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Vol. XXXVIII

March 1967

No. 3

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.

KIRCHE AM SINAI: DIE ZEHN GEBOTE IN DER CHRISTLICHEN UNTERWEISUNG. By Hugo Röthlisberger. Zwingli Verlag Zürich-Stuttgart, 1965. 158 pages. Paper. DM 19.80.

His experience as a missionary in Indonesia convinced the author that in teaching heathen and Moslems it was not practical to begin with the Decalog but rather with the Gospel. The present dissertation, submitted to the theological faculty of the University of Edinburgh, is the result of his research involving the catechetical sequence of Decalog, Creed, and Prayer. His exegetical study convinced him that the Decalog is not a part of the New Testament catechism. Paul, he holds, did not use it, and its use by Jesus he finds confusing. The early church, he says, did not use it for instruction in ethics. Its use seems to begin with St. Augustine, but not until the 14th century did it actually become the basis for catechetical instruction in ethics. The Reformers Luther and Calvin unfortunately followed the traditional sequence of Decalog, Creed, and Prayer. The author suggests replacing the Decalog with the general law of love, with Jesus as the example to emulate. This suggestion is to replace the third use of the law with the apostolic admonitions. Besides wrestling with the problems posed by the proper distinction between Law and Gospel, the author introduces the reader to the history of catechetical instruction. He suggests a new approach.

LEWIS W. SPITZ

THE PRAISE OF FOLIE. By Desiderius Erasmus, translated by Thomas Chaloner, edited by Clarence H. Miller. London: Oxford University Press, 1965. li and 225 pages. Cloth. \$6.75.

Erasmus' *Praise of Folly* has a long literary pedigree reaching back to the Homeric battle

of the frogs and mice, the Virgilian spoof on the gnats and salads, Polycrates' eulogy of Busiris, Synesius' defense of baldness, Seneca's Apotheosis of Claudius, Plutarch's dialogue between Gryllus and Ulysses, and someone mentioned by Jerome, who relates the last will and testament of Grunius Corocotta, a hog. Some scholars like to play checkers or golf for diversion. Erasmus indulged himself with rhetorical composition in which Folly is permitted to parade her virtues with a glorious display of pomposity-busting fun, which the heresy-hunters of the time found a kind of silly putty, which did not stay in one form long enough to meet the requirements of a legal ecclesiastical tribunal. Whether this is to the credit side of the Inquisition both the historian and the psychiatrist must decide. The grave rituals of every order of society—princes of the world and of the church—all come under the withering fire of Erasmus' crisp diction. Of the huntsmen he says, "Yea, I thynke the verie stenche of the houndes kennell, senteth muske vnto theyr noses." Of poetasters he says that they are the delusion that the soul of Virgil has transmigrated into their own breasts. Of the learned theologians he says that they debate "What shoulde Peter haue consecrated, if he had consecrated what time Christes body hunge on the crosse?" Of a scholar who succeeded in trotting out some rare fish of an exegetical discovery he comments that they were so smitten with admiration of this new approach to the subject that Niobe's fate almost overtook them. Nor does he spare the popes; he suggests that if wisdom were to take hold of them it would be a calamity. "Naie if they had but one graine of that salt, wherof Christ maketh mencion in the gossell, they woulde not hoorde vp so huge heapes of golde, so high mountaines of honours, so large dominions."

Of those who seek pardons for sins he says that they happily fool themselves with forged pardons, measure out the time to be spent in purgatory as though they were calculating with an hourglass, envious for a computer that would put their destiny beyond the possibility of error, longing for a seat next to Christ—but not wishing to get it too soon, until the pleasures of life have satisfied them to the hilt.

In all this good-natured raillery, which leans heavily on Roman satirical writing, Erasmus' *humanitas* beams out at every turn as he sets the mirror before the theologian's soul. Love is his theme. Thus he says that many burn tapers to the Virgin Mother, and at the most unnecessary times, but "how few of them goe about to follow hir steppes either in chastnesse of life, sobrenesse of maners, or loue of heauenly thynges?"

Chaloner's translation of 1549 forms the "copy-text" for this edition, based on a copy in the Houghton Library and on a photostat copy in the Huntington Library. Variant readings from subsequent copies and editions published in the 16th century are included.

