

# CONCORDIA THEOLOGICAL MONTHLY

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## BOOK REVIEW

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**YEARBOOK OF AMERICAN CHURCHES: INFORMATION ON ALL FAITHS IN THE U. S. A.** Edit. Benson Y. Landis. Edition for 1963. New York: Office of Publication and Distribution, National Council of the Churches of Christ in the U. S. A., 1963. v and 314 pages. Cloth. \$5.95.

This is the 31st edition of this monumental collection of up-to-date information about American religious bodies. The data for it were gathered in 1962; it thus represents the state of organized religion in the United States and Canada as of the end of 1961 as far as the information could be secured. Bodies listed in the 1963 edition that were not in the edition for 1962 include *The Apostolic Faith* (organized 1907; Wesleyan in doctrine, presbyterian in organization; 40 churches; 4,884 members); *Conservative Congregational Christian Conference* (founded 1948; 34 churches; 6,090 members); *Lutheran Church in America*; *The Elim Missionary Assemblies* (established 1947; Pentecostal; 75 churches; 4,000 members); *Reformed Church in the United States* (organized 1910; accepts the Heidelberg Catechism; 21 churches; 3,467 members); and the *Unitarian-Universalist Association*. Missing from the 1963 edition are *American Orthodox Church* (which in 1961 after 21 years of existence became the Western Rite Vicariate of Archbishop-Metropolitan Anthony Bashir's *Syrian Antiochian Orthodox Church*); *The Old Catholic Church in America* (described as having merged in 1962 into the "Russian Orthodox Catholic Church in the Americas" (p. 78), presumably *The Russian Orthodox Greek Catholic*

*Church of America*); and the *Old Catholic Episcopal Synod Free Catholic Church* (which disappeared without a trace). Name changes include the reincorporation in 1961 of the Christian Nation Church as the *Christian Nation Church U. S. A.* (with a reported increase from 20 to 35 churches and from 250 to 850 members), elimination of the parenthetic "Temple Lot" from the Latter-day Saints *Church of Christ*, and the redesignation in 1961 of the Bible Presbyterian Church as the *Evangelical Presbyterian Church*. The volume is not only a compendium of important names, addresses, and figures, but the "Statistical and Historical Section" has an impressive number of tables, charts, and articles, many of them of great interest. Incidental intelligence in this section includes a decline in overall religious body membership from 1960's 63.6 percent to 63.4 percent of the estimated population; stabilization of church attendance in the annual American Institute of Public Opinion poll at 47 percent of the persons interviewed for the third straight year (exceeded since 1939 only by the 49 percent reported for 1955 and 1958); a decline in the "Protestant" component of the population from 1960's 35.4 percent to 35.2 percent and an increase of the Roman Catholic component of the population from 1960's 23.3 percent to 23.4 percent; a decline in the value of new construction of religious buildings from 1960's \$1,016,000,000 to \$984,000,000; and an increase in overall membership (258 bodies reporting) of 1.45 percent (with which the reported increase of 2.98 percent of The Lutheran Church—Missouri Synod may be compared) from 114,450,000 to 116,110,000. ARTHUR CARL PIEPKORN

*COMPLINE: THE NIGHT PRAYER OF THE CHURCH.* Edited and harmonized by Carl Bergen. Garden City, N. J.: The Plainchant Society [713 Garden St.], c. 1962. 15 pages. Paper. 35 cents; \$20 a hundred.

Except in the monasteries and cloisters that accepted the Reformation (see, for instance, the *Klosterordnung* of 1574 for the Duchy of Lüneburg), the order of compline as such did not survive in the Lutheran Church. In recent years, however, the need for a late night office has been increasingly felt, both for private and family devotion and for the corporate conclusion of guild and parish meetings, quiet days, conferences, and similar assemblies. Unhappily, many of the orders that have been made available to our people have been defective in conception, in text, or in the musical setting, sometimes in all three. A carefully done setting of compline like Bergen's is therefore all the more welcome. From the standpoint of text, rubrics, and music, it leaves nothing to be desired (barring a few minor typographical errors). The pointing of the psalms and canticles is deftly done, the harmonizations for organ accompaniment are in the best plainsong tradition, and the instructions for conducting the office are succinct but adequate. To all those who desire such an office for home, school, society, or parish this reviewer cordially recommends it.

ARTHUR CARL PIEPKORN

*THE BOOK OF THE APOCALYPSE.* By William G. Heidt. Collegeville, Minn.: The Liturgical Press. Paper. 128 pages. 30 cents.

In the *New Testament Study Guide*, now completed with Heidt's contribution, comprising a total of about 1,300 pages, prominent scholars active in the Biblical movement of American Roman Catholicism introduce and provide brief running commentaries on all the New Testament books.

The text of the Confraternity Translation is printed out and, wherever necessary, emended in the commentary. In October 1962 the publishers of these 14 attractive booklets also launched a bimonthly periodical with the title *The Bible Today*, at 25 cents an issue, designed, like the *Study Guide*, to promote popular appreciation of the Word of God. There is much in these productions that Bible students and teachers of other denominations can use with profit. This notable attack on Biblical illiteracy should inspire similar work in other churches. In his study of the Apocalypse Heidt has done an excellent job, in limited space, in setting forth the structure and the message of this difficult book. A special feature is the consistent employment of the Old Testament as the chief source of the "conceptual symbols." In a future revision a correction on p. 92 is called for. Keppler did not identify Hitler with the enigmatic "666," he merely reported that such an identification had been made.

VICTOR BARTLING

*CHALLENGE AND RESPONSE IN THE CITY: A THEOLOGICAL CONSULTATION ON THE URBAN CHURCH.*

Edited by Walter Kloetzli. Rock Island, Ill.: Augustana Press, 1962. 156 pages. Paper. \$2.00.

The National Lutheran Council has been in the vanguard of stimulating concern for the urban ministry and of working vigorously to disseminate its findings. The present volume is the result of a Home Missions Conference sponsored jointly by the Council and The Lutheran Church—Missouri Synod in September 1961. The major addresses by Quanbeck, Sittler, Scharlemann, and Hertz are by and large of high quality. This reviewer was particularly impressed with the conclusions reached by seven theological discussion groups which investigated specific topics arising out of the formal presentations. In place of the usual clichés there is some

honest wrestling with key issues. In the final part of the conference Kloetzli outlined seven specific tasks which face the urban church. Another round of discussion groups focused on their implementation. This reviewer recently used this book in connection with an extended urban church institute; the participants agreed that because of its breadth and stimulation it should be read by executives, pastors, and lay leaders responsible for the churching of the inner city.

