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BOOK REVIEW

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THE BIBLE AND THE ANCIENT NEAR EAST: ESSAYS IN HONOR OF WILLIAM FOXWELL ALBRIGHT. Edited by G. E. Wright. New York: Doubleday and Company, 1961. 409 pages. Cloth. \$7.50.

This tribute to William Foxwell Albright is indeed fitting, because Old Testament scholarship owes much to the labors of this Near Eastern Hercules, notably his sober appraisals of Biblical problems, in particular his salutary emphasis upon the monotheistic nature of the religion of Moses, his cautions against rejecting the substantial historicity of the patriarchal traditions, his elucidation of the Biblical narrative from the world of archaeology, and his contribution toward an understanding of early Hebrew poetry, to mention just a few. We endorse the opening remarks of John Bright in the first chapter of this volume of essays in Albright's honor:

While it is possible that future generations will remember Professor Albright less as a Biblical critic *sensu stricto* than for his countless contributions to linguistic science, archeology, and the field of Oriental history, it is probable that few men of our times have affected the course of Old Testament studies more than he has.

The present *Festschrift* consists of 13 articles by various colleagues and students of Dr. Albright and two appendixes, the former a reprint of Dr. Albright's valuable synthesis of Canaanite history and the latter a chronological bibliography of all his works.

Bright's opening survey of "Modern Study in Old Testament Literature" stresses the fact that while the philosophical understructure of the Wellhausen school has collapsed there

is no lack of interest in the documentary analysis. Recent contributions from the study of oral tradition and form criticism, however, have led scholars to concentrate upon the individual units of tradition rather than to detect the hidden hand of J, E, D, or P throughout the Hexateuch. G. E. Mendenhall exposes the fallacy of a related philosophical theory concerning the evolution of Israelite culture from one of primitive animism to that of ethical monotheism within a period of five or six centuries. In turn he presents his own hypothesis which emphasizes the sophisticated civilization within which the people "Israel" was born, the role of Moses during the creative period, and the work of the amphictyony during the adaptive period which followed the conquest of Canaan. It was during this conquest that the Israelites absorbed much of the language of Canaan, and William L. Moran in his article on "The Hebrew Language in its Northwest Semitic Background" points out the relevance of recent discoveries at Mari, Alalakh, Byblos, and Ras Shamra for an understanding of the Canaanite background of Biblical Hebrew and the many archaic forms of the Masoretic text. In another article Harry M. Orlinsky underscores the remarkable accuracy of the Masoretic text and repeats his former refrain that the footnotes to Rudolph Kittel's *Biblica Hebraica* are neither sacred nor always accurate. Wright's treatment of Palestinian archaeology offers an excellent summary and synthesis of all available materials on the subject. The paleographic study of the "Development of Jewish Scripts" by Frank Cross is a major contribution to the world of scholarship. A brief study of Israelite chro-

nology by Noel Freedman emphasizes Albright's remarkable influence in this field. Articles by G. van Beek on South Arabian history, S. N. Kramer and T. Jacobsen on Sumerian literature and religion, T. Lambdin and J. Wilson on Egyptian language, literature, religion, and culture, and by A. Goetze on Hittite and Anatolian research have less direct bearing upon Old Testament studies but bear testimony to the wide range of Albright's interests. NORMAN C. HABEL

THE THEOLOGY OF THE GOSPEL ACCORDING TO THOMAS. By Bertil Gärtner. Translated by Eric J. Sharpe. New York: Harper & Brothers, 1961. 286 pages. Cloth. \$5.00.

The publication of the *Gospel of Thomas*, first discovered about 1945, has spurred scholars to investigate this weird compilation as a possible source of uncanonical but authentic sayings of Jesus. Gärtner treads his ground with caution and points out that the *Gospel of Thomas* is a better source for the history of Gnosticism than for the *ipsissima verba* of our Lord. Like Marcion and Tatian, the compiler of the *Gospel of Thomas* has fractured the authentic tradition by his compounding efforts.

FREDERICK W. DANKER

THE SCOPE OF DEMYTHOLOGIZING: BULTMANN AND HIS CRITICS. By John Macquarrie. New York: Harper & Brothers, 1960. 256 pages. Cloth. \$4.50.

This is Macquarrie's second book on Bultmann's existentialism and demythologization. Macquarrie is much more sympathetic to Bultmann than are Miegge, Malevez, and Owen. His purpose is to assess Bultmann and defend him in the light of his critics, for example, Buri and Jaspers to the left and Barth and Thielicke to the right. Macquarrie does a most commendable job of analysis, although now and again he exceeds the bounds of objectivity. Thus, for instance, he

declares that Bultmann's "pre-understanding" of the New Testament does not impose anything at all on the Biblical text.

The disciple, however, is not above his master. And Macquarrie's arguments can be no more cogent and compelling than Bultmann's own. In offering an illustration of an existential interpretation of a myth Macquarrie employs the story of the stilling of the tempest. Whether the event occurred makes no difference, he asserts, so long as the story speaks to man living in the world. But is such an assertion true? Can the existential significance of the story be utterly unaffected by the factualness of the event therein recorded to be factual?

Against the charge that Bultmann is subjectivistic, Macquarrie asserts that the existentialism of Heidegger and Bultmann starts with the concrete situation of the self's involvement in the world. But surely this is no guarantee against subjectivism; it is rather the essence of subjectivism to begin with the self.

Against the charge that by demythologizing the redemptive acts of God in Christ Bultmann has made Christianity something less than a historical religion, Macquarrie responds by referring to Bultmann's concern with the "Christ event" and the "cross of Christ." For Bultmann, Macquarrie says, the "Christ event" is entirely different from the cult myths of Greek and Hellenistic religion, because Jesus is a concrete figure in history. But this fact alone does not make the "Christ event" unique. What if almost everything that the Scriptures tell us about Christ, except His death, is myth, as Bultmann says? What then is unique about Him? Why do we call Him Lord? Do we do so only because by dying He "fulfilled that possibility of existence which existential interpretation derives from the New Testament," as the author says? Certainly others can accomplish this by dying, as Heidegger has pointed out.