Explanatory notes and a glossary will assist the reader who is rusty in Shakespearean English.

FREDERICK W. DANKER

THE VISION OF GOD. By Vladimir Lossky, translated from the French by Asheleigh Moorhouse. Clayton, Wis.: American Orthodox Press (London: The Faith Press), 1963. Cloth. 139 pages. \$4.50.

SCHAU GOTTES. By Vladimir Lossky, translated from the French by Brigitte Hirsch. Zurich: EVZ-Verlag, 1964. 133 pages. Cloth. Sw. Fr. 18.80.

The late lay theologian-author was an expert not only in the mystical theology of his native Orthodox communion but also in the medieval Western mystics, particularly Meister Eckhart. The present title incorporates lectures delivered at the Sorbonne's École Pratique des Hautes Études in 1945 to 1946 and serves as an excellent and welcome patristic introduction to the Hesychast mystical theology and practice that climaxed in

St. Gregory Palamas. As John Meyendorff notes in his preface, we find in this important study a very evident tendency "to integrate the theology of grace into a soteriological and also of course Christological, ecclesiological, and sacramental context" (p. 6). It is not without its ecumenical significance that the series *The Library of Orthodox Theology*, in which this work appears, is a joint and approximately simultaneous trilingual effort of Anglican, Orthodox, and Swiss Reformed publishers.

ARTHUR CARL PIEPKORN

DIE PROBLEME DER KOLOSSER UND EPHESERBRIEFE. By Ernst Percy. Lund: C. W. K. Gleerup, 1964. xvi and 517 pages. Paper. Swedish Kr. 60.00.

Works of careful primary research age slowly. Percy's book, first published in 1946, illustrates that fact well. Critical scholarly opinion of two decades ago generally denied the authenticity of Ephesians and questioned that of Colossians while seeking to determine the relation between these two epistles. Percy set himself to working at these epistles by a study of their literary character, theology, and the heresy revealed in them. His method is careful linguistic and historical analysis.

It would take a long article merely to survey his conclusions in detail. In brief they are that the language and style of Colossians speaks more for than against Pauline authorship, that its world of thought is almost totally Pauline, and that the heresy combated is not Gnostic, but a form of syncretism based on Judaism. The Gnostic tinge in the language comes from Paul's own view of the world under Christ. In short, Colossians is Pauline.

The language and thought of Colossians is reproduced in Ephesians in a heightened form that is Pauline in all essentials. Indeed, if Paul did not write it, one would have to presuppose a pupil who knew Paul's language and thought in their minutest detail better than any man between Paul and Luther.

So far as the relation of Ephesians and Colossians is concerned, they are best described as dependent on the same source.

Both were probably written during Paul's Roman imprisonment (the hypothesis of Ephesian imprisonment raises more problems than it solves). Ephesians was probably written to churches in Asia not founded by Paul but under his jurisdiction as an introduction to him and a reminder of the meaning of their baptism.

Percy thus comes out as a firm defender of the traditional position on the basis of critical historical studies. The work abounds in the minute investigation of terms and concepts. As such it remains a cornerstone in the study of these two difficult letters, even though new material (Qumran documents, which K. G. Kuhn has used to show the very Jewish character of Ephesians) and new methods (especially *Formgeschichte*, as practiced, for example, by G. Schille) have advanced the study of these epistles. Percy's work will be quoted for many more decades. The publisher is to be thanked for the republication of this basic work in Pauline scholarship.

EDGAR KRENTZ

APOCRYPHON JOHANNIS: THE COTIC TEXT OF THE APOCRYPHON JOHANNIS IN THE NAG HAMMADI CODEX II WITH TRANSLATION, INTRODUCTION AND COMMENTARY. By Søren Giversen. Copenhagen: Munksgaard, 1964. 294 pages. Cloth. 85.00 Danish Kroner.

The *Apocryphon of John* is extant in three different texts, a short text known for over half a century in a Berlin Codex (no. 8502, found in another version in Nag Hammadi codex III), a longer, elaborated text in Nag Hammadi codex II, and the most elaborate in Nag Hammadi codex X. The Berlin codex was published in 1955; the longer version of codex II receives its *editio princeps* here.

