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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.*

**JOHN COURTNEY MURRAY: CONTEMPORARY CHURCH-STATE THEORY.** By Thomas T. Love. Garden City, N.Y.: Doubleday and Co., 1965. 239 pages. Cloth. \$4.95.

**CHURCH AND STATE IN THE UNITED STATES.** By Anson Phelps Stokes and Leo Pfeffer. Revised one-volume edition. New York: Harper & Row, 1964. xii and 660 pages. Cloth. \$12.50.

**CORNERSTONES OF RELIGIOUS FREEDOM IN AMERICA.** Edited by Joseph L. Blau. Revised edition. New York: Harper & Row, 1964. xiii and 343 pages. Paper. \$2.25.

**THE SUPREME COURT AND PUBLIC PRAYER: THE NEED FOR RESTRAINT.** By Charles E. Rice. New York: Fordham University Press, 1964. xiii and 202 pages. Cloth. \$5.00.

The late Canon Stokes (1874—1958) authored the authoritative 3-volume history of church-state relations in the United States, published in 1950. Pfeffer has condensed this work into one volume, largely, as he put it, by summarizing much source material quoted in full in the original. He has thereby also pointed out one of the most valuable features of Stokes' work. Doubtless the 1-volume work will be used more widely, especially since it is up-to-date, but the original will continue to be a mine to the specialist. Pfeffer has used great skill in condensing, balancing, and increasing the readability of the original. Recent developments in church and state relationships with some major court decisions on critical issues are presented by him in a clear fashion. An

understanding of the historical development of these relationships is necessary for an understanding of their significance. Stokes and Pfeffer provide such an understanding.

Those who wish to study some of the original documents on church-state relations in full can do so in the work edited by Blau. It has long been a standard work. As revised and enlarged, the paperback edition is of even greater usefulness. The selections begin with Roger Williams and William Penn. Jefferson and Madison are represented. Horace Mann's "On Keeping Religion Out of Public Schools" is given in full. Ten decisions of the Supreme Court between 1940 and 1962 and eleven pronouncements of churches or church groups between 1957 and 1963 are here.

The issue of public prayer is possibly the one issue most widely discussed. Fordham's Rice believes that the Supreme Court of the United States decided wrongly regarding school prayers in 1962 and 1963. Blau and Pfeffer would disagree with him. Rice fears that these decisions in effect have made agnosticism the official religion of American public life. The struggle against Communism demands, he believes, "an affirmation that indeed there is a God, that He has endowed men with unalienable rights and that even the state is subject to His law" (p.xii). He favors a Constitutional Amendment "not to change the Constitution, but to restore it, to repair the breach opened by the federal judiciary." In separate chapters he argues that America recognized God up to 1791 and since 1791. "Can Government Be Neutral?" is the heading of his fourth chapter, and he answers the question with

a no. "Our traditional public affirmation of God and His law," he maintains, has been replaced "with a new, non-theistic public creed."

Rice has aligned himself, it seems, with what Methodist Love would call the conservative Roman Catholic position. Love does not touch the public-prayer issue. He takes up the deeper question of the relationship between church and state in Murray's thought. He traces the development of Murray's position from 1942 to 1954 in three "periods." In the first period Murray stayed largely with the traditional position of his church. In the second period, the "period of clarification" (1948—1949), he formulated a theory of the "indirect power" of the church, the freedom of the Roman Catholic Church to influence society through its laity. He rejected the "error has no rights" formula and reinterpreted the thesis-hypothesis distinction. In the third period his restatement of the teachings of Leo XIII is a daring attempt to show their bearing on present-day issues. Murray has filtered out the polemical element in the Leonine corpus which was directed against 19th-century totalitarian democracy. Leo's constructive contribution, according to Murray, was rooted in the Gelasian formula, the duality of society and the primacy of the spiritual. Because Murray has influenced two Vatican Council documents ("On Religious Liberty" and "On the Church in the Modern World") as a *peritus* and because of his standing as a theologian, Love's book, based on a thorough study of Murray's writings, is important.

The importance of the church-state issue in our day has not diminished. Church and state, church and society, public prayer, anti-poverty programs, religious liberty are issues that concern thinking men in both church and state today. The four volumes here reviewed are all helpful in a study of these issues.

CARL S. MEYER

*MAN IN ESTRANGEMENT: PAUL TIL-  
LICH AND ERICH FROMM COM-  
PARED.* By Guyton B. Hammond. Nash-  
ville, Tenn.: Vanderbilt University Press,  
1965. xii and 194 pages. Cloth. \$5.00.

This perennial topic is obviously far more important than Hammond's terms of discussion: the thinking of Paul Tillich and Erich Fromm. Tillich's wrestling with the topic of man's estrangement will demand the student's attention. Why? For the inescapable reason that the memories of Tillich's efforts will remain with his readers and students for some time, even though hardly any one of Tillich's former students would consider himself a disciple.

Tillich's contributions to the contemporary discussion of cultural and theological anthropology have been so influential that every worthwhile analysis (such as this is) will be welcomed. Studies like Hammond's are bound eventually to lead us beyond Tillich's terms of discourse, and that will be a great boon.

It is not clear to this reviewer why he should believe that a comparison of Tillich and Fromm has productive possibilities, unless the author has derived private values from the exercise. Hammond's chapters and sections on Fromm have not convinced this reader that Fromm has actually made a worthwhile contribution to the topic of man.

RICHARD KLANN

*DEATH AND BIRTH OF THE PARISH.*

By Martin E. Marty, Paul R. Biegner, Roy Blumhorst, and Kenneth R. Young. St. Louis: Concordia Publishing House, 1964. 163 pages. Cloth. \$3.00.

In this well-written and well-edited book we have one of the sanest and best-balanced contributions to the rapidly growing literature of response to the challenge of modern urban society to the church.

Marty sets the stage by asking if the parish can be adapted or reborn to serve

Christ's cause in a revolutionary world. He feels it can, but only with much self-scrutiny, change, and adaptation. He urges a careful listening to the analysts and critics of the parish and presents a helpful summary of what they are saying.

Then follow three essays by parish pastors in The Lutheran Church—Missouri Synod on the parish in town-and-country, in the suburbs, and in the city.

Although many of the ideas and suggestions that these men present are neither new nor original with them, they articulate the issues very well and compel the reader to begin to grapple with them with a sense of urgency. The presentations are convincing. Many features of contemporary congregational life, activity, and structure must die if vital rebirth and Gospel proclamation are to take place. Yet these men are not extremists, sensational alarmists, or prophets of despair. There is hope, they say, if the right questions are asked and asked continually, if form can be viewed as distinct from function, if change can be viewed by pastors and laymen alike as an ongoing necessity and not as an idea to be dismissed out of hand.

This book is refreshing because it dares to place the forms, structures, and approaches of the church under close scrutiny, because it has good balance between critical analysis and constructive suggestion, and because it avoids the almost exclusively man-centered focus represented in some other critiques of the modern parish. It is most encouraging to see three men involved in the bustling activity of local congregations able and willing to analyze and question what they and their people are doing in the name of the church, and to discover the high level of informed competence they bring to such analysis.

This book is for pastors and laymen alike—to be read, discussed, and acted upon.

RONALD L. JOHNSTONE

*TREATY-CURSES AND THE OLD TESTAMENT PROPHETS.* By Delbert Hillers. Rome: Pontifical Biblical Institute, 1964. xix and 101 pages. Paper. \$2.50.

