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Editorial

The Law-Gospel Tension in Jeremiah  
THEODORE M. LUDWIG

New Thinking in Christian Education  
RANDOLPH CRUMP MILLER

Homiletics

Book Review

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.*

*HISTORY, SACRED AND PROFANE.* By Alan Richardson. Philadelphia: The Westminster Press, 1964. 328 pages. Cloth. \$5.00.

*THE MEANING OF HISTORY.* By Erich Kahler. New York: George Braziller, 1964. 224 pages. \$5.00.

*DRIVING FORCES IN HISTORY.* By Halvdan Koht. Translated from the Norwegian by Einar Haugen. Cambridge, Mass.: The Belknap Press of the Harvard University Press, 1964. x and 217 pages. Cloth. \$4.75.

*PHILOSOPHY OF HISTORY.* By William H. Dray. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 116 pages. Paper. \$1.50.

Among the four volumes listed above, a Lutheran pastor and theologian would probably find the first, containing Richardson's Bampton Lectures of 1962 the most helpful. Dray's work is a good introduction. Kahler focuses on one problem, perhaps the most important problem confronting the historian. Koht will provide some helpful insights. Richardson, however, speaks most directly to the theologian.

Richardson's approach may be gathered from his conclusion: "When the twin bogeys of scientific objective history and of 'a nearly absolute relativism' has been laid, the way is open for the Christian understanding of the disclosure of God's purpose in history, a disclosure which in every generation remains to be rediscovered through the opening of the eyes of faith" (p. 259). His chapter on "History and the Miraculous" will be found particularly fruitful. His examination of Bultmannism, of the revival of Old Testa-

ment theology and of New Testament theology, to cite three examples, provides an overview of the thinking in these fields and will be welcomed by the Biblical scholar. "Theology in our time," he maintains, "has become historical theology" (p. 256). If this is true, then the theologian must be concerned about historical interpretation, specifically the theological interpretation of history.

Kahler, too, for that reason deserves to be listened to on his own terms when he concludes: "The problem of the meaning of history is the problem of the meaning of man, the problem of a meaning of human life" (p. 220). His long section on "The History of History" examines more specifically the relation of reason and faith in the approach to history; he concludes that the final victory is that of reason over faith. He insists that history is not synonymous with historiography. His book discusses the interaction of historical consciousness and the course of happenings, the interaction of events, determinism, freedom of choice, and human responsibility. But is it an adequate answer to a must-be-asked question to say that history is "an indissoluble interaction between actuality and conceptuality"?

Koht will not give the answer to that question. Foreign minister of Norway between 1935 and 1941, an instructor in history at Harvard in 1930, and for many years chairman of the International Committee of the Historical Sciences, he does not by his own account attempt to present a philosophy of history in his book, but he is concerned in a broader fashion with the causes of events. Man does not change; the society in which

he lives does. History is the story of society and the changes in society. So Koht reasons. He must therefore deal with the question of progress. While he does not confuse change and progress, he subscribes to the idea that the changes in society in the long run result in progress. Religion is to him a social force; thus he asserts that "when men worked their way up from their belief in all kinds of spirits and creatures, religion acquired an ethical content for them, and God became a guardian and a judge of their morality" (p. 39). The basic motivation is the material struggle, the maintenance of life; hence Koht concerns himself with economic forces, class consciousness among them. There are other primary and secondary forces which he treats. He sees all of them interacting in history, for "the events of history have not been determined by any one type of force." (P. 203)

To this Dray would reply that one of the most troublesome and compelling issues in the philosophy of history is "the problem of the nature, meaning, status, and even legitimacy of the specifically causal judgments historians make in the conduct of their inquiries" (p. 41). He appraises Hegel's metaphysical approach, Toynbee's empirical approach, and Reinhold Niebuhr's religious approach. Dray, whose work is part of the *Foundations of Philosophy* series, is most helpful in bringing an approach not only to the philosophy of history but also to the thinking of these three important philosophers of history. Page for page and dollar for dollar there is much to be gained from him.

CARL S. MEYER

*THE CAMBRIDGE HISTORY OF THE BIBLE: THE WEST FROM THE REFORMATION TO THE PRESENT DAY.* Edited by S. L. Greenslade. Cambridge: The University Press, 1963. x, 556 pp.; 48 plates. Cloth. \$8.50.

This is the second volume of a two-volume work which promises to bring into small

compass data and interpretations bearing not only on the history of the production of the Bible in the original languages and in translation but also on its interpretation in Christendom. Two appendixes include in a brief space an extraordinary amount of historical information on such aids to Bible study as grammars, lexicons, concordances, Bible dictionaries and encyclopedias, atlases and commentaries. The information is in the main reliable. However, even though the question of Saadia's date (cf. this reviewer's *Multipurpose Tools for Bible Study* [Saint Louis: Concordia Publishing House, 1960], p. 99. n. 3) is of little consequence, Jones might have made a more careful distinction between Schaff-Herzog and Calmet and Winer. The two latter dictionaries are quite different in scope from the first. He also says that James Strong, *The Exhaustive Concordance of the Bible* (1891), refers only to the English text. This is not correct. Through an ingenious system of numbers used in connection with lists of Hebrew and Greek words Strong alerts the reader to the underlying Hebrew or Greek word for each passage.

Fairness in dealing with complex historical issues and judicious discernment in presenting a sufficiently detailed and yet easily grasped picture are characteristic of almost all the chapters in this book. A comparison of the treatment in chapter 6 with that in chapter 7 suggests, however, the strengths and weaknesses of this particular volume. F. J. Crehan and W. Neil are both members of the Roman Catholic Church, but whereas Neil does not hesitate to subject the church to severe criticism where called for, Crehan writes with a denominational bias which too often obscures the true issues, distorts history, and adversely affects the objective tone otherwise employed in this volume. Typical of Crehan's resistance to the facts is his statement that Richard Simon "left" the Oratory (p.218). The ambiguity is not

honest. Richard Simon, as another writer correctly observes, "was dismissed from the Oratory" (p. 194). The treatment of Alfred Loisy at the hands of his Roman Catholic superiors (his movement is condemned in *Pascendi gregis*, 1907) is an embarrassing chapter in ecclesiastical history, but to dismiss it slightly does not cultivate the impression of detached concern for the data. The fact that the Anglican Church displayed a more progressive awareness of developments and that of the major denominations only the Roman Catholic Church had formally rejected the new approach in Biblical studies is truthfully stated in other places in this volume (cf. pp. 298—299, 312). Crehan's discussion of a "spiritual sense" (p. 200) reveals that he lacks some of the freedom which an American Roman Catholic scholar like R. McKenzie displays in respect to authoritarian decrees. Crehan's logic on p. 201, in which he confounds the instrumental function of "Tradition" with the substance of belief, indicates the tortuous syllogistic character of the entire chapter and contrasts with the candor of the two succeeding chapters. According to Crehan, Luther "utilized a fashion of the times" in translating the Scriptures, namely, to "set out his own doctrines more fully." Thus, without citing any instances of subjectivity, Crehan suggests that Luther's version was sectarian. A more objective appreciation is rendered on p. 103. On p. 204, Crehan suggests that scholarly concern for a reliable textual tradition prompted the Council of Trent to insist on the Latin Vulgate. Crehan then cites Papyrus 65 in support of a Vulgate reading in preference to old Greek readings. But hundreds of other readings in the new papyri annul the Vulgate. The example is therefore not particularly fortunate. On page 204, in connection with the canon dealing with the second decree, 4th session (Section VII) Crehan does not do justice to the significant terminating clause of the de-

cree: "et quod eam nemo rejicere quovis praetextu audeat vel praesumat." Indeed, the impression received from a reading of this chapter is that the writer is trying to make the best of an embarrassing situation. He might have emulated the example set by Pope John XXIII and Paul VI and in the interests of true ecumenicity faced the inadequacies of the past with candor and the future with scholarly hope. In line with his chauvinism Crehan displays little sympathy for the work of various Bible societies, except those of his own denomination. This lack of ecumenical tone in his writing is disconcerting enough, but distortion of the facts is unforgivable. By stating that Pius IX "found fault with the Bible Societies for their attitude of indifference to the fate of the books they distributed; they did not care what the purchaser made of the text that was thus set before him," Crehan suggests a criticism which is flatly contradicted on pp. 390—393, where it is observed that most Bibles were designed for distribution where there were churches and that the Bible societies worked in cooperation with missionaries. Furthermore, Crehan does state that some territories were sealed off from Christian missionaries and that Bible societies, therefore, were the principle instruments of channeling the Gospel into such places. It is stated that Jehovah's Witnesses "grew out of just such study groups" formed after "random distribution" of Bibles. No proof is supplied for the statement, for which this writer is unable to find support in the standard handbooks. Crehan also states that the "great growth of missionary activity in the nineteenth century made these problems of Bible distribution very much more acute, and the vast number of Christian sects indigenous to Africa is primarily due to such premature circulation of an uninterpreted Bible." The reader is advised that he will secure much more reliable information on the rise of African sects in a work like Bengt G. M.

Sundkler, *Bantu Prophets in South Africa* (Oxford, 1961), which accents the reaction against foreign authoritarian religious form and thought, in an attempt to find authentic African expression! (Incidentally, Sundkler observes that he found only one example of "modern criticism" in the native church, namely, in the Methodist Episcopal Church, pp. 276—77.) Except for these pages of poor historical writing most of the volume can be recommended without a great deal of reservation. The hermeneutics student will welcome the news that in this volume the history of interpretation is brought up to the middle of our century, thus filling a void left by the terminating point in a work like Frederick W. Farrar, *History of Interpretation*.

FREDERICK W. DANKER

*MISSION IN THE MAKING: THE MISSIONARY ENTERPRISE AMONG MISSOURI SYNOD LUTHERANS, 1846 TO 1963.* By F. Dean Lueking. St. Louis: Concordia Publishing House, 1964. vi, 354 pp. Cloth. \$7.50.

We have sorely needed a history of the missionary enterprises of The Lutheran Church—Missouri Synod, and Lueking in many respects has supplied that need. He tells about the outreach of the Missouri Synod to the immigrant, the work of the Synodical Conference among the American Negroes, the enterprising labors of Landsmann among the Jews, the opening of the India mission fields, E. L. Arndt's heroic Gospel work in China, and the vast expansion after World War II. He had to go to primary sources to tell the story, because little has been written about its various episodes. He has an interesting presentation, and many will find it compelling.

The title of his Ph.D. dissertation, on which he based this volume, was "The Tension Between the Confessional and Evangelical Traditions in Shaping the Missouri Synod's Conception and Practice of Missions." In his book he speaks of three influences,

American evangelicalism, evangelical confessionalism, and scholastic confessionalism. He has not established the influence of American evangelicalism on Missouri Synod's conception and practice of missions. What about the influence of Pietism? Surely Pietistic influences must be more than recognized among these German Lutherans. There were a larger number of "greys" among them than Lueking seems to recognize, men who were committed to both evangelical confessionalism and scholastic confessionalism without ambivalence.

In the writing of historical narratives the writer may be a judge. It is well, however, if, in the words of Michael Knowles, he does not become "a hanging judge." James Westfall Thompson said, "You cannot indict an institution." The historian should enter his task with enough of empathy to escape tentatiousness. He needs a tolerant understanding of his subject. A "better-than-thou" attitude can be as great a bias as a "you-are-the-most" attitude. Lueking would have enhanced his stature as a historian by a greater tolerance with the ways of the fathers.

He might also have paid more attention to accuracy in his details. Thus Walther's "close affinity with the Saxon Free Church" did not begin in 1852 (p. 19); the Saxon Free Church was organized in 1876. Wyneken's *Notruf* was printed in Germany in 1842, not 1843 (p. 22). Incidentally, *Notruf* is better translated "Cry of Distress"; it was not the emergency but the dire need of the Germans that Wyneken emphasized. John Henry Graebner came to Michigan in 1847; he was sent by Loehe. Loehe, too, sent Johann Michael Gottlieb Schaller, who arrived in 1848. Ottomar Fuerbringer came to Frankenmuth in 1858. He was not sent to this country by Loehe. Friedrich Lochner was a Loehe *Sendling*, who came to this country in 1845. The naming of these four men together as coming to America in response to

Wyneken's plea (p. 29) is not precise. Brunn's institution in Steeden was not "a private seminary" (p. 51); Brunn trained the men that he sent to America for less than a year and asked them to take their theological training in this country before they became pastors. The statements on pp. 193 f. are incorrect, nor are they supported by the reference. "Samuel Key!" (p. 59) is evidently Stephan Key! Karl Grauel (p. 71) and Karl Graul (p. 78 and p. 193) are the same person, Karl Graul. Vogel was not a young man when he became Chinese missionary in St. Louis (p. 79); Johann Friedrich Buenger deserves a little credit for the inauguration of that mission even though Lueking fails to mention him. J. M. Michel (p. 195) is J. M. Michael.