The volume, fifth in the series *Acta Theologica Danica*, includes everything necessary. An introduction describes the physical appearance, size, language, provenance, and date of the manuscript. The Sahidic dialect, related in part to Achimic, and palaeography combine to date the document about A. D. 330—340. A text and facing translation,

plus a complete word index, follow. The second section of the work gives an overview of the contents, a detailed philological and analytical commentary, and a discussion of the relation of the present text to the other two. None of these texts can claim to be the pure original version. The Berlin Codex text must be an abridgment of a longer work. At the same time, the available texts may reflect the work's contents with some reliability. Someone must still attempt to reconstruct the form that underlies all the surviving texts. Giversen's work will be a basic tool for that task.

Physically the book is a masterpiece of the printer's and binder's art with excellent paper, careful typographic work, and a handsome and substantial binding.

EDGAR KRENTZ

AUSLEGUNG UND VERKÜNDIGUNG. Vol. I: *AUFSÄTZE ZUR EXEGESE DES NEUEN TESTAMENTES.* By Otto Kuss. Regensburg: Verlag Friedrich Pustet, 1963. xi and 383 pages. Cloth. DM 24.00.

This book might well have been entitled *The Ecclesiastical Exegete*. Kuss grants the large influence Lutheran exegetical influence has had on Roman Catholic exegesis in assisting the latter to overcome dogmatized interpretation. But he insists that the exegete must not work independently of the tradition of the Roman Catholic Church (both Bibli-cistic approaches and Reformation confessional positions are weighed in the balances) and that he must take developments of dogmatic tradition into account in his understanding of Biblical statement, so that the nonspecialist might not run the risk of finding his faith dependent on the variable findings of the scientific exegete. In saying this, Kuss hopes to persuade the magisterium of his church that its exegetes, while eliminating explicit statements in proof texts for entrenched dogmatical positions, are nevertheless faithful to official dogma.

Kuss's apologetic stance unfortunately betrays him into a line of attack that leaves unanswered basic and extremely critical problems. If it is true that the exegete is to be ecclesiastically responsible, then he must

also accept historical tasks seriously. This means that he must enjoy the option of subjecting the traditional dogmatic inheritance to critical scrutiny, with the possibility of calling into question not merely poor exegesis (admonitions to his brethren appear *passim*) but what appear to be improper developments in the light of Biblical considerations, especially in view of Kuss's accent on New Testament concern for fidelity to the apostolic tradition. Kuss does not deny the value of the prophetic function — indeed, his discussion of Paul's approach to "Enthusiasmus und Realismus" is a model study of the problem of the individual's responsibility within the Christian group — but nowhere does he enter into a thorough discussion of the prophetic and historical function as it relates to the evaluation of received or currently promulgated dogma.

Tied in with these primary deficiencies are attacks based on improperly organized data against the positions of theologians not in agreement with Rome. He suggests that the 16th-century Lutheran position can be defined exclusively in terms of an attack on the Roman Church. A glance at the Lutheran Symbols (and Kuss knows of them, p. 213, n. 3) clearly reveals that the Sacramentarians, Anabaptists, and others also come under polemic fire. The Symbols are designed to make confession of a faith shared with the church catholic, so as to assist Christians in escaping from corruptions of the Gospel, a matter of dominant concern also with Kuss. Such attacks as do emerge are the result of the very exegetical seriousness regarding the tradition with which Kuss's entire book deals. Since Kuss practically equates faith with an acceptance of the legitimacy of Roman claims to possess the truth, other approaches that call such legitimacy into question are, to say the least, suspected of lacking in faith.

In this unecumenical and patronizing approach to fellow Christians lies the basic defect of this work. For if, as exegete Kuss correctly concludes, the churches are not merely a sum of individual congregations, but constitute together a larger entity, then Roman Catholicism is not the primary position from which to judge a particular exegete

or exegesis. Kuss never tires of reminding his readers that the exegete must take account of theological unfolding in the church's history. Eastern Orthodoxy and the Reformation are part of that theological ripening process. A work that attacks the problem of exegetical responsibility within an ecclesiastical context from a denominational rather than an ecumenical position cannot escape the charge of oversimplifications and a tragic kind of hermeneutical schizophrenia. Kuss's exegetical voice is that of Luther, but his hands are tied by the magisterium.