This first published work of Hillers, a graduate of Concordia Seminary, St. Louis, is a brilliant comparison of the various kinds of treaty-curses found in the ancient Near East and some of their Biblical counterparts. These curses were apparently another of the traditional patterns which the Biblical writers preferred to use. Hillers has isolated three major types of treaty-curse: (1) the curse by the gods or by a single god which is consistent with the nature of the god(s) in question, (2) the simile curse which was frequently associated with a specific ritual, and (3) the simple malediction and the "futility" curses which are exemplified by Deut. 28:38-40. The writer's analysis of Deut. 28 yields several valuable contributions to a deeper understanding of that chapter. The analogy of curse-lists such as that of the Esarhaddon treaty demonstrates the probable unity of the chapter despite the variety of curse-types incorporated in it. The term *sepher* in Deut. 28:58, as in Is. 34:16 and elsewhere, is a technical expression for a treaty document to which such curses were attached. The writer of Deut. 28, it seems, "knew and used a living tradition of curses originally cast in poetic form so as to be remembered more easily" (p. 39). The same conclusion can be drawn in the case of some of the Old Testament prophets. Hillers cites many specific parallels between Near Eastern curses and prophetic oracles of doom, for example, the curse of becoming "the dwelling place of animals" (Is. 34:11-17), of "devouring animals" (Jer. 5:6), of the "removal of joyful sounds" (Jer. 7:34), of "eating the flesh of sons and daughters" (Jer. 19:9) and similar clichés or ideas. It is important to recognize that quite frequently the same curse may occur in one prophet or in several prophets. Hillers draws many spe-

cific conclusions, but two points deserve special mention, namely, that these curses are bound up with the covenant consciousness of the prophets and that they underscore very forcefully how much a part of the culture of their day the Israelite writers were in their proclamation of the Word of God. Hillers' incisive work will probably remain the basic text on the subject for a long time.

NORMAN C. HABEL

*DIE FORM DER KATALOGISCHEN PARÄNESE IM NEUEN TESTAMENT.* By Ehrhard Kamlah. Tübingen: J. C. B. Mohr (Paul Siebeck), 1964. viii and 245 pages. Cloth, DM 41.00; paper, DM 36.00.

Kamlah here subjects the various catalogs of virtues and vices in the New Testament to form-critical analysis. He finds two basic categories: (1) the "descriptive catalogs," which list types of sinners or of righteous men and close with threats of destruction or promises of salvation (for example, 1 Cor. 6:9 f.; Gal. 5:19-23; Rom. 1:18-32; Rev. 21:7 f., 22:14 f.; Matt. 5:3-12 [25:31 ff.]); and (2) "catalogs with specific paraenetic functions," which depict the sinful old being with the challenge of removing it and, on the other hand, the new being and the challenge of striving after it. (For example, 2 Cor. 6:14—7:1; 1 Cor. 5:9-13; Rom. 13:12-14; Col. 2:20—3:17)

Both types display similarities and a relation to the liturgical action of Baptism. Kamlah traces the differences to the different paths by which they reached primitive Christianity. He sees their basic antithetical scheme of good versus evil originating in Iranian cosmology: The "descriptive catalogs" were preserved by way of the Jewish view of the two spirits, good and evil, dwelling within man; the second type, he thinks, reached Christianity via Hellenistic syncretism with its dichotomy of body and soul, the former being the prison-house of the latter.

In primitive Christianity both forms exercised formative influence on Christian exhortation in general. In Kamlah's opinion the fact that this paraenesis is eschatologically colored and founded suggests that the oft assumed tension between paraenesis and the early expectation of the Parousia never really existed; the "radicality of the demand rests upon the eschatological tension which reflects itself in the antithesis of the catalog." (P. 215)

Finally, Kamlah sees these catalogs as the receiving vessels of other traditions such as the wisdom and diatribe strands, and as the pivotal point for the change of the early description of new Christian being into a later Christian code of morality.

Both the strength and the limitations of this work lie in its religious-historical concerns. The pre-Christian origin of these forms was Kamlah's primary interest. Though he has not proved all points of origin and influence conclusively, he has nevertheless laid an important groundwork. We still need a form-critical analysis applied specifically and exclusively to the New Testament, along with further exploration of the baptismal *Sitz im Leben*. For this reason Kamlah's title might better have been something like *Ursprung und Vorgeschichte der katalogischen Paränese im Neuen Testament*.

JOHN H. ELLIOTT

*DAS HERRENMAHL: STUDIEN ZUR PAULINISCHEN EUCHARISTIEAUFFASSUNG.* By Paul Neuenzeit. Munich: Kösel-Verlag, 1960. 256 pages. Paper. DM 28.00.

This monograph, Vol. I of a series called *Studien zum Alten und Neuen Testament*, is a fine example of the type of methodical research which is required to get behind the "assured" results of criticism which sometimes rest on unassured hypotheses. Taking 1 Cor. 11:23-25 as his pole star, Neuenzeit examines the pre-Pauline Eucharistic tradi-

tion and finds that the apostle is in agreement with the earliest apostolic witness. At the same time Paul introduces correctives against a false sacramentalism and a deficient appreciation of the meaning of the death of the Lord. Therefore we find in 1 Cor. 11: 23-25 a strong soteriological accent in terms of Jer. 31:31 ff. Paul's parallelism of body and blood paves the way for an understanding of the death of Jesus as an offering, an accent found in the Synoptic accounts, following the lead of Ex. 24:8. The fact that Paul lacks this Synoptic accent points, according to Neuenzeit, to the priority of the Pauline presentation of the Eucharist over that of the Synoptists.

Sober exegesis and a cautious independence of dogmatic formulations which enshrine later developments rather than represent New Testament views make this work a useful supplement to those of Jeremias and Schürmann. **FREDERICK W. DANKER**

*PAPYRUS BODMER XIV—XV: ÉVANGILES DE LUC ET JEAN.* Edited by Victor Martin and Rudolphe Kasser. Coligny-Genève: Bibliothèque Bodmer, 1961. 2 vols.; 150 pages and 83 pages, plus inserts. Paper. Price not given.

"We need to find more manuscripts. We desperately need more early witnesses, but these are not to be found merely for the looking. Yet with such momentous discoveries as have been made within the past century, even within our own generation, there is good reason to expect others." These prophetic words, uttered only a decade ago by Kenneth W. Clark ("The Manuscripts of the Greek New Testament," in Merrill M. Parvis and Allen P. Wikgren [eds.], *New Testament Studies* [Chicago, 1957], p. 13), are now finding lavish fulfillment. Since Victor Martin's publication in 1956 of Papyrus Bodmer II (P<sup>66</sup>), consisting of John 1—14, complete copies of 1 and 2 Peter and Jude (Papyrus Bodmer VII—IX,

P<sup>72</sup>, 3d to 4th century) and fragments of Acts and of the letters of James, Peter, John, and Jude (Papyrus Bodmer XVII, P<sup>74</sup>, 7th century) have been added to the store of early witnesses to the Greek text of the New Testament. And now we have the opportunity to ponder the significance of the longest extant copy of a portion of the four gospels yet to come out of the time when the memory of the apostles was hardly more than a hundred years old.

This papyrus, known as P<sup>75</sup>, consists of extensive portions of the Third and Fourth Gospels presented by the publishers in diplomatic transcription and photostatic reproduction. The papyrus consisted originally, in the judgment of the editors, of 36 quires, with the sheets folded in the middle, thus forming a single codex of 144 pages. Quires 1—6 and 35 and 36 are lost. Hence three major lacunae occur: one (in the middle of the codex) including Luke 18:19—22:3, the others at the beginning and the end, including the greater part of the first three chapters of Luke (1—3:17) and the latter third of John (most of Ch. 15 to the end). The writing is a fine vertical uncial, as can be observed from the photographic reproduction accompanying the printed text. According to the editor the Papyrus is to be dated about 175—225, slightly later than P<sup>45</sup>.