A few technicalities can be noted. The references in the footnotes are not consistent, for example, footnote 3 on p. 321 and footnote 11 on p. 323. The simplest way of citing references to the published accounts of Synodical conventions is to give the name of the body (as author), use the abbreviation *Proceedings* (which every reader can follow), the date of the convention, and the page or pages. The footnoting is poorly done. So is the index. We do not know if this is the fault of the author or of the house editor.

There are some glaring omissions. Selle's essay about evangelism in 1857 is not even referred to. The Lutheran Women's Missionary League is ignored. The intersynodical character of the mission work among the Negroes in this country and in Nigeria receives no emphasis. Might not Heinrich Nau be called a missionary hero? Francis James Lankenau is an unsung hero.

This reviewer is of the opinion that Lueking's task could have been carried out much better; the topic deserved more careful craftsmanship and the exercise of better judgments. In this context the Brux Case does not deserve the amount of space which

it receives. The venture of the Bavarians in Michigan would have been judged more fairly if Lueking had known something about the treaties the Indians had signed with the Federal Government (the Loehle men, it seems, ignored them too). The tremendous impact of the immigrant hordes on foreign language churches generally needs to be weighed in any missionary history. Does the author know the *Men and Missions* series edited by Ludwig E. Fuerbringer? His book does not say so.

But enough of this. This review had to be largely negative. Yet in spite of the negative criticism this reviewer hopes that the book will make a positive contribution toward an understanding of some aspects of the Missouri Synod's history.

CARL S. MEYER

*NEW TESTAMENT APOCRYPHA.* By Edgar Hennecke, edited by Wilhelm Schneemelcher. Vol. I: *GOSPELS AND RELATED WRITINGS*. English translation edited by R. McL. Wilson. Philadelphia: Westminster Press, 1963. 531 pages. Cloth. \$7.50.

*NEUTESTAMENTLICHE APOKRYPHEN IN DEUTSCHER ÜBERSETZUNG.* By Edgar Hennecke, edited by Wilhelm Schneemelcher. Vol. II: *APOSTOLISCHES, APOKALYPSEN UND VERWANDTES*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1964. x and 661 pages. Cloth. DM 43.00.

The first revised volume of Edgar Hennecke's standard translation of New Testament apocrypha appeared in German in 1959 under the careful guidance of Wilhelm Schneemelcher. Under the editorship of R. McL. Wilson and his co-workers A. J. B. Higgins, George Ogg, and Richard E. Taylor this volume now appears in a translation which offers its readers material not included even in the third German edition. Editor Wilson has avoided one of the pitfalls of

works of this type and has had the translations of ancient texts checked according to the original sources. In order to increase the accuracy of this work, he has translated the seventh chapter, originally written by Henri-Charles Puech in French, from the author's own typescript, and in consultation with Puech has revised some statements (compare p. 277 with the rendering in the German edition, p. 198) while amplifying other parts of the discussion, chiefly with references to the growing body of literature on the Nag Hammadi finds (see, e. g., pp. 293—294, 296). A further additional feature is a complete translation of the Gospel of Thomas and a presentation of the Gospel of Truth in extracts. Throughout the book bibliographical entries published since the third German edition (see, e. g., p. 241) have been added, as well as titles of a number of English translations of German works cited. By spreading the text over more than 100 additional pages the publishers have presented an attractive and easily read volume.

The second volume of the German original begins with a detailed discussion of the question of "apostolicity." Then follow in order translations of the apostolic pseudepigrapha, including the exchange between Seneca and Paul; acts of various apostles (including the first Greek witness to the apocryphal Corinthian correspondence; Papyrus Bodmer X is here utilized); the Pseudo-Clementines; and a cursory description of later additions to the existing apocryphal literature. The last part of the volume covers apocalyptic and related literature, introduced by a general discussion of apocalyptic, Sibylline literature, and prophecy, followed by a treatment of early Christian apocalyptic in particular. Translations are given of the Ascension of Elijah, the Revelation of Peter, the Fifth and Sixth Books of Ezra, the Christian Sibylline literature, the Book of Elchasai (in Aramaic, "hidden power," known only through excerpts from church fathers), and the later

apocalypses of Paul and of Thomas. An appendix includes a psalm used by the Gnostic Naassenes, cited by Hippolytus, and the Odes of Solomon, generally ascribed to a Gnostic sect in the second century. Schneemelcher has been criticized for omitting the apostolic fathers in this set, but his judgment has been vindicated. The apostolic fathers are readily attainable, but much of the genuinely *apocryphal* literature is not. Schneemelcher has once more made it available with extra good measure. Something had to give, and he has executed prudently. "Indispensable" does not do justice to this generous contribution. The publication of the second volume completes the obsolescence of Montague R. James, *The Apocryphal New Testament* (Oxford, 1924), and we can expect the set to be complete in English translation very soon.

FREDERICK W. DANKER

*INTERMARRIAGE: INTERFAITH, INTERRACIAL, INTERETHNIC.* By Albert I. Gordon. Boston: Beacon Press, 1964. 420 pages. Cloth. \$10.00.

This volume combines a broad and inclusive collection of sociological data on intermarriage with the insights and evaluations of a rabbi of long experience. The array of data from sociological and psychological research studies on the intermarriage phenomenon is impressive and in itself makes the book worthwhile. To this collection and analysis Gordon has added new data of his own, some in the form of detailed verbatim comments and self-analyses secured through intensive interviews with intermarried couples themselves. Not only do these "case studies" add interest and flavor to the presentation of quantitative data, but they help deepen the reader's insight into the intermarriage problem as well.

Gordon predicts an increase of all forms of intermarriage for the future with an accompanying increase in problems. His argument is convincing. In this connection he comments: "It appears to me that the reason

certain sociologists cannot find definite proof that interfaith marriage has any direct effect upon the divorce rate (while acknowledging the obvious fact that intermarriages end in either divorce or separation much more frequently than do other marriages) is because they define 'religion' too narrowly. They ignore or minimize the degree of 'religious' conditioning that occurs within Catholic, Protestant and Jewish families." (P. 356)

(One inaccuracy of special interest to many readers of this review is found on page 298. He identifies the formation of the Lutheran Church in America (1962) as the point at which "the four separate church organizations of which Lutheranism consisted" merged into one.)

Out of 17 case studies of intermarried couples reported, 12 involve a Jewish partner. Such an emphasis would seem to betray the author's own religious affiliation and perhaps a bias as well. This does not, however, detract from the obvious values of this scholarly and comprehensive book. It will be of real benefit and aid to clergymen of any religious group, particularly those who feel they have a distinctive message to proclaim and preserve. RONALD L. JOHNSTONE

*FOR HUMAN BEINGS ONLY: A PRIMER OF HUMAN UNDERSTANDING.* By Sarah Patton Boyle. New York: The Seabury Press, 1964. 127 pages and appendix. Paper. \$1.25.

*THE DESEGREGATED HEART: A VIRGINIAN'S STAND IN TIME OF TRANSITION.* By Sarah Patton Boyle. New York: William Morrow and Company, 1962. xiii and 364 pages. Cloth. \$5.00.

*The Desegregated Heart* is a compelling and moving account of the eminent author's role in the South's integration struggle and the solution which she found in love. Her more recent book, *For Human Beings Only*, the product of 14 years of intergroup rela-

tionships, is offered as a "guide to bridge building" to "individuals seeking to initiate, broaden, or deepen friendships with persons of a different ethnic background."

For integraters-up-to-a-limit, conservative *status quo* preservers, and forthright segregationists these are two most disturbing books! There is no doubt that some readers will condemn both works as malicious because not only the "bad whites" and "bad Negroes" but also the "good ones" of both complexions are "maligned." Similarly "maligned" are the sincere efforts of the many well-meaning whites who wish to retain the hard-won *status quo* color balance. "Maligned" too is the parental condescension of white Americans toward their Negro "children." Mrs. Boyle brands such gestures as paternalism stimulated by an ignorance of the colored American and by the need to improve one's own self-image. Also under accusation are the Negroes who are unwilling to part with their sour stereotypes of white Americans.

It will also be argued that these books are destructive because they attack some popular and time-honored myths of American history, including, for instance, the notion that Negroes are biologically inferior to Caucasians. If these books are taken seriously, some Southerners will maintain, they will utterly destroy many contemporary racial boundaries. It is probable too that many will consider Mrs. Boyle's remarks about the desire to understand, her acknowledgment of common guilt, and the empathy and acceptance with which she would reach over the "segregation wall" as far too personal. Mrs. Boyle shows little appreciation of the safe middle road and the "slow-but-sure" way to equality.

What ill-disposed readers will regard as their worst feature is that these books are so readable that if they should fall into the hands of unpredisposed laymen, they would occasion nothing but unrest in regard to



nonmobility of the congregation, discontent with segregationist congregational policies, and possibly even dissatisfaction with a too-timid pastor's sermons and leadership in the area of human relations.

*Caveat emptor.* Forewarned is forearmed!

JOHN H. ELLIOTT

*RELIGION AND LEISURE IN AMERICA.*

By Robert Lee. New York: Abingdon Press, 1964. 270 pages. Cloth. \$4.50.

The topic as well as the subtitle, "A Study in Four Dimensions," of this book are likely to be puzzling at the first encounter. The cause therefor lies in the ambiguity of "leisure," as well as in Lee's easy echoing of clichés about the so-called "Protestant work-ethic," which assigns a specially meritorious place to work in the scale of ethical values, and suspects leisure of entailing deleterious consequences.

The second major criticism must be directed against the author's basic assumption that, however unequal our progress, Americans are rapidly moving toward a condition of abundance where they will enjoy large margins of surplus time, that is, time which is not needed for "work." This unrealistic notion is profoundly indebted to a utopian imagination that ignores abundance of contrary evidence. There are individuals who appear to have a surplus of time and resources on their hands. For the majority of such people it is likely that their fortunate situation will entail no great problems. For the remainder, beset by special problems, generalizations do not apply.

The notion of a "work-ethic" uniquely attributable to the Reformation is not in accordance with a number of stubborn historical facts. It ignores the massive efforts of the monastic movement in the West to civilize and anchor the unstable population of Western Europe by means of a quite rigorous "work-ethic." Luther's demand that the excessive number of holy days be reduced

and that the monks be put to work in essence only reasserted an old position. The economic and industrial life of old Constantinople, the commercial and industrial capital of Christendom for about 800 years, was organized around a strong "work-ethic." The initial North American experiment, the Virginia Settlement, which began as a leisurely communistic community, very quickly developed a strong "work-ethic" under the leadership of Captain Smith. A strong "work-ethic" is as necessary for the survival of civilization as the law of gravity is necessary for the survival of man on earth.

If work is any purposeful social activity, then leisure as "a state of the mind," as Lee puts it, would need to be the reverse of purposeful social activity. And this is indeed implied on p. 19, where the author recommends that Thorstein Veblen's famous work be rewritten under the title *Theory of the Leisure Masses*.

Lee also sees a "theological lag," by which he means a situation "in which theological and ethical thinking lags behind rapid social changes" (p. 22). But the New Testament principle that the Christian live a useful and productive life in the interest of the neighbor and to the glory of God allows no such ethical or theological lag. Lee himself pleads guilty to the charge of inadmissible ambiguity when he observes that there is a "general ambiguity — if not, indeed, paradox — in thinking about these matters. . . . On the one hand, work does not have value; yet, on the other, it does. We endure work while we have it and often feel like quitting; yet when we aren't working, or can't work, we seem to lose a sense of status and personal identity." (P. 215)

A fair criticism requires us to remember that the author means his book to be "part of an open-ended discussion." It is greatly to be hoped that further study and discussion of "religion and leisure in America" will be undertaken.