FREDERICK W. DANKER

KANAANÄISCHE MYTHEN UND EPEN AUS RAS SCHAMRA-UGARIT. By Anton Jirku. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1962. 141 pages. Cloth. DM 24.00.

After a brief introduction to the historical background of the Canaanite myths and legends, the author offers a conservative translation of the Baal myths and the epics of Keret and Aqhat. In general the Baal myths presented follow the sequence established by G. R. Driver. The translation footnotes provide a brief introduction to the major themes and characters of the texts but give no parallel Semitic roots to support debatable translations. The rendering tends to be literal rather than idiomatic in places. *Bn ydm* (p. 24), for example, is translated "between the hands" rather than "the chest," as Zech. 13:6 demands. Reference to Old Testament parallels and points of contact are kept to a bare minimum. NORMAN C. HABEL

UNBEKANNTE JESUSWORTE. By Joachim Jeremias. 3d edition. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1963. 120 pages. Cloth. DM 16.80.

Two main characteristics mark this latest edition of the words of Jesus outside the canonical gospels. First, it now offers a consideration of all the extra-canonical words of Jesus identified up until 1963. This involves, especially, the very important material of the recently discovered Coptic Gospel of Thomas as well as previously untreated Syrian tradi-

tions. Second, according to the criterion of historical genuineness, the number of words of Jesus thought to deserve examination is reduced from 21 to 16 and then increased to 18 through the addition of two newly discovered *agrapha*. The appendix discusses two further sayings whose genuineness Jeremias doubts and which he attributes to prophecy of the Christian community.

This reviewer would find the significance of this study not so much in new information about Jesus and His proclamation as in the interpretation such proclamation received in the subsequent history of the early church.

JOHN H. ELLIOTT

DER MENSCHENSOHN IN DER SYNOPSISCHEN ÜBERLIEFERUNG. By Heinz Eduard Tödt. 2d edition. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1963. 331 pp. Cloth. DM 28.00.

Its comprehensiveness and analytical precision still recommend this work as one of the most significant contributions to the New Testament Son of Man research. Current interest in the larger question of Christology in the New Testament is also stimulated and supported by this outstanding study. Despite the heavy reaction to his thesis, negative as well as positive, Tödt has found it unnecessary to revise any of the conclusions of the first edition (1959; see this journal, 32 [1961], 566—567). The English translation of this work will make it an easier must for any serious consideration of this important topic.

JOHN H. ELLIOTT

GESCHICHTE DES PROTESTANTISMUS IN RUSSLAND. By Erik Amburger. Stuttgart: Evangelisches Verlagswerk, 1961. 208 pages. Paper. DM 14.80.

This book treats comprehensively and thoroughly the story of "Protestantism" in Russia from the 16th century.

In his first part, Amburger discusses the difficulties created by Russian isolationism before the time of Peter the Great.

He devotes considerable space to the influence of Halle Pietism. He records the effort that Francke directed to the Orthodox and

non-Christians in the Slavic lands and the attempt of Leibniz to persuade Peter the Great, during the latter's visit to the Low Countries, to permit the introduction of Protestant missions in Asiatic Russia. Helpful is the record of the Evangelical Church in the Soviet Union after 1917.

The second part provides historical notices and very detailed statistics of the various communions: the Moravians, the Anglicans, the Scottish church, British and American Congregationalism, the Mennonites and Baptists.

Highly interesting is the record of the inner life of the church: the work of the pastors, cooperation of the congregations, education, social work, and religious literature. The position of the pastor, for instance, was much more demanding than in an established territorial church. Because of the *diaspora* nature of the church the individual congregation had to be much more active than in an established church situation. This may tell us why "Russian" evangelicals in America have often been misunderstood.

Amburger supplies many notes on the text, a bibliography, an index of persons, and the necessary maps. For those who are interested in the subject this book is invaluable.