DAVID S. SCHULLER

*CHURCH AND PEOPLE IN NEW GUINEA.* By G. F. Vicedom. New York: Association Press, 1961. 79 pages. Paper. \$1.00.

The function and form of the church can often best be understood when one observes them on the mission frontier. Vicedom, quondam missionary to New Guinea and now professor at the Augustana Kirchliche Hochschule in Neuendettelsau, is a wise and experienced guide on this Cook's tour of what is one of the largest Lutheran churches (250,000 members) outside of Europe and the Americas.

Here one sees the rich practical background for the kind of theological insights displayed in Vicedom's well-known *Missio Dei* and other writings.

Missionaries and other students of church and ministry will find this a rewarding study. The church in New Guinea has grown and prospered by its own commitment to and involvement in the mission of Christ and His ministry to the total spectrum of human need.

Vicedom does not minimize the problems confronting the Evangelical Lutheran Church of New Guinea. In an era of rapid technological and social change a great mission church is today coming under the same temptation to secularism and disobedience to the mission that affect the church in the West.

WILLIAM J. DANKER

*THE ESSENE CHRIST.* By Upton Clary Ewing. New York: Philosophical Library, 1961. xx and 438 pages. Cloth. \$5.75.

To read this book is to enter a weird world like that of the Aquarian Gospel of Jesus the Christ. The author describes this volume as the "Twentieth Century Gospel of Jesus Christ." He completely rewrites the Gospel accounts of Christ's life on the claim that the Dead Sea Scrolls and other sources provide evidence for the need to reconstruct the picture created by the four evangelists of the New Testament. He calls his re-write "The Covenant of Love." For example, verses 1 and 2 read: "God is the spirit and the flesh is nature. God creates life and nature generates form. The law is of God and the means is of nature. Thus the earth and the heavens came into existence." The author sets out, in his own words, "to recover, evaluate, and to promulgate the ethical criteria of a 'pure religion.'" MARTIN H. SCHARLEMANN

*DER BRIEF DES PAULUS AN DIE ROEMER.* By Werner de Boor. Wuppertal: R. Brockhaus Verlag, 1962. 367 pages. Cloth. DM 16.80.

The quality of the Wuppertaler series of commentaries is such as to require no further recommendation from anyone. The author of this particular volume has now become a co-editor of the series with Fritz Rienecker. Like the rest in the series this volume is designed for personal study. Text, type, and interpretation are so arranged as to facilitate this process of private edification. A good test for a commentary on Romans is its treatment of 5:12-21. De Boor does not fail the reader here. He is fully cognizant of its difficulties, indicating that we could well get along without this unit. At the same time he stresses the point that if Paul had left out these verses much of the worldwide sweep of God's act of justification would be missing.

MARTIN H. SCHARLEMANN

*RELIGION IN AMERICAN PUBLIC SCHOOLS.* By Richard B. Dierenfeld. Washington: Public Affairs Press, c. 1962. ix and 115 pages. Cloth. \$3.25.

In his foreword Bishop James A. Pike describes this work by Macalester College's Dierenfeld a little too amply as "an exhaustive study" which "provides a clear picture of what actually has been going on in public education throughout the country with reference to religious observances, activities and instruction" (p. iii). It may fall short of this ambitious objective, but it furnishes a great deal of factual material which, if kept in mind, can make the discussion of the issue generate more light and less heat. A survey of the issue and of the historical background introduces chapters on "Religion and the Law," "Religion in the Curriculum" (one of the best in the book), "Nonclass Activities and Religious Influence," "The Released Time Program," and "Religious Groups and the Public Schools." Closing chapters summarize the varying views of school administrators and "the overall picture." Most readers will find this survey instructive—it is not generally known, for instance, that three states require and others permit display of the denominationally controversial Decalog in classrooms; that Birmingham, Ala., public schools keep records of the Sunday school attendance of their pupils; and that it is the policy of the Mormons to build church-supported independent schools ("seminaries") adjacent to public high schools for the teaching of Biblical and religious subjects (in 1957[?] there were 565 such "seminaries" enrolling 40,000 pupils). Dierenfeld occasionally sets forth opinions of his own which might seem to prejudge some of the issues. Thus, for instance, he holds that "a system of education supported by public taxation could not teach religion without violating the primary principle of the First Amendment to the Federal Constitution" (p. 10).

His coverage of state court decisions, an extremely significant area, by his own statement "cannot be complete because of limitations of space," although he does succeed in demonstrating "the complexity and diverse nature of the relationship" of religion and the public schools (p. 33). He overstates the Roman Catholic position when he declares that Roman Catholics "believe that the Douay translation is the only valid and sacred Bible" (p. 34). Twenty-seven helpful maps and charts visualize the scope and geographic distribution of various attitudes and practices.

ARTHUR CARL PIEPKORN

*LETTERS FROM A TRAVELER.* By Pierre Teilhard de Chardin. Translated by René Hague, Violet Hammersley, Barbara Wall, and Noël Lindsay. New York: Harper & Brothers, 1962. 380 pages. Cloth. \$4.00.

This volume offers more than a collection of letters from a notable cleric and paleontologist. It contains two interesting and valuable introductions. The first, by Pierre Leroy, a fellow Jesuit, introduces Teilhard by tracing the high points throughout his eventful life to provide an insight into his character and powers. Although it tends to panegyricize its subject at times, it does provide a real and living picture of the man, of his supreme optimism, of his philosophical views, and of his intense desire to be a loyal son of his church. The second introduction by Claude Aragonnès, a close relative, presents to the reader Teilhard's travels, discoveries, and contributions.

But the letters themselves are perhaps an even better introduction to the man and his ideas. They cover many different things from anthropology and topography to religion and history and his own homespun, speculative, and mystical metaphysics. Among the many interesting animadversions and asides in these frank letters is his very low opinion of the future of China (against Spengler and

many moderns). Reading these letters one finds a most humble, likable, and winsome sort of man. And perhaps even critical scholars will sometimes find themselves following someone more because they like him than for any other reason.

