greek thought the Bible contains a doctrine of creation, or what the author calls a "philosophy of the sensible." The book is even more intriguing because it contains a sympathetic but critical foreword by John M. Oesterreicher, who defends Aristotle and St. Thomas by declaring that they do not stand so far removed from the Biblical vision. He furthermore cautions Hebraist Tresmontant: "Yet, we would suffer a tremendous loss were we to disregard the contributions of the Greeks to our theological, philosophical, and scientific thinking, and not the least among their gifts are the art of distinction as well as the categories, so often today lightly dismissed" (p. xiii).

HENRY W. REIMANN

*THE CHURCH AND ITS LAITY.* By Georgia Harkness. New York and Nashville: Abingdon Press. 1962. 202 pages, Bibliography and index. Cloth. \$3.50.

*THE COMPANY OF THE COMMITTED.* By Elton Trueblood. New York: Harper and Brothers. 1961. xii and 113 pages. Cloth. \$2.50.

For a church library, or better, for a study circle concerned with training the laity of the church for their calling, these are complementary volumes. Miss Harkness aims at the beginner's level and provides the equivalent of a textbook, with surveys of the theology of the church, the history from the apostolic age to the present of the experience of "church" under the tides of denominational change, the roster of objectives and duties of the church, the church under the stress of our age, and some "signs of advance" in the status of the laity. This is ably done. A Lutheran would like more recognition of the concept of the calling in the portrayal of Luther; perhaps space is the chief difficulty. The chapter "What Is a Church For?" despite its problem

of giving account to divergent movements in Christendom, seemed to this reviewer to come off very well.

We expect eminently readable, at times glowing, books from Elton Trueblood; we wonder why they do not make a larger impact. This one deserves careful reading and much sharing from member to member. It brings the diagnosis of world-in-church which is common to many treatments. Its uniqueness is the effort to set up a program and technique of enlistment. Trueblood is interested, like Miss Harkness, in the special centers in Europe and America that try to offer a discipline for the Christian life toward the world. But ultimately the individual congregation has to structure this very discipline. Trueblood looks to intrinsically human capacities for worth to achieve this commitment. The Christian pastor and his people should find an even stronger propulsion for it in the Word of Christ which dwells among them — when it does. RICHARD R. CAEMMERER

*THE MORMON CONFLICT: 1850—1859.* By Norman F. Furniss. New Haven, Conn.: Yale University Press, 1960. xi and 311 pages. Cloth. \$5.00.

In 1857 President James Buchanan sent a military expedition into the Territory of Utah. There had been altercations between the Mormons and the Federal Government virtually since the close of the War with Mexico, when the Territory of Utah came into possession of the United States. Some fault can be found with the officials who were sent into this territory during these years; not a little fault remains with the Mormon leaders for their defiant attitude and acts. Furniss documents the account of the conflict between the Mormons and the Federal authorities with care and impartiality. This scholarly work provides insights into the Mormon way of life which will be valuable for anyone who wants to know the Mormons better. CARL S. MEYER

*DIE AUSLEGUNG DER VERSUCHUNGSGESCHICHTE UNTER BESONDERER BERÜCKSICHTIGUNG DER ALTEN KIRCHE: EIN BEITRAG ZUR GESCHICHTE DER SCHRIFTAUSLEGUNG.* By Klaus-Peter Köppen. Tübingen: J. C. B. Mohr (Paul Siebeck), 1961. 126 pages. Paper. DM 15.00.

In this rare survey of the history of interpretation of the accounts of Jesus' temptation Köppen first takes the exegetical questions in sequence and presents representative patristic comments. Matthew's account of the temptation is the principal base for patristic exegesis, which accents a connection between Adam and Jesus Christ and dwells on the self-deception of Satan and his ignorance of the two natures of Jesus.

In the concluding sections of his monograph Köppen observes that the exegetes of the Middle Ages rely heavily on the early fathers and play up the devil's ignorance. Martin Luther, on the other hand, in his expositions takes the devil seriously and does not give Jesus an easy time in the wilderness.

Extensive bibliographies of patristic and modern literature relating to the pericope help make this work an exceptionally useful research tool. **FREDERICK W. DANKER**

*MATTHEW.* By Suzanne de Dietrich. Translated by Donald G. Miller. Richmond, Va.: John Knox Press, 1961. 152 pages. Cloth. \$2.00.

As a preacher this reviewer tends to sample commentaries by turning to his favorite texts. His review is favorable as the book agrees with his predilections and biases. On that basis, this little book, volume 16 of the *Layman's Bible Commentary*, does very well; it says splendid things about the healing ministry of Jesus (p. 53), the parable of the workers in the vineyard (p. 105), God and Caesar (p. 113), the victory of the death of Christ (p. 147). Other emphases seem less luminous: repentance as "acknowledgment of

faults" (p. 21), the Sermon on the Mount "the new law for the children of the Kingdom" but the crowds not excluded (p. 28), Peter important as a rock on which the church is built because of his faith, with little relation to the loosing word (p. 94), the meaning of the Cross a signal for the followers (p. 96), the Last Supper a "visible sign of the body of Jesus" about to be crucified, "in eating it His disciples become one with Him in His death and in His resurrection" (p. 136). The exegetes will offer more specialized scrutiny. In general a strong word of commendation should be said for the format and the notable effort to help the lay reader; even many of the less preferable renderings are evened out by statements at other points. **RICHARD R. CAEMMERER**

*THE ADVOCACY OF THE GOSPEL: A NEW APPROACH TO PREACHING.* By Donald O. Soper. New York: Abingdon Press, 1961. vii and 120 pages. Cloth. \$2.50.

In 1960 Soper, the well-known London preacher, presented the Lyman Beecher Lectures in Preaching at Yale Divinity School. This small volume presents his six lectures.

There seem to be two pitfalls in lecturing on preaching. Either one rewarms ideas which have been well treated in every book on homiletics published in the English language, or one deals with some specialized problem in communication which probably is quite tangential to the main concerns of homiletics. Soper avoids both pitfalls by expressing his own personal approach to preaching with no sense of embarrassment or false humility.