RICHARD KLANN

*CHURCH UNITY AND CHURCH MISSION.* By Martin E. Marty. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1964. 139 pages. Cloth. \$3.00.

*NO OTHER NAME.* By W. A. Visser 't Hooft. Philadelphia: The Westminster Press, 1963. 128 pages. Cloth. \$2.50.

*IS CHRIST DIVIDED?* By Lesslie Newbigin. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1961. 41 pages. Cloth. \$1.25.

Newbigin demonstrates again that his strength as a missionary statesman and an ecumenical leader rests on the solid foundation of his competence in Biblical study and comprehension. With the simple clarity born of mastery he articulates the Scriptural basis of unity in a series of four meditations or sermons under the headings "When I Am Lifted Up," "By One Spirit," "That the World May Know," "To All Nations."

Marty demonstrates his confessional pedigree by devoting considerably more space and attention to the concepts of truth than does the Scotch Presbyterian bishop. He feels that there are at least two ways in which truth may be ignored: first, by those who in a transport of ecumenical euphoria cannot comprehend why anyone should call attention to obvious confessional differences, and second, by those who in the apogee of their confessional Pharisaism ignore the great body of shared truth that already exists and refuse either to fellowship or even to co-operate with other Christians to any degree until the ecclesiastical lawyers have crossed every "t" on the corporation merger documents. He argues: "Christians possess now enough unity and ecumenical spirit to renew their mission to the world. Without such renewal ecumenism is meaningless and its movement is tired and self-centered. Meanwhile renewed mission will further the movement to unity . . . Unity produces mission

produces unity produces mission, etc." (pp. 102, 103). Thus he espouses cooperation in mission commensurate with consensus.

Visser 't Hooft's book demonstrates by its uncompromising confession of Jesus Christ as the unique and only Savior of the world that a world-famous ecumenical churchman can be concerned about truth as well as unity. However, he draws the battlefront where it belongs—not so much between one Christian and his brother, but between those who confess that Jesus Christ is the only Lord and Savior and, on the other hand, those who do not.

The Judaeo-Christian tradition today finds itself awash in the fourth great wave of syncretism, as the author enumerates them, beginning with the introduction of foreign cults into the temple of Jerusalem in the final century before the Exile. The second took place when Rome held open house in its pantheon, and the third swept over Europe in 18th-century rationalism's deification of natural religion. Visser 't Hooft sees syncretism operative today in literature, psychology, philosophy, and syncretistic religious movements and sects.

However, one recalls that non-Western churchmen such as D. T. Niles see Christianity's greatest danger in Asia as ghettoism rather than the syncretism that frightens Western church leaders.

WILLIAM J. DANKER

*WORSHIP AND ETHICS: A STUDY IN RABBINIC JUDAISM.* By Max Kadushin. Evanston, Ill.: Northwestern University Press, 1964. x and 329 pages. Cloth. \$8.50.

This book will have a great impact upon studies in rabbinic and intertestamental Judaism. Kadushin, graduate professor in rabbinics at Jewish Theological Seminary, develops three theses in this study of worship and ethics. In the first place he maintains that rabbinic ethics are always a product of

community life and are inseparably connected with worship life. Thus they are always God-centered and relevant, but are never evolutionary or relativistic. The rabbis never used the logical principle of the Highest Good to evaluate ethical action. This Western approach, Kadushin says, leads to oversimplification and overtheorization. In his second thesis the author argues that the Highest Good concept is replaced in rabbinic thought by a long series of value concepts which constantly interact in worship and life to give meaning and direction to both. Rabbinic value concepts are, for example, charity, justice, man, God, the kingdom of heaven, commandments, the divine name, and so forth. These concepts form an organismic whole. That is, it is the continuous interaction of these ideas which gives clear direction and purpose to life. The interplay of value concepts retains the significance of the individual in his worship life while at the same time it transforms each worship act into one of social, almost universal, ethical significance. Thus before breakfast the Jew prays, "Blessed art Thou, O Lord our God, King of the world, who bringest forth bread from the earth." This *berakah* (blessing) enables the individual to see himself as an object of God's love. After the meal, he prays the *berakah* and concludes with the phrase, "Who feedest the whole world." The single act of worship, including the first *berakah*, the eating of the bread, and the second *berakah*, has made the individual keenly aware of his social responsibility also.

Kadushin insists that rabbinic ethics are coherent and carefully structured, while so many students of rabbinics have judged them to be atomistic and therefore primarily legalistic. This thesis is the major contribution of this book. Kadushin had laid the background for this interpretation in two previous works, *Organic Thinking* and *The Rabbinic Mind*. The significance of this interpretation, if it be correct, is readily seen.

Countless thousands of Christian pastors who have been raised on Emil Schuerer and Alfred Edersheim will have to take a second, very careful, look at Judaism in our Lord's day.

From these two theses follows the third thesis, which is present implicitly but never explicitly. This thesis might be stated as follows: rabbinic Judaism is the best common denominator for religious unity.

An adequate critique of Kadushin's book is beyond the scope of this review. Two questions bothered this reviewer on almost every page. Do his criteria (value concepts, organismic unity) truly flow from the material of rabbinic Judaism, or are they imposed upon the material from the outside? The work is so tightly constructed, carefully reasoned, and fully documented that the first round in the debate must go to the author. But here a second question presents itself with even more compelling force: Can a Westerner ever truly understand or appreciate rabbinic Judaism, even though he might choose to give his entire life to its study?

Kadushin's book is not for beginners in this area, but it does commend itself to every serious student of this culture.

HERBERT T. MAYER

*PREFACE TO OLD TESTAMENT THEOLOGY*. By Robert C. Dentan. Revised edition. New York: Seabury Press, 1963. 146 pages. Cloth. \$3.00.

While one might question the initial assertion of Dentan that no Biblical theology, in the modern sense of the term, was possible until the *analogia fidei* principle was abandoned, one cannot fail to appreciate the lucidity with which this author has clarified the distinction between the history of the religion of Israel, Biblical theology, and dogmatic theology. The first part of Dentan's work surveys the various tendencies and emphases of Old Testament theology from the

time of the 17th century, designating Gabler (late 18th century) as the man who first delineated the limits of Biblical theology as a distinct discipline and concluding with the recent criticisms of current Biblical-theological method raised by James Barr. The second part of the book is an effort to define as precisely as possible the nature, function, scope, methodology, and distinctive role of Old Testament theology as a separate subject of scholarly investigation. Because Old Testament theology is the crown of the Old Testament sciences and is dependent upon numerous other branches of theological and historical science, this has led to "Old Testament theology's becoming largely a science of posthumous works." Old Testament theology is viewed by Dentan as a propaedeutic for New Testament studies, the point of departure for historical theology, the basic material and norm for systematic theology, and a ready means of communicating Biblical truth to the practical theologian. We applaud this writer's limitation of Old Testament theology to the canonical books and to the distinctive and characteristic ideas of the Old Testament rather than to institutions and history as such. The reviewer finds himself in sympathy with the author's criticism of those who would reduce Old Testament theology to *Heilsgeschichte*. After a careful delimitation of terms Dentan defines Old Testament theology as "that Christian theological discipline which treats of the religious *ideas* of the Old Testament *systematically*, i. e., not from the point of view of historical development but from that of the structural unity of Old Testament religion, and which gives due regard to the historical and ideological relationship of that religion to the religion of the New Testament" (p. 95). The appended bibliography, arranged according to three major chronological periods, enhances the value of this book as a useful tool for the student of the Bible.

NORMAN C. HABEL

*THE ROYAL PRIESTHOOD OF THE FAITHFUL: AN INVESTIGATION OF THE DOCTRINE FROM BIBLICAL TIMES TO THE REFORMATION.* By Cyril Eastwood. Minneapolis: Augsburg Publishing House, 1963. 264 pages. Cloth. \$4.50.

*THE PRIESTHOOD OF ALL BELIEVERS: AN EXAMINATION OF THE DOCTRINE FROM THE REFORMATION TO THE PRESENT DAY.* By Cyril Eastwood. Minneapolis: Augsburg Publishing House, 1962. xii and 268 pages, plus selected bibliography. Cloth. \$4.50.

The importance which is being attributed to the idea of a "universal priesthood of believers" in all communions suggests that this subject indeed merits a thoroughgoing examination. In view of the unclarity of this notion's Biblical basis and the surprisingly few exegetical analyses devoted to this topic, a careful investigation of its Biblical sources and a review of its theological interpretation through the centuries and a cautious synthesis would certainly be most welcome. Unfortunately both of Eastwood's works fail sorely to fill this gap.

*The Priesthood of All Believers* reviews the positions of Luther (for whom, according to Eastwood, the priesthood of all believers was "the basic doctrine" underlying his teaching on the seven outward "marks" of the true church), John Calvin, Anglicanism, the Puritan Tradition, and Methodism. The book closes with 12 conclusions which attempt to relate this doctrine to the present situation of the church.

*The Royal Priesthood* covers the history of this doctrine from its first appearance in the Biblical documents through the early church and Middle Ages to the movements of the Monastics, the Franciscans, and the Mystics of the pre-Reformation era. In a final chapter the author stresses the doctrine's vocational aspects of service and mission to the world.

From a scholarly point of view there is little to commend either of these books. The treatment of the "Biblical basis" demonstrates the limitations of Eastwood's exegetical competence. The study of the church fathers and the medieval period is superficial. Eastwood fails to mention some of the most important Biblical studies, for example, those of Blinzler and Cerfaux. He does not discuss the contribution made by, for instance, Paul Dabin. He overlooks some of the more recent studies of Luther's position on the universal priesthood made by German scholars.

One false premise contributes to the deficiency of both books. This is the supposition that a theory regarding the "priestly" character of God's people in the Old and the New Testament must have as its heart an emphasis upon the rights and privileges of individuals and upon the equality of "laity" and "clergy." This does not accord with the emphasis in both Testaments (Ex. 19:3-6, 1 Peter 2:4-10) upon the *election* and *holiness* of the special people of God, two themes which Eastwood would have done well to explore further.

JOHN H. ELLIOTT

*SACRED AND PROFANE BEAUTY: THE HOLY IN ART.* (*Vom Heiligen in der Kunst.*) By Gerardus von der Leeuw, translated by David E. Green. New York: Holt, Rinehart and Winston, 1963. 340 pages, bibliographical notes, and index. Cloth. \$6.50.

Van der Leeuw was a pioneer in the discipline of the phenomenology of religion. He was himself a poet and musician as well as a theologian and philosopher. He was thus well fitted through research, experience, and temperament to prepare the present massive study. His basic assumption is that "the holy" is separated from and is beyond man, that it is final and eternal, and that it demands totality. He limits his consideration of the holy and of art to "the holy act and

the beautiful act, or art . . . as man experiences them" (p. 6). He has a covering premise: that art originally is an exercise of the sacred; "primitive expressions of art," he says, "are nothing more than religious acts" (p. 7). The six art forms which he discusses are reviewed in their history of being freed from religion, in the domains of cleavage and antagonism toward religion, and in the possibilities for the unity of art and religion to be restored. An interesting method of his discussion is to view the dance as the basic, most universal, comprehensive, and personal art form. The other art forms, as capsuled in the Greek drama, are simply extensions and complications of the dance: drama, rhetoric, the fine arts, architecture, and music. A seventh section seeks to develop a "theological aesthetics," synthesizing sections in the previous chapters on the theology of the several arts. His premise is that all art, without the addition of anything counterfeit, whether it treats religious subjects or not, is the servant of God. He recognizes the opposition to this ideal, art which does not serve God. "Art whose intention is to arouse the senses cannot be great art" (p. 279). But on the other hand, "art cannot preach . . . there is no Christian art, any more than there is a Christian science. There is only art which has stood before the holy, and this is as a service among men." The author recognizes the problematic and subjective element in many of the judgments which are necessary in his task. As a Christian his closing affirmation is: "As believers, we find the possibility of complete beauty in him in whom we find everything, in the divine figure, in the son of Mary, in the Son of God, who is the most beautiful" (p. 340). Even in translation this book reads, for all its exuberance of imagination and literacy, smoothly and engagingly. The neophyte in the field as well as the veteran will profit from it.