PHILIP J. SCHROEDER

THE SHIP AND RELATED SYMBOLS IN THE NEW TESTAMENT. By Earle Hilgert. Assen, The Netherlands: Royal Van-gorcum, 1962. Paper. 158 pages. Price not given.

Although the figure of the ship is never explicitly employed in the New Testament, Hilgert goes to great pains to demonstrate that the figure probably underlies a good many expressions.

Despite his apologetic concerning allegory, Hilgert's symbolic approach is still allegorical exegesis, except that it reckons more self-consciously than do many allegorizing exegetes with the "event" symbols in the accounts. On the other hand, the complete neglect of a critical encounter with form-critical analyses (the closest he comes is on p. 114) suggests that Hilgert's claim to avoid the mistakes of both allegorizing exegetes

and demythologizers is not really demonstrated. It is not always clear how we are to distinguish between the sacred writer's own interpretation and use of the material and the association various readers might bring with them to the reading of the account.

At the same time, fairness requires us to observe that the author liberally punctuates his treatise with "may" and "probably." Taken as a whole, there is much instructive matter here in respect to things nautical in the Bible.

FREDERICK W. DANKER

DAS ERBE DES 19. JAHRHUNDERTS: REFERATE VOM DEUTSCHEN EVANGELISCHEN THEOLOGENTAG 7—11 JUNI 1960 IN BERLIN. Edited by Wilhelm Schneemelcher. Berlin: Verlag Alfred Töpelmann, 1960. 89 pages. Cloth. Price not given.

The theology of the 19th century is concisely outlined in this book in three chapters: Rudolf Hermann discusses significant systematic motifs; Karl-Gerhard Steck reports on dogma and history of dogma; and Werner Georg Kümmel identifies the legacies of the 19th century in contemporary New Testament studies.

Hermann finds attempts at a unified characterization of 19th-century theology futile, whether one seeks the unity in a retreat from the Enlightenment, in an examination of Christian self-consciousness, in a philosophy of justice, in church-state relations, or in the problem of *jus divinum* and *jus humanum*. He regards Schleiermacher as the classic theologian of the 19th century and devotes much space to his description of faith and dependence on God. Hermann analyzes Strauss's lofty ethical motives and his insistence on studying Jesus as man, but insists that the uniqueness of Jesus cannot be studied on the human level. Hermann sees Rothe as turning theology into the study of the history of salvation and as holding that Christ Himself is the authentic Interpreter of the divine manifestation in Him. Ritschl's treatment of the problem of revelation and history is critically examined and his attempt to equate faith with the self-manifestation of the church criticized. Nitzsch's insistence on

revelation as God's acts of salvation, Harless' studies on conscience, Hofmann's treatment of prophecy as an expression of God's presence conclude this concise study.

The second chapter deals with approaches to the history of dogma and gives penetrating insights into the philosophies and methods of Semler, Münscher, Herder, Hegel, Strauss, Baur, Dorner, Kliefoth, Thomasius, Seeberg, Harnack, and Sabatier.

Kümmel finds three factors significant for exegetical study in the 19th century: (1) insistence on and development of a reliable Greek text; (2) studies of the differences in manuscripts and ancient languages in the text of the New Testament; and (3) evaluation of the Old and New Testaments in their historical context.

ERWIN L. LUEKER

JOHANNES CHRYSOSTOMUS. By C. V. Gheorghiu. Translated from the French by Hans Flesch-Brunningen. Cologne: J. P. Bachem Verlag, 1960. 300 pages. Cloth. Price not given.

The German publisher classifies this work as a "novel." If left in that category, it is a good novel. Historical fiction or hagiography might well be more correct categorizations, although the book is a work of precise scholarship. To be sure, if one focuses the microscope of historical criticism on the submissive *crocodilus vulgaris* who comes at the beck of a saint to take him across the Nile to a preaching assignment, scholarship becomes irritated. But fools always rush in where angels fear to tread. And when the author contrasts the rationalizing and timorous Christian with the intrepid saint, he is correctly portraying God's saints of all times.