For some 30 years Soper has spoken weekly at outdoor meetings in Hyde Park and on Tower Hill in London. In this setting the preacher has neither a captive audience nor the protection of respect for the cloth. Moslem, agnostic, communist, socialist, or crank may interrupt at any moment and de-

mand to know the speaker's view on virtually any subject under the sun. As a result, the words of this man ring true. He is speaking to men today about the reality of God. He knows a wholesome respect for the church and her sacraments. The average Lutheran in this country will find that Soper represents a slightly more liberal theology than is found among confessional Lutherans. But he is worth listening to as he describes the situation of the contemporary hearer and analyzes the implications of evangelistic preaching.

DAVID S. SCHULLER

*THE ECOLOGY OF FAITH.* By Joseph Sittler. Philadelphia: Muhlenberg Press, 1961. 104 pages. Cloth. \$2.25.

Traditionally the Yale Beecher Lectures have been classed as "practical," concerned with the techniques of preaching, or "theological," involving the Biblical and Christian content of the message. Joseph Sittler's 1959 series falls into a third category, for which he has devised the analogy of ecology. He voices a concern for the forces working in upon the preacher through Word and worship, and upon the hearer through culture and church, "the permeability of that time and place to the declared Word." Sittler is himself a theologian concerned with the form and interpretation of the Christian message, a preacher to many a university "where the forces which make it difficult to communicate . . . enjoy the most open field," and hence he is supremely sensitive to the shape which both hearer and preacher have inherited before the message is spoken. The involvement of the human ego, the typically American illusion of "boundlessness," the handicap of merely factual language, enter his analysis of the preacher's basic problems. Toward the preacher's solution of his problem Sittler recommends theological method and absorption into the Biblical meaning and expression, the full awareness of the situation of worship, and sensitiveness to the dimension of time.

The lectures illuminate the recommended method through their use of literature and of Biblical materials. "The Shape of the Church's Response in Worship," a lecture originally presented in 1957, is a useful supplement. Preachers hoping to find some quick quotations or new preaching "angles" will be disappointed in this volume. Rather is it a summons to return to the attempt not just to communicate, but to proclaim the Gospel, and the encouragement to realize that this is possible even in a day when old styles of language and acquiescence of listeners are past. P. T. Forsyth's *Positive Preaching and the Modern Mind*, in the same genre with Sittler's lectures, got its best hearing after 50 years; it is earnestly to be hoped that *The Ecology of Faith* will take root sooner.

RICHARD R. CAEMMERER

*A PROTESTANT SPEAKS HIS MIND.* By Iliou T. Jones. Philadelphia: The Westminster Press, 1960. 237 pages. Cloth. \$3.95.

Texas-born Jones, now professor at San Francisco [Presbyterian] Theological Seminary, examines the issues between Roman Catholicism and Protestantism as he sees them. He calls "the dialogue" by another name, "the irenic movement." The ecumenical movement, he believes, has reached a stalemate. After looking at the ancient church, he examines some of the leading Protestant doctrines. He comes — one is tempted to add "of course" — to the state-church question and to Roman Catholics in public office. With candor but without rancor he states his misgivings in a treatment that calls for careful evaluation. The discussion is well organized; the interrelationships among the chapters are brought out clearly. Negatively it must be pointed out that the work lacks an index and that the author tends toward using secondary authorities when he ought to be using primary sources.

CARL S. MEYER



*I AM PERSUADED.* By David H. C. Read. New York: Charles Scribner's Sons, 1961. 182 pages. Cloth. \$3.00.

The pastor of Presbyterianism's most prestigious church, the Madison Avenue Church in New York City, here publishes 20 sermons advertised as being in the "Scottish tradition of A. J. Gossip and James S. Stewart." The style is pungent and direct, the sensitiveness to man in his current tensions is keen. Read is aware of God's atoning act in the incarnation, life, death, and resurrection of Christ. The most persuasive motif is faith, and at times faith, rather than the atonement, becomes the dynamic.

RICHARD R. CAEMMERER

*GOD AND THE WAYS OF KNOWING.*

By Jean Daniélou. Translated by Walter Roberts. New York: Meridian Books, 1960. 249 pages. Paper. \$1.35.

This volume is a well-reasoned and carefully written presentation of the Roman Catholic doctrine of revelation by a distinguished theologian of that denomination. The author discusses revelation through the natural religions, philosophy, the Old Testament, the New Testament, and the church. Interestingly written, it can be commended as a summary of the Roman Catholic view.

EDGAR KRENTZ

*THE GOSPEL OF MATTHEW: A STUDY MANUAL.* By Fred D. Howard. Grand Rapids: Baker Book House, 1961. 98 pages. Paper. \$1.50.

This latest volume in the Shield Bible Study Series is a surprisingly complete and perceptive guide. It should serve well for laymen in Bible classes. EDGAR KRENTZ

*SAINT PETER AND THE POPES.* By Michael M. Winter. Baltimore: Helicon Press, 1960. vi and 236 pages. \$4.50.

This is an interesting book, but not an important one. Winter sets out to prove that

all exegetical and historical roads lead to Rome and the Petrine primacy. It is not surprising that he accomplishes this task to his own satisfaction. He begins with the a priori assumption of the divine institution of the Petrine primacy on page one and by means of some exegetical eclecticism and historical oversimplification proves his point. The book has been the subject of several unfavorable reviews also in Roman Catholic periodicals. HERBERT T. MAYER

*TRAIN UP A CHILD: EDUCATIONAL IDEALS IN THE ANCIENT WORLD.*

By William Barclay. Philadelphia: The Westminster Press, 1959. 288 pages. Cloth. \$4.50.