RICHARD R. CAEMMERER

*THE COMEDY OF DANTE ALIGHIERI THE FLORENTINE.* Translated by Dorothy L. Sayers and Barbara Reynolds. New York: Basic Books, 1963. 346, 390, 402 pages; 3 volumes. Cloth; boxed. \$15.00 the set.

The *Divina Commedia* is both perennial literature and, rightly read, a form of high theology as well. It is not accidental, therefore, that it has attracted a significant number of American and English literary men who have tried to make the treasures of this great medieval Italian poem accessible to the English-speaking world—among them Henry Boyd, Henry Francis Cary, Henry Wadsworth Longfellow, Charles Eliot Norton, John D. Sinclair, and Lawrence Grant White. To this distinguished roster there has now been added the name of one of the most competent of England's contemporary sacred playwrights, lay theologians, and essayists (who is also the author of some of the most engaging whodunits of our century)—Dorothy Sayers. At the time of her death in 1957 she had completed translating all of the *Commedia* except the last third of the *Paradiso* and had prepared the long and illuminating introductions and the essential commentaries, glossaries, and excursions to the *Inferno* and the *Purgatorio*. The translation of the final cantos of the *Paradiso* and the introduction to and the commentaries on it are from the pen of Barbara Reynolds, who had Miss Sayers' letters about the *Paradiso*, her Dante notebooks, and some unpublished lecture materials to draw on. The present edition is illustrated with a selection of the 102 drawings which artist-mystic William Blake prepared for the *Commedia*, plus many maps and diagrams drawn specially for this edition by C. W. Scott-Giles. By way of samples of Miss Sayers' work we offer a few familiar passages. The sign on the gate to Hell reads: "Lay down all hope, you that go in by me" (III, 9). Francesca's words in Canto V, 121 read: "The bitterest of woes

/ Is to remember in our wretchedness / Old happy times." In the *Purgatorio*, Canto III, 8—9 reads: "O noble conscience, clear and undefaced, / How keen thy self-reproach for one small slip." The divine compassion is described in lines 121—123: "My sins were horrible in the extreme, / Yet such the infinite mercy's wide embrace, / Its arms go out to all who turn to them." The paraphrase of the Our Father that begins Canto XI reads in part: "As we, with all our debtors reconciled, / Forgive, do Thou forgive us, nor regard / Our merits, but upon our sins look mild. / Put not our strength, too easily ensnared / And overcome, to proof with the old foe; / But save us from him, for he tries it hard." In the *Paradiso* the allusive self-indictment of greedy Pope John XXII at the end of Canto XVIII runs: "I who only crave / For him who chose to dwell alone and then / Was danced away into a martyr's grave, / Know naught of all your Pauls and Fishermen."

In sum: Here is an excellent translation of a timeless classic, supplied with the helps that make it meaningful to the modern reader.

ARTHUR CARL PIEPKORN

*THE PHENOMENOLOGY OF RELIGION.*

By Edward J. Jurji. Philadelphia: Westminster Press, 1963. 294 pages plus index. Cloth. \$6.50.

Princeton Theological Seminary's Jurji presents us with a book of great value to the Christian theologian who is mindful of the proximate relativities which the kerygma of Jesus Christ must encounter in this moment of our history.

The central motif is phenomenology of religion conceived as "the objective descriptive analysis of religious essence as it displays itself on the world stage." Jurji's phenomenology "seeks to discover precisely how a given religion exhibits itself in authentic records, historic settings, and career of founder, saint, and philosopher. Further disclosures are sought in sacred text, symbol,

and doctrine, in piety, in social structure, and, above all, in religion's idea of the holy and its expressions of faith." His basic procedural assumption is that "all meaning owes its source to an intent of consciousness." But the reader may misinterpret this proposition unless he also notes Jurji's undergirding thesis: "Religion is simply irreducible to what are merely functional and traditional attributes of society." Nonetheless, he holds, "sociology determines the shape of religious phenomenology."

Jurji deals first with "Religion and the Stature of Nations," "How Religions Live," and "The Idea of God and the History of Religions." He follows this — under the head of "Relevance to the History of Religions" — with treatments of Hinduism, Buddhism, Judaism, Christianity, Islam, and "modern rivals of living faith."

The field of "history of religion" found academic acceptance a mere 60 years ago. Jurji is keenly aware of the vast gaps remaining to be bridged. Accordingly, the book, either in its structure or in the presentation, cannot offer that tight coherence or integration for which the systematician looks. Nevertheless Jurji offers the student very real apologetic possibilities by implication.

RICHARD KLANN

**THE CELIBACY OF THE PRIEST: MEANING AND BASIS** (*Der Zölibat des Priesters*). By Wilhelm Bertrams, translated by Patrick Byrne. Westminster, Md.: The Newman Press, 1963. 127 pages. Cloth. \$2.50.

This little book is a distillate of the many lectures and conferences on celibacy which its Jesuit author has given over the years to Roman Catholic priests and seminarians. He regards *virginitas* as "a total and undivided surrender to the Lord" (p. 8). In the debate within his own denomination on the obligation of celibacy for those taking major orders he valiantly defends the "vow-theory"

as over against the "law-theory." The Lutheran reader will find himself unmoved by certain considerations in Bertrams' argument that derive from Roman Catholic dogmatic assumptions which a Lutheran-Biblical orientation will move him to question and even to reject. At the same time he will appreciate even in the controversial area of sacerdotal celibacy Roman Catholic affirmations which approximate positions that the Lutheran Symbols enunciate. For example: "To celibacy in itself no special moral value is attached, even though it goes hand in hand with a life of abstinence. . . . *Virginitas* is Christian only where celibacy is undertaken for the sake of the kingdom of Heaven" (p. 17; compare Apology, XXIII, 40). "Every depreciation of marriage is all the more unchristian," since "it becomes the way for the spouses to find God. Christian marriage is a holy state that has God's blessing. . . . The individual who undertakes *virginitas* is not on that account more perfect than the married person." (Pp. 17—18, 22; compare Apology, XXIII, 28—30.) "God must call one to the state [of *virginitas*] and thereby assure him [whom He calls] of His help. . . . A person may not take it on himself." (P. 29; compare Apology, XXIII, 18—22.) "The sexual sphere must not be thought of in a purely negative way" (p. 67; compare Apology, XXIII, 7—8). "Where celibacy is undertaken only because ecclesiastical law imposes it, there is always the risk that as an obligation imposed from without it will be found irksome." (P. 86; compare Augsburg Confession, XXIII, 12—14)

ARTHUR CARL PIEPKORN

**THE LINEAGE OF LADY MEED.** By John A. Yuncck. Notre Dame, Ind.: The Notre Dame Press, 1963. XIII and 350 pages. Cloth. \$5.25.

"Lady Meed" is the goddess Money.

Yuncck has done a notable service to his readers in addressing himself to the exhaus-

tive study of a genre not often investigated. Of special value is the small anthology of venality-satire, in which the author has left in the original verse passages from the Latin and the medieval French, since in "translations of poetry too much is lost." No less helpful is the chapter on the venality-theme in the vernacular. A fine French example is the couplet of Étienne de Fougères, which carefully avoids a frontal attack on the pope, but attacks the curia:

Vilanie est de loier prendre  
Et justise por deniers vendre.

The "greased palm" motive also comes in for attention, for example the reference to Hans Rosenpluet's rhyme:

Nun sweight so will ich heben an  
Was der pfennig wonders kan  
Der pfennig kan wurcken vnd schaffen  
Mit leyen vnd auch mit pfaffen . . .

Probably the most valuable portion of Yunck's work is the section entitled "The Import and Significance of the Meed-Theme." Here the author presents the paradox of "freely ye have received, freely give" and "the laborer is worthy of his hire." Yunck shows clearly how much in the way of venal attitudes and conduct came as a direct result of the church's involvement with feudalism and how the church's effort to rid itself of the combination brought in its wake the central bureaucracy and a prodigious tax structure. The fishers of men had become the fishers of florins. It is understandable that the imperial satirists took up Juvenal's ancient cry: *Omnia Romae cum pretio*.

The Yunck work is highly recommended for a proper understanding of the paradox confronting the church right up to the time of the Reformation, for its objective treatment of the venality-theme writings, for a sharply outlined word-picture of the cultural milieu. There is an excellent bibliography and a good index.

PHILIP J. SCHROEDER

*METHODISM AND SOCIETY IN HISTORICAL PERSPECTIVE.* By Richard M. Cameron. New York: Abingdon Press, 1961. 349 pages. Cloth. \$5.00.

*METHODISM AND SOCIETY IN THE TWENTIETH CENTURY.* By Walter G. Muelder. New York: Abingdon Press, 1961. 446 pages. Cloth. \$6.50.

The four-volume project known as MESTA (The Methodist Church in Social Thought and Action) is properly based on a solid study of Methodism's past. Cameron, professor of church history at Boston University, in seven well-organized chapters traces the interaction of Methodism with its political and cultural environments from the days of Wesley to the adoption of the Social Creed in 1908. The dominant problem in Methodism in the 19th century was slavery; the frontier and the development of a technological and urban civilization presented other problems. The liquor traffic was still another major concern. In the 20th century some of these questions remained major concerns. The social gospel and the Social Creed rightly occupy the opening chapters of Muelder's work. The problems arising out of the two world wars in the 20th century could not be sidestepped. Muelder's book is not as strictly chronological as is Cameron's. His second part therefore deals with the itineracy, the educational system, and the boards and agencies of the Methodist Church. In the third part Muelder deals with the major areas of Methodist concern and action: human rights and liberties, marriage and the family, race relations, prohibition and temperance, the industrial order and the labor question, agriculture, the state, communism, and world war. Finally he talks about issues for the future.

Both works are grounded in solid historical investigations. They have ample documentation and bibliographies. Their indexes are adequate. (Volumes III, reviewed in this journal in XXXIII [1962], 251, and IV



[not here reviewed] deal respectively with *Methodism and Society: Theological Perspectives* and with *Methodism and Society: Guidelines for Strategy*.)

While the first two volumes of this series make it plain that theological concerns were not the major concerns of Methodism in the 19th and 20th centuries, they help us understand both the Methodist Church and the 19th and 20th centuries in the United States much better. American historians have largely neglected the religious factors in American history. Non-Methodists are apt to overlook the fact that the Methodists were a tremendously powerful force on the frontier and in the transition to a technological society. William Warren Sweet found their role in the slavery question a major one. The role of Methodism in the Prohibition crusade ought not to be underestimated. In gaining a better understanding of the 19th and 20th centuries in American history non-Methodists may gain a better understanding of the social and economic milieu in which their own churches were set. This will hold true particularly of Lutherans, even though they were culturally isolated to a large extent.

CARL S. MEYER

*THE NATURE OF THE RESURRECTION*

*BODY*. By J. A. Schep. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, c. 1964. 252 pages. Cloth. \$4.95.

"If a man die, shall he live again?" (Job 14:14). "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35). "Flesh and blood cannot inherit the kingdom of God" (v. 50). "[The Lord Jesus Christ] shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:21). Sometimes the church confesses belief in "the resurrection of the flesh" and again in "the resurrection of the body." Are "flesh" and "body" synonymous? How do these various concerns relate to the

resurrection of our Lord? To our own? The author has much to say about them and others. He has made a careful study—originally a doctoral dissertation—of the terms "flesh" and "body" as they occur in Scripture and in past and present theological literature.

As a Calvinist the author does not operate with the *genus maiestaticum* of Lutheran theology. This at times puts him at odds with Lutheran exegetes, for instance, with regard to the interpretation of John 20:19 (p. 141). But he cautions the reader with the words of Alan Richardson, who said: "Despite (or rather, because of) the advances of modern physical science, we now know that we know so little about the properties of bodies that we must not dogmatize about what the body of the Lord could or could not have done" (p. 144). We might add: Or could have done, and is now able to do, as the body of the Son of man and the Son of God.

LEWIS W. SPITZ

*DEATH OF A MYTH*. By Kyle Haselden. New York, N. Y.: Friendship Press, 1964. 175 pages. Paper. \$1.75.

The Negro has taken the spotlight so completely that other minority groups are perhaps not getting their fair share of attention from church people. Haselden, managing editor of the *Christian Century*, gave the Negro racial crisis a perceptive treatment in *The Racial Problem in Christian Perspective*. Now he proceeds to lift out for special study another long-neglected group, the Spanish Americans.