Until the publication of this papyrus we were dependent on P<sup>45</sup> for our earliest substantial witness to the Greek text of Luke's Gospel. But P<sup>45</sup> was extremely fragmentary; it included only the following portions, many of which are badly mutilated: 6:31-41; 6:45—7:7; 9:26-41; 9:45—10:1; 10:6-22; 10:26—11:1; 11:6-25; 28-46; 11:50—12:12; 12:18-37; 12:42—13:1; 13:6-24; 13:29—14:10; 14:17-33. The new papyrus provides a much broader base from which to trace the development of the New Testament manuscript tradition, but painstaking collations must be made before the precise

position of P<sup>75</sup> can be properly evaluated. The apparatus notes only the principal variants, without identifying the conflicting or supporting manuscripts, and without specifying whether the reading is peculiar to P<sup>75</sup> or not. The 25th edition of Nestle includes much of the evidence from this papyrus, but does not record, for instance, the interesting correction in Luke 24:26: δόξαν for βασιλείαν, which the scribe had first written. Calvin L. Porter's examination of part of the text of Luke ("Papyrus Bodmer XV [p<sup>75</sup>] and the text of Codex Vaticanus," in *Journal of Biblical Literature* LXXXI [1962], 363—76) reveals a strong affinity between the papyrus and Vaticanus, but the papyrus often diverges with readings that are well attested. It is evident that most of the damage to the autographs had long been done, and the text represented in P<sup>75</sup> is but one of an unknown number used in some form by the producers of Vaticanus. The affinity of P<sup>75</sup> with P<sup>45</sup> is similarly ambivalent. A series of correspondences is followed by opposition readings. While some of the longer readings in the papyrus are omitted by D (e.g., 6:34, 44; 7:3, 30; 9:23; 10:22, 23; 11:24; 12:14, 47, 56), the papyrus also displays a shorter text in some instances (e.g., 4:36; 5:4, 5) and on the other hand agrees with D in omissions (e.g., 8:28, 43; 9:49; 11:30; 12:22); the associations with D are intriguing enough to demand a detailed inquiry. The relation of the papyrus to minuscule 700 and to the Syriac versions would also repay study. A few examples of what appear to be inferior readings shared by this papyrus are here listed: Luke 6:48 (διὰ τὸ καλῶς οἰκοδομησθαι αὐτήν, a gloss patterned after Matt. 7:25); 7:3 (addition of πρὸς αὐτόν); 7:30 (εἰς ἑαυτούς, a gloss to explain that the counsel of God was for the Pharisees); 12:9 (the verse should be omitted); 12:14 (ἡ μεριστήν is probably a gloss); 12:47 (ἑτοιμάσας ἢ ποιήσας; a conflation). Stylistic

refinement, which was the cause of such corruption, is apparent in the singular, but easier reading, διαδιδόναι (12:42, cf. N\*). Similarly οὐκ οἴδατε δοκιμάζειν in 12:56 seems to be an attempt at improved clarity. In 12:27 the papyrus supports the Alexandrian tradition. Among the difficult readings for which P<sup>75</sup> seems to offer some hope of restoration in Luke are: 6:37 (δικάζετε, with B and 579, instead of καταδικάζετε); 9:54 (omission of ὥς καὶ Ἡλίας ἐποίησεν); 11:33 (omission of οὐδὲ ὑπὸ τὸ μόδιον); 11:48 (μαρτυρεῖτε, in support of the Textus Receptus; compare Luke 24:48 [B appears to rephrase in conformity with Lukan parallels]); 8:19 (read the singular παρεγένετο as abstinence from grammatical refinement); 8:29 (παρήγγειλεν, imperfect!); 9:34 (ἐπεσπίαζεν); 11:31 (αὐτήν for αὐτούς may well be original); 11:38 (ἐβαπτίσθη for the middle found in P<sup>45</sup> and 700); 17:23 (μὴ διώξετε, without the apparent gloss ἀπέληθητε).

Readings of special interest are the inclusion of the words of institution in 22:19-20; the earliest Greek manuscript reading of the rich man's name, 16:19, Νεύης; absence of the word ὀλίγων in 10:42 and omission of 23:34a; and υἱός in 14:5. (In the last-named verse the papyrus reads υς with a macron over the υ. The editor suggests that this may be a scribal alteration of an original ὕς, "pig." The suggestion cannot be dismissed lightly. It has not, to this reviewer's knowledge, been demonstrated that a Jewish landholder who otherwise adhered to strict religious practices, might not have had business holdings in which he would not ordinarily have been personally involved. The editors cite Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, I, 493 in support).

Noteworthy readings of this papyrus in the Gospel of John are 1:18 (ὁ μονογενὴς θεός); 7:8 (οὕτω for οὐκ, shared by many others, but apparently an attempt to account

for Jesus' puzzling travel plans); and omission of 9:38 and 7:53—8:11.

Some may regard the discovery of more ancient manuscripts like P<sup>75</sup> as a mixed blessing. Long-respected hypotheses have been shattered. The distance between some of the autographs and the sources of corruption has been trimmed, but this has been accompanied by the increased realization that it is precisely in the earliest postapostolic period that so much tampering with the text took place. Scholars must resign themselves to the hopelessness of ever recovering more than an uncertain percentage of the *ipsissima verba* of the autographs to a degree exceeding merely reasonable probability. Theologically this is important. The preservation of the Gospel does not depend on scribes but on the Lord of the church.

FREDERICK W. DANKER

**FREEDOM FROM FEDERAL ESTABLISHMENT.** By Chester James Antieau, Arthur T. Downey, and Edward C. Roberts. Milwaukee, Wis.: The Bruce Publishing Company, 1964. 272 pages. Paper. \$3.95.

**RELIGION AND THE CONSTITUTION.** By Paul G. Kauper. Baton Rouge, La.: Louisiana State University Press, 1964. 137 pages. Cloth. \$3.50.

*Freedom from Federal Establishment* is the initial publication of the Institute for Church-State Law of the Georgetown University Law Center. This volume seeks to take a first step toward a fuller understanding of contemporary problems of church and state by examining the history of church-state relationships during the colonial and early independence years of America. The authors propose to recall to courts and scholars the necessity of understanding the First Amendment in the historical context which gave rise to its religion clauses. The first thing the book sets forth is a definition of "establishment." The authors hold that "es-

tablishment" meant a state church officially recognized and protected by the sovereign. Only its members were eligible to vote, to hold public office, and to practice a profession. It compelled religious orthodoxy under penalty of fine and imprisonment. It was willing to expel dissenters from the commonwealth. It was financed by taxes upon all members of the community. It alone could freely hold public worship, evangelize, perform valid marriages, conduct burials, and so on. The second chapter demonstrates the struggle of the American people for "disestablishment" from the time of independence until the time of the ratification of the Bill of Rights. This did not mean hostility to religion, however, since during this same period of time there were significant forms of governmental cooperation with religion. Thus, for example, publicly owned lands, public funds, and tax exemptions were given to religious institutions and their schools. Churches and schools were aided by the authorization of lotteries conducted by the churches. Governmental units employed chaplains. Statutes guarding Sunday worship protected Christianity. The government proclaimed days of thanksgiving, bestowed legal status and rights on religious institutions by incorporation, and permitted ministers of religion to participate in governmental affairs. A later chapter points out that many of these same practices continued for years after the adoption of the Constitution and the Bill of Rights. The development of the Constitution, the statements of the states ratifying the Constitution, and the declarations of men of the first congress and of others prominent in that era are examined. The authors conclude that "when the American community proposed, discussed, and accepted the First Amendment, the intention seemingly was not to remove from the Federal Government the power to aid and cooperate with the public services of the various religious groups." This statement



seems substantiated by the research and documentations set forth in the book. Other historians, however, approaching the same subject from another point of view, may not arrive at such an obviously defensible position for what today is known as "accommodation."

*Religion and the Constitution* is based on the Edward Douglass White Lectures which Kauper, professor of law at the University of Michigan, delivered at Louisiana State University in 1964. A member of The American Lutheran Church, he maintains that religious liberty is the central concern of the constitutional order as it relates to the subject of religion and that religious liberty is therefore not merely incidental to the other liberties of speech, press, and assembly. It is in the light of this central concern for *religious* liberty that the First Amendment must be seen. The twin clauses of "establishment" and "free exercise" pose problems in the interpretation of the First Amendment. The Supreme Court has operated with three theories, the first two conceptual and the last pragmatic. They are (1) strict separation between church and state; (2) neutrality in respect to religious matters; and (3) accommodation to religious needs. Kauper demonstrates how recent Supreme Court decisions have made use of these theories. He contends that "accommodation" is the theory which holds most weight with the court and is best suited to the pluralistic American scene. Kauper concludes his volume with a discussion of the challenges and problems encountered when there is accommodation between government and religion. There is difficulty with religion in the public schools, and there is like difficulty in governmental aid to religious institutions. The Georgetown University volume reviewed above seems to lend historical weight to Kauper's analysis and position. Thus, on the basis of these two volumes, "accommodation" seems to be historically and

pragmatically justified as the *modus vivendi* for government and religion in the United States.