The question which keeps haunting the

reader of both Bultmann and Macquarrie is this: What is an act of God? The act of God mentioned by Macquarrie is the "cross of Christ." But this is a vague and impoverished term when we recall that to both Bultmann and Macquarrie neither a doctrine of Christology nor of atonement can be associated with it. What then makes the "cross of Christ" God's act in any significant sense? In his entire book Macquarrie does not answer the question.

Like Bultmann Macquarrie assumes that the traditional theology drawn from Scripture is an "unexamined mythology" and is therefore "not meaningful to thoughtful people." Clearly his premise has been drawn from his conclusion, an obvious *petitio principii*. But aside from that, can the church change its message because it is no longer meaningful to most thoughtful people? If this were possible, the church would never have begun to preach the Gospel.

ROBERT D. PREUS

ANIMAL AND MAN IN BIBLE LANDS.

By F. S. Bodenheimer. Leiden: E. J. Brill, 1960. viii and 232 pages. Cloth. 36.00 Dutch guilders.

Animal and Man in Bible Lands is not a conventional book cataloguing Near Eastern fauna. Instead Bodenheimer gives us a survey of ancient zoological history, amply documented from ancient sources and archaeological discoveries, and undergirded by careful geological and philological considerations. The aim is to aid the serious Bible student in understanding the fauna mentioned in the Bible in terms of the zoological context actually prevailing at the time, and not from the standpoint of a St. Louis or London zookeeper. In detailing ancient man's relation to the fauna about him, much curious information spices an already fascinating account. On *cimex lectularius*, for example, we are told that Martial sneered at the Stoic Cheraemon: "He has no property

but bedbugs; no wonder that he does not fear death!" and we are informed that the Talmud forbids killing fleas on the Sabbath, on the ground that they propagate by copulation, whereas the louse may be killed on that day, "as it originates from sweat without copulation." The indexes include a list of Latin names of the fauna discussed, the passages cited from Sacred Scripture, and references to classical authors. This book is worthy of a place beside Tristram's *Natural History of the Bible* (1867).

FREDERICK W. DANKER

ALL THE KINGS AND QUEENS OF THE BIBLE. By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, c. 1961. 253 pages. Cloth. \$3.95.

Here is a complete catalog of all the monarchs mentioned in the Bible arranged geographically and topologically. It is regrettable, however, when a historical treatment such as this does not take into account the major discoveries of modern historical research. The use of Bishop Ussher's dates for the Israelite monarchy and the totally inadequate bibliography illustrate this deficiency. As a presentation of the royal pageantry of the past the work is of interest, but as a history book it is second-rate.

NORMAN C. HABEL

BAKER'S BIBLE ATLAS. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, 1961. 333 pages. Cloth. \$7.95.

This Bible atlas is really an elementary Bible history strung out on the principal geographical localities suggested by the narratives. The book is not designed for pastors and theological students, who will require more substantial fare, but lay Bible students will find the maps and illustrations in this volume very helpful in following the Biblical account. The consulting editors have evidently made valiant efforts to keep the dis-

cussion within a recognizable archaeological and historical context.

FREDERICK W. DANKER

WILLIAM TEMPLE'S PHILOSOPHY OF RELIGION. By Owen C. Thomas. Greenwich, Conn.: Seabury Press (London: SPCK), 1961. x and 177 pages. Cloth. \$5.00.

Thomas' study is a specialized inquiry into one aspect of Temple's thought, his concern with what he called "natural theology," expressed among his major works chiefly in *Mens Creatrix* (1917), *Christ the Truth* (1924), and his famous Gifford Lectures, *Nature, Man and God* (1931). Thomas frankly admires his subject: "In his power as a Christian philosopher, William Temple has few equals in this generation in breadth of comprehension and in depth of insight. As Christian theology takes up its larger task, Temple's contribution to Christian philosophy will come into its own" (p.168). At the same time Thomas is not uncritical. Thus, for instance, he holds that "in the Gifford Lectures Temple attempts to do something for which he was temperamentally unfitted. He proposes as his method a scientific examination of the facts of religion and the development of a theory to explain them. But he was a man of profound Christian faith, and what he actually has done is to arrange the facts so that they give support to his faith" (p.147). This combination of sympathetic approach and careful evaluation has produced an excellent description of Temple's position. After an introduction which places Temple in the history of the philosophy of religion, Thomas analyzes the basic concepts that Temple employs in Part I (over half the book), considers the four dialectical transitions which comprise Temple's theistic argument in Part II, and concludes with a Part III devoted to appraisal and reconstruction. Here Thomas proposes to redefine "the philosophy of religion" as the "department

of philosophy which carries on the investigation and interpretation of ultimate concerns and the world views based on them from the perspective of the organizing principle chosen by the philosopher" (pp. 158—159). On this basis, when a Christian philosopher like Temple examines Christianity insofar as it is normative for him, the result is Christian theology. For anyone interested in contemporary British and Anglican theology, Thomas' careful compendium is an exhilarating investigation. ARTHUR CARL PIEPKORN

THE ANTIQUITIES OF JORDAN. By G. Lankester Harding. New York: Thomas Y. Crowell Company, 1959. xviii and 206 pages. Cloth. \$4.75.

The Hashemite Kingdom of Jordan may be among the driest and most poverty-stricken lands on the face of the earth, but yet it has a fascination and a charm that is cherished by many of those who visit it. This reviewer has recently returned from an extended stay in Jordan during which he not only visited many of the sites described in this book but also had the opportunity to become personally acquainted with its author. Harding has made a special study of the ancient sites that lie between the Jordan River and the Syrian Desert. He is highly qualified to prepare a guidebook to these sites, because he spent 20 years (1936—56) directing the department of antiquities for the Jordanian government. Thus he knows the sites from long firsthand experience, and he has the confidence of the Bedouin sheiks in whose territories many of these interesting places lie.

Drawing on his rich experience with this land and its people, Harding takes the reader on an interesting tour of its ancient monuments. Two chapters are devoted to topographical and historical material that provides an excellent background. Then the territory east of the Jordan from the Sea of Galilee to Mount Nebo is covered with the description of monuments in the vicinity of Irbid,

Ajlun, Amman, and Madaba. The Roman ruins at Jerash, deep in the heart of the Biblical land of Gilead, are of such significance that a special chapter is devoted to them.