Gheorghiu has much more to tell his readers than incidents illustrative of sainthood. The profile of Anthusa, the streets of Antioch, the Augean mess among the Ephesus clergy, the political chicanery at the Constantinopolitan court—all are woven into the tapestry to produce a work satisfying every demand of the contemporary reader. The sharp excoriations against sin, sex, and selfishness were resented in the saint's day—they are highly appropriate for our day.

The author closes his work with a brief

sketch of the rehabilitation of the exiled saint. He does not forget to mention that during the fourth crusade the remains of Chrysostom were brought to Rome to be interred near the graves of Peter and Paul. But the condition of the remains had so deteriorated that only a portion of them actually reached Rome, the remaining portions stayed in the East.

PHILIP J. SCHROEDER

IN CHRISTUS. By Fritz Neugebauer. Göttingen: Vandenhoeck & Ruprecht, 1961. 186 pages. Paper. DM 18.00.

The Gospel is God's indicative. Out of the declaration of His mercy stems the possibility of life in a fresh moral dimension. The word imperative applies to this functional aspect of faith. Corresponding to these two major grammatical chapters in man's salvation history, concludes Fritz Neugebauer, is Paul's careful distinction between *ἐν χριστῷ* and *ἐν κυρίῳ*. The former prepositional phrase is used whenever the apostle wishes to give expression to the fact of man's redemption in Jesus Christ. When the accent is on our Lord's directing authority in the Christian's life, then *ἐν κυρίῳ* is the normal expression. Paul is always careful to distinguish faith and works. His treatment of faith must be understood christologically, not anthropologically, an error committed, observes Neugebauer, by R. Bultmann, who places the accent on man's decision.

This monograph is an outstanding discussion of *sola fide* and deserves careful study for its perceptive appreciation of the apostolic message.

FREDERICK W. DANKER

PHENOMENOLOGY AND ATHEISM. By William A. Luijpen. Pittsburgh: Duquesne University Press, 1964. 344 pages. Cloth. \$6.50.

This is volume 17 of the Duquesne Studies, Philosophical Series, a worthy successor to the author's *Existential Phenomenology*, now in its fourth printing. In the present book he makes no distinction between existentialism and phenomenology and accordingly speaks of "existential phenom-

enology." He regards atheism as more than a system of God-denying propositions that atheists hold to be true. It is, he says, first and foremost, the actualization of *a fundamental human potentiality*. His aim is to show that this potentiality is so fundamental that it is surreptitiously actuated in the existence *also* of those who justly consider themselves theists or believers.

Luijpen takes the reader on an exciting tour through a broad area of philosophy. Along the way they meet Kant, Galileo, Comte, Marx, Nietzsche, Sartre, Merleau-Ponty, and others. The way is enlivened with history and a generous display of criticism. The author seems to assume that the atheism of these men was chiefly directed against pseudo-gods, thus helping theists to avoid atheism in their own belief. Asserting that the mistakes of believers compromise the "cause of God," he shows that modern atheism is merciless in castigating their faults. Optimistically he believes that the man of the future will call God back—some have said that God is dead—but that this call will be for the true God only. He concludes his hopeful study with these words: "God has already heard that cry and has entered history. He has made His word speak to men. He has spoken about Himself and about man." This God has done indeed in the incarnation of His Son. If this volume has convinced the reader that the true God can be found in Jesus Christ alone, as He has been revealed in the Sacred Scriptures and not in philosophy, however profound it may be, it will have rewarded him for the hours spent in journeying through its pages.

LEWIS W. SPITZ

THE ART OF DYNAMIC PREACHING.

By Peter-Thomas Rohrbach. Garden City, N.Y.: Doubleday and Company, 1965. 190 pages. Cloth. \$4.50.

This volume is one of many prompted by the Vatican II constitution on the Liturgy

to improve the preaching of Roman Catholic priests. Brief as it is, and cocky—"If you follow the program of this book, you can, with a minimum amount of effort, become a vital, dynamic preacher!" (p. 14)—it is remarkably sensible and should provide help to Protestant and Lutheran preachers also. Two brief sections concern "The Art of Public Speaking" and "The Art of Persuasion." About half of the volume is devoted to the place and to the art of preaching in particular. Some effort is made to define briefly the concepts and objectives of preaching in theological terms. The strength of the book, however, lies in its method: rapid-fire assertions and summaries, and exercises following each of the 12 chapters. If this sort of thing is widely used by the priests, and they accept the counsel to keep their sermons under 15 minutes in length, we may expect their audiences to enlarge perceptibly. RICHARD R. CAEMMERER

LAW AND THEOLOGY: ADDRESSES AND ESSAYS. Edited by Andrew J. Buehner. St. Louis: Concordia Publishing House, 1965. 104 pages. Paper. \$1.00.

