

# CONCORDIA THEOLOGICAL MONTHLY

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Representative Universalism and  
the Conquest of Canaan  
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God's Tabernacles Among Men  
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Homiletics

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Book Review

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## BOOK REVIEW

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*CONCILIORUM OECUMENICORUM DECRETATA*. Edited by Giuseppe Alberigo, Perikles-P. Joannou, Claudio Leonardi, Palo Prodi, and Hubert Jedin. New York (Basel): Herder Book Center, 1962. xxiii and 864 pages. Cloth. \$17.50.

Not only the fathers and the *periti* of the Second Vatican Council, for whom this volume seems to have been specially intended, but students of church history and systematic theology in all denominations will be grateful to the Centro di Documentazione of James Cardinal Lercaro's Istituto per le Scienze Religiose at Bologna, to the editors, and to the publisher for this superbly edited and compactly printed collection of all the dogmatic and disciplinary canons of the seven ecumenical councils universally accepted as such, as well as of the thirteen others counted as ecumenical by Roman Catholics. The best and latest scholarship of all denominations in all languages is drawn on with splendid impartiality in the introductory chapters and the explanatory notes. (At the same time the fiction that the pope convoked, or at least consented to the convocation of, all the councils is piously asserted.) The text and notes are, of course, in Latin — a very simple Latin, let it be said to reassure the potential reader who might be deterred from acquiring or using the book otherwise — except for the Greek texts and canons, for which a Latin version is provided. (The *Decretum pro Armenis* of 1439 is given in both Latin and Armenian, the bull *Cantate Domino* of 1442 in Latin and Arabic.) Significant textual variants are noted and documented. The carefully comprehensive indices cover the Biblical references;

the decrees of ecumenical and particular councils that are cited in the texts; the passages of the *Corpus juris canonici* to which reference is made; the authors cited in the notes; the persons, names, and subjects treated in the canons (this index alone runs to 23 pages); and a chronological listing of the materials. One could not ask for more.

ARTHUR CARL PIEPKORN

*THE CHURCH AS A SOCIAL INSTITUTION: THE SOCIOLOGY OF AMERICAN RELIGION*. By David C. Moberg. Englewood Cliffs, N. J.: Prentice-Hall, 1962. 569 pages. Cloth. \$10.00.

Recently a pastoral conference requested a paper interpreting the church from the viewpoint of the social sciences. Currently this book stands as the best one-volume answer to their request. While deliberately not written in a highly technical fashion, it does summarize an amazing amount of social research. The difficulty of social science research for the practitioner is that each individual study focuses upon one sharply defined aspect of the larger problem. Thus it often requires years for sufficient raw research material to accumulate and sharpen the emerging picture. Moberg has performed a service in bringing into a readable synthesis material from sociology, anthropology, and social psychology relating to American churches.

His basic thesis is one which has received much emphasis in recent years (through the works of Berger, Gustafsen, and Lenski), namely, that all organized religion — regardless of differences in doctrine, structure, and ritual — exists in and with immediate refer-

ence to society. Functioning in a social setting, it is profoundly influenced by that setting and in turn influences society. Moberg provides a useful background in the sociology of American religion, describes its characteristics, interprets the church-sect typology, presents a convincing case for both the social functions and dysfunctions of churches. In later units he indicates the relationship of the basic processes and the church, and describes the social psychology of American religion. A final section summarizes the available research on the clergy and looks toward "Sociology and the Church's Future."

DAVID S. SCHULLER

*THE AGE OF SAINTS IN THE EARLY CELTIC CHURCH.* By Nora K. Chadwick. New York: Oxford University Press, 1961. viii and 166 pages. Cloth. \$2.00.

These are the Riddell Memorial lectures delivered at the University of Durham by the director of Anglo-Saxon, Celtic, and Old Norse subjects at Girton College in Cambridge. Mrs. Chadwick deals with a most difficult topic in a perceptive and authoritative manner. Since reliable written records dealing with the beginnings of Christianity in England are rather late (Bede is eighth century), it is necessary to extrapolate the previous "oral" tradition, and this necessitates hypotheses and probabilities.

The author deals with the literary rather than theological aspects of the "age of saints," which she dates from the late fifth to the late seventh century. The first lecture discusses the type of Christianity that produced Patrick. Mrs. Chadwick feels that Patrick came out of the West British nonmonastic tradition and that "his sojourn in Gaul is an unfounded assumption." She explains the conflicts that Patrick encountered with the suggestion that he was opposed by the monastic tradition from Egypt and Syria which was simultaneously causing a good

deal of conflict in Gaul. In the eyes of this reviewer, however, she is carried away by her antithesis between monastic and non-monastic Christianity when she describes the former as "the professional humility expressed in a routine formula." The second and third lectures deal with the Celtic and Roman traditions respectively. There are interesting discussions of the relationship of Britain to Rome, of the *Catalogus Sanctorum Hiberniae*, and of the formative influences upon literary activity.

This reviewer noted only one slip: On page 14 "Constantine" should read "Constantius." Except for the fact that there is no index the book is well done.

WALTER W. OETTING

*THE CHURCH OF SWEDEN PAST AND PRESENT: A BOOK SPONSORED BY THE SWEDISH BISHOPS' CONFERENCE.* Edited by Robert Murray. Translated from the Swedish by Nils G. Sahlin. Malmö, Sweden: Allhem, 1960. 291 pages, plus 42 pages of plates. Cloth. 30 Swedish Kronor.