Then the territory east of the Dead Sea, which was occupied by the Moabites in ancient times, is taken up. A visit is paid to the two cities that played a prominent role during the reign of King Mesha of Moab: Dhiban and Karak, known in Biblical times as Dibon and Kir Hareseth. The Nabataean temple at Tannur and the crusader fortress at Shobak are included on the itinerary. All of these impressions prepare the traveler for the greatest thrill of all, a visit to the magnificent Nabataean city of Petra southeast of the Dead Sea. A special chapter is devoted to this Jewel of Jordan, and a fine Baedeker it is — this reviewer used it as a guide when he visited Petra.

One chapter is devoted to the southern tip of Jordan, extending from Petra to the head of the Gulf of Aqaba. Among the wonders in this area the pink sandy plain of Hasma must be rated very high — especially if the traveler sees it for the first time from the heights of Ras al Naqab lying 2,000 feet below him. The famous valley called Wadi Rum was closely connected with the exploits of Colonel Lawrence of Arabia. The port of Aqaba has grown from a mere fishing village to Jordan's chief outlet to the sea. A series of castle ruins scattered over the plains of Jordan date from the later period of the Umayyad caliphate.

The concluding chapters take up three places of special prominence in the Jordan valley, Jericho, Mafjar, and Qumran. Miss Kathleen Kenyon's discoveries from Neolithic times at the site of ancient Jericho, the excavation of Hisham's palace at Mafjar just north of Jericho, and the story of the Dead Sea scrolls and the monastery at Qumran round out Harding's fine survey of things that are worth seeing in Jordan. For the

reader who is unable to pay a personal visit to these fascinating sites, a book journey through Jordan's antiquities with Harding is an admirable substitute. A. v. R. SAUER

DER AUTHENTISCHE LATEINISCHE TEXT DER CONFESSIO AUGUSTANA (1530). By Heinrich Bornkamm. Heidelberg: Universitätsverlag Carl Winter, 1956. 23 pages, plus 4 full-page plates. Paper. Price not given.

The Latin text of the Augsburg Confession, written for the most part in Melancthon's own hand, which the Lutheran estates delivered to Emperor Charles V on June 25, 1530, was preserved until 1569 in the Imperial Archives at Brussels. On February 18 of that year Philip II of Spain, apparently ignorant of the fact that the Augustana had been printed, ordered the Duke of Alva to obtain the archival copy from the director of the archives, Viglius van Zwichem (1507 to 1577), and to bring it back to Spain for destruction. Reluctant to part with a document to which he attributed primary political importance as a means of exposing the Lutherans' departure from their theological position of 1530, van Zwichem refused to surrender the manuscript, and it took a second direct order from the king to pry it loose. A number of careful copies had, however, been made. While none of these has been discovered to date, discovery of a copy of one of these copies in the library of St. Boniface's Monastery at Hünfeld-bei-Fulda was reported by Otto Braunsberger in 1923, while in 1930 the noted Luther scholar Ficker found an attested copy dating from 1568 in the Vatican library. (At least two other copies are certainly known to have been made, one for Bishop William Lindanus of Roermond, presumably prior to 1562, the other for the Emperor Maximilian II, probably prior to 1564; a third appears to underlie the text of Andrew Fabricius in his *Harmonia Confessionis Augustanae* published

in 1573.) According to Bornkamm, the Hünfeld and Vatican manuscripts provide us with the most dependable witnesses to the original text of the Latin Augustana, superior to the copies which the signatories retained, since the latter do not incorporate all of the last-minute corrections. When combined with the text in Fabricius and the four manuscripts from the archives of the bishops of Strasbourg, Regensburg, Salzburg, and Würzburg, all of which derive from a single manuscript source, it is possible to arrive at a substantially accurate and authentic text. As reconstructed by Bornkamm, this is the text that has been incorporated in the second (1952) and subsequent editions of the *Jubiläumsausgabe* of 1930 and provides the basis for the translation from the Latin Augustana in the 1959 Muhlenberg Press edition of *The Book of Concord*. The difference between this "authentic"—and stylistically improved—text and the traditional one are chiefly in the Preface and in Article XXVIII; the differences also confirm the thesis that the texts of the German and the Latin Augsburg Confession were developed in relative independence of each other.

ARTHUR CARL PIEPKORN

INFANT BAPTISM IN THE FIRST FOUR CENTURIES. By Joachim Jeremias. Translated by David Cairns. Philadelphia: The Westminster Press, c. 1960. 112 pages. Cloth. \$3.50.

It was back in 1938 that Jeremias first published his *Hat die älteste Christenheit die Kindertaufe geübt?* Two decades later he published the expanded German version of this brochure, of which we here have a further expanded English translation. With typical Teutonic thoroughness he musters and analyzes the available epigraphic and literary sources from 1 Cor. 1:16 in the year 56 to St. Augustine in 422. At the hand of Stauffer he shows that the Biblical "*oikos* formula" includes small children. At

the hand of Rabbinic sources he demonstrates that pre-Christian Jewish proselyte Baptism—which he proves to have been closely related to Christian Baptism in the mind of the early church—was administered even to the smallest children of the household. He reproduces a third-century inscription which clearly shows that Baptism was administered to a 21-month-old baby. He holds that 1 Cor. 7:14c does not refer to Baptism, that Acts 21:21 very probably implies infant Baptism, and that the early church took Mark 10:13-16—which Jeremias, following Windisch, calls intrinsically presacramental (p. 49)—as authority for the practice of infant Baptism. He concludes that in the Gentile Christian church "children born in the fellowship were baptized as early as the first century" (p. 57). The famous reference in Clement of Alexandria's *Paidagogos* III, lix, 2, to "children who are drawn from the water" Jeremias regards as indecisive, but Origen's witness he sees as of the greatest positive importance. The *Apology* of Aristides (before 138) furnishes indirect evidence for infant Baptism. From St. Justin Martyr's *First Apology* we can conclude that some of his contemporaries had been baptized between A.D. 80 and 95. The testimony of both SS. Irenaeus and Hippolytus to infant Baptism as "an unquestioned practice of the Church" (pp. 72—74) is supported by grave inscriptions from the earliest period of Christian epitaphs from A.D. 200 on. Infant Baptism was an established usage in the Africa of Tertullian's day, and the unanimous opinion of the Synod of Carthage held shortly after 250 was that children ought to be baptized on the second or third day after birth. A widespread tendency to postpone Baptism is largely a fourth-century aberration, which the dominating personality of St. Augustine overcame in the Pelagian controversy.