"The five and a half million Spanish Americans in the United States constitute not only the ethnic group with the largest number of unchurched people but also an ethnic group with a staggeringly high percentage of unchurched people. The challenge is plain." (Pp. 103, 104)

It makes exciting reading as Haselden blasts to bits the myth that the Spanish

American is naturally receptive only to Roman Catholicism. He then points out in detail what the other churches are, in a small way, already doing and what they should be doing. He concludes with a winning promise of the rich contributions that Spanish Americans can make to the life of the churches in North America.

This book should be required reading for pastors and people wherever there are students, migrant laborers, or city dwellers from Latin America.

WILLIAM J. DANKER

*PROCLAIMING THE NEW TESTAMENT: THE EPISTLES TO THE PHILIPPIANS, COLOSSIANS, AND PHILEMON.* By Paul S. Rees. Grand Rapids, Mich.: Baker Book House, 1964. 143 pages. Cloth. \$2.95.

Although it is doubtful whether all the etymological associations suggested by the writer were present in the minds of the original authors, his alertness to practical concerns has enabled him to provide a helpful aid to sermonizing. Some acquaintance with Lohmeyer's perceptive analyses of Paul's epistles to the Philippians, the Colossians, and Philemon would have enriched the theological statement. Against the considered views of expert exegetes Rees interprets Col. 2:12 in a "nonceremonial sense." Special pleading of this sort lays open to suspicion the integrity of other portions of the exposition.

FREDERICK W. DANKER

*THEOLOGY AND PASTORAL COUNSELING.* By Edward E. Thornton. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 144 pages. Cloth. \$2.95.

This is yet another volume in the *Successful Pastoral Counseling Series*. Like the other volumes, this book is brief, and is meant to serve as an immediate reference for the parish pastor.

This particular book is the most theoretical study in the series, but at the same time

probably the most important. It sets down the basic considerations in making counseling really *pastoral* counseling. The author writes from a more conservative theological position than that exhibited in most of the other books on the theology of counseling, yet it is very conscious of the contributions secular therapies can make. Pastors will appreciate thinking through theological aspects of counseling with this author.

KENNETH H. BREIMEIER

*GROUP COUNSELING.* By Joseph W. Knowles. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 144 pages. Cloth. \$2.95.

This book, one of the series of over a dozen brief volumes in the *Successful Pastoral Counseling Series* edited by Russell L. Dicks, is a useful addition to the library of pastoral counseling books. Not much has been written on group counseling specifically for the pastor; yet this largely untried ministry has a great potential. This volume presents the arguments for group counseling in the church and introduces the basic principles. The case material helps make the book interesting reading. Naturally pastors who wish to do intensive group counseling will need training beyond what this book offers; but if the author merely arouses interest in this field, he will have accomplished a worthwhile objective.

KENNETH H. BREIMEIER

*DRAMA AND IMAGERY IN ENGLISH MEDIEVAL CHURCHES.* By M. D. Anderson. New York: Cambridge University Press, 1964. 248 pages. Cloth. \$8.50.

The basic contention of Anderson's fascinating book is that much of the iconography and art of the early British churches was derived from the dramatic ritual and imagery introduced to educate an illiterate public. Through a detailed analysis of this medieval imagery the author attempts to gain a deeper appreciation of the lost dramas and plays

performed in the British churches of the period. While he frankly admits that he is addressing his book to the unspecialized reader and that there are frequent conjectures which depend upon evidence which could be interpreted several ways, his work is a major contribution to the scholar's knowledge of the field. The loss of play books with the dissolution of the guilds and the destruction of texts as well as iconography during the Reformation are factors contributing to our dearth of knowledge concerning the contents, character, staging, and use of many of the plays in question. The influence of drama upon art was reciprocal; the audience recognized the characters impersonated because it had seen them portrayed in the same way in the windows and wall paintings of the church, while the carver of a panel may have reproduced the tableau he had seen in the church drama or the pageant cart. From the beginning the dramatic elements were linked with the liturgy, and the dramatized materials revolved around the pericopes. The 12th-century presentations fostered the typological approach, Balaam's journey, for example, being a type of that of the Magi. Beginning with the 12th-century *Concordia Regularis* of Bishop Ethelbert, the first record of a liturgical trope in England, Anderson traces the major features of the development of medieval drama in Britain with constant reference to those new dimensions revealed through the contributions of various art forms. Appended to the work is a fine selection of plates and tables illustrating the contentions of the author.

NORMAN C. HABEL

*CHRIST'S PREACHING — AND OURS.*

By Michel Philibert, translated from the French by David Lewis. Richmond, Va.: John Knox Press, 1964. 47 pages and notes. Paper. \$1.00.

This pamphlet is in a series which proposes to help the church in its mission. The

author is a professor of philosophy at Grenoble, France. Ben Rose of Union Seminary, Richmond, provides a preface. Philibert proceeds from the premise that preaching is to all the people and that the address to the disciples is properly termed teaching. He feels that the Sunday sermon in the Christian congregation makes preaching "immobile" and allows the adult membership to stagnate rather than to move back out into the world with the preaching. While the Biblical data on which the primary definitions rest are subject to restudy, the basic thrust of the paper, that Christians are to move into their world with the message, appears most useful. The dynamic of the Word of the atonement in the "movement" needs supplementing.

RICHARD R. CAEMMERER

*THE PREACHING OF THE GOSPEL (La proclamation de l'Évangile).* By Karl Barth, translated by B. E. Hooke. Philadelphia: The Westminster Press, 1963. 82 pages and appended sermon. Cloth. \$2.50.

This small book was first published in French in 1961 on the basis of notes taken by students when Karl Barth was a very young teacher. It operates with a theology of preaching that is basically affirmation of Scripture, stressing the use of the Biblical text, the careful writing out and presenting of an exact shape of utterance, and the bringing together for the hearer of the exposition of Biblical truth and application to his need. Although Barth saw the material before it was published and felt that nothing needed retraction, the fact remains that the massive accent on the Word of God, apparent in *Kirchliche Dogmatik*, Vol. I/1, as revised in 1944 and subsequently, is not the impulse in the small book, which is essentially a brief on the importance and technique of preaching to a Biblical text.

RICHARD R. CAEMMERER

*GREEK MYTHS AND CHRISTIAN MYSTERY.* By Hugo Rahner. New York: Harper and Row, 1963. xxii and 390 pages. Cloth. \$10.00.

Although this book consists of individual lectures and studies, the unifying theme of the Christian adaptation of Greek mythology in the expression of the church's inheritance of truth is clearly evident throughout. Rahner synchronizes his approach to the study of pagan cult in its relation to Christianity with his Roman Catholic viewpoint that the church unfolds tradition rather than markedly revises her tradition in accommodation to cultural influences. The excesses of the history-of-religions school are justly criticized, but recent developments in the study of Biblical theology in Roman Catholic circles would suggest that the Roman Church has, contrary to Rahner's uncritical statement, not always retained "the essential form that Christ has imparted to her" (p. 98). Moreover, a distinction must be made between what "could be interpreted in a purely Christian and even edifying sense" (p. 107) and what could in fact be a distortion of primitive Christianity. This distortion factor is entirely overlooked by the writer, especially in the matter of the relation of the Great Mother cultus to interpretation of the role of the Virgin Mary. Apart from the unexamined dogmatic presuppositions that vitiate some of the scientific objectivity of this work, the exposition of patristic communication of Biblical truth in terms of contemporary pagan cultic expression invites unstinted appreciation. The last two essays deal with "Holy Homer," and include discussions of the meaning of the willow branch in Homer (*Odyssey* 10:510) and Odysseus at the mast (*Ibid.*, Bk. 12). With great erudition Rahner documents his thesis that Christianity enshrines in its "mysteries" the only lasting antidote to a sterile intellectualism that spells the death of true humanism.

FREDERICK W. DANKER

*CHURCH HISTORY.* By Karl Bihlmeyer and Herman Tüchle. Trans. from the 13th German edition by Victor E. Mills and Francis J. Muller. Vol. II: *The Middle Ages*. Westminster, Md.: The Newman Press, 1963. xvi and 535 pages. Cloth. \$9.50.

The Bihlmeyer-Tüchle *Church History* is a model of organization for a comprehensive textbook-reference work. It has ample bibliographies for virtually all of the topics it treats. It is detailed enough to provide an excellent starting place for almost any facet of the history of the church one wishes to investigate. This reviewer could cite hundreds of passages in which the authors are most careful to give an accurate account; good examples are the accounts of the Renaissance popes. But he could also cite passages in which the Roman Catholic bias of the authors is evident. In a work of this size, even when it has reached 13 editions, there will be errors of interpretation. To ascribe the Peasants' Revolt in 1381 in England to the preaching of the Lollards (p. 437) is not speaking in accord with all of the facts. To omit the name of the decree *Sacrosancta* (p. 393), although describing it, and to list by name each of the *decreta* of union with the Oriental churches (p. 401) evidences the historian's prerogative of exercising selectivity. A reviewer may differ with the selections. However, here is a work that will help supply much usable information about the church in the Middle Ages in a fashion that is excellently arranged.

CARL S. MEYER

*ENGLAND IN THE AGE OF WYCLIFFE, 1368—1520.* By George Macaulay Trevelyan. New York: Harper & Row, 1963. xvi and 380 pages. Paper. \$1.95.

Trevelyan's classic work was first issued in 1899. After 65 years it still is an essential work for the student of the Late Middle Ages in England. Seven of the nine chapters

concentrate on the period from 1368 to 1385, the period during which Wyclif (d. 1384) was active. Two of these chapters have the heading "Religion." The eighth and ninth chapters tell of the Lollards from 1382 to 1520. Recent research has shown that Lollardy persisted in England even after 1520 and that its strength in the early 16th century should not be minimized.

CARL S. MEYER

*REMIGII AUTISSIORENSIS COMMENTUM IN MARTIANUM CAPELLAM: BOOKS I AND II.* Edited by Cora E. Lutz. Leiden: E. J. Brill, 1963. x and 219 pages. Cloth. 30 Dutch guilders.

Remigius of Auxerre (c. 842—c. 908) is a key figure in the history of culture, a pre-eminent teacher and scholar. At both Rheims and Paris he promoted the seven liberal arts. Among his writings are 7 commentaries, 5 treatises on dogma, 11 works on grammar, and 12 commentaries on literal works (e.g., Boethius, Prudentius, Virgil, Juvenal, Horace, Terence). The commentary on Martianus Capella's *De nuptiis Philologiae et Mercurii* presents studies in vocabulary, an extended consideration of Greek mythology, and an exposition of the seven liberal arts, the handmaidens of Mercury's bride. The text of only the first two books is given by Cora Lutz; the seven books of lecture notes will constitute a second volume. The editorial work which went into the production of the text is of the highest scholarly caliber and a valuable contribution for the study of learning and letters in the Middle Ages.

CARL S. MEYER

*JOINVILLE AND VILLEHARDOUIN: CHRONICLES OF THE CRUSADES.* Trans. by M. R. B. Shaw. Baltimore; Penguin Books, 1963. 366 pages. Paper. \$1.25.

The fascination of the Crusades is increased when one reads about them in con-

temporary accounts. Villehardouin tells about the conquest of Constantinople (1204), often called the Fourth Crusade. He brings a closeup of the weaknesses among the Western Christians which made them turn against the capital city of the Orthodox Church.

The saint of the last crusade, Louis IX of France (d. 1270), is the topic of the biography by the seneschal of France, who for all the admiration which he had for his king recognized his failings. It is one of the most "human" documents to come out of the Middle Ages.

The delightful contemporary English translations of both works by Margaret R. B. Shaw will make good recreational reading for any pastor.

CARL S. MEYER

*AMERICAN CHRISTIANITY: An Historical Interpretation with Representative Documents. Vol. II: 1820—1960.* By H. Shelton Smith, Robert T. Handy, and Leferts A. Loetscher. New York: Charles Scribner's Sons, 1963. xv and 634 pages. Cloth. \$10.00.

