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THE CONCORDIA BIBLE DICTIONARY.

By Erwin L. Lueker. St. Louis: Concordia Publishing House, 1963. vi and 146 pages. Paper. \$1.95.

Painstaking care combined with a knack for concentrating much information in a small space without sacrifice of clarity make this little dictionary a most useful and reliable tool for the Bible student who is looking for basic information or definition rather than detailed discussion. We have checked mainly under the letter "a" and find that in some cases the entry is more complete than, for example, in *The Interpreter's Bible Dictionary* (see "abyss"). Usage in the King James Version, the Revised Version (and to a more limited extent, the American Standard Version), and the Revised Standard Version is discussed. Most of the obsolete words in the KJV are interpreted, but "tillage" and "tiller" are omitted, while "earring" is included. "Accusation" (Matt. 27:37 KJV) and "ablutions" (Heb. 6:2, 9:10, RSV) are also missing. Some historical information on the individual books of the Bible is provided, but the observation that the date of Daniel is "debated" might have been omitted. (The dates of all the Biblical books are debated! It would have been helpful in this and other instances to have given the date most generally accepted by modern biblical scholars.) Non-Biblical terms, such as "Pentateuch" and "pastoral epistles," are discussed, but no mention is made of the Synoptic Problem, the Synoptists, or the "Captivity" letters.

The author's awareness of fine points of criticism is evident in his treatment of the "doublets" involving "Abimelech." On the other hand, the etymology of Abraham cited in the dictionary is popular rather than etymologically sound. "Achaia" should be identified as a Roman province, not as a "Greek

state." The definition of Abital, "father is den," should read "father is dew."

The passages in which rarer expressions occur are usually cited in full, but Judges 4:12 should be added under "Abinoam." Since references are also made to the Apocrypha, Abron and Arbonai (Judith 2:24) should not have been omitted. Since variants are listed in alphabetical order, "Abram" should also have been entered separately. Likewise "Ab" the fifth Hebrew month should have been entered with a cross-reference (as in the case of "Tishri") to the word "time." "Tammuz" should also have been identified as the name of a month. Since Lueker is an expert classicist, the etymology *bupoktisis* (instead of *bupokrisis*) in "Hypocrisy" must be charged to clerical oversight.

If there is a better small Bible dictionary in English at the present time, the reviewer does not know of it.

FREDERICK W. DANKER

ROMANTICISM IN AMERICAN THEOLOGY: NEVIN AND SCHAFF AT MERCERSBURG. By James Hastings Nichols. Chicago: University of Chicago Press, 1961. ix and 322 pages. Cloth. \$7.50.

John Williamson Nevin (1803—86) and Philip Schaff (1819—93) were the leaders of the "Mercersburg Movement" between 1840 and 1863. Opposing Puritanism, using the new German philosophical and theological idiom of the day, and championing tradition, they caused controversies in the German Reformed Church and left a mark on the theological thinking of the churches in America. Philip Schaff is noted for his *History of the Christian Church* and his *Creeeds of Christendom*. Nevin, too, deserves to be remembered for stimulating the study of church history. Nevin and Schaff both

contributed to the 19th-century stirrings of the modern ecumenical movement.

The theological accents in Nichols' study revolve around the questions of the Lord's Supper, of the church, of Scripture and tradition, of baptismal grace, and of the ministry. The new liturgy promoted particularly by Schaff is significant. His hymnal is almost equally so.

Nichols has made a valuable study for the student of American church history. It is not denominational history, although the movement was a movement first of all within the German Reformed Church. Presbyterianism and Lutheranism were influenced by the movement. Theological education in this country must acknowledge the impact of the emphasis that both Nevin and Schaff gave to the study of the church fathers and the age of the Reformation.

CARL S. MEYER

IT DEPENDS ON YOU: A STUDY OF CHRISTIAN MISSIONS. By Erich F. Voehringer. Philadelphia: Muhlenberg Press, 1961. 121 pages. \$1.25.