Jeremias has made a potent case. It can be (and has been) argued that not every conclusion that he draws from every text is

quite as decisive as he believes, but even after making generous allowance for all the dubious cases, we must say his thesis stands. Pastors will find this a useful work to have handy.

ARTHUR CARL PIEPKORN

ON THE TRIAL OF JESUS. By Paul Winter. (Series, *Studia Judaica: Forschungen zur Wissenschaft des Judentums*. Edited by E. L. Ehrlich.) Berlin: Walter de Gruyter & Co., 1961. 216 pages. Cloth. Price. DM 22 —.

Form-critical methodology is systematically employed in this fresh attempt to arrive at an historical as well as theological appreciation of the trial of Jesus. Although questions of historical evaluation of Gospel materials are not treated with uniform precision by the writer (see e.g., the remark on Matthaean "legendary accretions," p. 55, and the proof cited in the annotations), and suggestions of later interpolations in the sacred text are made with suspicious frequency, the author's careful sifting of evidence from many ancient quarters is evident on every page.

The great body of information offered here on many details connected with our Lord's Passion, including the mode of crucifixion, Pilate's political life, the *privilegium paschale*, and the mockery of Jesus, will help enrich the pastor's preparation for his Lenten preaching. The author's own verdict: The Jewish court of Jesus' time was still invested with the right to pronounce capital punishment, but early Christian apologetics absolved the Roman government at the expense of the Sanhedrin.

FREDERICK W. DANKER

THE CONVERSION OF ST. AUGUSTINE.

By Romano Guardini. Translated by Elinor Briefs. Westminster: The Newman Press, 1960. xviii and 258 pages. Cloth. \$3.95.

The first half of this treatment of Augustine's *Confessions* is a topical analysis of various categories in which Augustine's

thought moved, especially those related to the nature of existence. The second half is a commentary on various sections of the *Confessions* that illustrate Augustine's spiritual pilgrimage.

Guardini attempts to describe the "interior process" of what is described in the *Confessions*. There have been many reconstructions of Augustine's theological development ranging from those who claim that he never really understood the Christian Gospel but was merely a Neoplatonist clothed in Christian dress, to those who assert that his Neoplatonism is merely the vocabulary of his Christianity. Guardini's aim is "to reveal Augustine as the struggling, growing Christian endeavoring to understand himself in faith." (P. xviii)

Asserting that Augustine always felt himself related to God in some sense and also to Christ, Guardini suggests that "the history of the conversion is largely a history of the struggles and encounters that provided him with the intellectual tools that he needed; above all, with those which gave him the concepts of spirit and evil" (page 153). As for Augustine's Neoplatonism, Guardini summarizes: "The experience which followed the teachings of Plotinus is basically a Christian experience. What Augustine had read in the *Enneads* is philosophy, religious philosophy; but what had been waiting in him was a pressing, still entangled Christianity struggling for liberation" (page 227). Augustine's struggle is pictured as a dialectic between a basic Christian element in his soul, which the author credits to Monica, and the learning and lust that filled his hours. Conversion then, in one sense, is the ending of the dialectic in revelation. Plotinus is the spark that ignites the fire delivered to Augustine from another realm.

To those who assert that this analysis of the conversion experience as described in the *Confessions* does not take into account the fact that Augustine constantly read back his

later experiences into the earlier period of his struggle, Guardini avers — rather weakly, it seems to this reviewer — that “to attribute such crudeness to a man of Augustine’s calibre is simply not permissible” (p. 169). On the whole, however, Guardini succeeds in his purpose of presenting Augustine’s “personality and thought in the everlasting form of his writings as a perennial possibility of Christian existence.” (P. xvi)

WALTER W. OETTING

CHURCH ORDER IN THE NEW TESTAMENT. By Eduard Schweizer. Naperville, Ill.: Alec R. Allenson, 1961. 239 pages. Paper. Price not given.

This English translation of a work first published in Zurich in 1959 under the title *Gemeinde und Gemeindeordnung im Neuen Testament* is a stimulating examination of church and ministry in the New Testament and, very briefly, in the Apostolic Fathers.

Schweizer’s primary conclusion is that the New Testament church was unstructured, that Christians were under the direct control of the Holy Spirit through the apostolic Word, and that the ministry was a valid and proper office only when the incumbent spent himself in service to the group. It was not until the second century, says Schweizer, that church leaders began to think of the office as important in its own right.

Schweizer’s study raises the perennial problem of the “razor’s edge.” In his concern to rediscover the vitality of the New Testament church, he overemphasizes the “existential-event” nature of the church and loses sight of the passages which emphasize the historical continuity and structure of church and ministry.

His form-critical methodology is at times frustrating to the person who cannot carefully study his conclusion concerning a specific verse, but generally is limited to synoptic comparisons.

HERBERT T. MAYER

ECUMENICALISM AND ROMANISM: THEIR ORIGIN AND DEVELOPMENT.

Vol. I. By Peter J. Doeswyck. Long Beach, Calif.: Knights of Christ, c. 1961. 159 pages. Cloth. \$3.00.

This “new history of dogma which gives the date of origin of Roman Catholic doctrines and practices, as found in the writings of the Fathers and in the texts of the councils, martyrologies, rituals, bulls, hymns, Summas, sermons and biographies of the Middle Ages” (subtitle) promises to be complete in four volumes by 1965. “Ecumenicalism” in the title is not a misprint, nor has it anything to do with the contemporary Ecumenical Movement; it is a word which the author has invented to describe “a church system wherein the highest and final authority is not vested in every individual pastor or Elder, in each diocesan bishop, or in one particular bishop of one particular town, but is vested in all bishops of the world collectively by allowing all bishops to attend the world councils and to discuss and vote on every matter of doctrine, policy and discipline” (p. 5), a concept that might just as well have been expressed by the word “conciliarism.” According to the jacket, the author studied for the Roman Catholic priesthood at the Swiss University of Fribourg, was ordained, and resigned five years later. His present ecclesiastical status is not indicated. Allegedly a dekalot, he claims to have “read every available book written from the time of Christ to the Reformation,” a major achievement, if true. (His bibliography for this volume consists of 37 entries.) His scholarship has been recognized by the Light-house Bible College (location unspecified and not to be traced through the 1960—1961 Education Directory of the United States Department of Health, Education and Welfare), which gave him an honorary D.D. in 1951. The book itself is a frantic, badly organized anti-Roman Catholic tract. Its twenty chapters are distributed over five heads, “Church,”

"Bible," "Pope," "Clergy," and "Ecumenicalism." It offers nothing novel in terms of either insight or information. While many of Doeswyck's details are documented with appeals to accepted authorities like Migne's *Patrologies*, Mansi's *Collectio*, the *Monumenta Germaniae historica*, Duchesne's *Early History of the Christian Church*, and the *Catholic Encyclopedia*, his unwarranted inferences, indefensible generalizations, extensive oversimplifications, and factual inaccuracies render the work of very limited value. All in all, this is an excellent example of the wrong kind of anti-Roman Catholic polemics.