This notable little book contains the sermon preached by President Oliver R. Harms of The Lutheran Church—Missouri Synod and the addresses delivered by Secretary of State Dean Rusk and Chief Justice of the United States Earl Warren at the dedication of Wesemann Hall, the quarters of the Law School of Valparaiso University, April 25 and 26, 1965. Already the rereading underscores the significance of the occasion and the largeness of the times in which we live.

In connection with the dedication the university collaborated with the Lutheran Academy for Scholarship in holding its Second Colloquy on Law and Theology on the theme "The Professional Responsibility of the Christian Lawyer." The three major papers are: "Is There a Conflict Between the Lawyer in His Practice and in His Vocation

as a Christian?" by Fred L. Kuhlmann; "What Is the Added Dimension in the Ethical Attitude of the Christian Lawyer?" by Paul G. Kauper; and "*Justitia* as Justice and *Justitia* as Righteousness" by Jaroslav Pelikan. The introduction to the conference by Martin H. Scharlemann and the conclusion by University Vice-President Albert G. Huegli are included. These noteworthy papers are likely to be quoted in various connections for years to come.

RICHARD R. CAEMMERER

A READER'S GUIDE TO THE GREAT RELIGIONS. Edited by Charles J. Adams. New York: The Free Press, 1965. xv and 364 pages. Cloth. Price not given.

Our modern technology has long known how to sanforize shirts. But it is also recognizing the hopelessness of attempting to apply that process to our shrinking world. The great religions of the world no longer live safely remote from one another. As a result many Christians, including theological scholars, find themselves overwhelmed and confused by whole new continents of religion that are largely *terra incognita* to them. Baffled by the vast array of publications on non-Christian religions, they can easily be tempted to give up the task of sifting and reading.

Adams and his seven co-workers, all first rank scholars in leading universities of North America, have performed an invaluable service by preparing a reader's guide to the great religions which is basically a collection of comprehensive essays on the bibliography of specific religions. Every essay attempts to answer two questions which immediately arise when a student approaches the study of a religious tradition: What to read? Why read it? For a description of the history and the doctrines of the great religious traditions the student must look elsewhere. What he will find here is a critical selection and evaluation of the litera-

ture. Frequently the chapters contain a description of the development of scholarship regarding a specific religion, for instance, Charles Long's excellent capsuling of the history of the study of primitive religions. The chapter on the religions of Japan by Joseph M. Kitagawa and that on Judaism by Judah Goldin both showed the advantage their authors enjoyed in sustained, immersed first-hand contact with the subject of their study.

Other religions treated in this excellent bibliographical study are the religions of China, Buddhism, Christianity, and Islam. In every case both the neophyte and the expert will be helped by this invaluable reference work. Librarians will find important guidance for their acquisitions.

If there is any failing that could be ascribed to this outstanding work, it is its general preoccupation with English sources to the neglect of European and Oriental material. Continental and notably German works are not as heavily represented as the scholar might wish, but for the general reader in English this will pose no problem. Students and teachers of comparative religions, missionaries, clergymen, anthropologists, sociologists, and the informed general reader will rise up and call these diligent and discerning scholars blessed.

WILLIAM J. DANKER

REFORMED DOGMATICS. Edited by John W. Beardslee III. New York: Oxford University Press, 1965. xii and 471 pages. Cloth. \$7.50.

Reformed Dogmatics is another volume of "A Library of Protestant Thought," this time presenting representative writings of Calvinistic theology in the 17th century. Featured are the *Compendium theologiae christianae* of John Wollebius (1586—1629), the *Selectae disputationes theologicae* of Gisbert Voetius (1589—1687), and the *Institutio theologiae elencticae* of Francis

Turretin (1623—87). The selections appear in a new translation; some are done into English for the first time.