Pastors will find help for their task of missionary education in this booklet intended specifically for use by older young people and adults. The author, professor of missions at the Lutheran Theological Seminary at Philadelphia and a former missionary to Ghana, tries to integrate the average Christian's view of the world mission fields with the world perspective he acquires in *Newsweek* or *Time*.

The various currents that sweep our world are presented in clear and competent style. Minor inaccuracies will no doubt be corrected in the next edition. E. g., the Bahai Temple in Wilmette, Ill., has nine sides, not seven. It is questionable if the Bible is still the best seller or whether it has been surpassed by the writings of Marx, Lenin, and Khrushchev. In Japan the Lutheran Hour is broadcast over more than 90 stations, not 25.

WILLIAM J. DANKER

LIFE OF ARCHBISHOP PARKER. By V. J. K. Brook. Oxford: Clarendon Press, 1962. 358 pages. Cloth. \$5.60.

Matthew Parker was Archbishop of Canterbury from 1559 to 1575, the first Archbishop of Canterbury after the Elizabethan Religious Settlement of 1559. He is largely responsible for the final form of the Thirty-nine articles. His name, in tribute to his interests in scholarship, particularly historical scholarship, has been given to the Parker Society, which published the works of the 16th-century English divines. Brook concludes his biography: "It is not easy to imagine a man better suited to nurse the Elizabethan Church in its early and perilous days. He deserves from all Anglicans a greater measure of gratitude than he sometimes receives."

Brook has drawn not only on Strype, but also on primary sources from the 16th century for his biography. He brings the necessary details of Parker's life and activities within the limitations of these sources. Parker's theology receives scanty treatment from Brook, nor is Parker's churchmanship readily evident from the account. Parker appears as an administrator rather than a churchman. There are minor flaws in the work. The Lutheran Barnes of Henrician days was named not Richard (pp. 9, 12, and the index) but Robert—Luther dubbed him "St. Robert" after his martyrdom. The Concord of 1536 is the Wittenberg Concord, not Württemberg (p. 43). The Melancthonian influence of Elizabeth I is not recognized and the *via media* (p. 94) is not defined. The term "Puritanism" was used by 1564 (cf. p. 196), a few years before 1566, as Knappen points out (whose book is incorrectly cited on p. 195, n. 5). On p. 201 Brook speaks of "a passage from Melancthon on Romans xii, drawing out the Christian's duty to the state." The reference should, of course, be to Romans 13. In speaking of Bishop Cheney, Brook says that "he held firmly the Lutheran view of con-

substantiation" (p. 271), which incorrectly defines the Lutheran view. Nor does Brook recognize just how "Lutheran" Cheney really was. For that matter he does not identify the Württemberg Articles on which Parker drew in part for the Thirty-Nine Articles as Lutheran (p. 130). The Geneva Bible should be dated 1559, not 1560 (p. 246, n. 3), nor 1561 (p. 121).

Brook is at his best when he is dealing with the rise of the Puritans and the beginnings of separatism in England. In a compact, correct, convincing fashion he puts together the story and Parker's relations to it.

In spite of the flaws the biography must be welcomed. Parker has long deserved more recognition than he has received.

CARL S. MEYER

ANTONIO POSSEVINO, S. J., UND IVAN GROZNYJ: EIN BEITRAG ZUR GESCHICHTE DER KIRCHLICHEN UNION UND DER GEGENREFORMATION DES 16. JAHRHUNDERTS. By Walter Delius. Stuttgart: Evangelisches Verlagswerk, 1962. 118 pages. Paper. DM 13.50.