ARTHUR CARL PIEFKORN

BY JOHN WESLEY. Edited by T. Otto Nall. New York: Association Press, 1961. 127 pages. Paper. \$.50.

Someone has said, "Methodism is a phenomenon," and so it is, a phenomenon which emerged under God out of the energy, enthusiasm, and ecumenism of John Wesley. Prominent in his background are a dedicated preacher's wife, his mother Susanna, a life-long memory of the Epworth *Poltergeist*, and a parsonage fire from which John, like a brand, was rescued to go into a "hopeless world of sterile philosophy, puny piety, and lukewarm churchianity."

In a bare eight pages, Nall presents a thumbnail sketch of John Wesley's life, teaching, and work, and then proceeds to the formidable task of extracting the essence of Wesley from 100 volumes of tracts, letters, and sermons.

Nall divides the Wesley material into three sections: The Porch of Religion, The Door of Religion, and The House of Religion. Of especial interest is the body of material in the third classification; here Wesley discusses the much-controverted doctrine of Christian perfection, the central tenet of Methodism. One misses in the selections any reference to the eisegetical treatment of τελειότης in Heb. 6:1, one of the passages

much used by Wesley to undergird his perfection doctrine.

The selections are good and aptly present basic Wesleyan views. As a brief but concise summary, *By John Wesley* achieves the purpose for which it was written—to give the modern reader an introduction to the man and his message through selections from his own writings. PHILIP J. SCHROEDER

A HISTORY OF ECONOMIC THOUGHT.

By Overton H. Taylor. New York: McGraw-Hill Book Company, 1960. 534 pages. Cloth. \$7.75.

Taylor presents a history of economic thought from Quesnay to Keynes. In a lengthy note on the former, a French physician whose avocation was economics, the author explains Quesnay's theory in terms of the development from Leibniz with his omnipotent but rational God to Quesnay with his "omnipotent" and rational man.

The year 1776 saw the American Revolution, the founding of San Francisco, and the publication of Adam Smith's *Wealth of Nations*. Taylor points to the significance of Smith's work, especially as it should be studied against the background of an earlier work, *A Theory of Moral Sentiments*, largely unknown to most scholars (this may account for their cavalier treatment of *The Wealth of Nations*). Decidedly helpful even to the unprofessional economist, as well as to the theologian, is Taylor's treatment of Smith's philosophy of science and of his theory of social philosophy and ethics. Bentham, Malthus, and Ricardo are also given big dimensional treatment. John Stuart Mill, Marx, and the English Marshall are discussed at length. The book ends with a word on Keynesian economics.

Taylor's work is fresh and exhaustive; there are no shortcut explanations of the systems and their representative men. The theological reader will again be made aware that economic and sociological theories of

the modern era are facets of the all-pervading Enlightenment. The book offers a selected bibliography and a good index. It deserves careful study by theologians.

PHILIP J. SCHROEDER

METHODISM AND SOCIETY IN THEOLOGICAL PERSPECTIVE. By S. Paul Schilling. New York: Abingdon Press, c. 1960. 318 pages. Cloth. \$5.00.

MESTA is an acrostic for the Methodist Church in Social Thought and Action, a project undertaken with a grant from the Fund for the Republic by the Board of Social and Economic Relations of The Methodist Church. Out of it have come four manuscripts by members of the Boston University School of Theology. The present title, the first to be published, is Vol. 3 of the series. Volumes 1 and 2 are to be historical, covering the periods respectively before and after the adoption of the "Social Creed" of 1908 by the Methodist Episcopal Church; Vol. 4 will discuss guideposts for strategy. Standing between history and projection, the present title has a twofold concern, to discover the theological basis for past activities in the realm of social action and to devise a theology of society that will be adequate for the future while maintaining continuity with the past and the present. Schilling first discusses the theology of John Wesley and the social significance of persisting Wesleyan emphases in contemporary Methodism (sinful man's need of repentance, justification by faith, the witness of the Spirit, sanctification and perfection, and, but only by implication, the basic Arminian stress on the universal availability of salvation). Then he proceeds to relate basic Christian beliefs to Methodist social thought in terms of the various theological currents that have characterized American Methodism. Here he finds a trend toward greater concern with doctrinal questions during the last generation or two, a more conscious effort to relate social thought and

action to basic religious beliefs, a greater stress on the sovereignty and grace of God and the limitations and sinfulness of man, an increased recognition of the difficulties in the way of social improvement, a tendency to make the kingdom of God transhistorical, and a growth in influence by neoliberal and neo-Reformation theology at the expense of the older liberalism. He also finds that "the social thinking of Methodists has been more closely related to the basic beliefs they hold as Protestant Christians than to the doctrinal emphases particularly associated with the Wesleyan tradition" (p. 139). Of very great value for the purposes of comparative denominational theology is the carefully worked out 1959 survey of "The Beliefs of Methodists." This reviewer has his misgivings about the full adequacy of the instrument to discover the convictions of the respondents, but the study here presented still affords a sociologically correlated insight into the mind of Methodists at the end of the 50s such as no other denomination has. "On the whole," Schilling concludes, "the questionnaire discloses a lack of any coherent pattern of belief and action" (p. 169). Noteworthy is the subsequent analysis of "cultural influences" — recent history, nationalism, economic factors, and racial influences (the last with special reference to the hotly debated issue of the all-Negro, nonterritorial "Central Jurisdiction" of The Methodist Church) — on the social thought and action of his church.