Barclay's first chapter, although it has a few unproved presuppositions, is one which most pastors might well learn and digest. It deals with education among the Jews and presents an excellent treatment of the topic. The author might have looked more closely at Psalm 78, but he does draw heavily on Deuteronomy. He tells about education in the state-dominated society of Sparta, the Athenians, and the Romans. The educational ideals of the Christians and their attitudes toward pagan culture are presented. Barclay writes clearly and interestingly. He makes copious use of primary sources. The work is not merely a contribution to pedagogical history; it will aid in a better understanding of the society of the ancient world and will illuminate quite a few Scriptural references.

CARL S. MEYER

*A SUMMARY OF CATHOLIC HISTORY.*

Vol. I: *Ancient and Medieval History.* By Newman C. Eberhardt. St. Louis: B. Herder Book Co., 1961. xi and 879 pages. Cloth, \$12.00; student edition, \$9.00.

Eberhardt traverses the period from 49 B. C. to A. D. 1453 in a presentation which he intends as a happy medium between a brief survey and an exhaustive treatment.

A second volume will bring the story down to date. The work is written from a Roman Catholic viewpoint, e. g., the primacy of Peter is postulated as is the correctness of Roman doctrine. "Sects" are given little attention. Political, social, economic factors are related to the happenings within the Roman Church. Much stress is laid on the philosophical, theological, and structural details of the history. The contents are organized for classroom use, chiefly in Roman Catholic seminaries. To his credit, Eberhardt does not shy away from "details" in responding to a demand for an amorphous "understanding of broad movements."

CARL S. MEYER

*KIRCHE IM OSTEN: STUDIEN ZUR OSTEUPÄISCHEN KIRCHENGESCHICHTE UND KIRCHENKUNDE.* Edited by Robert Stupperich. Volume 4: 1961. Stuttgart: Evangelisches Verlagswerk, 1961. 198 pages. Half-linen. DM 15.80.

Not the least valuable resource available to the student of church history in the Slavic areas of Europe — notably, of course, of Slavic Orthodoxy — is the admirable annual, *Kirche im Osten*, edited by Stupperich in conjunction with the Ostkircheninstitut of the University of Münster. Great significance for contemporary church history attaches to the patiently compiled and meticulously documented 41-page chronicle of ecclesiastical development for the 12 months ending in autumn 1960 in the Union of Soviet Socialist Republics, Poland, Czechoslovakia, Hungary, and Yugoslavia. Rudolf Gundlach examines the teaching of the *Confessio orthodoxa* by Peter of Mogila on the church and the sacraments. Other contributions discuss the Russian people's resistance to the official efforts to compel conformity and their abiding human concern, the charitable activities and religious significance of the cloisters for Russian Orthodox nuns around 1800, Dos-toievski's hopes for the future, the evangelical

movement in the Ukraine between 1915 and 1933, and the icon museum at Recklinghausen during the first five years after its founding in 1956. There is also a valuable descriptive bibliography of Russian publications between 1956 and 1959 which illuminate the fascinating history of the schismatic Old Believers.

ARTHUR CARL PIEPKORN

*THE RUSSIAN REVOLUTION AND RELIGION: A COLLECTION OF DOCUMENTS CONCERNING THE SUPPRESSION OF RELIGION BY THE COMMUNISTS, 1917—1925.* Translated and edited by Boleslaw Szczesniak. Notre Dame, Ind.: University of Notre Dame Press, 1959. xx and 289 pages. Cloth. \$6.75.

Documentary materials, 158 documents all told, beginning with the Resolutions of the Conference of Orthodox Clergy and Laymen in June 1917, are supplied by Notre Dame's Szczesniak. The collection is an extremely useful one for following the events in the Russian Church between 1917 and 1925. The introduction is a well-organized summary. The appendices, especially the chronological tables and the biographies, are helpful. The bibliography is selective, but it goes beyond what most students of the period will master. Collections of this kind are of great worth for the students of modern church history.

CARL S. MEYER

*THE FOUNDATIONS OF JACQUES MARITAIN'S POLITICAL PHILOSOPHY.* By Hwa Yol Jung. Gainesville, Fla.: University of Florida Press, 1960. 66 pages. Paper. \$2.00.

The relationship of Christianity to the science of politics and the claim of primacy of religious morality over politics as the indispensable basis of Western democracy is crucial in Maritain's thinking, according to author Jung. He surveys the neo-Thomist's

philosophical system, expatiates on the speculative order and the practical order, and concludes that Maritain is excessively abstruse in his conceptualizations. Jung makes it clear that in his view Maritain has given a philosophical basis for the dominance of the church over the state, while espousing democracy. For threading his way through Maritain's thought and presenting it in a succinct manner the author deserves commendation.

CARL S. MEYER

*PROTESTANT THOUGHT AND NATURAL SCIENCE.* By John Dillenberger. Garden City, N.Y.: Doubleday and Co., 1960. Cloth. 310 pages. \$4.50.

This is a historical interpretation of the issues behind a debate that has been going on for five centuries. The bulk of the book contains chapters of historical analysis detailing especially the 17th and 18th centuries. The lengthy quotations from both scientists and theologians tend to impede the movement of the book and could perhaps have better been placed in footnotes. Nevertheless they weightily support the philosophical and theological assumptions present in the New Science as well as the Aristotelian patterns in theology.

Although Dillenberger of Drew University is critical of traditional orthodoxy, particularly for its view of the Bible, he is basically in agreement with orthodoxy's concerns and in disagreement with later rationalistic and moralistic secularization. In contrast, however, to his large-scale treatment of the 17th and 18th centuries, the 19th century is treated in less detail and far less critically.

The book closes with sketchy "Notes on New Directions," in which the author takes a cautious stand somewhere between Barth and Tillich as far as the relation of science and theology is concerned. "Those who separate the disciplines of theology and science with respect to subject matter are basically

more correct than those who too easily find relations between them. But the difficulty with those who completely divorce the disciplines is that they act and think as if nothing happened in the other disciplines which affects them in any way." (P.289)

HENRY W. REIMANN

*THE NESTORIANS AND THEIR MUSLIM NEIGHBORS: A STUDY OF WESTERN INFLUENCE ON THEIR RELATIONS.* By John Joseph. Princeton, N.J.: Princeton University Press, c. 1961. xv and 281 pages. Cloth. \$6.00.