One of the busiest ecclesiastical traveling salesmen of the latter 16th century was Anthony Possevino (1533—1611), Mantua-born Jesuit, convert-maker and controversialist (one of his literary battles was with David Chytraeus, coauthor of the Formula of Concord). In the sixties he was active in the Counter-Reformation in the Piedmont, Savoy, and France. During most of the seventies he was secretary to the "Black Pope," Mercurian. From 1577 to 1587 he served as a kind of papal troubleshooter in the North and East of Europe. In Sweden his preaching brought about the short-lived conversion of King John III to the Roman Catholic religion in a moment of royal hysteria; in Russia he functioned as papal envoy extraordinary at the court of Ivan the Terrible, who had sought the good offices of

the pope in mediating peace with Poland; in Poland he was the confidant of King Stephen Bathory. His diplomacy earned for him the hatred of the Hapsburgs, and he spent the last years of his life in scholarly and pastoral work in Italy. Delius' succinct and competently delineated chronicle covers primarily the decade referred to above and draws upon the wealth of primary and secondary material that has become available on the mission of Possevino during the last decade; the first third of the book, however, is superbly summarized and documented background material. The remainder of the book surveys primarily the political and ecclesiastical negotiations of Possevino with the czar to end the Polish-Russian War, unite the Russian Church to Rome, and secure Ivan's adherence to a pact with other Christian princes to wage a holy war against the Turks.

Delius sees Possevino's activity not merely in terms of the papal desire to absorb Russian Orthodoxy but also as "an important tactical effort of the Counter-Reformation" (p. 7). This *Beiheft* to Volume III of *Kirche im Osten* makes engrossing reading for anyone interested in 16th-century or contemporary Lutheran, Eastern Orthodox, or Roman Catholic church history.

ARTHUR CARL PIEPKORN

DIE BIBLISCHE URGESCHICHTE. By Theodor Schwegler. Second edition. Munich: Verlag Anton Pustet, c. 1960. 275 pages. Cloth. DM 16.80.

Schwegler is a Benedictine. The first edition (1960) of his book was the annual gift volume of the Swiss *Katholische Bibelbewegung* to its members; this helped to account for the need of a new edition after only eighteen months. The author frankly admits that in the interpretation of the first ten chapters of Genesis the observation *quot capita tot sensus* applies and that "in countless points the interpretations even of Roman

Catholic exegetical experts differ, and that unanimity cannot be achieved nor commanded nor coerced" (p. 13). Unqualifiedly committed to the traditional doctrine of inspiration and to the pronouncements of his denomination from Trent to *Divino afflante Spiritu*, Schwegler nevertheless sees in a too traditional and too literal interpretation of Genesis 1—10 the occasion for doubts and crises of belief for the faithful. The statement of the problem and general suggestions for its solution take up the first 30 pages. In the main part of the book, Schwegler translates the Biblical text section by section, interprets it, addresses himself courageously and without evasion to the Biblical and scientific problems that present themselves, and indicates solutions that neither contradict the intent of the Sacred Scriptures nor alienate the individual who has learned to respect the modern scientific method. Without endorsing Schwegler's solutions in detail, this reviewer believes that Lutheran exegetes and theologians, with a doctrine of inspiration similar at many points to that of Roman Catholic theology, might profitably study Schwegler's methodology. The notes, segregated at the end of the book, attest his mastery of the literature; the dozen full-page plates, though not new, are well chosen.

ARTHUR CARL PIEPKORN

GOD LOVES LIKE THAT! THE THEOLOGY OF JAMES DENNEY. By John Randolph Taylor. Richmond, Va.: John Knox Press, 1962. 210 pages. Cloth. \$3.50.

James Denney (1856—1917) was a leading Scottish theologian, an outstanding preacher, and an author of note. The memorial window in the chapel of Glasgow (now Trinity) College commemorates him as "Principal James Denney—supreme alike as scholar, teacher, administrator, and man of God, to whom many owed their souls."

Denney was the subject of Taylor's Ph. D. dissertation at the University of Aberdeen. The printed revision carries with it the precision and clarity of the scholarly product without the loss of warmth and readability.