In Part Two, "Proposals," Schilling makes his foundation principle for a Christian social ethic the Christian's "relation to God, particularly to God as disclosed in the life, teachings, death and resurrection of Jesus Christ" (p. 199), that is, "a theology centering in salvation" (p. 211). He proceeds to an inquiry into the meaning of social redemption in terms of social salvation, social repentance, the social implications of justification by faith, and social holiness, and con-

cludes by outlining the steps needed to advance from theory to reality. Appendixes discuss details of the social characteristics of Methodism in 1959 and the inquiry conducted in that year on "The Beliefs of Methodists."

This significant book warrants careful study by Lutherans.

ARTHUR CARL PIEPKORN

THE APOSTLES' CREED INTERPRETED IN WORDS AND PICTURES (*Als ziende den Onzienlijke*). By J. T. Wiersma and J. W. Schulte Nordholt. Translated by Henriette Breebaart. Philadelphia: The Westminster Press, c. 1961. 142 pages. Paper. \$1.65.

The great virtue of this brochure lies in the 48 admirably chosen full-page pictures illustrating the articles of the baptismal creed, together with Nordholt's sympathetic and enlightening commentary on them. The art items range from an Ascension in a fifth-century Greek manuscript to contemporary works by Georges Rouault, Lambert Rucki, Ernst Barlach, Stanley Spencer, and a Southern Rhodesian native artist, Samuel Songo, with more than a third of the works from the 15th century. Wiersma's "meditations" on the meaning of the creed itself are marred by inaccuracies and disputable theological interpretations. The quality of the translation is uneven.

ARTHUR CARL PIEPKORN

THE INQUISITION OF THE MIDDLE AGES. By Henry Charles Lea, edited and abridged by Margaret Nicholson. New York: The Macmillan Co., 1961. xiv and 906 pages. Cloth. \$10.00.

Free-lance editor Nicholson, who has already abridged the Bible for Hawthorn Books and Fowler's *Modern English Usage* for the Oxford University Press, has now pruned Quaker historian Lea's wordy, three-volume,

diligently researched anticlerical and antiecclesiastical tract of some 70 years ago into a manageable single well-printed and adequately indexed volume. Her method has been to retain, "with no tampering of fact or conclusion," the broad sweep of Lea's original, which covers the 12th to the mid-16th centuries, by limiting the luxuriating abundance of his examples to "a few of the leading exponents of each type" and (reluctantly, she says) by omitting the documentation. For the general user, at least, the abridged version gains considerably in fluency and readability over the original. Despite its palpably prejudiced orientation and the fact that in detail it has been sometimes overtaken by more recent research, Lea's work is still a vast mine of exact information about the dark side of the late Middle Ages. And in our troubled era, when civil and religious liberty appears to be much less secure than many of us recently believed it to be, a critical reading of Miss Nicholson's abridgment will find both illumination and warning in the medieval parallels to the 20th century that *The Inquisition of the Middle Ages* recounts. ARTHUR CARL PIEPKORN

HENRY VIII AND LUTHER: AN ACCOUNT OF THEIR PERSONAL RELATIONS. By Erwin Doernberg. London: Barrie and Rockliff, 1961. 139 pages. Cloth. 21/-.

A recognition that England was not in any sense really isolated from the Continent between 1517 and 1547 is important for a proper interpretation of the religious events on that island during the reign of Henry VIII. Doernberg's treatment of what he calls the "personal relations" between Henry VIII and Luther makes this clear. Obviously the work has to go beyond the personal relations of these two people; much more was involved in the events and had to be included in the telling of these relations. Doernberg begins with Henry's *Assertio septem sacramentorum*

and Luther's reply. In this section he also deals with the question of the "normal tools of controversy" of the 16th century, Thomas Murner's defense of Henry VIII, and the embassy of Henry Lee to Germany in 1523. Then, more briefly, he takes up Luther's apology of 1525 and Henry's reaction to it. There can be little question that Luther was ill-advised to address the king as he did; he went almost from one extreme to the other. The section on the efforts to have the Wittenbergers sanction the "divorce" of Henry VIII contains valuable materials and gives an insight into the "bigamy" advice given to Henry both by Luther and by Clement VII. Then come the negotiations between 1535 and 1538, of which the *Wittenberg Articles*, the *Ten Articles*, and the *Thirteen Articles* are products. Doernberg does not analyze them.

A number of factual errors might be pointed out. On p. 84 Doernberg states that Robert Barnes preached his famous Christmas Eve sermon in 1525 at St. Edmund's in Cambridge; actually it was at St. Edward's Church. Again, Barnes was not responsible for the

Cleves marriage, least of all had he "procured" Anne for Henry (p. 116).

Generally the references are ample. Doernberg has put together the outline of an interesting relationship between two Reformation contemporaries. His work, however, should not be regarded as a comprehensive treatment of all the crosscurrents between England and Germany in the lifetime of Luther (d. 1546) and Henry VIII (d. 1547).

CARL S. MEYER

MAN'S DIVINE NATURE: THE TRINITY OF GOD, CHRIST AND MAN. By Isaiah Jefferson Brame. New York: Exposition Press, c. 1960. 109 pages. Cloth. \$3.00.

This is an outspokenly Arminian, one is tempted to say Pelagian, book, which exalts Man as endowed with a spark of God's own nature. For the author sin is merely man's misguided effort to satisfy his natural hunger for God. He sees Jesus as the Savior only in the sense that He was the great explorer and guide of the inner world; He showed us that if we go far enough to discover our real self, we shall also discover God. H. W. REIMANN

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 New Testament Background: Selected Documents, ed. C. K. Barrett. New York: Harper & Brothers, 1961. xxiv and 276 pages. Paper. \$1.65. Ever since its publication by SPCK in London five years ago, Barrett's handy collection of documents in translation has validated its usefulness particularly for the pastor and student. The sampling that he presents is generous and apt. Thus historians—notably Suetonius and Tacitus—are drawn on for the story of the Roman Empire from Augustus to Domitian. From the papyri documents he gives us letters, magical and religious texts, and items illustrating social and economic conditions. There are seven inscriptions, from the "Galio" rescript found at Delphi to a pair of

Greek sacral manumissions of slaves. Classic philosophy is represented by excerpts all the way from Heraclitus to the "philosophic missionaries" like Epictetus and Apollonius of Tyana. Selections from the *Poimandres* speak for the Hermetic Corpus; the mystery cults rate six excerpts; Jewish history is covered at length—chiefly at the hand of 1 Maccabees and Josephus—through 135 A. D. Thirty pages are devoted to Rabbinic literature, nearly as many to Philo, 18 to Josephus; Philo and the Epistle of Aristeas introduce selections from the Septuagint Apocrypha; another 30 pages illustrate the literary forms and the essential notions of apocalyptic. An appendix provides a taste of the Zadokite Fragments and the Qumran

Manual of Discipline. Annotations, introductions, and indexes leave little to be desired and add greatly to the availability and applicability of the materials here gathered.