ROBERT D. PREUS

*COME OUT THE WILDERNESS: THE STORY OF THE EAST HARLEM PROTESTANT PARISH.* By Bruce Kenrick. New York: Harper & Brothers, 1962. 220 pages. Cloth. \$3.95.

In every major metropolis churchmen are searching for more effective ways to serve the inner city. As one denomination after another has determined to cease fleeing from the problems of urban blight, new avenues by which to minister to the people living in these densely populated areas are being explored. One of the earliest and more dramatic efforts along this line is the East Harlem Protestant parish. This project was initiated by a group of students from Union Theological Seminary. This book is the story of the men who have entered the seething jungle of East Harlem in order to bring the witness of the church of Jesus Christ. It is a warm human story told in terms of the people who are being served. While it is not a textbook on the urban church, anyone who has wrestled with the problems in this area will recognize the authenticity of the answers given in East Harlem. The use of the Word of God, ways of establishing contact with the inner city culture, social action, the relation of the church to the existing power structure—these are the problems which breathe through this vivid report. The author, an Englishman who worked with the East Harlem parish, is currently working as an ordained Presbyterian minister in a slum area in London. *In toto* this book is a thoughtful answer to the urban dilemma which the church faces.

DAVID S. SCHULLER

*CAROLINGIAN PORTRAITS.* By Eleanor Shipley Duckett. Ann Arbor, Mich.: University of Michigan Press, 1962. vii and 311 pages. Cloth. \$5.95.

*SON OF CHARLEMAGNE.* By Allen Cabaniss. Syracuse, N. Y.: Syracuse University Press, 1961. 182 pages. Cloth. \$4.50.

Mrs. Duckett's book is a series of portraits from the ninth century. Since she has already dealt with the more important figures from this period in previous books, many of the names that occur here are hardly known by those who are not medievalists and/or Latinists. Beginning with the political foundations laid by Charles and his son Louis, she discusses the reflections of Einhard in his letters (on relics among other things), the liturgical studies of Amalar in the Gallican and Roman traditions, the poetic laments and the passion for collecting and transcribing manuscripts in Walafrid Strabo and Lupus, and concludes with the one really great but controversial churchman among them all, Hincmar of Reims, whose *Annals* serve as the basis for much more than his portrait. Indeed, most of these treatments are something less than portraits.

Nevertheless, it is always an exciting experience to read the prose of this Smith College professor emeritus, and *Carolingian Portraits* is no exception. She illustrates again her profound grasp of the period that is the result of extensive reflection on the original documents. As usual there are no footnotes, but there is, again as usual, a fine bibliography.

The University of Mississippi's Cabaniss gives us an excellent translation of an anonymous *Vita* of Louis the Pious (814—840) based not on the original manuscripts but on the printed texts in G. H. Pertz's *Monumenta Germaniae Historica* and Migne's *Patrologia Latina*. The notes on the translation are too often not very helpful.

Many historians have shown that we often

give and get the wrong impression when we refer to the age of which the ninth century was a part as "dark." In the midst of the havoc caused by the invading Danes and of the dynastic turmoil after Charlemagne, we are told, "Lupus carried on his work of scholarship and of writing." While neither of these books explicitly attempt to argue against the "dark ages" thesis, they do illustrate the interesting and useful literary creativity of the ninth century.

WALTER W. OETTING

*THE MESSAGE OF GENESIS.* By Ralph H. Elliott. Nashville, Tenn.: Broadman Press, 1961. xi and 209 pages. Cloth. \$4.50.

Elliott's commentary on Genesis has received rather widespread publicity because of its controversial reception in Southern Baptist circles. The approach of the book differs considerably from that of its Southern Baptist forerunners. Its content reveals the author's acquaintance with the research of modern Biblical scholarship in the areas of archaeology, Near Eastern literature, historical criticism, Old Testament theology, and literary forms. Moreover, he begins his work with a brief survey of isagogical research concerning date and authorship, most of which is "old hat" to the scholar but both inadequate and likely to be alarming for the novice unless the proper groundwork is laid. Elliott's immediate purpose is to "help to discover the message of the book of Genesis, not as science or history, but as religion." His effort to make the *yom* (day) of Genesis 1 a scientific "period of indefinite length" is hardly consistent with his objectives. When, however, the author is concerned primarily about the theological import of the book his insights are valuable and his presentation lucid.

The exegesis of Gen. 14:19 is highly improbable. Baal and El Elyon are not to be identified. In one place Baal is called 'ly,

"exalted" (Keret II iii 4—6), but his recurring title 'aliyan "victor" is etymologically unrelated to 'Elyon. Moreover, El and not Baal is the creator god of the Canaanite pantheon. Thus Abraham claims that his God deserves the title "El Elyon, maker of heaven and Earth." There is no anti-Baal polemic here. NORMAN C. HABEL

*GRACE.* By R. W. Gleason. New York: Sheed and Ward, 1962. viii and 240 pages. Cloth. \$3.95.

*THE MEANING OF GRACE (ENTRETIENS SUR LA GRACE).* By Charles Journet. Translated by Geoffrey Chapman. New York: P. J. Kenedy and Sons, 1960. Cloth, \$3.50. New York: Paulist Press, 1962. xii and 127 pages. Paper. 95 cents.

The Roman doctrine of grace, with its numerous distinctions and its philosophical foundations, has become increasingly complicated and unconvincing over the centuries. Gleason attempts to begin anew, always maintaining a balance between "actual" and "sanctifying" grace and giving more attention than heretofore to Biblical studies. This feature adds greatly to a Roman Catholic study such as this. The key terms  $\kappa\alpha\tau\alpha$ ,  $\tau\omicron\upsilon\tau\omicron\iota$ ,  $\chi\acute{\alpha}\rho\iota\varsigma$ , and others are carefully considered; Gleason concludes that  $\chi\acute{\alpha}\rho\iota\varsigma$ , in the New Testament, is usually found in the subjective sense as God's goodness and loving-kindness, particularly in Paul's usage. But as the word passes from Scripture to the Fathers to the scholastics a development takes place: grace takes on a meaning foreign to Paul, namely, the favors and gifts God bestows upon man.