Denney's theology was centered in the cross of Christ, the focus of divine revelation. He wrote: "We believe in inspiration because in the whole Bible, from Isaiah to St. Paul, earlier and later, there is a unity and spirit and purpose which shines out on us at last in the atoning work of Christ." This is not to say that he was accepted as entirely orthodox by his Calvinistic brethren in Scotland. There were questions about his views of the Scriptures, the person and work of the Spirit, and social issues. His relationship to the rise of Neo-Orthodoxy is indicated by Taylor, but not answered. Denney's views on the sacraments are presented only briefly; nothing is said about his views on predestination. However, the analysis of Denney's beliefs of the other *loci* of theology is generally adequate. An index would have added greatly to the value of this laudable exposition of a theologian who ought not be forgotten.

CARL S. MEYER

FOCUS ON INFINITY: A LIFE OF PHILLIPS BROOKS. By Raymond W. Albright. New York: The Macmillan Co., c. 1961. xvii and 464 pages. Cloth. \$4.95.

The two preachers most written about in America are Henry Ward Beecher and Phillips Brooks. One historian of preaching has said: "It is difficult for some of us in the Christian ministry to talk about Phillips Brooks without becoming lyrical or fulsome. It is doubtful if any other American preacher has left so deep an impression of spiritual power as this huge-bodied, great-hearted preacher of the unsearchable riches of Christ."

Brooks was trained at the Boston Latin School, Harvard University, and the Theological Seminary of the Protestant Episcopal

Church at Alexandria, Virginia. His first parish was the Church of the Advent in Philadelphia. Two years later he went to Holy Trinity Church, likewise in Philadelphia; in 1869 he began his ministry at Trinity Church, Boston. Brooks died in 1893 as Bishop of Massachusetts, a post he held for less than two years.

The theology of Phillips Brooks is not easy to characterize in a sentence or two; here Albright is not particularly helpful. The personality of Brooks is complex but commanding; here Albright is very helpful. Brooks was a man of many travels and many admirers. Both his admirers and his travels make his biography interesting. Albright bases his work on an intimate acquaintance with the letters and writings of Brooks; his work contains the necessary references and bibliography. It is delightful reading, although we might wish that Albright had reflected a bit more of Brooks' conscious glorification of the Cross.

CARL S. MEYER

STUDIES ON THE CIVILIZATION OF ISLAM. By Hamilton A. R. Gibb. Edited by Stanford J. Shaw and William R. Polk. Boston: Beacon Press, c. 1962. xiv and 369 pages. Cloth. \$7.50.

Gibb's name needs no introduction to students of Islamic religion, literature, and history. Many of Sir Hamilton's contributions, however, have been tucked away in periodicals that are not always accessible to the interested student. Therefore it will be welcome news that some of his most significant studies on the religion and influence of Islam have been gathered into a single volume.

Fifteen monographs are incorporated in this new work, ranging through a number of areas of Islamic life and culture. A nucleus of four essays on religious thinking in Islam forms the background against which the political institutions of the Middle East are

studied. Another section is devoted to contemporary Arabic literature, including twenty pages of Arabic text, which reflects new ideologies in the Moslem world since the turn of the 20th century.

The reader who is looking for a scholarly approach to the civilization of Islam will welcome this new collection.

ALFRED VON ROHR SAUER

TRAKTAT ÜBER DEN TEUFEL. By Alois Winklhofer. Second edition. Frankfurt-am-Main: Verlag Josef Knecht (Carolusdruckerei), 1962. 299 pages. Cloth. Price not given.