The Private Devotions of Lancelot Andrewes, trans. F. E. Brightman. New York: Meridian Books, c. 1961. lxxii and 392 pages. Paper. \$1.65. Bishop Andrewes' *Preces Privatae* is one of the great classics of Christian devotion. The translation by Brightman, first published in London by Methuen and Company and here reproduced, is one of the very best English versions, distinguished by the translator's care in establishing the correct text of the polyglot original, the precision and beauty of the translation, the 50-page introduction, and the more than 100 pages of critical notes. A particular virtue of the present reissue is the inclusion of T. S. Eliot's superb appreciation of Andrewes composed as a tribute in 1926 on the tercentenary of the latter's death.

Documents from Old Testament Times, ed. D. Winton Thomas. New York: Harper & Brothers, c. 1958. xxiv and 302 pages. Paper. \$1.75. First published at Edinburgh by Thomas Nelson and Sons in 1958, this very useful addition to the Harper Torchbook series provides a selection of non-Biblical documents illustrative of the Old Testament, ranging from the Epic of Creation to 15 Ras Shamra texts; from Merenptah's "Israel Stele" to three love song parallels to the Canticles from Egyptian papyri; from the Moabite Stone and Gezer Calendar to three Lachish ostraka and a collection of inscribed Hebrew seals, weights, and coins; from the Milqart Stele to the Words of Ahikar. Careful introductions and notes bring out relevant points of interest in the way of geography, literature, religion, archaeology, chronology, and history.

The Medieval Manichee: A Study of the Christian Dualist Heresy. By Steven Runciman. New York: The Viking Press, 1961. x and 212 pages. Paper. \$1.45. Runciman completed his impressive "history of the Dualist Tradition on Christianity from its Gnostic beginnings to its final florescence in

the later Middle Ages," in 1946; in the mid-50s the Cambridge University Press reissued the work with the bibliography brought up to date, and it is this edition that is here reproduced. It is important both as a study of heresy in general and of a special heretical tradition which the Middle Ages inaccurately stigmatized as "Manichaeism." Beginning with the "Gnostic background," Runciman reviews what we can now know about the Paulicians, the Bogomils, the Patarenes, and the Cathars, inquiring "how far these sects deserved the epithet [Manichaeism], how far they were interconnected, and how far they represent an organic dualist tradition." To this he adds a number of technical appendices, a 11-page bibliography, and an index. Runciman's inquiry is as important—not least to Lutherans—as it is fascinating; the reader needs, however, to remember that Runciman writes as a historian rather than as a theologian.

An Introduction to the Psychology of Religion. By Robert H. Thouless. New York: Cambridge University Press, 1961. xxv and 286 pages. Paper. \$1.75. Thouless, *Psychology of Religion* is a hardy perennial; the first edition came out in 1923, and the second, published a year later, has been reprinted in hard covers four times through 1956. The present paperback reissue affords occasion for making minor corrections and for adding an engaging 17-page preface in which the author reflects on the lessons that the (almost) four decades since he wrote the book have taught him. He concludes this scientist's *retractatio* with the expressed conviction "that a religious interpretation of the world and of the nature of our being is basically right." (P. xxiv)

John Chrysostom and His Time: Vol. II: Constantinople. By Chrysostomus Bauer; trans. Sister Mary Gonzaga. Westminster, Md.: The Newman Press, c. 1960. vi and 488 pages. Cloth. \$6.75.

You and Your Synod: The Story of the Wisconsin Evangelical Lutheran Synod. By Erwin E. Kowalke. Milwaukee, Wis.: Northwestern Publishing House, c. 1961. x and 169 pages. Cloth. \$2.00.

Darwin, Evolution, and Creation, ed. Paul A. Zimmerman. St. Louis: Concordia Publishing House, 1961. xii and 231 pages. An unaltered reprinting of the original 1959 edition. Paper. \$1.95.

Die Anfänge der Historisch-Kritischen Theologie: Johann Salomo Semlers Schriftverständnis und seine Stellung zu Luther. By Gottfried Hornig. Göttingen: Vandenhoeck und Ruprecht, 1961. 287 pages. Paper. No price given.

Christian Church Art Through the Ages. By Katharine Morrison McClinton. New York: The Macmillan Company, c. 1962. xvi and 160 pages. Cloth. \$6.50.

Tyndale Bible Commentaries. Volume 2: *The Gospel According to St. Mark*. Introduced by Alan Cole; ed. R. V. G. Tasker. Grand Rapids, Mich.: William B. Eerdmans, 1961. 263 pages. Cloth. \$3.00.

How to Plan Church Meals. By Jane Kirk. Westwood, N. J.: Fleming H. Revell, c. 1962. 64 pages. Paper. \$1.00.

How to Organize Your Church Staff. By Elam G. Wiest. Westwood, N. J.: Fleming H. Revell, c. 1962. 64 pages. Paper. \$1.00.

How to Maintain Your Church Buildings and Grounds. By Robert C. Taylor. Westwood, N. J.: Fleming H. Revell, c. 1962. 64 pages. Paper. \$1.00.

How to Decorate Your Church. By John R. Scotford. Westwood, N. J.: Fleming H. Revell, c. 1962. 61 pages. Paper. \$1.00.

The Nestorians and their Muslim Neighbors: A Study of Western Influences on their Relations. By John Joseph. Princeton, N. J.: Princeton University Press, c. 1961. xv and 281 pages. Cloth. \$6.00.