ROBERT CONRAD

*ZUR KIRCHLICHEN KUNST DER GEGENWART.* By Otto Satzinger. Munich: Evangelischer Presseverband für Bayern, 1961. 114 pages, plus 38 illustrations. Paper. DM 9.80.

A Bavarian pastor seeks to provide in small compass guidelines for the understanding and the planning of church art in the modern situation. He seeks to develop theological presuppositions. "Art cannot be called Christian because it utilizes Christian motifs or the artist professes the Christian faith or the work of art was commissioned by a congregation for a place of worship. Art becomes Christian art only when it proclaims the central Christian truth with persuasive validity" (p.18). The discussion extends to church buildings, equipment, organs and housing, paraments, sacred vessels, and painting. The illustrations, chosen evidently to cover genuinely significant buildings and auxiliary art, are very good despite the modest 5×8½" size of the book.

RICHARD R. CAEMMERER

*NEW MEANINGS FOR NEW BEINGS.*

By Richard Luecke. Philadelphia: Fortress Press, 1964. 254 pages, plus notes. Cloth. \$3.50.

Plan to read this book, by all means—but plan to read it at least twice! It deals with the top-drawer topics of current theological concern: The method of religious language, the meaning of God, the understanding of self, the collapse of community in the church, Law and Gospel today, sacrament and priesthood, teaching and worship. This broad spectrum gets its focus through the overarching examination of language at work in conveying the great concepts of the Christian's faith and through the device of relating each chapter of the book to a segment of the Common Service. The volume

is tremendously sensitive to the concern which the church and the member of the church should have for the surrounding world. Its author has moved from the intellectual ambience of a Princeton campus ministry into a pioneering post with the Urban Training Center in Chicago, and his book leads one to say, "That's just what he would do!" The book itself charms and baffles with its humor and bite, its comprehensive vision, and its scholarship. This reviewer would like to see the Lord Christ merged a bit more explicitly into the word that the church speaks in edification also to itself (as note 14 on p. 263 would suggest) and into the appreciation of created things; perhaps this is a premise that this reviewer overlooked. (He had no time to worry about typographical errors until three turned up on as many pages; read "sacramental" on p. 182, "Rainer" on p. 183, and "wordless" on p. 184—also "Gollancz" on p. 255.)

Even the price of this book is right!

RICHARD R. CAEMMERER

*CHRISTIAN FAITH AND HISTORY: A CRITICAL COMPARISON OF ERNST TROELTSCH AND KARL BARTH.* By Thomas W. Ogletree. New York: Abingdon Press, 1965. 236 pages. Cloth. \$4.00.

Gradually Christians in every denomination are realizing the importance of the question discussed in this book. Three options confront us as Christians. We can affirm the centrality of the historical, a la Bultmann. We can reject the value of the historical. We can admit that Augustinianism no longer answers all the questions. The third option is taken up in this book. The comparison of Barth and Troeltsch provides an excellent platform for an intelligent discussion of most of the basic problems. Ogletree provides reliable guidance through the wilderness with his interpretative comments and brief summaries at the end of each section.

Troeltsch has provided a formulation of the question which does better justice to the historian's concerns, while Barth has supplied the answer in a way that satisfies the systematician. Ogletree suggests that his comparison forces three questions upon us. (1) What is the relationship between legitimate historical methodology and theological methodology? (2) What is the relationship between formal and material elements in the attempt to understand history? (3) Must the historical emphasis result in an anthropological rather than a Christological orientation for theology?

The book could be discussed profitably by theological faculties and pastors who are looking for useful insights in this area.

HERBERT T. MAYER

*GOSPEL AND CHURCH.* By Gustaf Wingren, translated by Ross MacKenzie. Philadelphia: Fortress Press, 1964. viii and 271 pages. Cloth. \$6.25.

This book continues to develop the theology begun by the author in his *Law and Gospel*. As in the earlier work, Wingren continues to stress the relationship of Creation and Redemption. Baptism is stressed throughout the book. In the first chapter the author emphasizes the connection between baptism and the death and resurrection of Jesus and the connection between Baptism and Creation and Fall. The Eucharist, on the other hand, is included within the act of Baptism and continues to renew what Baptism has already bestowed. The Gospel, likewise, is concerned with Christ's death and resurrection. Preaching is both kerygmatic, addressed to Gentiles, and instructional addressed to congregations of believers.

In his Christology, Wingren attempts to preserve both the Cross and the Resurrection. Christ's dominion is not exercised apart from the Cross but is achieved precisely there and was attained in an act of supreme self-humiliation. He endures the same temptation

as Adam but alters everything by his obedience "unto death."

The image of God is a decree of Creation for man which is realized in Christ. The object of preaching is not to attain intellectual assent but to bring about the death and resurrection of those who hear the preaching. Wingren tries to free the Gospel from pure intellectualism. "When we speak of the forgiveness which is given through the word we are speaking of the resurrection of Christ on the third day" (p. 82). The Resurrection actually took place. In the preached Word the Spirit is at work in putting to death the old and in giving life to the new.

In the chapter "The Church and Creation" Wingren develops thoughts found in Creation and Law.

Finally, man living in the church is constantly bringing in the new creation by dying to the old and rising to the new.

ERWIN L. LUEKER

*THE FRAMEWORK OF THE NEW TESTAMENT STORIES.* By Arnold Ehrhardt. Cambridge, Mass.: Harvard University Press, 1964. ix and 336 pages. Cloth. \$7.00.

The late author continued the type of painstaking and detailed philological research carried on by scholars such as Eduard Norden, R. Reitzenstein, and Wilhelm Schmid. Such scholars, with one foot planted firmly in ancient classical literature and history and the other in the Judaeo-Christian tradition, concentrate on attention to detail, concern for precision, and the interrelation of ideas that stand in different traditions.

The 12 papers reprinted in this volume deal with New Testament criticism and early church history. A number of essays are outstanding. "The Gospels in the Muratorian Fragment" (pp. 11—36) deals with the opening lines of the Muratorian Fragment. Ehrhardt argues that it emanated from the church of Rome, probably under Zephyrinus

(A. D. 198—217). "The Construction and Purpose of the Acts of the Apostles" (pp. 64—102) discusses the literary art, techniques, and purpose of Acts. Critical study, in Ehrhardt's opinion, has shown the reliability of Acts as history; even the speeches go back to historical nuclei and were not freely invented. Modern source analysis in the earlier chapters tends to support Luke's claim to record "events that really happened" (p. 101). "Jewish and Christian Ordination" (pp. 132—150) disputes Eduard Lohse's contention that the laying on of hands was an intrinsic part of rabbinic ordination and thus came into use in the Christian church. Rather, Ehrhardt argues, both drew independently on the Old Testament. His argument is convincing.

Other papers deal with Baptism, the Lord's Supper in 1 Cor. 11, *creatio ex nihilo* in the early church, Greek proverbs in the Gospels, Christianity and social problems, and so on. All are closely argued and worthy of study. They demonstrate the value of continuing classical studies as a prerequisite for theological education.

Ehrhardt was senior lecturer in ecclesiastical history at the University of Manchester at the time of his recent death.

EDGAR KRENTZ

*TESTAMENTA XII PATRIARCHUM EDITED ACCORDING TO CAMBRIDGE UNIVERSITY LIBRARY MS Ff 1.24 fol. 203a—262b WITH SHORT NOTES.* By M. De Jonge. Leiden: E. J. Brill, 1964. xviii and 85 pages. Paper. 12.00 Dutch Guilders.