It is not easy to write about Satan in the mid-twentieth century, and Winklhofer, competent Roman Catholic theologian that he is, knows it. On the one hand, one must make the reader understand that a realistic and Biblical theology has to include a *locus* on the mystery of iniquity. On the other hand, one must combat the neo-Manichaean dualism of much vulgar preaching and teaching, which makes the devil substantially the evil counterpart of God, endowed with all the divine attributes except God's moral qualities. Winklhofer succeeds in doing both to a commendable degree. He covers the ground comprehensively and meets the modern issues involved in his subject head on. Among the notable chapters are those on the Biblical picture of Satan (with sections on extra-Biblical sources, Old Testament and New Testament Satanology, and the *corpus satanicum*), sin and the world (with sections on the cosmic implications, man's sin, the vicious climate, the *contre-corps-mystique*, the snare of Satan, and the triad of flesh, sin, and death), the devil in the economy of salvation, Christ and the "powers," Satan and history, and the changing image of Satan in Western literature. Winklhofer's basic thesis reflects the optimism of Christian faith: Since by His death and resurrection Christ has conquered sin

and Satan, our Christian belief about Satan is not a sinister superstition but a part of the Easter mystery. For the same reason, every event in history, catastrophic though the forms in which it is actualized may be, is part of Christ's judgment upon Satan and the latter's kingdom in this world. Winkhofer's occasionally apparent denominational biases and prejudices will not seriously interfere with a Lutheran's appreciation of emphases and insights with which he will find himself in profound agreement.

ARTHUR CARL PIEPKORN

WAS CHRIST'S DEATH A SACRIFICE?

By Markus Barth. Edinburgh: Oliver and Boyd, 1961. 55 pages. Paper. 7/6.

Barth's purpose in this short study is not to offer a comprehensive survey of the work of Christ, but merely to answer the question of the title. He begins on the wrong foot, however, by assuming the validity of a form criticism which believes in the human development of Christian doctrine and in discrepancies between the theologies of the New Testament writers. Hence he refuses to discuss the question if Jesus Himself spoke of His own sacrifice (Mark 10:45 and 14:24), as if this were unimportant. Barth does affirm, however, that "the New Testament authors seem to know or take over the sacrificial interpretation of Christ's death," and he rightly polemicizes against Harnack and the history-of-religion school. On the other hand, he uncritically follows Dodd's wrong conclusion that Christ's sacrifice was not a propitiation to God but merely expiation for sin. He never seriously considers Romans 5 and does not touch upon the *hilasmos* of 1 John at all. Barth concludes that it is important that we recognize Christ's death as a sacrifice. His reasons are four: (1) This interpretation shows the "cost" of establishing the relationship between God and man; (2) it shows that redemption is a work of Christ alone; (3) it

shows that Christ's goal and that of humanity is not a tragic one; and (4) it shows that Christ's sacrifice is "the one true Sacrament" and the event which operates *ex opere operato*.

Barth disapproves both of Bultmann's idea of *Gemeinde-Theologie* and of Dodd's "sublimated sense" in interpreting John's Christology. Nevertheless, his own critical views concerning Scripture lead him to become too cautious; as a result he fails to do justice to the Biblical doctrine of Christ's sacrifice. The book provides much valuable data, but few valuable conclusions. One would be better off reading a good orthodox dogmatics on this point.

ROBERT D. PREUS

THE HEMLOCK AND THE CROSS. By

Geddes MacGregor. Philadelphia: J. B. Lippincott, 1963. 255 pages. Cloth. \$5.50.

"The marriage of Christianity and humanism is indissoluble, and there is indeed no reason for wishing to dissolve it," MacGregor, Dean of the Graduate School of Religion of the University of Southern California, says (p.206). Analyzing the relation between Christianity and humanism in the light of history and of contemporary society, he comes to the conclusion that they cannot be divorced and that hominism (his word for scientific humanism) is not authentic humanism. The complexity of man's being cannot be probed by scientific humanism, but an "other-worldly" concern with man must be augmented, he maintains, with a "this-worldly" concern. An inevitable dehumanization in the Nuclear Age makes it all the more imperative that the relation between humanism and Christianity be appreciated.

