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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.

COMMENTARY ON SAINT PAUL'S EPISTLE TO THE GALATIANS. (Aquinas Scripture Series, Vol. I). By St. Thomas Aquinas. Trans. by F. R. Larcher, O. P.; introduction by Richard T. A. Murphy, O. P. Albany, N. Y.: Magi Books, Inc., 1966. x and 211 pages. Cloth. \$5.50.

COMMENTARY ON SAINT PAUL'S EPISTLE TO THE EPHESIANS. (Aquinas Scripture Series, Vol. II). By St. Thomas Aquinas. Trans. and introduction by Matthew L. Lamb, O. C. S. O. Albany, N. Y.: Magi Books, Inc., 1966. v and 313 pages. Cloth. \$5.95.

Students of the history of interpretation will be grateful for the publication of these commentaries, "the first of their kind to appear in English." Anyone who knows Thomas Aquinas only through the *Summa* owes it to "The Dumb Ox" to learn more of the real heart of the man. Thomas Aquinas loved Scripture, and his hermeneutical sanity contrasts baldly with much that was pure exegetical madness in his time. On numerous occasions he lacks the dogmatism characteristic of many exegetes and is content to let the case rest with two or more divergent interpretations. Because Aquinas lacked the resources for thorough historical and philological analysis, these volumes will not be too helpful to the exegete in his attempt to understand the major difficulties in these epistles, but the manner in which Aquinas evaluates patristic comment and utilizes the logical categories of his time in overcoming linguistic barriers is of hermeneutical interest. Especially valuable is the editor's introduction to the commentary on Ephesians, supported with copious notes that afford a broad entry into the hermeneutical questions of the time.

Noteworthy is Aquinas' concern that bish-

ops concern themselves less with temporalities and more with the spiritual care and edification of the church. The lesson is only beginning to be learned.

FREDERICK W. DANKER

THE COFFEE HOUSE MINISTRY. By John D. Perry, Jr. Richmond: John Knox Press, 1966. 127 pages. Cloth. \$3.50.

This book is the result of the author's "Coffee House Study Project" conducted during the summer of 1965 for the National Council of Churches and the National Coffee Association. Perry visited some 30 coffee houses from coast to coast and corresponded with almost two hundred more. At the time the book was written the author indicates there were more than one thousand coffee houses in the United States. Who knows how many there are at the time you read this!

Part one of the book gives a theological justification for the coffee house. First of all, Perry makes the point that the witness of the disciples was accompanied by *signs* sent by God. Perry then asks what "signs" accompany our witness today? Could not the coffee house be a nonverbal accompanying "sign" to the nameless faces of metropolis and the lonely masses of the campus? Secondly, Perry indicates that the coffee house may well be one of the better ways by which laymen can carry out *their* ministry in the world through the discipline and service of a coffee house. Finally, he shows that the process of two-way communication can best be carried out in a coffee house situation, since it represents a neutral place in which Christians can both listen and speak to the customers.

Part two deals with the location, equipment, and financing of a coffee house, and part three deals with the personnel needs. Appended are a section on coffee recipes and

a selected bibliography on the coffee house movement.

Anyone contemplating a coffee house ministry will be helped to think through the reasons for such a venture and the complexities of carrying it out. Many well-meaning persons have attempted coffee houses and have been puzzled by their failure. Perhaps some future failures could be averted if the contents of this book were read and heeded.

ROBERT CONRAD

THE STUDY OF THE BIBLE. By Ernest Cadman Colwell. Revised edition. Chicago: The University of Chicago Press, 1964. xv and 202 pages, plus bibliography and indices. Paper. \$1.75.