This volume inaugurates a new series, *Pseudepigrapha Veteris Testamenti Graece*, edited by A. M. Denis and M. De Jonge, in which the Greek text of all Old Testament pseudepigraphic literature is to be reedited. One can only greet the project with joy, since original texts are hard to locate and generally expensive to purchase.

The editor modestly describes this work as an *editio minima*. Actually it is more than this phrase implies. The editor aims to present a more comprehensible presentation of textual evidence than one finds in R. H. Charles' monumental edition. (Charles interlarded his apparatus with exegetical comments and placed some readings into the margin of his text.) The editor has also taken the opportunity to rectify some faulty collations of Charles' edition. In general, he gives a higher evaluation to the Greek manuscript tradition. He feels that Charles was wrong in his favorable evaluation of the Armenian version and in regarding the Greek text as a translation from a Hebrew original. The present edition gives the Greek text of one manuscript, with a small apparatus listing more important variants.

Since this edition will probably become the standard student edition, it might be helpful if subsequent volumes in the series would (1) indicate poetic portions by indentation, (2) identify Biblical quotations or allusions, (3) mark later interpolations, and (4) be priced as cheaply as possible.

The text is printed with Brill's usual accuracy in a clear font on excellent paper.

EDGAR KRENTZ

*THE LATER ROMAN EMPIRE, 284—602.*

By A. H. M. Jones. Norman, Okla.: University of Oklahoma Press, 1964. 2 vols. xv and 1518 pages. Cloth. \$24.95.

The publisher's blurb equates this massive work with the classical studies of Roman history by Gibbon and Mommsen. This may well be correct. The opening sentences of the author's preface are important for an evaluation of the book. He says, "This book is not a history of the later Roman Empire. It is a social, economic and administrative survey of the empire, historically treated." He illustrates his meaning as he says further, "I have . . . little to say about wars, but much about the organization, recruitment

and conditions of service of the army. . . . Again I have little to say about doctrinal controversies, but much about the growth of the ecclesiastical hierarchy." (P. v)

Jones has planned his work wisely. Good histories of Rome are available. But most good histories, such as that of Rostovtzeff, devote only an occasional chapter to the material which Jones has made his major concern.

Jones suggests new interpretations of Roman social history in almost every chapter and then documents his interpretations adequately. The Golden Age was not so golden. The senate was far from being a rubber stamp in the age of the Antonines. When evidence suggests that silence is the proper course, Jones does not hesitate to remain silent. 342 pages of notes and 104 pages of appendices reveal the careful way in which the author has worked over his material. He has chosen to concentrate on primary sources at the expense of secondary accounts.

This reviewer recommends this work to every professional and amateur Roman historian for a pleasant winter's reading. He was left with one question: Can the developments in religious thought (7 pages devoted to heresies), philosophy, and education be treated this briefly without distorting the precise picture which the author set out to draw?

HERBERT T. MAYER

*THE OXFORD MOVEMENT.* Edited by Eugene R. Fairweather. New York: Oxford University Press, 1964. xi and 400 pages. Cloth. \$7.00.

Selections from the writings of John Henry Newman, John Keble, William George Ward, Edward Bouverie Pusey, Isaac Williams, and Robert Isaac Wilberforce are included in this volume about the Oxford or Tractarian Movement (1833—1845). This movement, as defined by editor Fairweather, "was unquestionably an affirmation of the Church's God-given authority and

inherent power, but this affirmation was part of an attempted renewal of the Church in the interests of supernatural religion" (p. 5). It brought on a substantial body of theological literature, a renaissance of patristic scholarship, a renewed appreciation of the sacraments, an intensification of the liturgical usages of the church, and an emphasis on the sacerdotal role of the clergy. Newman on Justification and Pusey on baptismal regeneration will command the attention of many readers of this volume. Wilberforce's exposition of the doctrine of the Incarnation and its relation to worship and the sacraments is not as well known, but its significance for the movement cannot be overlooked. In view of the ecumenical movement and the dialog with Rome, the Oxford Movement needs to be taken seriously and studied on the basis of primary documents. Fairweather has provided excellent introductions to such documents for the acquisition of genuine insights into the movement.

CARL S. MEYER

*THE "ADAGES" OF ERASMUS: A STUDY WITH TRANSLATIONS.* By Margaret Mann Phillips. Cambridge: University Press, 1964. xvi and 418 pages. Cloth. \$9.50.

*THE COLLOQUIES OF ERASMUS.* Translated by Craig R. Thompson. Chicago: University of Chicago Press, 1965. xxxiii and 662 pages. Cloth. \$15.00.

Erasmus' stature does not seem to diminish. At least within recent years there has been a renewed interest in his life and new translations of some of his works. Thompson has been in the forefront of recognized scholars who have contributed to this movement. Mrs. Phillip's scholarly treatment of the *Adages* abets it.

The most important editions of the *Adagia* are the *Collectanea* printed in Paris in 1500, the *Chiliades* printed in Venice in 1508, and the 1515 edition printed by Froben in

Basel. There were other editions. When Erasmus died (1536) there were 4,251 adages, each with a commentary, many of them short but some of them essays with personal observations. Mrs. Phillips has provided translations of 16 such essays. Erasmus treated theological themes in part in these essays; he was more than just a critic of the church or a humanist. One quotation will have to suffice: "I wish the Popes to have the greatest riches—but let it be the pearl of the Gospel, the heavenly treasure, . . . I wish them to be fully armed, but with the arms of the Apostle: that is, with the shield of faith, the breastplate of righteousness, the sword of salvation, which is the Word of God. I wish them to be fierce warriors, but against the real enemies of the Church, simony, pride, lust, ambition, anger, irreligion." (P. 286)

The *Colloquies* contain satire and astute observations. Intended as schoolboy exercises for the learning of Latin, these were concomitant learnings which Erasmus exploited. They illumine humanism and have something to say about Lutheranism in the 1520s. Thompson's translations are felicitous and make smooth, delightful reading.

From the "Erasmus renaissance," to which both Mrs. Phillips and Thompson have contributed, a selection of his *Annotations* in English would be most welcome. To have the *Adages* sampled and the *Colloquies* in full is a boon to Renaissance scholars.

CARL S. MEYER

*ON THE EVE OF THE REFORMATION: "LETTERS OF OBSCURE MEN."* By Ulrich von Hutten and others. Translated from the Latin by Francis G. Stokes. New York: Harper & Row, 1964. xiv and 262 pp. Paper. \$1.75.

Stokes issued his translation of the *Epistolae obscurorum virorum* in 1909. One can scarcely hope for a better one. These letters, as Hajo Holborn points out in the introduc-

tion written for this paperback reissue, "intensified the clamor for a reform of the Church . . . preparing the ground if not for the Lutheran reformation at least for the popular response to Luther's revolt against the politico-ecclesiastical order" (p. xiii). They belong to the best-known satires of world literature. Students of the Reformation must know them. CARL S. MEYER

**THE FIRST SIX HUNDRED YEARS.** By

Jean Daniélou and Henri Marrou. New York: McGraw-Hill Book Co., 1964. xxx and 522 pages. 19 maps, 48 illustrations. Cloth. \$12.50.

The present volume is the first in a projected series of five under the general title, *The Christian Centuries, A New History of the Catholic Church*. The editors include such distinguished scholars as David Knowles, Daniélou, and John Tracy Ellis. It has been at least a quarter century since the standard Roman Catholic series edited by Fliche and Martin was produced.

Two distinguished French church historians have combined their talents in writing this first volume. Daniélou draws a picture of the first three centuries of Christianity in which he incorporates a substantial amount of new materials from Nag Hammadi and other recent finds. This section of the book is especially strong in relating the account of Christianity in trans-Jordania, an area usually overlooked or given perfunctory attention by church historians. The Christianity of Osroene, for instance, was highly influential in the development of Christian art, music, and architecture, in addition to giving a strong impetus to asceticism. Daniélou also makes sharp distinctions among the several strands of Christianity at Rome, Edessa, Ephesus, Alexandria, and Antioch, which helps the reader to understand more clearly the tensions existing in the early church.