MacGregor does not agree with Nathan Scott, Jr., although he nowhere carries on any polemic against him. He makes no reference to the late H. Richard Niebuhr's study on the relations between Christ and

culture. Not that he is ignorant or disdainful of these; his own readings and thought have carried him from Confucius and Socrates through Quattrocento humanism to the present. The distinctions between the mundane and the divine, the profane and holy, are there, but "in looking at the Hemlock and the Cross it is impossible to repudiate the one without repudiating the other." So, at any rate, MacGregor says (p.250), and there is a long tradition of Christian culture that agrees with him.

He does not say so, but the total question is important for the education of the clergy and its continued self-education.

CARL S. MEYER

A CATHOLIC DICTIONARY OF THEOLOGY. Edited by H. Francis Davis, Aidan Williams, Ivo Thomas, and Joseph H. Crehan. Vol. I: *Abandonment to Casuistry*. New York (London): Thomas Nelson and Sons, c. 1962. xiv and 332 pages. Cloth. \$9.25.

The *Catholic Encyclopedia* will be fifty years old in 1964. Since its publication English-speaking Roman Catholicism has produced only one-volume Roman Catholic encyclopedias, like the *Catholic Encyclopedia Dictionary* (1929; 2d ed., 1941) and Donald Attwater's *A Catholic Dictionary* (1931; 2d ed., 1949). (The multi-volume *Twentieth Century Encyclopedia of Catholicism*, although translated into English, is still predominantly French in spirit as well as origin.) In 1953 Biblical scholarship was greatly enriched by *A Catholic Commentary on Holy Scripture*, which critical users regard as one of the best one-volume commentaries in English. *A Catholic Dictionary of Theology*, of which Volume I is here reviewed, is conceived of as a companion work. The editors hope to complete it in four volumes; if the fact that the first volume goes only through "Casuistry" renders the reader dubious, the editors reassure him by calling attention to the abnormally large

number of articles under "A." (This reviewer refuses to be reassured; in the English theological reference works to which he has access, the articles under "A" run to only 7—8 percent of the total.)

Nearly 60 contributors collaborate on the first volume. More than a third are Jesuits, including the secretary of the editorial committee (this may account for the presence and length of certain articles, for example the five columns on "Boscovich [Roger Joseph, S. J. (1711—1787)], System of"). Just under a third are secular priests; so is Coeditor Davis. The Benedictine and Dominican orders are represented by five apiece; each (Williams, Thomas) likewise has a seat on the editorial committee. The remainder are members of other religious societies, laymen, and laywomen. The work is projected with the approval of the Anglo-Welsh Roman Catholic hierarchy, and it is from Great Britain that almost all of the contributors come. At times this makes for a certain insularity and a preoccupation with the situation in Great Britain. The 10-page article on "Analogy of Being," for instance, does not so much as mention Karl Barth's polemic against this concept, despite the attention that this point has received in continental Roman Catholic-Evangelical discussions.

The emphasis is on doctrinal theology, with a strong and welcome concern for the liturgical sources of formulated doctrine. Disciplinary matters, canon law, and ecclesiastical biography generally receive attention only as they bear on doctrinal theology.

The work is deliberately designed to record and to promote the theological exploration that characterizes the present state of Roman Catholic theology. This first volume attests amply that *A Catholic Dictionary of Theology* is bringing together a great deal of information that is not otherwise accessible in English except in monographic form. Thus the article "Abbot, Ordination by," argues for the power of a simple priest when