*THE ROBE AND THE SWORD: THE METHODIST CHURCH AND THE RISE OF AMERICAN IMPERIALISM.* By Kenneth M. MacKenzie. Washington, D.C.: Public Affairs Press, c. 1961. vii and 128 pages. Cloth. \$3.25.

These two superficially disparate works have this in common, that they both illuminate one of the darker sides of the 19th-century missionary effort of Western Christendom—the willingness to render unto God the things that are God's with one eye cocked on Caesar.

John Joseph of Franklin and Marshall College describes the ultimately catastrophic impact of various kinds of Western missionary imperialism on one of the venerable churches of the East, the so-called Nestorian Church, whose Catholicos in Bagdad in the 13th century had had subjects across Asia organized in 200 dioceses under 27 metropolitans from Mesopotamia to China. The well-intended major villains of the piece are, in varying degrees, the conversion-bent French Roman Catholic Lazarist Fathers, the proselytizing Protestant missionaries sent out by the American Board of Commissioners for Foreign Missions, and the "Archbishop of Canterbury's Mission to Assyrian Christians," with other bodies—including the Lutherans and the Orthodox—playing minor roles at

a later stage. A reasonably satisfactory relationship that had been forged over a period of generations between the Nestorian Christians and their Muslim neighbors was irremediably destroyed by the injection of Western great power rivalries through the missionary invasion. Joseph traces the depressing account from 1831, when the first American Protestant missionaries appeared on the scene, through the tragic denouement arising out of World War I, and concludes with the pessimistic forecast that in all probability the Roman Catholic Church "will entirely absorb the remnants of the Nestorian Church" in the Near East (p. 236). Joseph's objective account helps to clarify a confused chapter of history. His 31-page bibliography is impressive; very strong in English, Arabic, and French entries, it is less so in German and Italian books and articles (the contributions of Strothmann, Spuler, Kawerau, and de Vries, for instance, are not even mentioned). The reference on p. 123 to "the United Lutheran Church of America" as attracting a congregation from the Russian Church in 1905 is anachronistic.

Kenneth M. MacKenzie of Fairleigh Dickinson University traces the relations between missionary concern and political attitudes among Methodists — whom he describes as the most numerous single Protestant denomination in 1900, and, in Theodore Roosevelt's words, "the most representative church in America" (p. 2) at the time — during the last decades of the 19th century, with particular reference to this country's annexation of Hawaii, its intervention in Cuba, its role in the Spanish-American War, and its suppression of the native rebellion in the Philippines after our acquisition of the Islands. MacKenzie's sources are chiefly the reports of the quarterly and annual conferences of the two Methodist churches, the very articulate Methodist Church press, and the books and published sermons of Methodist leaders during

this period. It is quite probable that a parallel investigation into the publicly expressed convictions of any other American Protestant denomination during the same period would have reflected similar attitudes. MacKenzie's inquiry indicates that Methodist opinion was not wholly unanimous and that a small minority of Methodist leaders had reservations about American determination to realize her "manifest destiny"; that strong anti-Roman Catholic prejudices constituted a palpable factor in Methodist thinking; that while "the Methodists did not initiate imperialism in the United States" and were not even "in the forefront of those who waved the country's banner on to external aggression," nevertheless through their "official meetings, their press, and pulpit oratory they provided a means by which imperialism, once undertaken, could be made palatable to a large number of Americans"; and that, on the positive side, the Methodist Church "pretty well lived up to idealism which inspired its initial missionary interest" and "helped to make American imperialism benevolent in fact as well as in word." (P. 116)

ARTHUR CARL PIEPKORN

*THE TREASURY OF RELIGIOUS VERSE.*

Edited by Donald T. Kauffman. Westwood, N. J.: Fleming H. Revell Company, c. 1962. xii and 371 pages. Cloth. \$4.95.

No one can use — nor would anyone wholly approve — all of Kauffman's 600 plus selections. This is an anthology in which the classics nudge the works of contemporaries, East meets West, and every kind of theology from pantheism to Christian orthodoxy is represented. Employed judiciously, however, all of the five main divisions — the God of Glory, Mankind, Jesus Christ, the Life of the Spirit, and the Reign of God — will disclose valuable resources for inspiration and instruction.

ARTHUR CARL PIEPKORN

*CHRISTIANITY AND MODERN MAN: THE CRISIS OF SECULARISM.* By Albert T. Mollegen. Indianapolis: Bobbs-Merrill. c. 1961. Cloth. 160 pages. \$3.50.

This very pretentious book by the well-known professor of Virginia Theological Seminary succeeds very well. The author's purpose is to sketch for modern doubters the "Christian mainstream" in its Augustinian structure, medieval synthesis, and Protestant interpretation; then to describe the secularist falling away from the 17th through the 20th centuries; and finally to re-interpret Christianity for moderns. Martin Luther is interpreted very enthusiastically by

this American Anglican, but Calvinism is treated all too briefly in one paragraph. The great secularist falling away may be too ungraciously handled. In the modern interpretation also one will certainly find gaps, for example, an adequate doctrine of Scripture. Nevertheless the content of Scripture, Law and Gospel, is clearly and winsomely set forth.

The book arose out of the author's work with lay study groups in the Washington, D.C., area. It could be employed admirably by lay study groups who are confronting the crisis of secularism and want to know its origin. Once more the Anglican tradition has demonstrated its flair for apologetics in the best sense. HENRY W. REIMANN

#### BOOK NOTES

*The Healing Gods of Ancient Civilizations.* By Walter Addison Jayne. New Hyde Park, N.Y.: University Books, c. 1962. xxi and 572 pages, plus 7 full-page plates. Cloth. \$10.00. Jayne was professor of gynecology and abdominal surgery at the University of Colorado; the work here photolithographically reproduced was published by the Yale University Press in 1925. In it he attempted an "introductory historical study" of the ancient methods of religious healing and the healing gods of ancient Egypt, Mesopotamia, the Western Semites, India, Persia, Greece, Rome, and the Celts. Jayne's work, although overtaken in detail by a generation of philological and archaeological research, still possesses interest for the theologian concerned about the problems of "faith healing" or about the relation between the roles of medicine and religion in the healing process.