The Psalms for the Common Reader. By Mary Ellen Chase. New York: W. W. Norton & Company, c. 1962. 108 pages. Cloth. \$3.95.

The Southern Baptist Convention 1845 to 1953: A First History of a Great Denomina-

tion. By W. W. Barnes. Nashville, Tenn.: Broadman Press, c. 1954. x and 329 pages. Cloth. \$3.75.

Christ and the Meaning of Life. By Helmut Thielicke. New York: Harper & Brothers, c. 1962. 186 pages. Cloth. \$3.00.

The Church of Sweden: Past and Present, ed. by Robert Murray; trans. Nils G. Sahlin. Malmö, Sweden: Allhem, 1960. 286 pages and plates. Cloth. Price not given.

In the Beginning: A Journey through Genesis. By Jack Finegan. New York: Harper & Brothers, c. 1962. 159 pages. Cloth. \$3.50.

The Nature of Man in Theological and Psychological Perspective, ed. Simon Doniger. New York: Harper & Brothers, c. 1962. xxii and 264 pages. Cloth. \$6.00.

Die ökumenischen Konzile der Christenheit, ed. Hans Jochem Margull. Stuttgart: Evangelisches Verlagswerk, 1961. 428 pages. Cloth. DM 24.50.

Die Offenbarungen der Heiligen Birgitta von Schweden. By Sven Stolpe. Frankfurt-am-Main: Verlag Josef Knecht, 1961. 265 pages. Cloth. DM 14.80.

Pentecost and Missions. By Harry R. Boer. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., c. 1961. 270 pages. Cloth. \$5.00.

Word and Spirit: Calvin's Doctrine of Biblical Authority. By H. Jackson Forstman. Stanford, Calif.: Stanford University Press, c. 1961. viii and 178 pages. Cloth. \$4.75.

Zur Geschichte des Athanasius. By Eduard Schwartz. Berlin: Walter de Gruyter und Co., 1959. xii and 336 pages. Cloth. DM 42.00.

Zur jüngsten Kirchengeschichte: Anmerkungen und Folgerungen. By Hans Asmusen. Stuttgart: Evangelisches Verlagswerk, 1961. 160 pages. Paper. DM 14.80.

Second Thoughts on the Dead Sea Scrolls. By F. F. Bruce. Revised edition. Grand Rap-

ids, Mich.: Wm. B. Eerdmans Publishing Co., c. 1961. 160 pages. Cloth. \$3.00.

Comparative Religion. By E. O. James. Revised edition. New York: Barnes & Noble, c. 1961. 334 pages. Paper. \$1.95.

Churches in North America: An Introduction. By Gustave Weigel. Baltimore: Helicon Press, c. 1961. 152 pages. Cloth. \$3.95.

Heimliche Weisheit: Mystisches Leben in der evangelischen Christenheit. By Walter Nigg. Zürich: Artemis-Verlag, c. 1959. 500 pages. Cloth. Sw. Fr. 27.00.

Theological Investigations (Schriften zur Theologie). Volume I: *God, Christ, Mary and Grace.* By Karl Rahner; trans. Cornelius Ernst. Baltimore: Helicon Press, c. 1961. xxii and 382 pages. Cloth. \$10.95.

The Point of View for My Work as an Author: A Report to History. By Søren Kierkegaard; ed. Benjamin Nelson. New York: Harper & Brothers, c. 1962. xxiv and 170 pages. Paper. \$1.35.

Reappraisals in History. By J. H. Hexter. Evanston, Ill.: Northwestern University Press, c. 1961. xxi and 214 pages. Cloth. \$5.00.

Religion in the Soviet Union. By Walter Kolarz. New York: St. Martin's Press, c. 1961. xii and 518 pages. Cloth. \$12.50.

Die Religionsgeschichtliche Schule: Darstellung und Kritik ihres Bildes vom gnostischen Erlösersmythos. By Carsten Colpe. Göttingen: Vandenhoeck und Ruprecht, 1961. 265 pages. Paper. DM 27.00.

Sacharja. By Robert Brunner. Stuttgart: Zwingli Verlag, 1960. viii and 175 pages. Cloth. DM 9.50.

The Theology of Romantic Love: A Study in the Writings of Charles Williams. By Mary McDermott Shideler. New York: Harper & Brothers, c. 1962. x and 243 pages. Cloth. \$6.00.

Toward Better Church Committees. By Wilfred Bockelman. Minneapolis: Augsburg Publishing House, c. 1962. viii and 80 pages. Paper. \$1.50.

Twelfth-Century Europe and the Foundations of Modern Society, ed. Marshall Claggett, Gaines Post, and Robert Reynolds. Madison, Wis.: The University of Wisconsin Press, 1961. xviii and 219 pages. Cloth. \$5.00.

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. 125 pages. Paper. DM 15.00.

Die Christenverfolgung im Römischen Reich. By Jacques Moreau. Berlin: Verlag Alfred Töpelmann, c. 1961. 119 pages. Paper. Price not given.

The Holy Eucharist (L'Eucaristia). By Antonio Piolanti; trans. Luigi Penzo. New York: Desclee Company, 1961. 154 pages. Cloth. \$2.50.

In Christus: Eine Untersuchung zum Paulinischen Glaubensverständnis. By Fritz Neugebauer. Göttingen: Vandenhoeck und Ruprecht, 1961. 196 pages. Paper. DM 18.00.

Japan's Religious Ferment: Christian Presence Among Faiths Old and New. By Raymond Hammer. Oxford University Press, 1962. 207 pages. Cloth. \$2.95.

Die Neuentdeckung der Bibel (The Recovery of Confidence). By E. H. Robertson. Berlin: Lutherisches Verlagshaus, 1961. 60 pages. Paper. DM 2.70.

The New Testament Apocrypha (Ce que l'Evangile ne dit pas). By Jacques Hervieux; trans. Wulstan Hibberd. New York: Hawthorn Books, c. 1960. 188 pages. Cloth. \$3.50.

The Pelican History of the Church. Vol. 5: *The Church in an Age of Revolution, 1789 to the Present Day.* By Alec R. Vidler. Baltimore: Pelican Books, c. 1961. 287 pages. Paper. \$1.25.

Hinduism: The World's Oldest Faith. By K. M. Sen. Baltimore: Pelican Books, c. 1961. 160 pages. Paper. \$.95.