This book was written to mark the centennial celebration of the Augustana Lutheran Church and to serve as a tangible greeting from the mother church in Sweden to the members of her daughter church in this country. The 42 unnumbered full-page plates — some in color, some in black-and-white, some in rotogravure, one of them a reproduction of the triptych from the Husby-Langhundra parish church that actually opens up, another a four-page facsimile of a letter which Lars P. Esbjörn wrote from Andover, Ill., to Peter Wieselgren in 1850 — only begin to suggest the wealth of illustrations that this big and beautiful book offers; this reviewer counted 209 reproductions of paintings, photographs of churches and church activities, documents, book title pages, and portraits, most of them full page in size. A perusal of the text and illustrations will

probably convey more of the real ethos of the Church of Sweden than the diligent reading of a dozen technical treatises. The great Swedish church historian Hilding Plejel summarizes the history of the Church of Sweden and Per-Olov Ahrén sketches its organization and legal status in a pair of introductory essays. The primate and each of the twelve diocesan bishops describe the past and the present of their respective sees. The distinguished Swedish missiologist Bengt Sundkler outlines the work of the Church of Sweden beyond the national boundaries; the retired Bishop of Lund, Gustav Aulén, tells about the renaissance of liturgy and music in the service of the Swedish Church; Dean David Lundquist discusses the social work (diakonia) of the church; and the editor summarizes the early relations between America and the Church of Sweden. This volume will hold the interest of any English-speaking Lutheran regardless of the land(s) from which his forebears came.

ARTHUR CARL PIEPKORN

*THE LOVE OF LEARNING AND THE DESIRE FOR GOD: A STUDY OF MONASTIC CULTURE.* By Jean Leclercq. Translated by Catharine Misrahi. New York: Fordham University Press, 1961. x and 415 pages. Cloth. \$5.50. (New American Library of World Literature. 1962. x and 336 pages. Paper. 75 cents.)

Anyone who has any interest in theology, monasticism, literature, or the Middle Ages will find vast pleasure in these appealing lectures on monastic culture from the eighth to the twelfth century by Leclercq. This erudite 20th-century monk finds principles for the formation of monastic culture in the rule of St. Benedict, the writings of Gregory I, and to some extent in the contributions of Cassiodorus. St. Bernard of Clairvaux is the culmination of this culture. The literature of this culture is a "literature of compunction," that is, a literature that was "to possess, to

increase, and to communicate the desire for God" (p. 83). This literature draws on the Scriptures, the classics, and the Fathers. The whole of Scripture is drawn on; *meditatio* was combined with *lectio* for a *lectio divina*, a prayerful reading. Monastic culture was truly a patristic culture, with St. Augustine as the favorite of the Fathers studied. The classics, too, the authors of the Latin Golden Age, received attention. In the writings of the monks a borrowing of the classics is noted and among them a humanism flourishes that is not devoid of a love for the beautiful. St. Bernard, Odericus Vitalis, and John of Fécamp may be cited, among others, as illustrations of this Christian humanism. Monastic culture is not to be equated with a sterile scholasticism.

The fruits of monastic culture are evident in the monastic sermons, letters, hagiography, and histories. Leclercq presents these in an exquisite chapter that calls for citations rather than a capsule, a reading rather than a reference. The *florilegia* of the monks would be enriched by excerpts from it. Leclercq's exposition of monastic theology emphasizes the *sancta simplicitas* of the monks, a holy humility which much of our contemporary theology could use. But the "poem of the liturgy" is the zenith which marked with its imprint the whole of monastic culture. *Mea grammatica Christus est*, Peter Damian said for himself and for all the mystics and the monks of the Middle Ages.

There is much to appreciate in monastic culture—whatever its failings, unnoted by Leclercq, may have been. Our day owes immeasurably much to it. Leclercq gives us the opportunity to learn a great deal about it.

CARL S. MEYER

*BASIC CHRISTIAN DOCTRINES.* Edited by Carl F. H. Henry. New York: Holt, Rinehart and Winston. c. 1962. ix and 302 pages. Cloth. \$6.00.

This reader in neofundamentalist dog-

matics reproduces 44 articles (by as many authors) that appeared in the fortnightly *Christianity Today*, also edited by Henry, who contributes an introduction to this volume. Twenty-nine of the authors are (or, in two cases, were) teachers in American theological seminaries — of these 11 teach at Presbyterian or Reformed schools, 8 at Baptist schools, 6 at undenominational fundamentalist schools (Fuller, Asbury, Dallas, and Gordon), 2 at the Nazarene seminary in Kansas City, 2 at Lutheran schools. The remaining 15 consist of 4 American college teachers, an American preparatory school headmaster, 2 British clergymen, 2 continental European theological professors, 5 members of English divinity faculties, and an Anglican and a Reformed Church of South Africa publicist. The organization of the materials and the technical terminology (such as “common grace,” “effectual calling,” “covenant of works,” “perseverance of the saints,” and “other means of grace”) follow traditional Reformed lines. The confessional standards to which appeal is made are almost exclusively those of the Reformed tradition. The most frequently cited authors in terms of items in the bibliographies appended to each chapter are, in order, Karl Barth, Charles Hodge, John Calvin, Benjamin Breckenridge Warfield, Gerrit Cornelis Berkouwer, James Denney, and Louis Berkhof. The two Lutherans, Robert Paul Roth of Northwestern Lutheran Theological Seminary (Lutheran Church in America), Minneapolis, and John Theodore Mueller of Concordia Seminary, St. Louis, were invited to write on confessionally uncontroversial subjects, “The Intercessory Work of Christ” and “Adoption” respectively. In the case of the latter contributor, the editor’s biographical note omits reference to the author’s training at Concordia Seminary and states that “he received his general and theological education at Concordia College, Fort Wayne, Indiana (B. A., 1904), Webster University (Ph. D., 1924),

and Xenia Theological Seminary (Th. D., 1927)” (p. 220).