*The Conflict of the Church and the Synagogue: A Study of the Origins of Antisemitism.* By James Parkes. Cleveland: The World Publishing Company, 1961. xviii and 430 pages. Paper. \$1.95. In this erudite work, originally published in 1934 by the Soncino Press and here reproduced without change, the British clergyman and historian who is its author tries to trace the influences

that led to the medieval ghetto and to the outbreaks against the Jews at the beginning of the millennium now drawing to a close. He discusses the status of the Jews in the Roman world, the breach between Judaism and Christianity, the part played by the Jews in the persecutions, the effect of the establishment of Christianity and the working out of the Theodosian code in subsequent generations, and the story of the Jews in the Eastern Empire, in the Frankish kingdoms, and in Visigothic Spain. Of special value are the useful bibliographical surveys that introduce each chapter.

*Enthusiasm: A Chapter in the History of Religion, with Special Reference to the XVII and XVIII Centuries.* By Ronald A. Knox. New York: Oxford University Press, 1961. viii and 622 pages. Paper. \$2.95. In the title of this urbane and brilliantly written inquiry, completed after three decades of labor near the end of the life of the late English convert and first published in 1950, "enthusiasm" corresponds approximately to the untranslatable Reformation category of *Schwärmerei*. While he devotes the first six chapters to the era from 1 Corinthians to 1500, the seventh chapter to the 16th century, and the second last to Irvingism, Ann

Lee's Shaker movement, and some vagaries of 19th-century perfectionism, the bulk of the grist for Knox' mill comes, as the title indicates, from the 17th and 18th centuries — George Fox and the Quakers, Jansenism, Quietism, the Huguenot Camisards, the convulsed clients of the late Deacon Pâris in the French capital's Cemetery of St.-Médard, the Moravians, and Wesley and early Methodism. Lutheran readers must discount the author's denominational prejudice that makes him see enthusiasm as the consequence of the Lutheran Reformation. Apart from this, Knox is determined to be fair to his subjects in conceding the legitimate motives that sparked, but ultimately were distorted by, the movements which he discusses and the tenuousness of the restraints that kept the church from expelling St. Francis of Assisi and Ignatius Loyola.

*How My Mind Has Changed.* Edited by Harold E. Fey. Cleveland: The World Publishing Company, 1961. 191 pages. Paper. \$1.35. In 1959—60 *The Christian Century* for the third time published a decennial series of articles by influential, chiefly American religious leaders in which each told of the changes in his attitude the past decade had wrought. These have been gathered with some revisions and expansions in the present work to provide a revealing indicator of the changing American theological climate. The contributors are Karl Barth, John C. Bennett, Edward John Carnell, L. Harold DeWolf, Billy Graham, Will Herberg, William Hordern, Martin Luther King, Jr., the two Niebuhrs, James A. Pike, and Paul Tillich.

*Jesus Christ and Mythology.* By Rudolf Bultmann. New York: Charles Scribner's Sons [1962]. 96 pages. Paper. \$1.25. This is an unaltered paperback reissue of the hardcover version of 1958, reviewed in this journal, XXXII (March 1961), 188.

*Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia (Symbole der Wandlung),* by C. G. Jung, trans. R. F. C. Hull. New York: Harper and Brothers, 1962. xxx and 557 pages, plus xlv pages of plates; 2 vols.; \$2.25 each. This

paperback reproduces Vol. V of the Bollingen edition of the *Collected Works of C. G. Jung*, published in 1956; the volume is broken down into two parts for convenience of handling. The first German edition of this work dates back to 1912, when it came out as *Wandlungen und Symbole des Libido*; Beatrice Hinkle translated it into English, and her version came out in 1916 as *Psychology of the Unconscious*. The fourth Swiss (German) edition, published in 1952, was a rewriting and an extensive revision of the original work; it was from this edition that Hull made the translation here republished. Jung's study, which originated about the time of his break with Freud, is of interest to clergymen not only because of its psychoanalytic insights but also because of the religious implications of the subject matter.

*The Present Age and Of the Difference Between a Genius and an Apostle,* by Søren Kierkegaard, trans. Alexander Dru. New York: Harper and Row, c. 1962. 108 pages. Paper. \$1.25. Dru's translation of these two minor works of the Danish preexistentialist who "strained to be offensive, especially to parsons and professors," was first published by the Oxford University Press in 1940. He has revised it for this paperback reissue. Walter Kaufmann's 20-page introduction is not pitched at the Christian but is designed to reassure the prospective contemporary pagan reader "that he is not going to waste his time" reading the following 76 pages of the works themselves.

*The New Testament in Modern English,* trans. J. B. Phillips. New York: The Macmillan Company, 1962. xiv and 575 pages and maps. Paper. \$1.45. In spite of the defects in it that theological scholars justifiably deplore, not the least that of interpreting by paraphrase, the Phillips New Testament is still the one that overall often communicates most effectively, especially to people on or beyond the fringe of the church. Parsons and layfolk alike will greet this inexpensive paperback reprint of the 1958 edition.