A variety of movements in the history of Christianity in America are documented by relatively long documents in the second volume edited by Smith of Duke, Handy of Union, and Loetscher of Princeton. Revivalism, Confessionalism, Landmarkism, Transcendentalism, Modernism, Social Christianity and Ecumenicalism are among these movements. An excerpt from Krauth on Confessionalism (pp. 102—105), John Fritz on Lutheranism's distinctiveness from Fundamentalism (pp. 351—354), and Fry of the Lutheran Church in America on unity (pp. 593—599) are the Lutheran documents in this work. The broad scope of the work preclude others although an excerpt from Walther's *Law and Gospel* might have been included. There are only 87 documents in 610 pages, and some of those pages had to be taken up with introductions and bibliog-

raphies. The documents are long enough to be meaningful. Here is an opportunity to read source materials about Christianity in our country's past. CARL S. MEYER

*FAITH AND ORDER FINDINGS.* Edited by Paul S. Minear. Minneapolis: Augsburg Publishing House, 1963. 223 pages. Cloth. \$4.50.

The reports in this book are to serve as significant guidelines for closer unity among Christian churches throughout the world. Some 80 theologians from various parts of the world, representing many religious groups, served under four theological commissions headed by leading theological spokesmen of their respective churches. The commissions were set up by the Faith and Order Department of the World Council of Churches and reported to the Fourth World Conference on Faith and Order at Montreal, Canada, in July 1963.

The book includes the *Report on Christ and the Church*, the *Report on Tradition and Traditions*, the *Report on Worship*, and the *Report on Institutionalism*. The contents are too varied and extensive for a brief review. The book must be *studied* in its entirety. A careful examination and analysis will reward the reader with a better understanding of the theological problems that face the churches in their desire to draw closer to each other. LEWIS W. SPITZ

*PASTORAL PREACHING.* By Charles F. Kemp. St. Louis: Bethany Press, c. 1963. 252 pages. Cloth. \$4.00.

This is a sequel to an earlier volume, *Life Situation Preaching*. Only a small part of this work deals with the theory of pastoral preaching. The majority of the lines are devoted to sermons of outstanding parish preachers and experts in pastoral care. Awareness of the complexity and scope of human needs is imperative for edifying

preaching, and this analytical technique is ably demonstrated in the 18 sermons listed. Although the pulse of Gospel proclamation is sometimes weak, the book will be useful to preachers and theological students who today should have a genuine concern for careful pastoral preaching.

LESTER E. ZEITLER

*SELECTED SERMON OUTLINES.* By Charles O. Strong. Grand Rapids, Mich.: Zondervan Publishing House, c. 1963. 120 pages. Cloth. \$2.50.

The 100 or so sermon outlines in this book are no substitute for careful sermon preparation, but the volume does offer some good ideas for outlining selected Biblical texts. The outlines come from various sources, are simple and unified in construction, and will not easily be forgotten by either preacher or hearer. The study of these outlines will be of special help for young preachers and preachers-to-be who have not yet acquired the feel and skill of good sermon outlining. Strong is professor of homiletics at Central Baptist College, Conway, Ark. This accounts for the theological slant of some of the outlines

LESTER E. ZEITLER

*GOD'S STEWARDS.* By Helge Brattgård. Translated by Gene J. Lund. Minneapolis: Augsburg Publishing House, 1963. 248 pages. Cloth. \$4.50.

The Lutheran World Federation's Commission on Stewardship and Congregational Life commissioned the author to present a theological study of the principles and practices of stewardship. He states the task of Christian stewardship, explores the idea in the Scriptures quite thoroughly, and gives a systematic presentation of stewardship on the basis of the three articles of the creed.

One may note that the material is built to a large extent on the stewardship theology of

T. A. Kantonen and that extensive references are made to the book *Stewardship in Contemporary Theology*, edited by T. K. Thompson. These and other well-chosen resources give the study strength.

Extensive footnotes and a very wealthy bibliography add to the usefulness of the study. Pastors and directors of stewardship education will find this book a basic tool.

HARRY G. COINER

*THE NEW EVANGELICALISM*. By Ronald H. Nash. Grand Rapids, Mich.: Zondervan Publishing House, c. 1963. 188 pages. Cloth. \$3.95.

This lively, enlightening, and far from uncritical insider's study pretends to be nothing more than a presentation of "only a *partial* picture of *some* of the trends in *one* of several movements within contemporary Christian orthodoxy" (p. 173). "Contemporary Christian orthodoxy" is the conservative continuum in American Reformed Protestantism. (Possibly "discontinuum" would be more accurate, in view of the fissiparous "spirit of independence and censoriousness that presently plagues conservative Christianity" [p. 88].) "The New Evangelicalism" of the title is the trend represented by Edward John Carnell, Carl F. H. Henry, Bernard Ramm, Gordon Clark, and Harold John Ockenga. Nash deliberately refuses to try to relate the new evangelicalism to any "segment of orthodoxy" other than fundamentalism, or to relate his subject to dispensationalism (although he regards fundamentalism and dispensationalism as largely coextensive movements), or to delineate the attitude of the new evangelicalism toward science. He does discuss the relation of evangelicalism to fundamentalism ("contemporary evangelicals are seeking to return to what fundamentalism was in the beginning," p. 32), to the Bible, to the church, to apologetics, and toward its conservative Reformed Protestant critics.

ARTHUR CARL PIEPKORN

*THE NATURE OF PROTESTANTISM (DAS WESEN DES EVANGELISCHEN CHRISTENTUMS)*. By Karl Heim, translated by John Schmidt. Philadelphia: Fortress Press, 1963. ix and 164 pages. Paper. \$1.75.

Heim (1874—1958) wrote his tract in 1929. In 1935 Edgar P. Dickie published a translation in England under the title *Spirit and Truth*; it never came out in this country, and the remnant was destroyed in World War II so that it has generally been inaccessible. Schmidt's translation makes extensive use of Dickie.

As a distinguished European theologian's individual apology for the "Protestant movement," this book deserves attention. This is true in spite of the oversimplifications that can be attributed to space limitations, in spite of the occasional dubious interpretations of the historical data, and in spite of the fact that it is written from a strongly German point of view and in response to a historical situation that is part of the past (and that no invocation of *plus ça change la plutôt la même chose* by the translator can alter). Beyond that, however, a Lutheran finds himself disturbed throughout by the easy identification of Lutheranism with a somewhat spiritualistic, antiecclesiastical, antisacramental, and anticlerical "Protestantism." Again, while he does not identify the teaching of his church with the teaching of Luther, a Lutheran's commitment to the Lutheran Symbols will keep him from endorsing such assertions as: "[Luther] went astray with the dangerous assertion that unbelievers also do truly receive in these elements [of the Holy Communion] Christ's body and blood, even though to their condemnation. . . . If we would remain true to Protestant principles, we must correct Luther's doctrine of the Lord's Supper" (pp. 145, 146). Luther himself had a prescription for an individual who makes this kind of statement: *Vadat ad Cinglianos* ["Let him go to the Zwinglians"].

ARTHUR CARL PIEPKORN

## BOOK NOTES

*Athanasius: Versuch einer Interpretation.* By Dietrich Ritschl. Zürich: EVZ-Verlag, 1964. 74 pages. Paper. Sw. Fr. 7.60. Ritschl deplures the fact that for Western Christianity St. Athanasius has too long stood in the shadow of St. Augustine. He argues that St. Athanasius has peculiar importance for the contemporary church in both ecumenical and Christological terms. He notes the new impetus toward a better understanding of St. Athanasius which the recent studies of Sellers, Turner, Gilg, Schneemelcher, Grillmeier, Rahner, Florovsky, Bouyer, and Pelikan have supported. His own position emerges in approximately these terms: St. Athanasius did not acquire his central Christological theses in the Arian controversy; it was not his soteriology that forced him to emphasize the consubstantiality of the Word with the Father; he sees salvation not as a Platonic-gnostic apotheosis but as participation in the Sonship of the Incarnate Word, who lives for the Father in everything that He does in the incarnation as the mediatorial Substitute of humanity; by regarding the miracles of our Lord as marks of His deity and His death as evidence of His humanity, St. Athanasius shows that he did not take seriously enough the fact that in Jesus Christ God put Himself in the hands of men.

*The Background of the New Testament and Its Eschatology: Studies in Honour of Charles Harold Dodd.* Edited by W. D. Davies and D. Daube. New York (Cambridge): Cambridge University Press, 1964. xviii, 555 pages. Cloth. \$11.50. This is the famous Dodd *Festschrift* which came out in 1954 and has been out of print ever since 1956. The decision of the Syndics of the Cambridge University Press to reissue it will be hailed no less by systematicians than by New Testament scholars and theological librarians. While Dodd's two concerns, the background of the New Testament and eschatology, are both Biblically oriented, the former has highly significant implications for theological prolegomena and for the doctrine of Holy Scripture, and the latter is a

systematic area that is very much under discussion precisely because of the contributions of modern Biblical theology. The contributors, it will be remembered, are a stellar roster and include among others Kenneth Clark, Riesenfeld, Frederick Grant, Schoeps, Albright, Manson, Günther, Bornkamm, Feuillet, Stauffer, Cadbury, Goguel, Barrett, Selwyn, Bultmann, Cullmann, Dahl, Héring, Moule, Schweizer, and Amos Wilder.

*Basic Introduction to the New Testament.* By John R. W. Stott. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964. 179 pages. Paper. \$1.45. *Men with a Message* was the title of this work when it first came out in England in 1954. The eight chapters discuss the messages of Jesus, Luke, Paul, Hebrews, James, John, Peter, and the Revelation.

*Bible Key Words from Gerhard Kittel's Theologisches Wörterbuch zum Neuen Testament.* Vol. IV: *Law*, by Hermann Kleinknecht and Walter Gutbrod; *Wrath*, by Hermann Kleinknecht, Johannes Fichtner, Gustav Stählin, Otto Proksch, Oskar Grether, and Erik Sjöberg; translated and edited by Dorothea M. Barton and P. R. Ackroyd. New York: Harper and Row, 1964. xii, 158, xii, 148 pages. Cloth. \$4.50. This volume of Bible key words, although destined ultimately to be superseded by the complete English translation of Kittel-Friedrich edited by Bromiley, makes available in English the immensely important articles on *nomos* and *orgē*. Both are intensely relevant to contemporary theological discussion both within and outside the Lutheran Church and deserve careful study.

*Body, Mind and Death.* Edited by Antony Flew. New York: The Macmillan Company, 1964. xi, 306 pages. Paper. \$1.95. This reader levies on Hippocrates, Plato, Aristotle, Polybius, and Lucretius along with Tertullian, St. Augustine, and St. Thomas Aquinas as well as Hobbes, Descartes, Spinoza, Leibniz, Locke, Butler, Hume, T. H. Huxley, James, and Bradley and such contemporaries as Ducasse, Lord Adrian, Viscount Samuel, Ayer, Ryle, Geach, Hick, Place, and Putnam



for answers to the question "What is consciousness?" The 28-page general introduction and the special commentaries on individuals draw extensively on the editor's 1963 Gavid David Young lectures "The Presuppositions of Immortality." A reading of this volume will be of use not only to the philosopher and the psychologist, but also to the theologian who is genuinely concerned about trying to determine how much of our teaching about man's composition and about what happens at death is based upon authentic revelation and how much is dubious baggage that we have inherited from outmoded philosophic speculation.

*Christ or Mary?* By Roland H. Seboldt. St. Louis: Concordia Publishing House, 1963. 60 pages. Paper. 50 cents. The Book Editor of Concordia Publishing House presents an extensively documented Lutheran reaction to current Roman Catholic Marian trends. He is encouraged by "some strains of evangelical theology within the Roman church" (p. 57), but discouraged by the growing interest in the "advanced view" of Mariological Scholarship that stresses the cooperation of the B.V.M. in human redemption, by popular Roman Catholic Marian devotion, by the Marian papal dogmas and encyclicals of the past century, and by the trend of theological studies in the direction of a definition of the Mother of God as Co-redemptrix.

*Christianity and the Social Crisis.* By Walter Rauschenbusch, edited by Robert D. Cross. New York: Harper and Row, 1964. 429 pages. Paper. \$2.25. When this dramatic and violent tract came out in 1907, its instant success marked it as a response, in editor Cross's words, "to a central dilemma that had developed in American cultural and intellectual life" (p. viii). In the perspective of two generations it is easier to discriminate between the transient and the more permanently valid elements in this epochal work. Cross's 13-page introduction to this paperback edition is genuinely helpful.