In the discussion of the “decrees of God,” Geoffrey W. Bromiley criticizes the Formula of Concord (along with the Arminian Remonstrant Articles) for its “tendency to make salvation dependent, in the last resort, on the human decision of faith, and [its] virtual ignoring of the element of reprobation inseparable from the divine decree” (p. 47). John H. Gerstner finds it “almost quaint” that Francis Pieper lines up “four or five formidable biblical arguments to prove” that woman as well as man was created in the divine image (p. 90). Otto Michel argues that the Formula of Concord departs from Luther in admitting the view which extends “rebirth beyond justification to include the renewal subsequently worked by the Holy Spirit in those justified by faith” so that “rebirth is conceived as a consequence of justification”; this “brings with it the danger of subjectivizing the concept of rebirth until it no longer describes the act of God upon man, but rather what happens in man” (pp. 187—188). W. Boyd Hunt sees Luther as “carrying out only partially the implications” of the rediscovery of the Augustinian and Pauline stress on grace in that “he failed to develop a doctrine of perseverance” (p. 236), that is, the doctrine of “once saved — always saved” (p. 234). In the ordinance of baptism, “the baptismal water does not provide the means of our salvation,” says Merrill C. Tenney à propos of 1 Peter 3:20-21, “but is rather representative of the peril through which we are brought to a new life” (p. 257). He puts the varying views on infant baptism on a par with each other as “the logical consequences of attempts to interpret the implications of the Scriptures” (p. 258). In the “ordinance” of the Lord’s Supper, he declares, “as the bread and wine are assimilated into the physical body to contribute to its well-being, so the person of Christ enters spiri-

ually into the life of the communicant." The disciples in the Cenacle "would have understood that the bread and wine were only representative of [Christ's] physical being, as a picture represents the person whose likeness it reproduces" (p. 259). For Frank C. Gaebelein the "other means of grace" are the Word of God; fellowship, prayer, and worship; the talents God bestows upon men; the works of God in nature; work and service; and special human relationships.

The extent to which the Lutheran liturgical tradition is ignored appears from J. Kenneth Grider's essay, "The Holy Trinity": "Our tendency to give priority to the middle person may be reflected also in our making next to nothing of Trinity Sunday. . . . Because it was inaugurated in the West in 1305 and universally observed after 1334" — he does not add, at the behest of Pope John XXII — "and since we of the Reformation faith share the belief that God is triune, we might well mark the festival as do the Romanists and the Anglicans." (P. 41)

There are the usual quota of slips. Thus in the bibliographies Ragnar Leivestad becomes "Leiverstad" (p. 75) and Alfred Wikenhauser's name is misspelled "Wickenhauser" (p. 212). The Wittenberg Reformer is listed as "J. Luther" in footnote 28 on p. 219, and on p. 236 the Formula of Concord is dated 1576 instead of 1577, and the "Saxon [Visitation] Articles" are described without any qualification as a Lutheran symbol.

This symposium is not without its virtues. The articles are brief, pithy, and well organized. To the extent that Reformed Protestantism has not squandered its Catholic patrimony, there are paragraphs and whole essays which will command the cordial assent of every Christian.

Qualitative differences among evangelicals appear more or less wraithlike in the background — here a neo-Calvinist confessional emphasis, there a Baptist anticreedal thrust;

the acknowledgment of the existence of both a paedobaptist and an antipaedobaptist position; efforts at transcending dispensationalist and antidispensationalist, as well as post-millennial, premillennial and "amillennial," viewpoints. At the same time a Reformed consensus emerges clearly. This last fact is probably the most instructive thing about the book, especially for those Lutherans who cherish the idea that conservative Reformed Protestants are somehow natural allies of Lutherans. They will learn from this book the same lesson that Sendomir taught in 1570, Charenton in 1631, the Prussian Union in 1817, and the *Definite Synodical Platform* in 1855. That lesson is: When the Lutheran church allies itself with Reformed theology it must expect to pay a price in terms of the sacrifice of its cherished convictions. ARTHUR CARL PIEPKORN

*PAPYRUS BODMER XVII: ACTES DES APOTRES, EPITRES DE JACQUES, PIERRE, JEAN ET JUDE.* Edited by Rodolphe Kasser. Geneva, Switzerland: Bibliotheca Bodmeriana, 1961. 270 pages. Boards. Price not given.

The Bodmer library seems to have an inexhaustible supply of papyri. Two different manuscripts of John's Gospel in Greek, one in Syriac, another manuscript of Jude and Peter, Luke, some New Testament Apocrypha, and the only known text of Menander's *Dyscolus* have already appeared. Were the present papyrus to be the only one in the Bodmer Library, it would rank as a great treasure. It is only by contrast with some of the other already published papyri in this collection that it must rank a bit lower.

Papyrus Bodmer XVII (P<sup>74</sup>) contains a relatively complete text of Acts and the Catholic Epistles. It is assigned by its editor to the sixth or seventh century on palaeographic grounds. The hand, size of the page, and the lack of ornamentation suggest that the text

was designed to be used by a religious community.

The editor collated the text against the 24th edition of Nestle, without attempting to identify the text type. The five facsimile pages included lead one to trust the editor's palaeographic abilities. It is only rarely that one is led to question him, as for example, in his reading ΑΠ[ΟΣΤΟΛΩΝ] in Acts 1:15 on the basis of a sure Α and a partial letter which he makes out to be a Π, but even here he carefully prints the Π with a dot under it in the text. In those cases where this reviewer checked the variants, P<sup>74</sup> seems to agree fairly consistently with the readings that diverge from B (e. g. in Acts 2:20 and 36; 3:10, 13; 4:4, etc.). Some readings are of great interest. P<sup>74</sup> is the first Greek witness to ἐπ[ε]λqασεν in Acts 5:3, a reading found in Athanasius and Epiphanius.

The Bodmer Library is to be thanked for its policy of making these texts available to the scholarly world as rapidly as it can. Scholars owe the Library the debt of absorbing the witness of these texts into the critical apparatus of their Greek Testaments as soon as possible. EDGAR KRENTZ

*HISTORICAL ATLAS OF RELIGION IN AMERICA.* By Edwin Scott Gaustad. New York and Evanston: Harper & Row, 1962. xi and 179 pages. Cloth. \$8.95.