After this rather promising start the author next presents the Roman Catholic doctrine. Here he makes grace a physical gift, describes justification as a process of sanctification and internal change in man, and rejects the Pauline doctrine of forensic justification and imputed righteousness—and all this, ironically, in the name of Paul. Actually this chapter appears to be a polemic against Prot-

estantism as much as a presentation of the Roman Catholic doctrine, and it is surprising that Gleason can speak so sharply in the light of his former discoveries. Like every Roman theologian whom this reviewer has read Gleason misrepresents the Lutheran doctrine of imputed righteousness to mean no more than God's extrinsic designation that a man is just, with no real effect in fact. Gleason also fails to understand Luther's doctrine of the sacraments as channels of grace. He would have done better to have turned for his information more to Luther himself and less to Grisar, Bouyer, and other Roman Catholic writers about Luther.

Journet's work, briefer and easier to read, follows Aquinas closely and addresses itself against both Molina's error and Protestantism. It is Journet's position that the gracious God works through man who is free. There is in this book no discussion of that active grace which sends Christ into the world of sinners to die and rise again. Luther is caricatured as teaching that justification is merely a legal fiction and as teaching a predestination to hell. Although Journet presents his materials in a fresh and interesting way, he upholds the same synergistic doctrine of grace which was so clearly articulated at Trent, confuses justification and sanctification, and ignores the work of Christ.

ROBERT PREUS

*MUSIC IN THE MEDIAEVAL AND RENAISSANCE UNIVERSITIES.* By Nan Cooke Carpenter. Norman, Okla.: University of Oklahoma Press, 1958. 394 pages. Cloth. \$6.00.

Mrs. Carpenter is professor of English in Montana State University and has her Ph. D. in music history from Yale University. Her highly informative book on musical enterprise during the Reformation era deserves attention in our circles. On pp. 260—271 she discusses the University of Wittenberg, its Collegiate Church of All Saints, and the

influence exerted by Martin Luther, Philip Melanchthon, Frederick the Wise, Sixtus Dietrich, Adrian Petit Coclico, Henry Faber, Herman Finck, and others. For one reason or another Wittenberg did not become a great music center, despite the presence of Martin Luther. The town itself may have been responsible, since it included at that time only about 5,000 citizens and was most unattractive. There was more activity in the Electoral residence city Torgau, where John Walther lived, as well as at the universities of Heidelberg, Cologne, and Leipzig in Germany and at Prague, Cracow, and Basel. Upsala played its part valiantly and helped bring musical culture to the North. Germany itself was still primitive in more respects than one, and its people were often frightfully uncouth. The seed of improvement was sown in large part by Luther himself. Germany ultimately became the most musical nation the world has known, and the Lutheran heritage in music is to this day second to none both qualitatively and quantitatively. That the universities of Germany were in large part responsible for this development will be obvious to all those who are aware of the great influence which a nation's schools exert.

WALTER E. BUSZIN

*GESCHICHTE DER DEUTSCHEN LYRIK VON LUTHER BIS ZUM AUSGANG DES ZWEITEN WELTKRIEGS.* By Johannes Klein. Second edition. Wiesbaden: Franz Steiner Verlag, 1960. xvi and 906 pages. Cloth. Price not given.

The very fact that this large tome appears in a second edition only three years after the original edition had appeared helps to attest it as a book of some significance. The chief added feature of the second edition is the inclusion of an exhaustive index of almost 30 pages. Enough poem texts, entire as well as partial, are in the volume to justify our regarding it also as an anthology. While the subtitle states that the volume covers ground



which begins with Luther, Klein begins properly with the *Minnegesang* and *Meistersang* of the Middle Ages. Although his volume discusses literature and not church history, the author refers to the era of the Reformation as *die Lutherzeit* and thereby reminds us that the history of modern German had its beginning in the writings of Martin Luther. This, however, also compels him to devote many pages to the discussion of German hymnody. He does this with remarkable insight and knowledge. The volume reflects customary German thoroughness even when space does not permit Klein to go into detail. He is well acquainted with the findings of more recent research. Unlike authors of similar works of a generation or two ago he remains objective and cool even when his heart and mind are filled with justifiable German pride. The volume deserves careful study by hymnologists and students of religious verse if only because it devotes much space both to *Zeitgeist* and to the history of the world, the nation, the church and German literature. The last literary figure of Germany Klein discusses is Bertolt Brecht (1898—1956). Though chiefly a reference work, the volume will be enjoyed also by those who read it from cover to cover.

WALTER E. BUSZIN

*THE NEW TESTAMENT APOCRYPHA.*

By Jacques Hervieux. Translated from the French by Wulstan Hibberd. New York: Hawthorn Books. 188 pages. Cloth. \$3.50.

This is Vol. 72 of the *Twentieth Century Encyclopedia of Catholicism*. It is a handy laymen's guide, from the Roman Catholic point of view, to the little known world of New Testament apocrypha. It includes good representatives of various classes of apocryphal literature and divides them into three parts: (1) The story of Mary, virgin and mother (95 pages); (2) legendary stories of the infancy of Jesus (20 pages); (3) the

public life of Jesus (55 pages). The concluding chapter is a statement on "The Ultimate Value of the Apocrypha." Here Hervieux repeatedly emphasizes the unique character of the gospels in comparison to the apocrypha of the New Testament: "The sobriety and restraint of the Gospel are the touchstone of its historical truth" (p. 184); their "first and greatest merit [of the New Testament apocrypha] is to provide a clearer picture of the history of Christian origins" (p. 185); "the value of the apocryphal writings, as a marginal note to the Gospels, lies in this good grain [of oral tradition] which they have preserved" (p. 186).

HERBERT T. MAYER

*ALLEGORY AND EVENT: A STUDY OF THE SOURCES AND SIGNIFICANCE OF ORIGEN'S INTERPRETATION OF SCRIPTURE.* By R. P. C. Hanson. Richmond, Va.: John Knox Press, 1959. 400 pages. Cloth. \$6.00.

This is a work of merit that must be sipped like fine wine, rather than tossed off like a soft drink on a hot day.

Origen has been variously interpreted in recent times. Henri de Lubac has attempted to show that Origen's allegorical approach to Scripture is the logical outcome of early Christian exegesis and so of greater validity than usually admitted. Jean Daniélou finds it of mixed character, borrowing both from Alexandria and Palestine.

Hanson first provides an extremely sensitive and valuable account of the use of typology and allegory in Judaism, Hellenism, the New Testament, and Christian exegesis prior to Origen. He carefully distinguishes between typology and allegory. Both elements are to be found in the New Testament.