*The Meaning of History,* by Nicholas Berdyaev, translated from the Russian by

George Reavey. Cleveland: The World Publishing Company, 1962. This translation first came out in 1936. In his prefatory note to this unaltered Meridian Books reissue Reavey observes: "Berdyayev's contribution as a religious philosopher has survived [the 25 years since then] and has become even more pertinently actual. If history has made our human world smaller, it has also made its design more enigmatic and mysterious. . . . It is in [the] sphere of unifying spiritual values as they have incarnated themselves in history and still manifest themselves in it that Berdyayev has made so important a contribution . . . to the understanding of the divine and human drama which is now being played out. As Berdyayev points out, in this drama the Christian principle of the freedom of choice between good and evil lies at the very root of our spiritual situation. There is crisis, and there is hope. We cannot turn back the wheel of history, but we can help direct it by partaking in the dialog of the human and the divine. We can shape history by shaping our inner life." (Pp. 8, 9)

*Election and Reprobation.* By James Henly Thornwell. Philadelphia: Presbyterian and Reformed Publishing Co., 1961. vi and 97 pages. Paper. \$1.50. This rigidly Calvinistic tract is an unaltered photolithographed reissue of a work, posthumously published for the first time in 1870, by one of the founding fathers of the [Southern] Presbyterian Church in the United States, whom Morton Smith in his preface calls one of "the most gifted theologians produced by the American Presbyterian Church."

*Preaching from the Bible.* By Andrew W. Blackwood. New York: Abingdon Press [1962]. 247 pages. Paper. \$1.25. This is an unaltered photolithographed reissue of the 1941 edition. Blackwood was a Presbyterian pastor for 17 years before joining the staff of Princeton Theological Seminary, where he became chairman of the practical department.

*The Point of View for My Work as an Author: A Report to History and Related Writings,* by Søren Kierkegaard, trans. Walter Lowrie, ed. Benjamin Nelson. New York: Harper and Brothers, 1962. xxiv and 170

pages. Paper. \$1.35. This Cloisters Library paperback reproduces the 1939 Lowrie translation of Kierkegaard's posthumously published (1859) title essay, his simultaneously published "*The Individual*," and his little tract *On My Work as an Author* (1851), retitled in this reissue *My Activity as a Writer*. In addition to Lowrie's own introduction and notes, the new edition supplements the Kierkegaard material with Nelson's instructive 14-page preface and a three-page addendum from Kierkegaard's *Journal* translated by Lee M. Capel. The translation of *The Individual* has also been extensively emended by Capel.

*Form Criticism: Two Essays on New Testament Research,* by Rudolph Bultmann and Karl Kundsinn, trans. and ed. Frederick C. Grant. New York: Harper and Brothers, 1962. x and 161 pages. Paper. \$1.25. In preparing the original edition of this brochure, published by Willett, Clark and Company in 1934, Grant worked from the second edition (1930) of Bultmann's *Die Entstehung der synoptischen Evangelien* and from the first edition (1929) of Kundsinn's *Das Urchristentum im Lichte der Evangelienforschung*. Bultmann laid down the principles of *Formgeschichte*, Kundsinn applied them. The dates are a measure of the length of time that form criticism has been around to help and to harass New Testament scholars. The fact itself that there is a present market for a reprint of a 30-year-old work in this field may be significant, even symptomatic. Both Grant and Bultmann contribute four-page prefatory notes to this otherwise unaltered reprint.

*Credo,* by Karl Barth, trans. J. Strathearn McNab. New York: Charles Scribner's Sons, c. 1962. This work, subtitled *Die Hauptprobleme der Dogmatik dargestellt im Anschluss an das Apostolische Glaubensbekenntnis* in the original German edition, sets down on paper 16 lectures delivered at the University of Utrecht in early 1935, three years after the first volume of the *Kirchliche Dogmatik* was published and at a time "when the shadow of Hitler had already fallen across Europe" (p. xi). They still serve as

a good index to Barth's position. Robert McAfee Brown contributes a brief foreword to this paperback edition, which otherwise reproduces the 1936 English translation without change.

*Medieval Faith and Symbolism.* By G. G. Coulton. New York: Harper and Brothers, 1958. xxiv and 320 and lxxxvi pages. Paper. \$1.85. With its excellent plates and text-figures and its scholarly but readable text, Coulton's *Art and the Reformation* has been a delight and a standard resource for students of the Middle Ages ever since it first came out in 1928. The present volume is a reprint of Part I of the 1953 edition. This is precisely the kind of mind-stretching study that is ideal for paperback reissue. The art and symbolism here described are a part of our heritage with which we are too often unfamiliar.

*The Spontaneous Expansion of the Church and the Causes Which Hinder It.* By Roland Allen. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1962. ix and 158 pages. Paper. \$1.65. In his foreword to this edition Kenneth Grubb expresses the defensible opinion that the *Spontaneous Expansion* is a more mature work than the one for which Allen is better known, *Missionary Methods*. Although it was published 35 years ago, it is probably more timely in today's circumstances than it was in the late twenties. Its principles were born out of a foreign missionary's experience and are applied to the situation of what we should call the "younger churches." What also commends the book, however, are the fascinating implications of the basic theses for the church's mission in countries like our own. Bishop Lesslie Newbigin prefaces this edition with a two-page appreciation.

*Who Moved the Stone?: The Evidence for the Resurrection.* By Frank Morison. New York: Barnes & Noble, 1962. 192 pages. Paper. \$1.25. Morison wrote this work in 1930, and the present paperback reissue reproduces the edition of that year by Faber and Faber of London. It is, in Morison's own words, the "confession of the inner story of a man who originally set out

to write one kind of book and found himself compelled by the sheer force of circumstances to write another" (p. 6). The work that he set out to write was to be a human interest account, "stripped of its overgrowth of primitive beliefs and dogmatic suppositions." The book he wrote is an apologia for the truth of the Gospel account of our Lord's Passion and resurrection.

*Charles Babbage and His Calculating Engines: Selected Writings by Charles Babbage and Others*, ed. Philip and Emily Morrison. New York: Dover Publications, c. 1961. xxxviii and 400 pages. Paper. \$2.00. Charles Babbage (1792—1871) was a typical example of the uninhibited, endlessly curious, and eccentric genius-inventor. His concerns ran the gamut from cryptanalysis to submarine design, but he is best remembered as the designer of a "differential engine" on which many modern computers are based. This anthology contains chapters from his *Passages from the Life of a Philosopher*; his influential essay "On the Age of Strata, as Inferred from the Rings of Trees Embedded in Them"; selected papers from the 1889 work, *Babbage's Calculating Engines*, edited by Henry Prevost Babbage; and a fascinating introduction by Philip Morrison.