The private library of every professional person must contain some basic reference works — an encyclopedia of some sort, a good dictionary or two, perhaps a book of quotations, and an atlas. A work that combines in a given area the values of several reference works is a noteworthy possession. In Gaustad's *Historical Atlas* there are 139 figures — charts, graphs, and maps. Included is a historical account of the denominations in the United States, buttressed by bibliographies. One illustration must be given to show the scope and value of this work.

Gaustad writes about the Lutherans on pages 71—74 (the pages are 12"×9", double-column). Eight references are given in the bibliography. Five figures visualize the growth of Lutheranism. Figure 59 shows the number of Lutheran churches per county in the U. S. in 1850; figure 60, the number of Lutheran churches per state in 1960. Figure 63 is a graph of Lutherans in America, showing the growth in membership from 1800 to 1960; it includes all recognized Lutheran synods or churches. This book is bound to be one of the most used and most cited works dealing with the history of religion in this country. CARL S. MEYER

*THE GREAT PHILOSOPHERS (Die grossen Philosophen I).* By Karl Jaspers. Translated by Ralph Manheim. New York: Harcourt, Brace, and Co., 1962. 396 pages. Cloth. \$8.50.

It is difficult to classify this book. It is certainly no history of philosophy. Nor is it designed to be a textbook. The representative philosophers whom Jaspers discusses are not treated in a definitive manner. Perhaps the best that can be said by way of description is that Jaspers here attempts to lead the reader into an appreciation of the truly great thinkers of the world and of their importance for today. Just who his audience is is difficult to determine. Frequently he appears to presume in his readers rather extensive acquaintance with philosophers and philosophic issues; on other occasions he seems to presume almost nothing.

For Jaspers philosophy is a search for truth guided by unity (which nevertheless defies definition). He divides his book into two parts. First he considers four "paradigmatic individuals" of profound depth and abiding influence (though not necessarily of the greatest originality) who primarily taught men how to live — Socrates, Buddha, Confucius, and Jesus. The second part deals with three thinkers who are distinguished for

their philosophical creativity — Plato, Augustine, and Kant. In this reviewer's opinion Jaspers is more successful in demonstrating the greatness of his three philosophers than that of his four "paradigmatic individuals." His best discussion is of Kant; his worst, as would be expected, is of Jesus. (It is interesting that the only sources he lists for a better understanding of Jesus are Bultmann's *Jesus and the Word*, Dibelius' *Jesus and The Message of Jesus Christ*, and Schweitzer's *The Quest of the Historical Jesus*.)

The book is readable, and, with the exception of Jaspers' sub-Christian treatment of our Lord, it perhaps fulfills the author's purpose: "With this book I hope to promote the happiness that comes of meeting great men and sharing their thoughts."

ROBERT D. PREUS

*A BIOGRAPHICAL DIRECTORY OF PASTORS OF THE AMERICAN LUTHERAN CHURCH.* By John M. Jensen, Carl E. Linder, and Gerald Giving. Minneapolis: Augsburg Publishing House, 1962. 857 pages. Cloth. \$10.00.

Two of the most useful sources in reconstructing the histories of pastors and congregations among the Norwegian Lutherans in America were the late O. M. Norlie's *Pastors in All the Norwegian Lutheran Synods of America, 1843—1927* and *Norsk Lutherske Menigheter i Amerika*. Here were pictures and records of the activities of all pastors and congregations among the Norwegian Lutherans. The present work seeks to bring the work of Norlie up to date for the pastors of the present American Lutheran Church. The volume lists only living pastors. It offers a picture and data concerning birth, marriage, education, position, and literary contributions of the pastors. It also provides where necessary the background of the men in respect to synod, e.g., Norwegian Synod, Ohio, Iowa, etc. A volume such as this proves again and again to be very useful, and it is

to be hoped that other Lutheran bodies will follow the American Lutheran Church in providing such permanent and valuable records in such a convenient form. The pictures are for the most part recognizable although they sometimes lack clarity.

ROBERT D. PREUS

*RENDER UNTO CAESAR: THE FLAG-SALUTE CONTROVERSY.* By David R. Mainwaring. Chicago: The University of Chicago Press, c. 1962. x and 321 pages. Cloth. \$5.50.

The legislature of the state of New York passed the first flag-salute statute in 1898, on the day after the United States declared war on Spain. By 1940, when the Supreme Court of the United States ruled in *Minersville School District vs. Gobitis* that a public school could expel a child for refusing on sincerely religious grounds to salute the American flag, the flag-salute ritual was in use in at least thirty states. Religious opposition to the practice led to an open clash in 1918, when a Mennonite father was prosecuted in West Liberty, Ohio, for instructing his foster daughter not to salute the flag. Other resistance on religious grounds came from the Jehovah's Witnesses, the Elijah Voice Society, and Churches of God. In 1935 the Jehovah's witnesses began their legal fight against the practice on constitutional grounds. In an admirably careful study Mainwaring traces their eight-year struggle in all its ramifications from this point to the double climax of the 1940 decision and its complete reversal three years later in the case of *West Virginia Board of Education vs. Barnette*. Because of the implications of this litigation for the American legal doctrine of religious freedom, this book and its perceptive analyses deserve the attention and reflection of all clergymen, educators, and lawyers interested in the relations between government and religion.

ARTHUR CARL PIEPKORN



*THE APOSTOLIC TRADITION OF HIP-POLYTUS.* Translated and edited by Burton Scott Easton. Hamden, Conn.: The Shoe String Press, 1962. 112 pages. Cloth. \$3.50.