*Christianity in the United States.* By Earle E. Cairns. Chicago: Moody Press, 1964.

192 pages. Paper. \$1.50. Cairns, a University of Nebraska Ph.D. in history and chairman of the department of history and political science at Wheaton College, traces the course of American Christianity through three stages: the colonial era from 1607 to 1775, the century of ecclesiastical nationalism that followed, and the era of transition from schism and idealism to absolutism and ecumenicalism that began in 1877. While so broad a scope and so small a compass involve serious limitations for a historian, Cairns's personal locus within the conservative evangelical segment of American Protestantism enables him to contribute useful insights on the self-understanding of this tradition.

*A Compend of the Institutes of the Christian Religion by John Calvin.* Edited by Hugh T. Kerr. Philadelphia: The Westminster Press, 1964. viii, 228 pages. Paper. \$1.85. This is a paperback reissue of a summary of James Allen's version of the 1559 edition of the *Institutio* that students have appreciated ever since Kerr first published it in 1939. By eliminating Calvin's anti-Roman Catholic polemics and a mass of material "chiefly of interest to Calvin specialists," Kerr has succeeded in reducing his compend to a mere tenth of the original work. For the reader who desires a handy guide to Calvin's sometimes involved system, Kerr's work will be most helpful.

*Confirmation and the United Church Curriculum: A Resource Book on the Preparation of Youth for Confirmation and Church Membership.* By Gale E. Tymeson. Boston: United Church Press, 1963. 48 pages. Paper. \$1.00. The presence of the Evangelical and Reformed Church in the United Church of Christ has tended to stress confirmation in that denomination as a "formal church rite marking [a] life commitment on the part of persons baptized in childhood" (p. 10) and as a preparation for first Communion. Tymeson takes cognizance of the varying policies in the United Church on the limitation of communicant status to confirmed members. He urges confirmation instruction "for decision" and sees as a minimum age for con-

firmation the end of the ninth grade. He notes that the United Church's *Youth Ministry Manual* "favors a two-year course [of confirmation instruction] in the middle high years" (p. 19). In general, the concern of this attractively illustrated booklet is more methodological than theological.

*David Brainerd: Beloved Yankee.* By David Wynbeek. Second edition. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1964. 256 pages. Paper. \$2.25. A paperback reissue of the 1961 hard-cover edition reviewed in this journal, Vol. XXXIV (1963), 121.

*Dostoevsky (Dostojewski).* By Eduard Thurneysen, translated by Keith R. Crim. Richmond, Va.: John Knox Press, 1964. 84 pages. Paper. \$1.50. This book has waited for 23 years to be translated. In it Thurneysen discusses his Dostoevsky's doctrine of man; his men and women; his perspective; Ivan Karamazov, the Grand Inquisitor, and the devil; and the knowledge of God in Dostoevsky. "Dostoevsky's thinking has two poles," he concludes. "Life as it is, the world as it goes on its way, is one, and the beyond, 'resurrection,' eternity, is the other. Here is man, there God. Dostoevsky's total knowledge consists in the strict critical relationship of these two moments to one another, as he portrayed it. . . . He is *not* a saint, *not* an ascetic; he is not a noble soul but a demonic one. . . . Even he himself, on the basis of the paradoxical knowledge of man's situation between heaven and earth, is to be justified only from the viewpoint of God." (Pp. 82, 83)

*Dr. Tom Dooley, My Story.* By Thomas A. Dooley. Revised edition. New York: The American Library of World Literature, 1964. 128 pages, plus 16 pages of plates. Paper. 50 cents. The late Dr. Dooley—he died of cancer at 34, readers will recall—chronicled his experiences as Navy doctor in Vietnam, as a jungle surgeon in Laos, and as the founder of MEDICO in three lambent best-selling books, *Deliver Us from Evil*, *The Edge of Tomorrow*, and *The Night They Burned the Mountain*. All three are abridged into one in this slender paperback

omnibus. Here is an evening of pulse-stirring and thoroughly unsettling reading!

*Essays on the Heidelberg Catechism.* By Bard Thompson, Hendrikus Berkhof, Eduard Schweizer, and Howard G. Hageman. Philadelphia: United Church Press, 1963. 192 pages. Paper. \$3.50. As part of the celebration of the quadricentennial of the Heidelberg Catechism in 1963 the four Reformed theologians named—two American, one Dutch, one Swiss—delivered these addresses at Lancaster Theological Seminary. Thompson discusses the historical background of the Heidelberg Catechism, the Reformed Church in the Palatinate, and the Heidelberg Catechism and the Mercersburg Theology of Schaff and Nevin. Berkhof discusses the Heidelberg Catechism in its historical context and as an expression of the Reformed faith. Schweizer's provocative lectures state the problem of "Scripture and tradition" and propose an answer. Hageman canvasses the role of the Heidelberg Catechism in Christian nurture. The overall purpose of the lectures, in the words of Lancaster Seminary President Robert V. Moss, Jr., is to "make a significant contribution from the Reformed perspective to the continuing discussion of the nature of tradition in the life of the church" (p. 5). Of special historical interest is Berkhof's insistence that the ascription of the Heidelberg Catechism to Zachariah Ursinus and Caspar Olevianus, traditional since Henry Alting's *Historia ecclesiastica Palatina*, is wrong and that Gooszen's view that "the Catechism is the result of a broad cooperation" (p. 80) is correct.

*Evangelical Theology: An Introduction (Einführung in die evangelische Theologie).* By Karl Barth; translated by Grover Foley. Garden City, N.Y.: Doubleday and Company, 1964. xii, 184 pages. Paper. \$1.25. Barth regards this as a "swan song" in which he gives an account of what he has basically thought, learned, and represented and offers to the younger generation of today "an alternative to the *mixophilosophicotheologia*—the mixture of philosophy and theology—which, at present, seems to make such

a tremendous impression upon many as the newest thing under the sun." The first five chapters reproduce the lectures which he delivered at the University of Chicago Divinity School and at Princeton Theological Seminary. After an introductory "commentary," Barth discusses "the place of theology" (the Word, the witnesses, the community, the Spirit), theological existence (wonder, concern, commitment, faith), the threat to theology (solitude, doubt, temptation, hope), and theological work (prayer, study, service, love).

*The Faith of Robert Browning.* By Hugh Martin. Richmond, Va.: John Knox Press, 1964. 127 pages. Paper. \$1.50. The retired editor of the SCM Press in London praises Browning not only as "among the very greatest of [English] poets," but also as one to be read "for his deep insight into human nature and into God's ways with men." He makes a strong case for his thesis.

*Five Minutes a Saint.* By John Foster. Richmond, Va.: John Knox Press, 1963. Paper. \$1.25. If we take the title seriously, Glaswegian church historian Foster has provided us with three and a half hours of reflection on Christian sanctity. Sanctity is to be taken in the broad sense, however, since his subjects include Tatian, Papias, Aristides of Athens, Tertullian, the anonymous author of the *Letter to Diognetus*, the anonymous (possibly not even actual) Christian wife of a pagan Carthaginian, Anthusa of Antioch (the mother of St. John of the Golden Mouth), Abgar of Edessa, Ulfilas, Cosmas Indicopleustes, Alopen, Origen, and Eusebius of Caesarea. The "saints" are distributed over seven chapters: Hearing the Gospel, preaching the Gospel, women and the Gospel, the Gospel comes to Britain, the Gospel in English life and language, the Gospel for the world, and the church and the world. By and large, these biographical sketches are solid, charming, edifying, and inspiring. Foster's calendar of 29 authentic saints can be expanded by one; the Roman Martyrology lists for June 29: "In Cyprus, St. Mary, mother of John, surnamed Mark," that is, Foster's No. 13.

*Forerunners and Rivals of Christianity from 330 B.C. to 330 A.D.* By Francis Legge. New Hyde Park, N.Y.: University Books, 1964. xxxi, 202; vi, 462 pages; two volumes in one. Cloth. \$10.00. Legge (died 1922), who is still remembered for his introduction to Horner's English translation of the *Pistis Sophia*, was a member of that amazing breed of British civil servants who, working within bodies like the Society of Biblical Archaeology and the Royal Asiatic Society, rivaled and on occasion outdistanced the academicians. The present reissue of *Forerunners and Rivals of Christianity* reproduces the 1915 edition without alteration. Actually the work provides something less than the title promises. Legge deliberately omits many of the forerunners and rivals of Christianity and concentrates on the Gnostic movement; he traces its origins to Persian and Egyptian sources, relates it to the Orphic mysteries, the Essenes, and Simon Magus, and describes its post-Christian expressions in the systems of Valentinus, the *Pistis Sophia*, and Marcion. The final chapters discuss Mithraism and Manichaeism. Fifty years of discovery and research have dated much of Legge's work both in its broad outlines and in detail. Apart from this, Legge's rationalistic biases and prejudices color his interpretations of the data. John C. Wilson has provided a four-page introduction to the reissue.

*The Good Samaritan: Luke 10:25-37 for Children.* By Janice Kramer, edited by Marjanka Fousek, illustrated by Sally Mathews. St. Louis: Concordia Publishing House, 1964. 32 pages. Paper. 35 cents. This is the first *Arch Book*, Concordia Publishing House's venture into the realm of "quality religious books for children." Illustrations designed to appeal to children accompany a rhymed version of the parable of the Good Samaritan.

*The Good Samaritan and The King and the Servant.* By Gerard A. Pottebaum; illustrated by Robert Strobridge. Dayton, Ohio: George A. Pflaum, 1964. 36 pages each. Paper. 35 cents each. The author and the illustrator who have produced nine previous

"Little People's Paperbacks" intended "to be read to children up to age 8" venture—with great success—with these two titles into the parables of our Lord.

*The Gospel of Our Sufferings.* By Søren Kierkegaard; translated from the Danish by A. S. Aldworth and W. S. Ferrie. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1964. 150 pages. Paper. \$1.45. In 1847 Kierkegaard published at Copenhagen his *Opbyggelige Taler i forskellig Aand*, of which the seven here offered constitute the third part. The present reissue reproduces in paperback the original London edition of 1955.

*The Heidelberg Catechism with Commentary.* Philadelphia: United Church Press, 1963. 224 pages. Paper. Price not given. The text of the Heidelberg Catechism is that of the 400th anniversary English edition, newly done from the original German and Latin texts by Eden Theological Seminary's Allen O. Miller and M. Eugene Osterhaven. The commentary is a slightly elaborated version of the one published by a Swiss Reformed clergyman, André Péry, at Geneva in 1959 under the title of *Le Catéchisme de Heidelberg, un commentaire pour notre temps*, competently done into English by Miller and Marie B. Koons. The translation committee contributes a 5-page introduction. The introduction is useful, even though a Lutheran, remembering the Augsburg Confession and Luther's Small Catechism, will be puzzled by the statement that "*unlike other confessional writings, the Heidelberg Catechism is generally irenic in nature*" (p. 7, emphasis added). A Lutheran will also contest the statement that the Heidelberg Catechism became "a unitive confession" for Lutheran and Reformed theologians in the 16th century and will characterize the committee's expressed hope that it may become so in the 20th as unreasonably utopian (p. 8). Péry's commentary is a readable and perceptive unfolding of the intent of the Heidelberg Catechism for today. The uncompromising Calvinism—as distinguished from the Zwinglianism that Péry rejects as an extreme interpretation—

of the Heidelberg Catechism's doctrine of the Sacrament of the Altar is reflected in the assertions: "Since the ascension . . . the body of Christ is at the right hand of God. The bread and the wine are the signs of this twofold reality of the incarnate and exalted Christ" (pp 134, 135). Péry doubly distorts Luther's position, however, when on the one hand he calls it consubstantiation and when on the other he declares that "Luther saw in these words, 'this is my body,' the pledge of a *real presence* of Christ" (p. 134). Luther's concern was to affirm that "the bread and wine are the true *body and blood of Christ*" (Smalcald Articles), or, put in other terms, "that the true *body and blood* of Christ are corporeally in the bread and wine" (Marburg Articles). There is a two-page bibliography (in which Philip Melancthon is listed as the author of the *Book of Concord*!). Those who would understand the role of the Heidelberg Catechism in the thinking of American Reformed theologians should acquire this manual.