Hanson's investigation of Origen is detailed and comprehensive. Origen's allegory depends upon a view of plenary verbal inspiration and a doctrine of inerrancy (pp. 190 to 191). Since the Holy Spirit is the ulti-

mate Author of Scripture (as of the incarnation), then one can suspect a deeper meaning to be present than the surface of matters suggest. This deeper meaning is Origen's concern. What is regrettable in Origen's method of deriving meaning comes from extra-Biblical sources, Platonic idealism and Philonic attitudes to Scripture.

Hanson's book has not settled the question of the proper place for Origen in the history of interpretation. But it is a valuable contribution to the current discussion. For Hanson, Origen is to be numbered among the evil influences upon the course of Biblical exegesis. To the extent that Hanson is correct, Origen serves as a warning against a dehistoricized Gospel.

This is a valuable work that deserves careful study. It is not only history; we face many of the same questions and problems that Origen faced. Hanson's work will aid us in facing our own day. It deserves a wide use.

EDGAR KRENTZ

*LIVING WITH ROYALTY: 12 SERMONS ON OLD TESTAMENT FIGURES.* By Clovis Chappell. New York: Abingdon Press. 1962. 124 pages. Cloth. \$2.50.

The sermon introducing 11 more on kings from the Old Testament stresses human decision as determinative in life and history: "God woos and persuades, but He never compels." The sermons are rich in contemporary allusion, humor, and application, but almost completely devoid of the wooing. A notable exception is the sermon on David, which speaks of God's mercy in Christ, yet with curious provisos: "There is no sin, even the most ghastly, that our Lord will not forgive if only we repent. But since repentance does not always save us, and those who are bound in a bundle of life with us, from the consequences, our supreme wisdom is to repent before we become guilty." (P. 46)

RICHARD R. CAEMMERER

*THE CHRIST OF THE FOURTH GOSPEL.*

By E. M. Sidebottom. London: SPCK, 1961. ix and 230 pages. Cloth. 27/6 net.

Starting from the principle that any Biblical work is to be understood in the light of the age in which it was written, the author takes issue with those who attempt to interpret Johannine Christology in terms of Philo or the Poimandres. He finds the theological *milieu* of the Gospel rather in such concrete Hebraic types of thought as are found, for example, in the Wisdom literature of that day, pointing out that the *ἀνωθεν* of John 3:5-8 may after all mean "from above" in the light of the following from the Wisdom of Solomon: "And whoever gained knowledge of thy counsel except thou gavest wisdom and sentest thy Holy Spirit from the highest?" (P. 206)

MARTIN H. SCHARLEMANN

*VOYAGE TO THE FAR EAST (VOM SCHIFF AUS GESEHEN, TAGEBUCH EINER OSTASIENREISE).* By Helmut Thielicke. Translated by John W. Doberstein. Philadelphia: Muhlenberg Press, 1962. xii and 269 pages. Cloth. \$4.25.

The dividends of a journey are determined even more by the quality of the observer than what he observes. When a brilliant theologian like Thielicke makes a journey to Asia the results can only be most profitable. Unusual and impossible for Americans were his visits to Tientsin and Shanghai in Communist China.

Japan rates the longest chapter in this diary, and the high point is a running description of a profound philosophical and theological conversation between one of Europe's finest Christian minds and one of the greatest masters of Zen Buddhism. It will help Western Christians to understand something of the need and travail of seeking to understand that must precede any relevant Gospel witness. This dialog also underscores

the importance of sending very well-trained and competent Christian missionaries to a land like Japan. This encounter also illustrates the need of the Word being made flesh in Eastern forms and categories of thought.

Even a great scholar, however, is not above making resounding errors when he is out of his own element. For example: "General Nogy committed hara-kiri upon the death of the great restoration emperor Meiji in 1867" (p. 124). Nogy should be transliterated Nogi, and Emperor Meiji died in 1912. The restoration took place in 1868. The famous 47 ronin—it is inaccurate to call them samurai—committed hara-kiri.

These are trivia, however, in comparison with the stimulating and penetrating observations made by a keen mind and a sympathetic heart. WILLIAM J. DANKER

#### CATHOLICS IN COLONIAL AMERICA.

By John Tracy Ellis. Washington: Catholic University of America Press, 1962. 78 pages. Paper. Price not given.

From 1492 to 1790 the fortunes of Roman Catholics varied in the various parts of the country which went into the making of the United States of America. A missionary concern was evident among the priests who accompanied the Spaniards. These missionaries were agents of both the church and the state. The Jesuits, Recollects, and the Capuchins were associated with the French settlements and claims. Among the English the Calverts, laymen, exercised leadership. Two thirds of Ellis' treatise (reprinted from Volume CXXXVI [1957] of the *American Ecclesiastical Review*) deals with the Roman Catholics in the English settlements. The initial policy of toleration in Maryland Ellis rightly designates as "an act of expediency" and also as "an act of fairness and toleration." Col. Thomas Dongan, the English governor of New York, a Roman Catholic, is given credit for the "Charter of Liberty and Privileges" of 1681. The role of the Roman

Catholics in the Revolution is told in detail. John Carroll, the first American bishop (1790), faced the problems of establishing the church in the new nation. Ellis says: "When the first 10 amendments to the Constitution came into effect on Dec. 13, 1791, no one welcomed the first of these more warmly than Carroll and his [Roman] Catholic people."

The study is a valuable presentation of one phase of the first 300 years of the history of the church on this continent.

CARL S. MEYER

CHURCH DOGMATICS (KIRCHLICHE DOGMATIK). Vol. III, Part 4. By Karl Barth. Translated by A. T. Mackay, T. H. L. Parker, H. Knight, H. A. Kennedy, and J. Marks. Edinburgh: T. and T. Clark, 1961. xv and 704 pages. Cloth. 55/—.

According to Karl Barth there ought to be no separate section concerning Christian ethics in a dogmatics, since one must deal with the being and activity of God before speaking of ethics, which are grounded in His grace and in His claim on man. Consequently we find ethical themes discussed throughout the many volumes of Barth's *Church Dogmatics*. The present volume considers the Creator God's commands to man in his creaturely freedom. Here again Barth contends that God's sanctifying claim upon man is grounded in the true Man, Jesus Christ. Such an ethics is admittedly free of legalism, but, like everything Barth has said on the subject of Law and grace, it is not free of antinomianism, and it represents a basic confusion of Law and Gospel.