This work appeared in its original form about A. D. 217. Hippolytus gathered the laws of church organization and worship that had prevailed in the Roman church to resist innovations which some were attempting to introduce. In short, this document gives one of the best glimpses into the life of the late second-century Roman church.

Burton Scott Easton's translation and commentary has been recognized as masterful since its first publication in 1934. Its recognized value will assure it a ready welcome. The introduction really introduces the reader to the author and the literary genre. The notes, both exegetical and historical, often contain the equivalent of a minor treatise, e. g., on the early baptismal ceremony (pp. 90—93). The price, considering the excellent physical quality of the reprint, is not out of line. This book is commended to all interested in the postapostolic church.

EDGAR KRENTZ

*ENCYCLOPÉDIE FRANÇAISE.* Vol. XIX: *Philosophie et Religion.* Paris: Société Nouvelle de l'Encyclopédie Française (Librarie Larousse), 1957. Paginated in sections. Cloth. Price not given.

The sections on theology, to which this review speaks particularly, comprise approximately one half of this volume. This French encyclopedia is not an alphabetical, dictionary style reference work such as we are accustomed to use. Instead, the subject is treated in three major sections: 1) An outline of the phenomenology of religion, in five chapters; 2) the history and sociology of religion, in four chapters; 3) the spirit of contemporary religion, in four chapters. Some thirty contributors are represented.

What is presented is interesting and well written. It is, however, something less than the title leads one to expect. It is not a complete encyclopedia of religion. There is little emphasis on the history of Christianity. Many articles concentrate on France to the virtual exclusion of the rest of the world. Lutheranism is scarcely mentioned. In general, one is disappointed.

EDGAR KRENTZ

#### BOOK NOTES

*Griechische Kirchenväter.* By Hans von Campenhausen. 3rd edition. Stuttgart: W. Kohlhammer Verlag, 1961. 172 pages. Paper. DM 4.80. The fact that this competent popularization has achieved a third edition, and that a paperback, is a sufficient endorsement of the work. Freiherr von Campenhausen sketches SS. Justin Martyr and Irenaeus, Clement of Alexandria and Origen, Eusebius of Caesarea and St. Athanasius, SS. Basil the Great, Gregory of Nazianzus and Gregory of Nyssa, Synesius of Cyrene, and SS. John Chrysostom and Cyril of Alexandria "in their vocation and in their consciousness of their vocation as they understood themselves" (p. 11), that is, as persons who, while they sought to combine their Christian faith with the heritage of the classic

past, were primarily concerned about the absolute truth which they found in the Sacred Scriptures and in the history of salvation as the church of which they were a part had handed it down.

*Zwischen zwei Konzilsessionen: Rückblick und Ausschau zweier protestantischer Beobachter.* By Oscar Cullmann and Lukas Vischer. Zürich: EVZ Verlag, c. 1963. 62 pages. Paper. Sw. Fr. 4.80. Cullmann, professor of ancient church history and the New Testament at Paris and Basel, was the personally invited guest of Augustin Cardinal Bea's Secretariat for the Promotion of Unity among Christians at the first session of Vatican II. Vischer was an official delegate of the World Council of Churches. Their two

lectures — published together as Volume 15 in the series *Polis* — constitute a sober and sobering evaluation of the Council that gratefully acknowledges both the radically altered Roman Catholic posture over against the “separated brethren” of the organized ecumenical movement and also the difficulties that beset the hopefully undertaken *rap-prochement*.

*Mysticism in World Religions*. By Sidney Spencer. Baltimore: Penguin Books, 1963. 363 pages. Paper. \$1.65. Unitarian parson and comparative religionist Spencer incorporates in this paperback an updated expansion of the Upton Lectures which he delivered at Manchester College in 1950. The result is a straightforward, intentionally objective introduction to comparative mysticism which devotes only about one-quarter of the total bulk to “Christian” mysticism and the remainder (except for a short summary chapter) to primitive religion, Hindu, Buddhist, Taoist-Confucian, Greek-Hellenistic, Hebrew-Jewish, and Islamic mysticism. Spencer’s personal commitment to and enthusiasm for mysticism is based on his conviction that to meet the challenge of materialism it is essential that the inner life should be quickened and renewed.

*Mysticism: A Study and an Anthology*. By F. C. Happold. Baltimore: Penguin Books, 1963. 364 pages. Paper. \$1.45. One-third study, two-thirds anthology, this work by the retired headmaster of Bishop Wordsworth’s School in Salisbury proceeds from a conviction of the uniqueness of Christianity to a study of mysticism as it manifests itself in various religions. He thinks of mysticism as a “particular form of consciousness, out of which arise types of experience akin to, but not to be confused or equated with, those labelled ‘religious,’ and which results in a special sort of ‘spirituality,’ . . . and a predisposition to interrogate and interpret the universe in a particular way.” This form of consciousness is, Happold holds, “in some way a development and extension of rational consciousness, resulting in an enlargement and refinement of perception” (p. 17). The generally well-selected anthol-

ogy draws from more or less predictable sources through the 16th century; the three excerpts from later periods are from the works of as many Englishmen, Thomas Traherne (1634—1674), William Law (1686 to 1762), and Richard Jefferies (1848 to 1887). Happold has apparently no acquaintance with the mystical tradition in classic Lutheranism.

*Chrysostom and His Message: A Selection from the Sermons of St. John Chrysostom of Antioch and Constantinople*. By Stephen Neill. New York: Association Press, 1962. 80 pages. Paper. \$1.00. St. John, patriarch of Constantinople and in all but the literal shedding of his blood a martyr of the Christian faith, is one of the great doctors of the undivided church. (The last of the quotations from the fathers in the Catalog of Testimonies appended to the Formula of Concord is from his pen.) The name that posterity soon gave him, *Chrysostomos* or “Golden-Mouthed,” was abundantly deserved on account of his influential sermons, notably those preached during the years of his priesthood in Antioch. Bishop Neill devotes 11 pages of this “World Christian Book” to a biography of St. John, the remainder to the saint’s 33d Homily on the Gospel according to St. Matthew, excerpts from his famous series of sermons “On the Statues,” the last of his seven panegyrics on St. Paul, and a one-page excerpt on “the popular preacher and his troubles” from the 30th Homily on the Acts of the Apostles. It is difficult to imagine a better introduction to St. John for either a layman or a student.