*The Holy War: The Losing and Taking Again of the Town of Mansoul.* By John Bunyan. Chicago: Moody Press [1964], 378 pages. Cloth. \$4.95. The title proper of the original 1682 edition read *The Holy War Made by Shaddai upon Diabolus for the Regaining of the Metropolis of the World*. This reprint of the unabridged edition of 1948, with an introduction and a biographical memoir by Wilbur M. Smith and a copious bibliography and index, is a part of *The Wycliffe Series of Christian Classics*. *The Holy War* is inferior to *The Pilgrim's Progress*, but it has a solid place in the history of English devotional literature.

*In Praise of Saint Paul.* By St. John Chrysostom, translated from the Greek by Thomas Halton. Boston: Daughters of St. Paul, 1963. 123 pages. Cloth, \$2.00; paper, \$1.00. The seven panegyrics on the Doctor of the Gentiles that St. John of the Golden Mouth preached at Antioch between 386 and 398 have (apart from the seventh) never before been translated into English. St. John knew

his subject well—he had to, to prepare his 250 homilies on the Pauline letters. These sermons accordingly voice no mere perfunctory appreciation but a cordial affection for St. Paul. In their approach they are typically Chrysostomian.

*Das Konzil auf dem Weg: Rückblick auf die zweite Sitzungsperiode.* Cologne: Verlag J. P. Bachem, 1964. 81 pages. Paper. Price not given. This Roman Catholic chronicle and evaluation of the second phase of Vatican II is one of the best analyses that has come out to date. The declining optimism and the growing skepticism that marked the end of the council's second phase as compared with the end of the first represent for Ratzinger "an appeal and a challenge to Christendom and to us [Roman] Catholics in particular. No council, no matter how strong its impulse, can by itself effect the renewal of Christendom. It is a thrust that points beyond itself into the routine of daily Christian service. It achieves its purpose only in the day-by-day faith, hope, and love of each one of us." (P. 76) Noteworthy is Ratzinger's contention that the formula with which Paul VI confirmed the two decrees that the second phase adopted—"Paul, bishop, servant of God's servants, *together with* the fathers of the council"—actually created a new type of conciliar jurisprudence which anticipated the formal working out of a theory of collegiality.

*The Life and Times of Martin Luther.* By J. H. Merle d'Aubigné, translated from the French by H. White. Chicago: Moody Press, n. d. 559 pages. Cloth. \$4.95. Sixty-nine chapters, drawn from Merle d'Aubigné's *History of the Reformation of the Sixteenth Century*, trace the life of the Great Reformer down to 1522 through the eyes and the research of the popular Swiss separatist church historian of a century ago. The work is engaging and the translation reads well, but the account is notoriously inexact in detail. This volume is the first of the *Tyndale Series of Great Biographies*.

*Luther's Progress to the Diet of Worms.* New York: Harper and Row, 1964. By Gor-

don Rupp. 109 pages. Paper. 95 cents. Rupp's study first came out in 1951. It lacks the detail of William H. T. Dau's *At the Tribunal of Caesar* (St. Louis: Concordia Publishing House, 1921), but has the advantage of being able to incorporate the findings of a whole additional generation of Luther research. The 6-page introduction to the paperback reissue picks up where the "epilogue" of the original edition stopped, and sketches briefly but comprehensively the Luther research of the last 15 years. Rupp takes the occasion to argue on the side of Regin Prenter that Luther's "breakthrough" in the meaning of *justitia Dei* took place in 1515 against Bizer's date of 1518—1519, but also against Vogelsang's earlier date of 1512.

*Ma quête de vérité.* By G. F. Grosjean. Paris: Éditions du Vieux Colombier, 1963, 101 pages. Paper. 8 French francs. Grosjean, who writes under the *nom de plume* Geofranc, is a French Protestant minister who currently heads up Wilfred Monod's organization, Les Veilleurs. The book, a more than ordinarily interesting personal document, is his own moving witness to the impact of Moral Rearmament upon his life and a solemn invitation to others to share his experience. The distinguished French Protestant ecumenical leader Marc Boegner prefaces the work with a high tribute to Grosjean, in which, however, he voices reservation about some of the positions that Grosjean takes.

*Makers of the Christian Tradition from Alfred the Great to Schleiermacher.* By John T. McNeill. New York: Harper and Row, 1964. xiv, 279 pages. Paper. \$1.85. After 30 years this church-history-through-biography deserves reprinting. The 30 figures that McNeill summons to his stage are motley company. Most of them are inevitable, but it is good to see recognition given to St. Norbert of Xanten, to Lambert le Bègue, about whom, McNeill notes, "there exists only the most fragmentary information" (p. 73), and to St. Elizabeth of Thuringia. McNeill's accounts are lively; the very fact that he can head three of the nine chapters

"The Glorious Company of the Teachers," "The Noble Army of the Heretics," and "The Goodly Fellowship of the Reformers" suggests that. This paperback reissue boasts an urbane new preface and an updated selected bibliography.

*Man and His Religions.* By Joseph Nettis. Philadelphia: United Church Press, 1963. 64 pages. Paper. \$1.00. The 82 photographs of this "photo-essay" provide a dramatic introduction to the variety of man's religious expressions past and present. In actual use the text would need both supplementation and modification.

*A Man Called Peter: The Story of Peter Marshall.* By Catherine Marshall. Greenwich, Conn.: Fawcett Publications, 1964. 351 pages. Paper. 75 cents. This is a paperback reissue of the 1951 best-selling biography of the late U.S. Senate Chaplain by his widow.

*Meditations (Ta eis beauton).* By Marcus Aurelius, translated by Maxwell Staniforth. Baltimore, Md.: Penguin Books, 1964. 188 pages. Paper. 95 cents. The twelve books of reflections of the great second-century Stoic emperor and persecutor of Christianity here receive a new and fluent English dress. The 20-page introduction will be helpful to the reader who is venturing into this classic for the first time, although the final section, "Stoicism and Christianity," exaggerates the latter's debt to the former.

*The Mother of Jesus: Her Problems and Her Glory.* By A. T. Robertson. Grand Rapids, Mich.: Baker Book House, 1963. 71 pages. Cloth. \$1.75. The current concern for a Biblical Mariology that the ecumenical encounter with Roman Catholicism has evoked even in conservative evangelical circles is attested to by the republication of this little work, first put out by famed Southern Baptist New Testament scholar Robertson back in 1925.

*Theologians of Our Time (Theologen unserer Zeit).* Edited by Leonhard Reinisch. Notre Dame, Ind.: The University of Notre Dame Press, 1964. xi, 235 pages. Paper. \$2.25. In this volume, just translated from the Munich edition of 1960, Göttingen's

systematician Ernst Wolf summarizes the thought of Karl Barth and Rudolf Bultmann, the Munich educator Wenzel Lohff that of Hans Emil Brunner and Paul Althaus, Horst Bürkle that of Paul Tillich, Heinrich-Constantin Rohrbach that of Reinhold Niebuhr, and Jakob Laubach that of half a dozen contemporary European Roman Catholic theologians — Karl Adam, Romano Guardini, Heinrich Schlier, Hans Urs von Balthasar, Yves Marie Joseph Congar, and Karl Rahner. Reinisch is staff editor of the Bavarian radio. It is no disparagement of the excellent essays of Wolf, Lohff, Bürkle and Rohrbach to say that primary interest in this work outside the Roman Catholic denomination will center in Laubach's sympathetic descriptions of the six Roman Catholic theologians.

*Thy Word Is Truth: Some Thoughts on the Biblical Doctrine of Inspiration.* By Edward J. Young. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964. 287 pages. Paper. \$2.25. This paperback reissue is the third printing of a work originally published in 1957. In it Westminster Seminary's professor of the Old Testament proposes "to acquaint the intelligent layman with the Biblical doctrine of inspiration and to convince him of its importance" and appeals "to the modern evangelical not to cast aside the time-honored Biblical view of inspiration." (P. 5)

*The Word of God and Modern Man (Das Wort Gottes und der moderne Mensch).* By Emil Brunner, translated by David Cairns. Richmond, Va.: John Knox Press, 1964. 87 pages. Paper. \$1.50. The German original of this work is nearly two decades old. Its great virtue is that it summarizes in small compass a major key to the understanding of Brunner's theology, his doctrine of man, in terms of a number of other significant emphases in his thought. The four chapters cover respectively the issue stated in the title, faith in the Creator and the scientific world picture, Christ and "historical life," and the body of Christ and the problem of fellowship. (The translation is fluent, but one wonders why *Kapstadt* on page 87 was not rendered as "Capetown.")

*Works of Love: Some Christian Reflections in the Form of Discourses.* By Søren Kierkegaard, translated from the Danish by Howard and Edna Hong. New York: Harper and Row. 378 pages. 1964, paper, \$1.85; 1962, cloth, \$6.00. The paperback reissue follows by only two years the original hard-cover translation of the "Christian reflections" which in many ways are the most characteristic of Kierkegaard's works. The Hong's version of this book ranks among the very best translations of any of Kierkegaard's writings into English.

*New Essays in Philosophical Theology.* Edited by Antony Flew and Alasdair MacIntyre. New York: The Macmillan Company, 1964. x, 274 pages. Paper. \$3.25. "Are religious statements meaningful?" This is the question which in the spirit of "linguistic analysis" 16 British philosophers and theologians undertook to reply to in this 1955 22-essay symposium. The increasing interest in linguistic analysis by theologians on this side of the Atlantic justifies this paperback reissue. The papers range over a wide variety of subjects from the possibility of discussing religion at all, via the question of demonstrating the existence of God, to the issue of human freedom, creation, miracles, vision, and death. Especially significant is the discussion of theology and falsification; so is Ronald Hepburn's paper, "Demythologizing and the Problem of Validity."

*Our Lord Prays for His Own: Thoughts on John 17.* By Marcus Rainsford. Chicago: Moody Press, 1964. 476 pages. Cloth. \$4.95. This devotional consideration of Christ's high-priestly prayer—a volume in *The Wycliffe Series of Christian Classics*—is a reprint of the fifth edition (1950). S. Maxwell Coder introduces the work with a biographical sketch of the great 19th-century Irish-born Anglican Evangelical who was a trusted friend and associate of Moody and Sankey in their London revivals.

*Phantastes and Lilith.* By George MacDonald. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1964. 420 pages. Paper. \$2.45. Congregationalist min-

ister and poet MacDonald would be remembered by far fewer people today if he had not exerted such a profound posthumous influence on so articulate an admirer as Clive Staples Lewis (whose lovely tribute, written as a preface to a MacDonald anthology, is abbreviated on pages 7 through 12 of the present book). By Lewis' solid critical judgment *Phantastes* (1858) and *Lilith* (1895) are among MacDonald's "great works." Of the two, *Phantastes* is probably the more substantial, but both are interesting, and it is good to have them together in a single paperback volume.

*Kleines theologisches Wörterbuch.* By Karl Rahner and Herbert Vorgrimler. Freiburg-im-Breisgau: Verlag Herder, 1961. 397 pages. Paper. DM 4.80. Rahner is one of European Roman Catholicism's most creative and influential theologians; Vorgrimler is one of his students. Together they have turned out an exceptionally thorough but compact little theological dictionary. Over 600 articles are alphabetically arranged from *Aberglaube*, *Abläss*, *Absolut* and *Abstammung des Menschen* over *Kairos*, *Kanon*, *Kardinaltugenden* and *Kardiognosie* to *Zwang*, *Zweck*, *Zweifel* and *Zwischenzustand*. It is not easy reading, either for a non-Roman Catholic or, one suspects, for a Roman Catholic of traditional background. Although heavily interlarded with references to Denzinger's *Enchiridion*, the authors avoid mere repetition of textbook formulas and attempt to provide authentically contemporary answers to the problems that the subjects of the various articles pose. While most of the articles are brief, some are very substantial: *Bussakrament*, *Doxa*, *Gnade*, and *Heilige Schrift*, for instance, exceed three pages each, *Glauben*, *Maria* plus *Mariologie*, *Offenbarung*, *Protestantismus* and *Tod* exceed four pages, *Kirche* and *Religion* run around five pages, and *Jesus Christus* is over six. Vorgrimler's connection with the *Lexikon für Theologie und Kirche* made pertinent materials from this important Roman Catholic encyclopedia accessible to the authors. Herder should make an English version available.

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