suitably authorized to confer the diaconate and the priesthood, a point not without importance for the interconfessional dialogue. "Ablutions and the Laity" recalls a stage in the withdrawal of the chalice when unconsecrated wine was administered to the lay communicants, ostensibly to help them swallow the Host. "Addai and Mari, Liturgy of," "Advent," "African Liturgy," "Altar," "Ambrosian Rite," "Antioch, Liturgy of," "Byzantine Liturgy," "Candlemas," and "Canon of the Mass" are competently written articles that are bound to interest a liturgically concerned reader regardless of denomination; so are the articles on the place of Abel, Abraham, and the Ark of Noah in the liturgy. Again, where else is one likely to find an article on "America, Theological Significance of [the Discovery of]" or on "Animals in Theology"? The articles on ecclesiastical art are exceptionally well done; a fine example is "Art and the Church," which occupies over 11 pages plus four pages of plates. The careful compilation of evidence in the article "Bishop" is highly suggestive and useful, even for someone who draws other conclusions from some of the evidence than the author does. The articles on the influence of Alcuin, Augustine, Bede the Venerable, Benedict, Boethius, and Thomas de Vio Cajetanus are illuminating, as is the one on "Brownsen [Orestes A.] in the Theological Field." The bibliographies are selective and good; titles by non-Roman Catholics are frequent (and starred). There are only occasional slips; Norman Sykes, for instance, would be astonished at the title credited to him, *Old Presbyter and New Priest* (p. 96).

Lutherans will use this work for the information it provides about Roman Catholicism, where the authors are expert. They will expect a typically British and typically Roman Catholic attitude toward Luther and the Lutheran position, with elements both of prejudice and ignorance, and they will find it

occasionally. Thus Coeditor Crehan, writing on "Antinomianism," incorrectly charges Luther with "taking the Pauline polemic against the Law" as an attack "on the ethical principles enshrined in the ten commandments." He goes on to state that "in 1527, the Lutheran Agricola, denied that Christians were bound by any part of the Law, even the ten commandments" (p. 107), but neglects to state that Agricola's heretical view was condemned by Luther at the time and by the Lutheran Symbols subsequently. The same author in writing on "Baptism" describes "the old Lutheran view" as one "wherein faith is so much emphasized in the baptismal act that one is compelled to deny that an infant can be fit for baptism" (p. 236). Writing on "Bellarmine, Influence of," Crehan describes the *notae ecclesiae* in Luther's thought as "the true preaching of the Gospel, a vernacular liturgy [!], and tribulations within and without, along with one or two more ill-assorted features" (p. 254).

A Lutheran will also reject some of the statements that James Quinn makes in his article on "Calvinism," for example, his development of the highly dubious thesis that "Calvinism is a development within the heart of Lutheranism." Quite astonishing is the fact that in the 1960s Quinn can still repeat the long discredited opinion that "Calvin corrects Luther's *sola gratia, sola fide* . . . by adding to it his [Calvin's] own *soli Deo gloria*" (p. 315). *Soli Deo gloria* from the beginning was as much Luther's principle as Calvin's. Quite apart from the whole thrust of Luther's explanations of the Decalog, the Creed, and the Our Father in both Catechisms, one need only reflect on statements like the following. WA 1, 431, 16—19: "Est autem necessitas duplex, scilicet salus nostra et gloria dei, immo *sola gloria dei*, quia nec salutem nostram debemus per nomen eius quaerere *nisi ad gloriam ipsius*."

WA 3, 280, 23—24: "*Soli enim Deo laus et honor debetur.*" WA 10 I¹, 88, 14—16: "Das erst ist die Ehre gottis; da soll man auch anheben, auff das *gotte ynn allen dingen* der rhum und die *ehre* geben werd . . . Denn die *ehre* gepurtt niemant, denn *alleyn gotte*, lessit sich nitt mit yemand teylen odder gemeyn machen." WA 19, 658, 16—17: "Wir sollen *Gott* die *Ehre alleine* lassen." WA 40 I 131, 25—132, 9—10: "Verum est [meam] doctrinam Evangelii adimere hominibus *omnem gloriam*, sapientiam, iustitiam etc. et ista tribuere *soli Creatori* qui ex nihilo omnia facit."