*The Story of the Council of Trent*. By Herbert T. Mayer. St. Louis: Concordia Publishing House, 1962. 20 pages. Paper. 20 cents. This helpful popular summary of the historical background of the Council of Trent and of the most important of its doctrinal decrees should prove useful in Bible and adult education classes during the quadricentennial year of the close of the council that created Roman Catholicism as a modern denomination.

*The Orthodox Church*. By Timothy Ware. Baltimore: Penguin Books, 1963. 352 pages.

Paper. \$1.25. Ware, Oxford-trained in classics and theology, joined the Eastern Orthodox denomination in 1958. His work in consequence exhibits the enthusiasm of the relatively new convert, coupled with a sharper sense of the concerns of Western Christians as they look at Eastern Orthodoxy than native Eastern Orthodox scholars and theologians are ordinarily able to achieve. Ware's own position is obviously affected by the acknowledged influence of Jean Meyendorff and the late Vladimir Lossky. The book rates high among general introductions to Orthodoxy in English. (On page 103 one of Ware's rare references to Lutheranism — "A delegation of Lutheran scholars from Tübingen, led by Jakob Andreae and Martin Crusius, visited Constantinople and gave the Patriarch, Jeremias II, a copy of the Augsburg Confession translated into Greek" — is of course wrong.)

*Methodism.* By Rupert E. Davies. Baltimore: Penguin Books, 1963. 224 pages. Paper. 85 cents. Davies, vice-principal of Didsbury College, Bristol, and convenor of the Faith and Order Committee of the (British) Methodist Church, stands comfortably within the tradition of which he writes in this "Pelican original." His concern is with Methodism in Great Britain, and the development of his denomination in other countries receives only occasional and peripheral attention. Within this limitation his study is a welcome accession to the literature on the subject. Roughly two-thirds of the book is a readable and well-written

analysis of the Wesleyan revival; the remainder chronicles the subsequent history. The position of British Methodism is described as "relatively stable, though not enheartening": During World War II the numerical strength of the denomination declined by over 55,000; in the next 15 years it lost 16,000 more, although the 729,000 of 1961 includes "far more younger members than a few years ago." (P. 191)

*One Church: Catholic and Reformed — Toward a Theology for Ecumenical Decision.* By Lewis S. Mudge. Philadelphia: The Westminster Press, 1963. 96 pages. Paper. \$1.75. Amherst College chaplain Mudge was formerly secretary of the Department of Theology of the World Presbyterian Alliance. The present work is a one-man *parergon* of the department's comprehensive study of "catholicity" as an attribute of the church. Mudge appraises the significance of the World Council of Churches and the antecedent organizations which it continues, reviews the ecclesiological impact of the Reformation (from a basically Reformed standpoint, understandably), affirms the thesis that reintegration will come through Biblical renewal, and analyzes the devices for achieving mutual recognition of ministries in uniting bodies. In his introduction James I. McCord locates Mudge on the ecumenical spectrum when he describes him as "no exponent of unity at any cost, especially if the price is theological irresponsibility and the level is that of a least common denominator." (P. 8)                   ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

*Moralité and Beyond.* By Paul Tillich. New York: Harper & Row, c. 1963. 95 pages. Cloth. \$2.75.

*Preface to Old Testament Theology.* By Robert C. Dentan. New York: Seabury Press, c. 1963. 146 pages. Cloth. \$3.00.

*Religion and Freedom in the Modern World.* By Herbert J. Muller. Chicago:

The University of Chicago Press, c. 1963. vii and 129 pages. Cloth. \$3.95.

*Thirty-Six Psalms.* By Frank Kendon. New York: Cambridge University Press, 1963. viii and 63 pages. Cloth. \$5.00.

*Die Tosefta: Text — Übersetzung — Erklärung.* Ed. Gerhard Kittel and Karl Heinrich Rengstorf. Volume VI/2: *Seder To-*

*barot*. Fascicle 2: *Para*. Stuttgart: W. Kohlhammer Verlag, 1963. 48 and 16 pages. Paper. DM 7.50.

*An Apology of the Church of England*. By John Jewel, ed. J. E. Booty. Ithaca, N. Y.: Cornell University Press, c. 1963. xlvii and 157 pages. Cloth. \$4.00.

*Church History (Kirchengeschichte)*. Vol. II: *The Middle Ages*. By Karl Bihlmeyer; ed. Hermann Tüchle, trans. Victor E. Mills and Francis J. Muller. Westminster, Md.: The Newman Press, 1963. xv and 534 pages. Cloth. \$9.50.

*The Historian and Character and Other Essays*. By Dom David Knowles. New York: Cambridge University Press, 1963. xxix and 387 pages. Cloth. \$8.50.

*A History of Greek Philosophy*. Vol. I: *The Earlier Presocratics and the Pythagoreans*. By W. K. C. Guthrie. New York: Cambridge University Press, c. 1962. xv and 538 pages. Cloth. \$10.00

*Human Possibilities: A Dialectic in Contemporary Thinking*. By W. Paul Kiley. New York: Philosophical Library, c. 1963. 94 pages. Cloth. \$3.00.

*Images of Faith*. Ed. Wendell Mathews and Robert P. Wetzler. St. Louis: Concordia Publishing House, c. 1963. xviii and 272 pages. Cloth. \$4.95.

*Robert Frost and John Bartlett: The Record of a Friendship*. By Margaret Bartlett Anderson. New York: Holt, Rinehart and Winston, c. 1963. xiv and 224 pages. Cloth. \$5.00.