Marrou continues the story from the time of Constantine to the emergence of the

medieval church in the seventh century. Since this section of the book feeds on much more material — the councils, the fathers, the doctrinal controversies, monasticism, and institutional development — it is necessarily painted in broader strokes and with less detail than that by Daniélou. Marrou's strength lies in his ability to weave all these strands into a unified and intelligible tapestry which can readily be understood by the nonspecialist, for whom the book is intended.

A touchstone in evaluating historical objectivity is readily offered the reviewer by the early controversies involving the bishop of Rome. Here Daniélou appears to be generally impartial, especially in dealing with the issues between Irenaeus and Anicetus, Victor and Polycrates, Cyprian and Stephen, Hippolytus and Callistus, Dionysius and Dionysius. Marrou's treatment of later controversies involving Rome is equally objective.

Occasionally, however, the reader is forced to place question marks in the margins. For instance, according to the authors, the authority of James in Jerusalem is ultimately derived from Peter (pp. 15—16), and Stephen's intervention in Cyprian's see was "lawful since dogma was involved" (p. 202). Marrou is guilty of a parochial approach in comparing the *homoousios* formula at Nicea with the dogma of the assumption of the blessed Virgin, asserting that both are validly the definitions of the church (p. 253). A number of errors occur in this first edition which will be corrected in subsequent printings. In connection with the discussion of the Spanish Council of Elvira (p. 225) the reader is asked to turn to map 4 on p. 222 for a clearer portrayal of the areas of Spain represented. Map 4 is on p. 225, and it is a map of Africa. Marrou's use of the term "pope" on pp. 236—246 for the bishop of Rome is surely anachronistic, and his reference to Arius as holding "the complete substantial equality between the Father and the Logos"

(p. 250) is obviously out of place. A minor discrepancy which is the result of dual authorship occurs when different dates are given for the pontificate of Callistus (pp. 194 and 223).

In spite of occasionally narrow interpretations and a few typographical errors, the faults of the book are relatively minor. The clarity of presentation and the incorporation of new materials give it a freshness which will recommend it to students for a long time to come. The 19 maps and 48 plates add much to the book's value and interest, and the 30-page bibliography is most helpful. We look forward to its companion volumes, which will deal with the Middle Ages, the Reformation and the Counter-Reformation, the Enlightenment, and the church in a secularized society.

CARL A. VOLZ

*THE GENESIS ACCOUNTS OF CREATION (DER SCHÖPFUNGSBERICHT VOM ANFANG DER BIBEL)*. By Claus Westermann. Translated by Norman E. Wagner. Philadelphia: Fortress Press, 1964. 40 pages. Paper.

The plural "accounts" in the English title correctly reflects the view of the professor of Old Testament at Heidelberg University. He not only takes for granted the validity of the usual two-source hypothesis (J and P) in the opening chapters of Genesis, but also posits a merging of two separate traditions in the P document.

Comparing the Genesis "accounts" with one another as well as with references to Creation in other parts of the Old Testament, Westermann concludes that "several clearly distinguishable viewpoints come to expression." The basic element and the unifying purpose of all of them is found to be "the praise of the Creator, or the acknowledgement of God as Creator, or faith in him" (p. 35). Therefore one "misreads the purpose of Genesis 1 and 2" if one "receives the impression that he is reading a sober account of

creation which relates facts in much the same manner as does the story of the rise of the Israelite monarchy, that is, as straightforward history" (p. 5). This limitation of the purpose of these "accounts" does not prevent Westermann from concluding that the "how" of Creation, as presented particularly in the "Priestly Source," is not meant to preclude the idea of evolution.

WALTER R. ROEHRS

*LUTHER'S WORKS*. Edited by Jaroslav Pelikan and Helmut Lehmann. Volume 4: *Lectures on Genesis, Chapters 21—25*, translated by George V. Schick; xi and 443 pages. Volume 27: *Lectures on Galatians 1535, Chapters 5—6*, translated by Jaroslav Pelikan, and *Lectures on Galatians 1519*, translated by Richard Jungkuntz; x and 441 pages. St. Louis: Concordia Publishing House, 1964. Cloth. \$6.00 each volume.

Both of these volumes continue works of Luther the translation of which has been begun in earlier volumes. Three volumes of the Genesis commentary have already appeared, four more are to follow. Internal evidence dates the lectures which Vol. 4 reproduces to 1539—1540. Schick's translation is characteristically smooth; the editors have again been able to correct many additional errors in the Weimar edition and to identify the sources of a considerable number of hitherto untraced citations.

In Vol. 27 Pelikan completes his excellent new revision of the 1535 *Lectures on Galatians* begun in Vol. 26. Jungkuntz' thoroughly competent translation of the 1519 *Galatians* (based on and expanded from Luther's university lectures of 1516—1517) fills the rest of Vol. 27. It is instructive to read this earlier commentary side by side with the 1535 commentary for the light that such a comparison sheds on both the change—and the lack of change—in Luther's thinking between 1516—1519 and 1531—1535.

A good case in point is provided by the two commentaries on Gal. 3:13. Of special interest in view of the period in which the words were spoken and printed is Luther's bitter condemnation of the secession of the Bohemians from the Roman communion in the 1519 commentary and his declaration: "We, who are bearing the burdens and the truly intolerable abominations of the Roman curia — are we, too, fleeing and seceding on this account? Perish the thought! Perish the thought! To be sure, we censure, we denounce, we plead, we warn; but we do not on this account split the unity of the spirit." (27, p. 392) ARTHUR CARL PIEPKORN

*THE FUTURE OF JOHN WESLEY'S METHODISM.* By Henry D. Rack. Richmond, Va.: John Knox Press, 1965. 80 pages. Paper. \$1.75.

"This essay," the author says, "is something less than a short history of Methodism, but something more, it is hoped, than another pamphlet on the current proposals in England for Anglican-Methodist union." It appears as the second number of "Ecumenical Studies in History," a continuing series of studies that seeks to further the unity of the church. The author explains the original purpose of Methodism, shows its development over the last two centuries, endeavors to show the effects of the ecumenical movement on Methodism, presents the current proposals for Anglican and Methodist union, and speaks of the contributions Anglicans and Methodists can make to each other. These concerns naturally invite a look at the shape of the church's future. The question is: "Renewal or Revolution?" "That the Church's most urgent tasks," the author observes, "may well be theological is suggested by the extreme vagueness, and even lack of belief in what might be thought to be vital Christian doctrines, of many Christians."

LEWIS W. SPITZ

*THE ATHANASIAN CREED: THE PADDOCK LECTURES FOR 1962-3.* By John Norman Davidson Kelly. New York: Harper & Row, 1964. xi and 140 pages. Cloth. \$3.00.

This brief but careful study of the *Symbolum Quicumque vult* is a most welcome event not only because it is the first scholarly treatment in English in over half a century of the creed that was *not* written by St. Athanasius but also because the author comes with the redoubtable qualifications that the principal of St. Edmund's Hall, Oxford — the author of *Early Christian Creeds* and *Early Christian Doctrines* — brings to it. Lutherans should be doubly interested in this work since among American denominations only they and the Roman Catholics are explicitly committed to the Catholic Faith as formulated in the *Quicumque vult*. Kelly holds that in the light of the present evidence "a single hand was responsible for the final draft. While this was certainly not [St.] Caesarius [of Arles (470?—542)], there is every probability that the creed was composed in his milieu, and quite possibly at his instigation" (p. 123). Kelly's unequivocal appreciation of the *Quicumque vult* invites concurrence: "No other official document or creed sets forth, so incisively and with such majestic clarity, the profound theology implicit in the New Testament affirmation that 'God was in Christ reconciling the world to Himself.' And the distinctions it draws are surely of lasting validity if Christianity is true at all. Notwithstanding the apparent technicality of its language, its sole concern is to assert a conception of the triune Godhead which is free from anthropocentric polytheism, and a conception of the Incarnation which holds in tension the absolutely vital data about our Lord's divinity and humanity." (P. 125)

ARTHUR CARL PIEPKORN



*AUFKLÄRUNG UND ERWECKUNG.* By Max Geiger. Zurich: EVZ-Verlag, 1963. 619 pages. Cloth. Sw. Fr. 48.00.