*Kierkegaard.* By Walter Lowrie. New York: Harper and Brothers, 1962. Two volumes; xx and 640 pages. Paper. \$1.95 each volume. Lowrie was one of America's foremost Kierkegaard experts. His justly praised scholarly biography of "S.K.," published in 1938, is here reissued without change beyond being broken down into two handy paperback volumes. Volume I comprises the sections on Kierkegaard's "Childhood (1813—30)," "Youth (1830—38)," and "Early Manhood (1838—44)." Volume II brings the sections "Intellectual Maturity (1844—47)," "Becoming a Christian (1848—52)," and "The Corrective—The Sacrifice (1852—55)."

*The Fate of Man in the Modern World*, by Nicolas Berdyaev, trans. Donald A. Lowrie. Ann Arbor, Mich.: The University of Michigan Press, 1961. 131 pages. Paper. \$1.75. This English translation of what



Berdyaev himself regarded as a brief "sort of second volume" to his prophetic (in both senses of the word) *The End of Our Time* was first published in 1935. This paperback is an unaltered reissue of that edition. Despite the lapse of almost a generation *The Fate of Man* has a surprisingly contemporary timeliness that gives it as much meaning for the reflective observer of this decade as it had for its original readership.

*Homo Viator: Introduction to a Metaphysic of Hope*, by Gabriel Marcel, translated from the French by Emma Craufurd. New York: Harper and Brothers, 1962. 270 pages. Paper. \$1.45. This collection of essays and lectures, all dating from 1942 to 1944, is an important cross-section of the thought of France's most eminent Christian existentialist. The present edition reproduces the English version of 1951. The review of Sartre's *L'Être et le Néant* is brief, perceptive, and devastating. The 10 pages on Camus are among the best in this excellent little volume.

*Church Dogmatics: A Selection*, by Karl Barth, trans. and ed. G. N. Bromiley. New York: Harper and Brothers, 1962. viii and 262 pages. Paper. \$1.50. Barth's whole formidable *Church Dogmatics* through Part 3 of Volume IV is levied upon for this comprehensive and instructive anthology, which should prove highly useful to the reader whose finances and leisure prohibit purchase and/or reading of the whole work, but who rightly prefers to read Barth than merely to read about him. Gollwitzer's 24-page introduction is a good summary of Barth's life and theological development. Gollwitzer's own biases and prejudices are not obtrusive in the selection of his material, which covers seven heads: revelation (God, the knowledge of God, natural theology, the Gospel and the Bible, theology), Jesus Christ, nothingness, "creation as benefit," the "determination of man," agape and eros, and man and woman, plus an appendix of three further selections.

*The Christ of Faith: The Christology of the Church (Der Christus des Glaubens)*, by Karl Adam, trans. Joyce Crick. New York:

The New American Library of World Literature, 1962. xi and 408 pages. Paper. 95 cents. First published in German in 1954 and in English in 1957, this work of one of the greatest and most evangelical German Roman Catholic theologians of our generation incorporates the fruit of several decades of lecturing on the subject at the University of Tübingen. Crammed with facts and important insights into Roman Catholic thought, the two "books" into which the work is divided discuss the person and the work of our Lord. The first "book" takes up the source of belief in Christ; the dogmatic results of the Christological controversies; the image of Christ in modern liberal theology, the canonical gospels and the primitive Church; the psychological problems of our Lord's consciousness of being the Messiah, the Son of man, and the Son of God; the Pauline, Johannine, patristic, and medieval interpretations of Christ's self-consciousness; and the dogmatic implications of the personal union and the exchange of qualities, particularly for our Lord's humanity. The second "book" considers redemption from sin and error through our Lord, the significance of our Lord's incarnation and death for our salvation, the ecclesiastical dogma of redemption, and the exaltation of the Redeemer. Lutherans will read the volume with edification and profit.

*The Work of Christ: A Historical Study of Christian Doctrine*. By Robert S. Franks. New York: Thomas Nelson and Sons, c. 1962. xx and 708 pages. Cloth. \$6.50. This is actually an unaltered, but completely reset second edition of *A History of Doctrine of the Work of Christ*, published in 1918. Franks intended it as an investigation of the antecedents as far back as the subapostolic age of the "modern" doctrine of "the saving effects of Christ's Incarnation, Life, Passion, Death and Resurrection," as typically exemplified in the position of Friedrich Schleiermacher and Albrecht Ritschl. In the preface to the new edition the aging author, principal emeritus of Western College, Bristol, whose most recent work, *The Doctrine of the Trinity* (1953), is an effort to balance

Schleiermacher against Karl Barth, states: "I am inclined to think that the original impetus of the Barthian revolution has now somewhat spent itself, and that there has been some recognition of the value of the theology from which it revolved. If so, the republication of my *Work of Christ* may help toward redressing the balance, so that justice may be done to Schleiermacher and Ritschl, as well as to Barth." (P. xv)

*Aspects of Rabbinic Theology.* By Solomon Schechter. New York: Schocken Books, 1961. xxvi and 384 pages. Paper. \$1.95. The first edition of this classic statement of Rabbinic doctrine came out in 1908. It is here reproduced without change except for the addition of a helpful 14-page introduction by Louis Finkelstein of the Jewish Theological Seminary of America and the omission of a part of the author's preface. Some of the concepts and insights of this Rabbinic dogmatics will appear alien to the Christian reader. Again, the sources upon which Schechter draws are, at least in the form in which they are available to us, relatively late. The work is nevertheless worth reading for the clues it provides to the religious mentality that marked the Jewish people in the era in which our Lord willed to be born an Israelite after the flesh and which formed the historical and spiritual matrix of the first generation of Jewish Christians.