*The Validity of the Virgin Birth*. By Howard A. Hanke. Grand Rapids, Mich.: Zondervan Publishing House, c. 1963. 121 pages. Cloth. \$2.50.

*Worship in Scripture and Tradition*. Ed. Massey H. Shepherd, Jr. New York: Oxford University Press, c. 1963. ix and 178 pages. Cloth. \$4.50.

*Calvin's New Testament Commentaries: The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter*, trans. William B. Johnston, ed. David W. Torrance and Thomas F. Torrance. Grand Rapids, Mich.: William B. Eerdmans

Publishing Company, 1963. xiv and 378 pages. Cloth. \$6.00.

*Chapters in the History of New Testament Textual Criticism*. By Bruce M. Metzger. Leiden: E. J. Brill, c. 1963. x and 164 pages. Cloth. 20 Dutch guilders.

*The Church Confronts Racism*. By David S. Schuller. St. Louis: Concordia Publishing House, c. 1963. 15 pages. Paper. 15 cents.

*The Day of His Coming: The Man in the Gospels (Aller Tage Tag)*. By Gerhard Gloege, trans. Stanley Rudman. Philadelphia: Fortress Press, c. 1963. 302 pages. Cloth. \$4.25.

*Ethics in a Christian Context*. By Paul L. Lehmann. New York: Harper & Row, c. 1963. 384 pages. Cloth. \$5.00.

*Finland: Its Church and Its People*. By Von Geert Sentzke, translated from the Finnish by Karola Regent. Helsinki, Finland: Luther-Agricola Society, 1963. 8 plates and 212 pages. Paper. Price not given.

*Geographical Companion to the Bible*. By Denis Baly. New York: McGraw-Hill Book Company, 1963. 196 pages. Cloth. \$5.95.

*God's Plan for Parenthood*. By Roland H. A. Seboldt. St. Louis: Concordia Publishing House, c. 1963. 10 pages. Paper. 15 cents.

*In the Face of the West Wind*. By T. F. Gullixson. Minneapolis: Augsburg Publishing House, c. 1963. 104 pages. Paper. \$1.95.

*Finnish Theology Past and Present*. Ed. Lennart Pinomaa. Helsinki: Finnish Theological Literature Society, 1963. 168 pages. Paper. Price not given.

*The Meaning of Gifts (Geschenke und ihr Sinn)*. By Paul Tournier, trans. John S. Gilmour. Richmond, Va.: John Knox Press, c. 1963. 63 pages. Cloth. \$2.00.

*Reform of the Church: Crisis and Criticism in Historical Perspective*. By Robert E. McNally. New York: Herder and Herder, 1963. 140 pages. Cloth. \$3.50.

*The Responsible Self: An Essay in Christian Moral Philosophy*. By H. Richard Niebuhr. New York: Harper & Row, c. 1963. 183 pages. Cloth. \$3.50.

*Treasury of Merits.* By Ralph A. Bohlmann. St. Louis: Concordia Publishing House, c. 1963. 14 pages. Paper. 15 cents.

*Visible Saints: The History of a Puritan Idea.* By Edmund S. Morgan. New York: New York University Press, 1963. ix and 159 pages. Cloth. \$4.50.

*A Voice Said Ave!: Selected Passages on Our Lady from the Writings of the Fathers, Doctors and Theologians.* Trans. Charles Dollen. Boston: Daughters of St. Paul, 1963. 229 pages. Cloth. \$3.00.

*West and Non-West New Perspectives: An Anthology.* Ed. Vera Michele Dean and Harry D. Harootunian. New York: Holt, Rinehart and Winston, c. 1963. vii and 536 pages. Cloth. \$5.95.

*Words on Target: For Better Christian Communication.* By Sue Nichols. Richmond, Va.: John Knox Press, c. 1963. 90 pages. Paper. \$1.50.

*The Eternal Now.* By Paul Tillich. New York: Charles Scribner's Sons, c. 1963. 185 pages. Cloth. \$2.95.

*Faiths for the Few: A Study of Minority Religions.* By William J. Whalen. Milwaukee: The Bruce Publishing Company, c. 1963. x and 201 pages. Cloth. \$3.75.

*The Hidden God: Studies in Hemingway, Faulkner, Yeats, Eliot, and Warren.* By Cleanth Brooks. New Haven, Conn.: Yale University Press, c. 1963. xi and 136 pages. Paper. \$1.45.

*Israel and the Nations: From the Exodus to the Fall of the Second Temple.* By F. F. Bruce. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1963. 254 pages. Cloth. \$3.95.

*Karl Barth's Table Talk.* Ed. John D. Godsey. Richmond, Va.: John Knox Press, c. 1963. ix and 99 pages. Paper. \$1.75.

*Apparitions and Precognition: A Study from the Point of View of C. G. Jung's Analytical Psychology.* By Aniela Jaffé. New Hyde Park, N. Y.: University Books, c. 1963. viii and 214 pages. Cloth. \$7.50.

*The Book of Psalms, with a Commentary.* By Robert North. Part 4. New York: Paulist Press, c. 1963. 80 pages. Paper. 50 cents.

*The Book of Job, with a Commentary.* By Myles M. Bourke. Part 2. New York: Paulist Press, c. 1963. 94 pages. Paper. 50 cents.

*Current Perspectives in Social Psychology: Readings with Commentary.* Ed. E. P. Hollander and Raymond G. Hunt. New York: Oxford University Press, c. 1963. xi and 557 pages. Paper. \$4.50.

*The Oecumenical Movement and the Unity of the Church.* By Thomas Sartory, trans. from the German by Hilda C. Graef. Westminster, Md.: The Newman Press, c. 1963. x and 290 pages. Cloth. \$5.75.