This work, the first of a series under the general title *Basler Studien zur historischen und systematischen Theologie*, relates Johann Heinrich Jung-Stilling (1740—1817) to the Enlightenment and the era of revival. Geiger has devoted more than 400 pages to an analysis of his subject's voluminous literary output. Jung-Stilling's correspondence with kith and kin and with princes is presented with typical German thoroughness (and verbosity).

Chapters 13 to 16 ("Jung-Stilling und Russland") provide a new look at the Holy Alliance, that unrealistic and schizophrenic 19th-century League of Nations.

Chapter 17 ("Johann Heinrich Jung-Stilling als Erweckungstheologe") is probably the most fruitful in the entire work. It is not difficult to see how this "child of Providence," whose total life was exemplified by his best-known dictum, *Selig sind, die das Heimweh haben, denn sie sollen nach Hause kommen*, would clash with the philosophy of Christian Wolff, who sharply negated any predetermination by the divine providence. In a lengthy and discerning section Geiger leads his readers through the more than 20 years of Jung-Stilling's struggle to come out of the miasma of the philosophy of Wolff and Leibniz to freedom.

Geiger points out that, although Jung-Stilling did not altogether dispense with reason to arrive at certainty of faith, he finally concluded that the "order of salvation" could not be empirically demonstrated but had to be "absorbed" by the heart in faith. As a theologian of the era of revival, Jung-Stilling believed that such an experiential awareness must precede real holiness.

Influential for Jung-Stilling were his contacts with Kant and the Zinzendorf theology. Geiger has shown this most carefully. All

in all, this is a work of utmost importance for the contemporary theologian and historian.

Comprehensive notes and a large and detailed index enhance the value of the book.

PHILIP J. SCHROEDER

*AUS DER FRÜHZEIT DES CHRISTENTUMS: STUDIEN ZUR KIRCHENGESCHICHTE DES ERSTEN UND ZWEITEN JAHRHUNDERTS.* By Hans Freiherr von Campenhausen. Tübingen: J. C. B. Mohr (Paul Siebeck), 1963. v and 336 pages. Cloth, DM 29.50; paper, DM 25.50.

Twelve essays by the Heidelberg specialist in early church history together with an appreciation of his teacher Hans Freiherr von Soden make up this volume. The essays range from investigations of minor points, for instance, humor in the New Testament (Gal. 5:12) and the tradition of the martyrdom of Zechariah, the father of John the Baptist, to major essays on the Old Testament as the Bible of the early church, on the possibility that Polycarp is the author of the Pastoral Epistles and on the role of *πνεῦμα* in the rise of church order in the New Testament, especially in Paul. Three essays deal with the interpretation of specific passages: Rom. 13, John 13:6-10, and John 19:11. Finally, one essay gives a decisive "no" to the question if St. James set up an early Christian ecclesiastical caliphate in Jerusalem (contrary to Streeter, Harnack, Johannes Weiss, Meyer, and Schoeps).

Von Campenhausen knows the literature of early Christianity well. His views on specific passages are carefully reasoned and well documented, for example, his argument that *ἐξουσία* in Rom. 13 cannot denote demonic powers. The essays exhibit the kind of interest in detail which is the mark of all true scholarship and the sure foundation for generalizing syntheses. While many will not agree with aspects of his research, these

essays will stimulate study, increase understanding, and demand emulation.

The volume was published in part as a recognition of the author's 60th birthday. He himself does not like *Festschriften*!

EDGAR KRENTZ

*DIE APOSTOLISCHE UND NACHAPOSTOLISCHE ZEIT.* By Leonhard Goppelt. Göttingen: Vandenhoeck und Ruprecht, 1962. 157 pages and one chart. Paper. DM 15.80.

This is the first fascicle of Volume I of *Die Kirche in ihrer Geschichte*, coedited by Kurt Dietrich Schmidt of Hamburg and Erud Wolf of Göttingen. Author of this section is a New Testament scholar at Hamburg.

Recent archaeological discoveries (for example, Qumran and Coptic materials) and exegetical advances have created a need for a new analysis of the church's nascent period. Goppelt does a superb job of gathering all the available material and of presenting in an exemplarily clear and comprehensive yet concise fashion an outline of the church's emergence and development from approximately 30 to 135.

After an introductory discussion of method, sources, and previous research, the study divides into five main parts: (1) The Basis of the Apostolic Witness and of the Church in Easter and Pentecost, (2) The Church and the Apostolic Word Within Israel, (3) The Growth of the Church Among Jews and Gentiles, (4) The Stabilization of the Church and the Gospel Over Against Secularization in the Late Apostolic Period, and (5) The Development of the Formative Forces of the Church.

Since Goppelt concentrates less on the secular history of this period and more on the nature of the church's internal growing pains, the book serves admirably as an introduction to New Testament literature and theology and as a survey of early church

history. Abundant footnotes contain references to the most important research done in this area, and valuable excursuses discuss in detail such knotty problems as Gnosticism, eschatology, early catholicism, and oral versus written tradition. The approach is conservative throughout. The ties between the church and its Judaic background receive strong emphasis, and in place of extreme theories the author prefers balanced evaluation, notably, for example, in his treatment of eschatology and its significance for the primitive church.

Minor errors would include the following. On p. 17, footnote 2, read "G. F. Moore" for "F. Moore"; on p. 29, footnote 2, read "Philip Carrington . . . Catechism" for "Catechisme"; on pp. 112-20 the numeration is unclear; on p. 145 read "apostolischen" for "apostolischen."

JOHN H. ELLIOTT

*THE BRIDGE.* Edited by John M. Oesterreicher. Volume IV. New York: Pantheon Books, 1962. 383 pages. Paper. \$4.50.

This is part of a series of inquiries into relationships between Jews and Christians sponsored by The Institute of Judaeo-Christian Studies of Seton Hall University. It is a very significant discussion of the nature of love in Christian and Jewish thought. Joseph P. Brennan's searching analysis, for example, of "The Love of God in the Talmud" may well change the thinking of many people concerning the nature of Jewish faith in our Lord's day. A particularly moving study is "Franz Werfel's Great Dilemma" by Frederick C. Ellert. Ellert concludes that logically Werfel had but one further step to take in his theological development if he was to be consistent with his Jewish premises, and that was to acknowledge Jesus Christ as God's great Messiah. Other studies cover a wide variety of topics, including a note on "The Art of Ernst Fuchs" and the reproduc-

tion of several of his very striking paintings. Any pastor who is concerned better to understand the Jew as a representative of God's first chosen people will profit by reading this book carefully; it will also spark profitable group discussions.

HERBERT T. MAYER

*THE DEAD SEA SCROLLS AND THE EARLY CHURCH.* By Lucetta Mowry. Chicago: The University of Chicago Press. 1962. 260 pages. Cloth. \$6.95.

This book is the outgrowth of a series of New Testament seminars which the author conducted at Wellesley College. She attempts to tread a middle road between the extreme positions adopted by scholars on the question of the relationship between the Dead Sea Scrolls and the New Testament. She rejects the position that the discovery of the Dead Sea Scrolls proves conclusively that Christianity is simply another evolutionary step in the development of religious expression. At the same time she insists that a great deal of helpful material for New Testament backgrounds can be gained from a study of these scrolls. The main theme of her book is the doctrine of redemption as found in these two communities. Her analysis of the Messianic hope in the Qumran community is an example of the balanced position which she seeks to maintain throughout. The book will be useful to the parish pastor who would like a general introduction to the Dead Sea Scrolls and to the thousand questions which they raise in relationship to the New Testament and the early Christian church.