Barth's position is that "in Holy Scripture the command of God does not confront us in the guise of rules, principles, axioms and general moral truths, but purely in the form of concrete, historical, unique and singular orders, prohibitions and directions." Such a position strives to avoid employing the

traditional casuistic approach to ethics, but it leads necessarily to the question, "Does the Word of God give us information concerning the constancy of the divine command and human action as concerning the reality of the command in the ethical event?" In replying yes to the question Barth never quite explains how his particular position (which seems to be oriented in existentialist phenomenology) differs from the traditional orthodox approach to ethics, at least in content, if not in form. In his section on the commandment, "Thou shalt not kill," in particular, he does indulge in the solution of many casuistic problems apparently on the basis of "rules, principles, [and] axioms." In other words, if our creaturely action and failure to act must, as Barth affirms, be "according to the Word of God," does not Barth's ethics also, if it is to be "constant" and "reliable," have its basis in "principles" taken from Scripture? Or is there some more existential and immediate "Word of God" which we have access to?

As Barth gets down to specifics, he is more understandable, and his conclusions are more acceptable. To him the basic commandment is "Remember the Sabbath day to keep it holy," and in a masterful and conclusive fashion he relates the claims and implications of Sabbath observance on the New Testament Christian. The commandment "Thou shalt not take the name of the Lord in vain," is next discussed under the basic themes of confession and prayer. The author's treatment of Christian confession is both Biblical and practical but colored by his bias against permanent and definite creeds and confessions. "'Confessions' exist in order that we may go through them (not once but continually), but not that we should return to them, take up our abode in them, and conduct our further thinking from their standpoint and in bondage to them." By the use of loaded expressions he is saying that we should not be bound by confessions. Of

course, it is true, as he also says, that confession is bound neither to calendar nor clock, but is free action. The section on prayer is brief (for Barth) but again very useful, and it serves as a reminder that such a section definitely belongs in a Christian dogmatics. Important aspects of the doctrine of prayer are unfortunately untouched. The longest section in the volume is an exhaustive treatment of marriage and the problem of the home, and here every aspect of the subject (ranging from uxorial obedience and monogamy to birth control and free love) is thoroughly discussed. As usual Barth's historical and exegetical excursions are of particular value.

One seems to sense Barth's dislike for ethics in the paucity of sources employed in this volume in comparison with others.

ROBERT D. PREUS

*GENESIS (DAS ERSTE BUCH MOSIS)*. By Gerhard von Rad. Translated by John Marks. Philadelphia: The Westminster Press. 1961. 434 pages. Cloth. \$7.50.

This commentary is a monumental work which should not be bypassed in any scholarly consideration of the Book of Genesis. The original is part of *Das Alte Testament Deutsch*. The translation is well done, although one feels a certain heaviness of style at times, as the writer tries to reproduce the German exactly. Slips, such as "freethinking ear" for "freethinking era" (p. 28), are few and far between.

Von Rad operates with a number of presuppositions with which the reviewer is not in agreement. First, it is the contention of Von Rad, which he has also enunciated elsewhere, that the original core of the Hexateuch, which determines its basic framework, is discernible from the ancient credos, such as Deut. 26:5-9. When one uses this criterion the Sinai tradition becomes a secondary element. A more acceptable interpretation of the same phenomenon is to consider these

creeds part of a covenant renewal ceremony in which the Sinai situation is relived. The mention of the Sinai event among the acts of God is therefore not required. Second, Von Rad takes for granted the literary source analysis of the past generation. However, his appreciation of these sources is theological rather than literary. In fact, throughout the commentary Von Rad's conception of the theological perspective of the respective source editors, known as the Jahwist, the Elohist, and the Priestly writer, colors his interpretation of most of the Biblical material. One senses a certain oversimplification in this approach. The Jahwist tends to overshadow Moses in Von Rad's theology. Third, the author works with the hypothesis that many of the stories collected by the editors of Genesis were aetiological cult legends spiritualized to meet the needs of later Israelite religion. But this method has a number of pitfalls. Thus to define the account of the creation of man in Genesis 2 as a story which arose to explain the mutual attraction of the sexes is rather inadequate. As Von Rad's introductory observations indicate, he is aware of the hermeneutical problems involved in interpreting Genesis, but the plausibility of the presuppositions with which he begins are not adequately demonstrated.

Where strictly exegetical or linguistic observations are made the work is valuable indeed. His numerous references to ancient Near Eastern practices and mythological similarities are cautious and helpful. However, his major concern is to determine the theological meaning and significance of each passage in the mind of the so-called editor of the section. Here Von Rad's conclusions are noteworthy but need to be carefully evaluated. An illustration of his methodology in this connection is provided by his remark on Gen. 1:1 that "syntactically perhaps both translations are possible, but not theologi-

cally." Hence his conclusion that the Priestly writer supports the *creatio ex nihilo*.

A few of the numerous theological and exegetical conclusions which Von Rad draws might be mentioned. He insists, for example, that the divine threat "you shall die" does not imply "you shall become mortal" (p. 79) and that it was an act of divine grace which permitted Adam to live after the Fall (p. 92). The punishment of Adam is the awareness of pain and agony as constant reminders of death. Further, in defining the "sons of God" in Genesis 6 as angelic beings he underscores the Biblical writer's portrait of the deterioration of *all* creation. These and similar observations are presented in a scholarly and rather technical way even though the work was also intended to reach the hands of the educated layman. In brief, the work is a significant combination of critical, historical, and theological research. NORMAN C. HABEL

*GESCHICHTE ALS OFFENBARUNG: STUDIEN ZUR FRAGE HISTORISMUS UND GLAUBE VON HERDER BIS TROELTSCH.* By Erich Fülling. Berlin: Verlag Alfred Töpelmann, 1956. 88 pages. Paper. DM 7.80.

This book deals with the basic ideas of those philosophers who are important in the development of historicism (*Historismus*) and seeks to determine to what extent the Christian faith in the form of a secularized Christendom forms the background for their philosophy.

Herder held that divinity operates only through nature. The rational order of nature applies to the human world of history. Man participates in revelation. Special revelation is superfluous. The soul is a mirror of world-totality, and in it the powers of reason and order come to life. The world is a structure of eternal, active powers in which God mirrors Self. His conception of history climaxes in *Humanität*, as pantheistic feeling which has been called "mysticism of the concrete."