*Essays on the Heidelberg Catechism.* By Bard Thompson, Hendrikus Berkhof, Eduard Schweizer, and Howard G. Hageman. Philadelphia: United Church Press, c. 1963. 192 pages. Paper. \$3.50.

*Mary, Archetype of the Church (Urbild der Kirche).* By Otto Semmelroth, trans. Maria von Eros and John Devlin. New York: Sheed and Ward, c. 1963. xiv and 175 pages. Cloth. \$3.95.

*Peace—The Control of National Power: A Guide for the Concerned Citizen on Problems of Disarmament and Strengthening of the United Nations.* By Philip Van Slyck. Boston: Beacon Press, 1963. xvi and 186 pages. Paper. \$1.75.

*Piety and Politics: American Protestantism in the World Arena.* By Alan Geyer. Richmond, Va.: John Knox Press, 1963. 173 pages. Paper. \$2.25.

*Three Crucial Decades: Studies in the Book of Acts.* By Floyd V. Filson. Richmond, Va.: John Knox Press, 1963. 118 pages. Cloth. \$3.00.

*A Vicarage Family: An Autobiographical Story.* By Noel Streatfield. New York: Franklin Watts, 1963. ix and 245 pages. Cloth. \$4.95.

*The Cambridge History of the Bible: The West from the Reformation to the Present Day,* Ed. S. L. Greenslade. New York: Cambridge University Press, 1963. ix and 589 pages. Cloth. \$8.50.

*The English Free Churches.* By Horton Davies. New York: Oxford University Press, c. 1963. viii and 208 pages. Cloth. \$1.70.

*Soldier and Civilian in the Later Roman Empire.* By Ramsay MacMullen. Cambridge, Mass.: Harvard University Press, 1963. viii and 217 pages. Cloth. \$5.00.

*Baptism and Conversion.* By John Baillie. New York: Charles Scribner's Sons, c. 1963. 121 pages. Cloth. \$2.95.

*Chronicles of the Crusades: Joinville and Villehardouin.* Translated from the French by Margaret Rene Bryers Shaw. Baltimore, Md.: Penguin Books, c. 1963. 362 pages. Paper. \$1.25.

*Cults and Isms (Heresies Ancient and Modern).* Ed. J. Oswald Sanders. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 167 pages. Cloth. \$2.50.

*The Faith of Other Men.* By Wilfred Cantwell Smith. New York: New American Library, 1963. 140 pages. Cloth. \$3.50.

*George Washington and Religion.* By Paul F. Boller, Jr. Dallas, Tex.: Southern Methodist University Press, c. 1963. xi and 235 pages. Cloth. \$4.50.

*God on the Secular Campus.* By Richard Butler. Garden City, N. Y.: Doubleday and Company, 1963. 191 pages. Cloth. \$3.95.

*Hebrew and Semitic Studies.* Ed. D. Winston Thomas and W. D. McHardy. New York: Oxford University Press, 1963. 206 pages. Cloth. \$12.00.

*How Philosophy Uses Its Past.* By John Herman Randall, Jr. New York: Columbia University Press, 1963. xiv and 106 pages. Cloth. \$3.50.

*Jesuit Education: An Essay on the Foundations of Its Idea.* By John W. Donohue. New York: Fordham University Press, 1963. xviii and 221 pages. Cloth. \$5.00.

*Job.* By Samuel Terrien. Neuchâtel: Delachaux et Niestlé, 1963. 278 pages. Cloth. Price not given.

*The Negro Protest: James Baldwin, Malcolm X, Martin Luther King,* ed. Kenneth B. Clark. Boston: Beacon Press, c. 1963. 56 pages. Cloth. \$2.50.

*The Gospel According to Saint Mark: An*

*Introduction and Commentary.* By C. E. B. Cranfield. New York: Cambridge University Press, 1963. xv and 493 pages. Paper. \$2.95.

*Die Kirche bei Theodosius Harnack.* By Heinrich Wittram. Göttingen: Vandenhoeck und Ruprecht, c. 1963. 189 pages. Paper. DM 19.80.

*The Old Testament and Christian Faith: A Theological Discussion.* Ed. Bernhard W. Anderson. New York: Harper & Row, c. 1963. xi and 271 pages. Cloth. \$5.00.

*No Uncertain Sound.* By R. Leonard Small. Edinburgh: T. and T. Clark, c. 1963. vii and 182 pages. Cloth. 15s.

*The Prophets for the Common Reader.* By Mary Ellen Chase. New York: W. W. Norton and Company, c. 1963. 183 pages. Cloth. \$4.50.

*Religion, the Courts, and Public Policy.* By Robert F. Drinan. New York: McGraw-Hill Book Company, c. 1963. 261 pages. Cloth. \$5.95.

*A Saint and a Half: The Remarkable Lives of Abelard and St. Bernard of Clairvaux.* By Denis Meadows. New York: The Devin-Adair Company, c. 1963. xi and 209 pages. Cloth. \$3.95.

*Secular Religions in France 1815—1870.* By D. G. Charlton. New York: Oxford University Press, c. 1963. xiii and 249 pages. Cloth. \$5.60.

*Step by Step Introduction to the Old Testament.* By William C. Tuck. New York: Association Press, c. 1963. 143 pages. Paper. \$3.00.

*The Story of Islam.* By S. F. Mahmud. New York: Oxford University Press, c. 1959. xii and 354 pages. Cloth. \$5.30.

*The Three Letters of St. John: Exegetical Lectures.* By George Stoekhardt, trans. H. W. Degner. Fairmont, Minn.: H. W. Degner, 1963. 92 pages. Paper. \$2.00.

*Thought Reform and the Psychology of Totalism: A Study of "Brainwashing" in China.* By Robert Jay Lifton. New York: W. W. Norton and Company, c. 1963. xiv and 510 pages. Paper. \$2.25.