HERBERT T. MAYER

*THE EPISTLE TO THE ROMANS: A COMMENTARY.* By Franz J. Leenhardt. Cleveland: The World Publishing Company, 1965. 389 pages. Cloth. \$6.00.

We are grateful that this excellent commentary on Romans, first published in French in 1957, is now available in an American

edition. In addition to illuminating comments on justification, Leenhardt advisedly asks what all the fuss is about in objections raised against *simul peccator et justus*. Romans 9—11 receives its just due as an integral part of the argument of Paul, who approaches the question of the church genetically. There are no better commentaries in English on Romans for the general reader.

FREDERICK W. DANKER

*AN EPISODE IN ANTI-CATHOLICISM: THE AMERICAN PROTECTIVE ASSOCIATION.* By Donald L. Kinzer. Seattle: University of Washington Press, 1964. ix and 342 pages. Cloth. \$6.50.

The American Protective Association was founded in 1887 by Henry Francis Bowers at Clinton, Iowa. Mr. Bowers died in 1911, and this finished the organization. During the quarter of a century of its existence it provided propaganda against Roman Catholicism; it worked assiduously to keep public funds from being allocated to support Roman Catholic schools.

The organization, however, was part of a wider movement. Kinzer correctly points out that it is almost impossible to keep the lines separate. The A.P.A. engaged in politics, but it did not create a new political party. Kinzer says that neither the Bennett Law in Wisconsin nor the Edwards Law in Illinois was regarded as anti-Roman Catholic when it was enacted. The German Lutherans were the first to oppose the Bennett Law. It is an interesting episode when Lutherans were joined in the fray by Roman Catholics.

Kinzer's study is a genuine contribution to the history of our country in the last decade of the 19th century and the first decade of the 20th century. More studies of this kind are needed for a fuller and more adequate insight into the entire period.

CARL S. MEYER

*EQUALITY IN AMERICA.* By Alan P. Grimes. New York: Oxford University Press, 1964. x and 136 pages. Cloth. \$4.00.

In this well-documented book Grimes, a political scientist at Michigan State University, lays bare the "might makes right" philosophy which has guided much of our nation's thought and practice. Specifically he discusses the effects of political power operating in the three spheres of religion, race, and political representation and summarizes as follows: "Traditionally, American politics has reflected in its principles the composition of its constituents." Although disarming in its brevity and almost innocuous in its simplicity, this capsulation is pungent in its relevance and distressing in its accuracy.

Grimes sees the "legitimizing myths" of the majority as having already broken down or currently breaking down in the face of a lack of generally accepted standards for determining religious, racial, or political superiority in the presence of religious and racial diversity and increasing urbanization.

Despite its relative brevity this book is not a "one sitting" volume if its full import would be gained. That its message be absorbed by those who train the minds, hearts, and lives of citizens is, however, an urgent necessity. RONALD L. JOHNSTONE

*DRINKING: A CHRISTIAN POSITION.*

By Arnold B. Come. Philadelphia: The Westminster Press, 1964. 86 pages with questions. Paper. \$1.25.

This book is a title in the series "Christian Perspective on Social Problems," designed to help "robust" laymen think theologically. The intention to deal with the alcohol problem with Christian, but not pietistic, concern is laudable. Its execution is not. That the author has been able to rise above a pietistic horizon is made doubtful by his contention that a proper Biblical interpreta-

tion *requires* (his italics) "the use of wine instead of grape juice in the Lord's Supper" (p. 48). This book needs to be reorganized and rewritten. RICHARD KLANN

*THE MAKING OF MINISTERS.* Edited by Keith Bridston and Dwight Culver. Minneapolis: Augsburg Publishing House, 1964. 295 pages. Cloth. \$5.75.

This is a collection of essays on theological training edited by two men connected with the large-scale Lilly Endowment Study of Pre-Seminary Education. The 14 contributions are divided into college, seminary, and postseminary development of the clergyman. The writers include many recognized authorities. The richness and variety of viewpoint make this a worthwhile addition to the literature on pastoral training.

KENNETH H. BREIMEIER

*DIE MITTE DER ZEIT: STUDIEN ZUR THEOLOGIE DES LUKAS.* By Hans Conzelmann. 5th edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1964. vii and 242 pages. Paper, DM 23.60; cloth, DM 27.00.

The fact that this work in just 11 years has already enjoyed 5 editions will indicate as well as all the words of deserved acclaim the impression it has made on the scholarly world. This latest edition is an unaltered reprinting of the 4th edition, which in turn varies from the 3d edition (1960; reviewed in this journal, XXXII [1961], 121) only in terms of minor corrections and additional literature. Though Conzelmann's thesis of a Lukan tripartite presentation of the so-called *Heilsgeschichte* in the periods of Israel, Jesus, and the oppressed church has not found universal acceptance, his emphasis on the creative activity of the author of the third gospel — over against the notion of earlier form critics that the evangelists were merely compilers — has been widely

received as representing a definite move forward toward a new appreciation of gospel composition. This study has become a milestone in research on the third gospel and will serve as a stimulus to further fresh observations by many future investigators.

JOHN H. ELLIOTT

*THE CHRISTIAN AS A BUSINESSMAN.*

By Harold L. Johnson. New York: Association Press, 1964. 188 pages. Cloth. \$3.75.

This small volume deserves a welcome on the congregational bookshelf for the benefit of those who have the expressed or unspoken conviction that the dilemmas of business life are beyond a Christian solution. The book is one of a series, published by Association Press, designed to treat the ethical aspects of various callings open to young people, college students in particular. But it will also be most useful for those Christian businessmen who wish to have resources for an effective ethical discussion of their profession. The author, an eminent economist, is well known for his previous writings on the subject.

RICHARD KLANN

*COUNSELING THE UNWED MOTHER.*

By Helen E. Terkelsen. Englewood Cliffs, N. J. Prentice-Hall, 1964. 144 pages. Cloth. \$2.95.

This particular book is one of the best of the Russell Dicks series on specific phases of counseling. It informs, it is written from a sane and sensible point of view, it is readable, authoritative, and comprehensive. Pastors will appreciate the help to be found in it.

KENNETH H. BREIMEIER

*COUNSELING WITH SENIOR CITIZENS.*

By J. Paul Brown. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 144 pages. Cloth. \$2.95.

Counseling senior citizens is engaging more of many a pastor's attention these days, and this book contains much practical material,

plus a strong bibliography both for the pastor himself and for senior citizens.

KENNETH H. BREIMEIER

*CHARITY AND LIBERTY . . . IN THE NEW TESTAMENT.* By Ceslaus Spicq, translated by Francis V. Manning. Staten Island, N. Y.: Alba House, 1965. 112 pages. Cloth. \$2.95.

Spicq, an outstanding Dominican student of the Bible, discusses the Biblical concept of ἀγάπη. The first 75 pages are documented almost entirely from the New Testament itself. The last chapter, which discusses the relation of Christian freedom to love, is more heavily documented from the fathers and from St. Thomas. The book is excellent and could almost be used for devotional reading. On p. 89 Spicq interprets Rom. 2:14 as applying to Christians, whereas Paul is speaking of pagan gentiles. It is unfortunate that this book was not a paperback. Priced at less than a dollar it would get the circulation it deserves.

EDGAR KRENTZ

*THE CHRISTIAN VIEW OF LIFE: MEDITATIONS ON THE MEANING OF LIFE IN CHRIST.* By Theodore Hoyer. St. Louis: Concordia Publishing House, 1965. 112 pages. Cloth. \$1.50.

George Hoyer, a son of the late author, assembled these 18 devotions in a handsome little book to produce a lasting memento of a man who taught church history to a generation of our pastors, who was held in affectionate regard by many readers of *The Devotional Bible*, and who confirmed this reviewer in boyhood. A unique synthesis is achieved through the topics, all of them "views of" phases of the Christian's experience, character, and destiny. The late author potently administered the classic tension between a pungent self-exploration with the Law and the remembrance of God's mercy in Christ. The purchaser of this volume will not keep it on the shelf.

RICHARD R. CAEMMERER