Hegel also held that God is recognized in nature and world history. Absolute Spirit is the dialectic synthesis of Father as Creator and Son as concrete individuality. The concreteness is developed in the presentation of the philosophy of spirit so that, finally, the divine Spirit which reveals himself, the spirit of the world, and spirit itself becomes one. History of nations is the dividing line of absolute divine Spirit and objective human spirit. World history is progress in the consciousness of freedom. In Hegel's system world history takes the place of history of salvation and a personal God becomes superfluous.

Dilthey saw the present as the completion of the past and the bearer of the future. Life consists in the relationship between the individual and the all. Every reality is life itself. Life is the final basis of one's world view. Every epoch of history must be regarded as valid in itself. The historian should avoid all speculation and understand "history in itself." Fülling's conception of "type" and "structure" is still fruitful. Nevertheless, the author asserts that "Dilthey is an example of the tragedy of modern man, who, after the loss of the living God, seeks Him in a pantheistically conceived nature, and, after deity is removed there, flees into history" (p. 53). While Herder and Hegel made history revelation, Dilthey's historical life needs no revelation.

For Troeltsch, as for Hegel, history is a direct revelation of God, an absolute life power, but without the metaphysical World Reason and dialectical method of Hegel. God, the all-spirit in its totality, meets man in each particular culture synthesis and reveals itself in this specific given where the idea penetrates into the real. Luther's emphasis on vocation is secularized, and "divine total spirit" replaces God. Luther's world, ruled by its prince of the world, becomes universal history, which forms itself in one culture sphere after another.

The author holds that these great proponents of historicism developed their systems on Christian presuppositions, but that their "heresy" consisted in mingling mundane and spiritual and that each advanced a secularized misconception of revelation. Since their thought is as far removed from Greek *rhythmos*-philosophy as from Christian *telos*-thought, the old (Herder, Hegel) and the new (Dilthey, Troeltsch) historicism cannot be regarded as a relapse into heathenism, but as a heresy which grew on Christian soil.

ERWIN L. LUEKER

*THE STORY OF LIFE.* By Ellis W. Whiting. 29th edition. Appleton, Wis.: Story of Life Publishing Co. [912 W. Lorain St.], 1960. 50 pages. Paper. Spiral binding. \$1.00.

This little booklet is heartily recommended to parents and educators to help answer the child's question, "Where do babies come from?"

Intended to be read to the child, with his or her name inserted, it is a helpful aid toward a clear, sanctified, and satisfying answer to the child's questions when they arise. Of special note is the warm *rapport* between parent and child, which is enhanced by the style and approach used in the booklet.

DONALD L. DEFFNER

*DIE THEOLOGIE MARTIN LUTHERS.*

By Paul Althaus. Gütersloh: Gütersloher Verlagshaus, c. 1962. 392 pages. Cloth. DM 34.00.

"Luther's theology is an ocean," the author says by way of apology for neither striving for nor attaining to completeness in presenting it. He finds comfort in a word by Luther which he quotes at the head of his book: *Theologia est infinita sapientia, quia numquam potest edisci* (WA 40 III, 63, 17). But despite his modest disclaimer of perfection, he has come close to achieving what the people for whom he wrote expect of a volume like this. He did not publish it for the

expert researcher in the life and works of Luther, who may nevertheless find in this volume some golden nuggets not found elsewhere, but for the clergy in general, in fact, for all who as ministers of the Word wish to learn from Luther. In order to accomplish this he presents Luther's understanding of the Gospel as a living force which is still important for our current theological task and therefore for the future of the Lutheran Church and for all Christendom as well. Since he is presenting Luther's theology for that purpose, he quotes the great Reformer's writings extensively.

This volume, he explains, grew out of the lectures on Luther's theology which he delivered regularly at Rostock and Erlangen. To these he added materials from other lectures and some published articles. Though such a method of culling and combining makes for some unevenness in organization — some quotations from Luther appear in the body of the text, others in footnotes — it rather reminds the reader that he is here enjoying the ripe fruit of more than three decades of Luther study.

Luther's theology appears in two major parts. The first speaks of the knowledge of God, the Word of God, and faith; the second, of God's work. The author shows that Luther, despite his criticism of some details, regarded the entire Bible as God's divinely inspired and essentially infallible Book. He warns against considering him as one of the fathers of historical criticism, to which unfortunately he himself is devoted to the extent that he criticizes Luther's use of the Old Testament. On the basis of historical criticism he insists that the Old Testament prophecies cannot be interpreted Christologically, as Luther interprets them, but he, too, would nevertheless have the Old Testament, specifically the history of Israel, lead to Jesus Christ. One might ask the author at this point whether the whole is more reliable

than its parts. Or by what criterion does he determine what is and what is not prophetic?

In taking issue with Gustaf Aulén's interpretation of Luther's doctrine of the atonement, he joins Theodosius Harnack, of a century ago, in his criticism of Albrecht Ritschl's point of view. He also subjects Karl Holl's conception of Luther's doctrine of justification to a critical analysis.

Taking issue with Luther himself, he disagrees with the latter's doctrine regarding God's hidden and revealed will. He believes that he has discovered a difference between Luther's and St. Paul's doctrine of Baptism, particularly with respect to Rom. 6:3. His criticism of Luther on this point should, however, be reviewed in the light of the Reformer's sermon of 1535 on Rom. 6:3-11 (WA 22, 92—104; SL XII, 758 ff.). But, then, he does not hesitate to quote St. Paul against himself (pp. 307 and 384). His attitude toward Scripture obviously does not reflect that of Martin Luther, whom he regards as *zeitgebunden*, a child of his time. But so is the author and certainly also the reader. Be that as it may, here Paul Althaus has made another precious contribution to the current interest in Luther.

LEWIS W. SPITZ

*METHODE DER GEDANKENIMPULSE IN DER HOMILETIK.* By Ernst Lerle. Berlin: Evangelische Verlagsanstalt. 1961. 64 pages. Paper. DM 3.90.