Wollebius spans the entire breadth of dogmatics, Voetius' concern is practical theology, Turretin sounds the depths of God's decrees in general and of predestination in particular. Anyone looking for arguments in favor of typical Reformed theology can find them here. The reader will appreciate the clear and fluent language of the translator and the clear type of the publisher, which makes reading a pleasure. He may wonder, however, why the editor consistently speaks of *loci communi* instead of *communes*? Where the translator was not sure which English term would most accurately give the exact meaning of the original, he wisely gives the original in brackets. For students of the history of Protestant thought who do not know Latin this volume is valuable.

LEWIS W. SPITZ

MARRIAGE COUNSELING: A MANUAL FOR MINISTERS. By J. Kenneth Morris. Englewood Cliffs, N. J.: Prentice-Hall, 1965. 352 pages. Cloth. \$5.95.

The author of *Premarital Counseling: A Manual for Ministers* published by Prentice-Hall in 1960, has followed one good book by another. A certified psychologist, he is director and counselor, Marriage Counseling Service, Diocese of Upper South Carolina of the Protestant Episcopal Church.

Written for the average pastor who is looking for help in his effort to counsel those couples who are considering a dissolution of the marital bonds or those who wish to improve the marital relationship, this book provides in clear, nontechnical language what the average pastor needs to inform, enlighten, and guide him to better marital counseling practices.

This book will not transform the average pastor into a professional marriage coun-

selor, but it will help him to be more effective to those in need and to be more aware of the sources available to him. Actual case histories illustrate the psychological problems underlying marital conflicts and go beyond the actual procedures of marriage counseling to interpret the dynamics of the problem. Sociological and psychological factors in any given case are stressed, but not unrelated to the relevant concerns of the Christian faith, confession and absolution, and the power of the Gospel.

Among the topics covered are: The Scope of Marriage Counseling; Interview Procedure; Special Concerns of the Minister-Counselor; The Family Constellation; The Right Use of Sex; Communication; Reconstruction vs. Dissolution; The Dynamics of Motivation; Mistakes to Avoid.

The suggested readings listed with each chapter and the index are added features of a book which pastors will appreciate.

HARRY G. COINER

THE REGISTER OF EUDES OF ROUEN.

Translated by Sydney M. Brown. Edited by Jeremiah F. O'Sullivan. New York and London: Columbia University Press, 1964. xxxvi and 779 pages. Cloth. \$15.00.

Eudes Rigaud was archbishop of Rouen from 1246 to 1271. The *Register* is an account of his canonical visitations to the religious communities within his own diocese and those of his suffragans from July 1248 to December 1269. It offers one of the fullest and most informative accounts of actual religious conditions in a given geographical area that the Middle Ages has bequeathed to posterity.

Because the Register is a private document, never intended for publication by its author, it must be approached with caution. In its very nature, the Register belongs in the same general category as a police record, and to judge a society exclusively from such a source is certain to give an unbalanced picture of that society. On the other hand, the reforming zeal displayed by the archbishop in fulfilling his canonical obligations tends to disprove the extremely negative judgment of G. G. Coulton in assessing medieval clerics.

Here is a sample entry from this very human document: "We visited the chapter of St. Mellon-de-Pontoise. We decreed that whoever does not enter the choir before the first Gloria shall be regarded as absent and whoever sleeps at the sermon must be punished. The vicar walks about town in a knee-length tunic. We forbade him to do this. Some monks eat meat when there is no necessity. The chapter owes us 100 shillings of Paris." On this visitation one monk was also found deficient in conjugating irregular verbs.

Especially valuable for the ecclesiastical historian are the explanatory notes provided by the editor. In addition, the introduction offers a good summary of the juridical bases of visitation and papal reforms. The appended Statutes of Gregory IX reflect the continuing interest of the Curia with reform. The bibliography is an up-to-date selective listing of works on 13th-century French monasticism.

The English translation is the work of the late Sydney Brown of Duquesne University. The notes, introduction, and appendix are by the editor. The volume is No. LXXII of the series *Records of Civilization: Sources and Studies*.

CARL VOLZ