Then, too, Quinn errs in stating that "Calvin's doctrine of the Real Presence of Christ in the Eucharist" does not contradict Luther's, but that "reacting strongly against Luther's explanation of the Real Presence by means of the omnipresence of Christ, Calvin preferred to give no explanation of the manner in which the Eucharist communicates to us Christ's Body and Blood" (ibid.). Quinn here overstates the importance of Luther's use of the omnipresence of the humanity of Christ within the hypostatic union as a support for his doctrine of the sacramental union; it was never more than a supererogatory (*zum uberflus*; WA 23, 129, 31) proof which Luther does not invoke even in passing after 1529. Quinn also overlooks the fact that for Luther and the Lutheran Church "the bread and wine in the Holy Communion are the true Body and Blood of Christ" (Smalcald Articles, Part Three, VI, 1), while Calvin is equally emphatic in denying the presence of the flesh and blood of the exalted Christ on earth and locating it in heaven, to which we must ascend by faith to receive the flesh and blood of Christ (for example in his *Defensio sanae et orthodoxae doctrinae de sacramentis* [1555], CR 37, 22: "Certe Dominus sacramenta instituens minime impedimenta circumdedit, quae nos detineant in mundo, sed scalas potius erexit, per quas

sursum ad coelos conscendere liceat: quia nec alibi quaerendus est Christus."

All in all, however, this is one of the most important reference works to be undertaken by English-speaking Roman Catholics in this decade, and Lutherans will note its progress with interest.

ARTHUR CARL PIEPKORN

DIE ILLUSTRATION DER LUTHER-BIBEL 1522—1700: EIN STÜCK ABENDLÄNDISCHER KULTUR- UND KIRCHENGESCHICHTE. By Ph. Schmidt. Basel: Verlag Friedrich Reinhardt, 1962. 496 pages. Cloth. Sw. Fr. 58.00.

The history of Christian thought is a double one. On the one hand, official decrees, documents, and the works of theologians show the scientific or official state of theology in any particular period. But alongside this professional theology there runs another theology that finds its documentation in literature, superstition, art, and morality—a theology that more accurately reproduces what the mythical "man in the pew" really believes than do the works of learned theologians. In the ancient church sepulchral inscriptions and catacomb art are the major source for our knowledge of this folk theology. In the medieval period, literature and art combine to present popular theology.

The present work looks at the illustrations printed in the Luther Bibles from 1522 to 1700 to determine their theological content and their influence as exegetical commentaries on the text of the Bible. It outlines the history of Biblical illustration before Luther, gives an historical overview of the Luther Bible's illustrations, and concludes with a number of examples to show how changing conceptions (for example, of the serpent in Eden and Satan in the temptation) reflect themselves in Biblical illustration. The work is richly illustrated with 400 excellent reproductions.

Before Luther, Biblical illustration re-

mained largely a form of decoration. But Luther, as his choice of illustrations shows, used art to interpret the text (he himself indicated where illustrations were to go in the 1522 New Testament and the 1534 Bible). The Old Testament illustrations were used to show how Christ and redemption were predicted in the prophets: "Das Bild der Lutherbibeln war von Anbeginn an Exegese, Auslegung, Hinweis aus dem Alten Testament auf die Erlösung im Neuen" (p. 32). The only New Testament book illustrated was Revelation. Here it was clearly done to show how Luther regarded the predictions fulfilled in Pope and Turk.

Luther's printers sought out some great artists—Lucas Cranach, Hans Holbein the Younger, Jost Amman, Johann Teufel, and others. Although Schmidt did not undertake this volume as a work of art history, but of

Biblical interpretation, the plates make this work a distinguished contribution to literature useful to theologian, art historian, and possibly even to art dealers. While the text is accurate, and in that sense of the highest scholarship, the author writes with a lucidity of style and freedom from scholarly ballast that should make this work appeal to any general reader.

This volume belongs in the library of every lover of Christian art, of Luther's Bible, and of the German Reformation. Every seminary and university library in the western world will want it.

The author is curator of the Bible collection of the Basel Bible Society and former librarian of the University of Basel. As one would expect from a good librarian, the work is provided with every type of useful index one can imagine. EDGAR KRENTZ

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