*The Birth of the Christian Religion (La Naissance du Christianisme) and The Origins of the New Testament (Les Origines du Nouveau Testament).* By Alfred Firmin Loisy, trans. L. P. Jacks. New Hyde Park, N.Y.: University Books, c. 1962. xix and 410 and 330 pages. Cloth. \$10.00. Until his excommunication at the age of 51 in 1908, Loisy (1857—1940) was the leader of the Roman Catholic Modernist movement in his homeland as Baron von Hügel and the Jesuit George Tyrrell were its leaders in England. Loisy was a brilliant, learned, radical, and somewhat erratic Biblical scholar who synthesized Gallic insight with the findings of German critical methodology. After his excommunication he taught the

history of religions at the Collège de France until 1930. The two works here handsomely reissued in one volume were published in the original for the first time in 1933 and 1936 and in English in the excellent translation of Jacks (London: Allen and Unwin) in 1948 and 1950 respectively. They present Loisy's final understanding of the New Testament. His thesis in the former is that "Jesus the Nazorean is at once a historical person and a mythical being who, supporting the myth and supported by it, was finally made by it into Christ, Lord and God, for the faith which so acknowledged him" (*The Birth*, p. 11). The gospels are "catechisms for use in common worship, containing the cult-legend of the Lord Jesus Christ" (p. 12). His theme in the latter book (which should be taken together with his *Le Mandéisme et les origines chrétiennes* (1934) and his *Remarques sur la littérature épistolaire du Nouveau Testament* of 1934 and 1935 respectively) is "the progressive evolution of the Christian teaching, or catechesis, in all the varieties of its forms" (*The Origins*, p. 5). Gilbert Murray has written a laudatory preface to the English translation. As Alec Vidler and Wilfred Knox have shown, the immediate heirs of continental Roman Catholic Modernism were the third-generation Anglo-Catholics. As one of the outstanding representatives of Anglo-Catholic Modernism in the Protestant Episcopal Church in the U.S.A., W. Norman Pittenger of the General Theological Seminary in New York has fittingly been selected to write the introduction to the first American edition of these works, a 12-page biographical sketch that illustrates the role of Loisy's political and social environment in the formation of his religious attitudes.—The publishers err in stating that only one other work of Loisy's has been published in an English translation, *The Gospel and the Church* (London: Isbister and Co., 1903; New York: Charles Scribner's Sons, 1912). At least three others came out in English: *My Duel with the Vatican* (New York: E. P. Dutton and Co., c. 1924), *The Religion of Israel* (London: T. F. Unwin, 1910), and *War and Religion* (Oxford: B. H. Blackwell, 1915).

## 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)

*Beginning the Old Testament.* By Erik Routley. Philadelphia: Muhlenberg Press, 1962. 159 pages. Cloth. \$2.50.

*Existentialist Thinkers and Thought.* By Frederick Patka. New York: Philosophical Library, c. 1962. 170 pages. Cloth. \$4.75.

*Progress and Perspectives: The Catholic Quest for Christian Unity.* By Gregory Baum. New York: Sheed and Ward, c. 1962. vi and 245 pages. Cloth. \$3.95.

*The Sequence of Belief: A Consideration of Religious Thought from Homer to Ockham.* By Edward Motley Pickman. New York: St. Martin's Press, c. 1962. ix and 741 pages. Cloth. \$15.00.

*Theological Explanation.* By G. F. Woods. Digswell Place, Welwyn: James Nisbet and Company, c. 1958. xv and 210 pages. Cloth. \$4.50.

*The Word in Worship.* By Thomas H. Keir. New York: Oxford University Press, 1962. viii and 150 pages. Cloth. \$3.50.

*The People of the Covenant: Israel from Moses to the Monarchy.* By Murray Newman. Nashville, Tenn.: Abingdon Press, c. 1962. 207 pages. Cloth. \$3.75.

*The Reason Why.* By G. Howard Frost. New York: Philosophical Library, c. 1962. x and 41 pages. Cloth. \$3.00.

*Plays About Our Nation's Songs.* By Aileen Fisher. Boston: Plays, c. 1962. 188 pages. Cloth. \$4.00.

*An Anglican View of the Vatican Council.* By Bernard C. Pawley. New York: Morehouse-Barlow Co., c. 1962. viii and 116 pages. Cloth. \$2.90.

*Christ the Lord.* By Gerard S. Sloyan. New York: Herder and Herder, c. 1962. 238 pages. Cloth. \$4.50.

*The Interpreter's Dictionary of the Bible,* ed. George Arthur Buttrick and Emory Ste-

vens Bucke. New York: Abingdon Press, c. 1962. 3,848 pages and maps; four volumes. Cloth. Price not given.

*The Key Concepts of St. Paul (Les idées maitresses de Saint Paul),* by François Amiot, trans. John Dingle. New York: Herder and Herder, c. 1962. 297 pages. Cloth. \$4.95.

*The Methods and Experience of Psychoanalysis (Methode und Erfahrungen der Psychoanalyse),* by Albert Görres, trans. Nicholas Wharton. New York: Sheed & Ward, c. 1962. xx and 300 pages. Cloth. \$4.50.

*Psychiatry and the Christian.* By J. Dominian. New York: Hawthorn Books, c. 1962. 138 pages. Cloth. \$3.50.

*Christian Devotion.* By John Baillie. New York: Charles Scribner's Sons, c. 1962. iv and 119 pages. Cloth. \$2.50.

*The Church and the Reality of Christ.* By John Knox. New York: Harper and Row, c. 1962. 158 pages. Cloth. \$3.50.

*Ethics and Business.* By William A. Spurrer. New York: Charles Scribner's Sons, c. 1962. 179 pages. Cloth. \$3.50.

*Upon the Earth: The Mission of God and the Missionary Enterprise of the Churches.* By D. T. Niles. New York: McGraw-Hill Book Co., c. 1962. 270 pages. Cloth. \$4.95.

*The Birth of the New Testament.* By C. F. D. Moule. New York: Harper & Row, c. 1962. xii and 252 pages. Cloth. \$5.00.

*Philipp Melanchthon: Der Lehrer der Kirche.* By Peter Meinhold. Berlin: Luthesisches Verlagshaus, 1960. 155 pages. Paper. DM 9.40.

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