This pamphlet publishes method and results of an interesting experiment. About 130 German pastors received helps for seven sermons, which reached them on the Monday prior to the Sunday on which the sermon was to be delivered. The texts are pericopes to stated days of the church year. The helps include: exegetical insights, striking illustrations, applications, turns of phrase and "angles," and in several cases, suggested basic outlines. The participating pastors were asked to return a report on which of the helps or "impulses" for the given sermon

they actually employed. The suggestions were derived from a wide span of sources, Luther and subsequent, Reformed and Lutheran. The reports are tabulated. The author is modest concerning the statistical value of his findings. He indicates that interviews with the hearers of the sermons would be as significant as the reports by the preachers. The providing of "thought impulses" certainly appears useful, but this study would suggest that it is even more important to prepare the soil, in the minds of preachers and people, into which the impulses fall. RICHARD R. CAEMMERER

*THE OLD TESTAMENT IN CHRISTIAN PREACHING.* By Lawrence E. Toombs. Philadelphia: The Westminster Press, 1961. 192 pages. Cloth. \$3.95.

Toombs "first attempts to set the Old Testament in a relationship with the New which will be productive of valuable results in the Christian pulpit." He then proceeds to try to "outline some of the principal characteristics of Old Testament thought and the bearing of these on the preacher's task." By and large, the writer achieves his purpose. The first two chapters, which define the nature of Biblical preaching and Biblical language, are stimulating. Toombs' concern for the so-called prophetic method of homiletics and for discerning the intention of a passage prior to a formulation of the sermon topic is healthy. Hope and fulfillment, question and answer, and suggestion and reality summarize the author's view on the relation between the two testaments. At this point the statement that the two testaments are "not on the same level of inspiration" is unfortunate. Moreover, Toombs needs a salutary warning against indiscriminate appeal to the symbolic nature of Biblical language in determining the meaning of a passage. On the other hand, Toombs is to be commended for his emphasis upon the relational nature of Old Testament thought and for the introduction to Old Testament theology found in the second half of

his book. This is lucid and simple treatment of Old Testament thought which the non-specialist pastor could use with profit in his Bible class. NORMAN C. HABEL

*GUILT AND GRACE.* By Paul Tournier. New York: Harper & Brothers, 1962. 224 pages. Cloth. \$3.75.

A book from Paul Tournier is always an event. This book more than meets the quality of his previous publications. Tournier shows us dimensions of guilt that probably most of us have never understood. He shows the way guilt crops up in every aspect of human life, and is led to exclaim that guilt is so pervasive as to be part of our very being.

The resounding answer to guilt is God's grace. Tournier is primarily a physician, but his exposition of the Gospel in the last section of the book is worthy of a great theologian.

This book is nevertheless not textbookish. It breathes the warmth and love for people that is common to all of Tournier's works. This is more of an intimate dialog with the reader. To read the book is an experience in itself. KENNETH H. BREIMEIER

*THE SEASONS OF LIFE.* By Paul Tournier. Translated from the French by John S. Gilmour. Richmond, Va.: John Knox Press, 1963. 63 pages. Cloth. \$2.00.

The title may discourage clergymen's interest, but the name of the author should attract them. Tournier's books are instructive and exciting. This one is not an exception. It is fresh and provides rich insights into man and his relation to God. It is almost a meditation. Without being technical, Tournier comes as close as anyone to a real feeling for the relation between psychology and the spiritual. In fact, Tournier would deny that there is any separation between the two. Readers will come away with a new appreciation of God's dynamic intervention in the lives of His people.

KENNETH H. BREIMEIER



*ALCOHOLISM AND SOCIETY.* By Morris Chafetz and Harold Demone, Jr. New York: Oxford University Press, 1962. 319 pages. Cloth. \$6.95.

The majority of works in the field of alcoholism suffer because of the limitation of their view. They posit a single cause as the fundamental problem and go about ameliorating this one condition. *Alcoholism and Society* clears the air remarkably by reviewing in the first 100 pages the previous work done in the field. The major theories of alcoholism are critically examined, and a brief overview of drinking patterns in a number of preliterate and literate societies is presented. The authors indict any single factor explanation of alcoholism. Economic deprivation, health, drinking habits, type and supply of alcohol, a hedonistic desire, culturally subordinate status, cultural conflict, the effects of prohibition, neurosis, latent homosexuality, the desire for escape, genetic factors—no one of these factors may be offered as the sole etiological agent of alcoholism. As in other medical problems, "a complex of psycho-physiological and socio-cultural disturbances must operate in the individual to produce an alcoholic." (P. 105)

The second major section of the book presents a useful survey of contemporary alcoholism programs. The major focus is upon some state governmental programs, the Yale Center of Alcohol Studies, the National Council of Alcoholism, and Alcoholics Anonymous.

In the final section they work with the concept of prevention on three levels. Primary prevention deals with the culture itself, the role of government, school, and home. Secondary prevention concerns itself with early intervention in the life of the incipient alcoholic. Tertiary prevention investigates the most effective forms of treatment for the alcoholic. Since the problem is always so individualized, the authors conclude with a series of insightful case histories.

Chafetz is a clinical associate in psychiatry at Harvard Medical School and director of the Alcohol Clinic at Massachusetts General Hospital. Demone is a sociologist serving as executive director of the Medical Foundation. He has been especially active on the state level in working with alcoholism. While a pastor needs most help on the level of personal counseling with the alcoholic, this study will provide him with the finest overview of the entire problem and methods of treatment known to this reviewer.

DAVID S. SCHULLER

*PRÄDESTINATION UND PERSEVERANZ.* By Jürgen Moltmann. Neukirchen Kreis Mörs: Neukirchener Verlag, 1961. 188 pages. Paper. DM 15.90.

In this volume—the 12th in the series *Beiträge zur Geschichte und Lehre der Reformierten Kirche*, edited by Paul Jacobs, Walter Kreck, Gottfried W. Locher and Otto Weber—Moltmann discusses the distinctively Reformed doctrine *de perseverantia sanctorum* in its historical setting. In developing his theme he found it necessary to refer to the doctrinal decisions of the Council of Trent and to delve into the Lutheran doctrines of predestination and the preservation of God's elect. He discovered that the Reformed doctrine of the inamissibility of faith not only conflicts with points of Roman Catholic and Lutheran theology but meets with differences of opinion among the Reformed themselves. It is obvious that this doctrine has been subject to modifications in the course of time. The author's studies took him the full length of the road from John Calvin to Karl Barth, with stops along the way for a closer look at Luther, Bucer, Zanchi, Schleiermacher, and others.

A helpful bibliography is appended but no index. The text is a concise, yet complete, and clear presentation of an important Reformed doctrine.

LEWIS W. SPITZ