This introduction to the Bible, dealing with its origin, growth, transmission, translation, and interpretation, is meat for the pastor, his people, and the student alike. Originally published in 1937, this study has been brought up to date by the inclusion of new bibliographical material which supplements that found at the end of each chapter and by the addition of a final seventh chapter, which treats new developments in the area of Biblical theology. With the emphasis on the *method* of Biblical study, the author's clear and illustrated discussion of such important questions as the canonization of the Old and New Testaments, literary criticism, form criticism, and historical criticism has lost none of its original relevance. The stress laid on the variety of theologies in the Old and New Testaments, the development of religion, the historical orientation of the Biblical writings, and the importance of the community's faith as an influence in the production of the Old and New Testaments is as needed today as it was a quarter of a century ago. The new chapter introduces the reader to such important figures as Karl Barth and Rudolf Bultmann as well as to the much-discussed activities of "demythologization," the "new quest of the historical Jesus" and the "new hermeneutic."

The value of this work as a bibliographical guide to all the best materials in Biblical study would have been increased by updating *all* the bibliographies rather than only some.

Regrettable is the omission of Frederick W. Danker's *Multipurpose Tools for Bible Study* (St. Louis: Concordia Publishing House, 1960). But these omissions in no way hinder the conclusion that this work deserves a place on every church library shelf and merits recommendation to all persons interested in becoming better acquainted with Holy Scripture and Biblical study.

JOHN H. ELLIOTT

DER ÄLTESTE REISEATLAS DER WELT.

Edited by J. E. Schuler. Foreword by A. Fauser and T. Seifert. Stuttgart: Schuler Verlagsgesellschaft, 1965. 267 pages. Cloth. No price given.

This is a handsome facsimile of the "Itinerarium orbis Christiani" first published most likely in Cologne, Germany, during 1579 to 1580. Attributed to the work of a circle of men associated with Franz Hogenberg of Holland and later of Cologne, this atlas includes colored as well as black-and-white maps and pictures of European countries, cities, and destinations of travel and trade routes in the 16th century. In addition to a map of Europe, the individual countries included are Germany, the Scandinavian countries, England, Scotland, Ireland, the Netherlands, France, Spain, Portugal, Switzerland, Italy, the East-European countries, Austria, the Balkans, Greece and Cyprus. Though primarily a collector's item, this itinerary serves also to illustrate the broadening of horizons and the "Reisefreudigkeit" characteristic of 16th-century Western Christendom. Similarly, in respect to a present culture very much concerned for the image and shape of the city and urban mentality, this atlas with its many city sketches marks an early trend in singing the praises of the *civitas* as a new form of humanity. In view of the many earlier maps and itineraries (e.g., Antonine Itinerary, Ravenna Itinerary, Tabula Pentigeriana, the "Christian Topography" of the Alexandrian monk Cosmas [A.D. 535]) it is difficult to see, however, in what sense its recent publishers consider this atlas to be the "oldest travel atlas of the world."

JOHN H. ELLIOTT

THE PULPIT SPEAKS ON RACE. Edited by Alfred T. Davies. New York: Abingdon Press, 1965. 191 pages. Cloth. \$3.95.

This beautifully printed volume will have historical significance apart from its immediate worth as a collection of sermons. Almost all of the 20 components are sermons that have been preached in a worship service, to parishes or to conventions. The preachers include both whites and Negroes. The editor, a Presbyterian pastor, has classified the sermons under "Theological Considerations" and "Christian and Social Implications." Names famous in Protestant preaching in America in general, and in the racial revolution in particular, are represented; many contributors in both sections have engaged in demonstrations. Most contributors stem from Methodist and Baptist backgrounds; Presbyterians and Episcopalians are next; the United Church of Christ is also represented, and the one Lutheran is Joseph Ellwanger. The sociology and the psychology of prejudice are set out amply. The explicitly Christian references, while not universal, are remarkably ample.

RICHARD R. CAEMMERER

A MANUAL FOR BIBLICAL PREACHING. By Lloyd M. Perry. Grand Rapids: Baker Book House, 1965. 197 pages, plus appendix and bibliography of homiletical textbooks and index. Cloth. \$4.95.

This book is printed on $8\frac{1}{2} \times 11$ pages of typewriter type, in closely outlined paragraphs. The effort is made to provide numerous methods for gathering Biblical material, for organizing sermons around a choice of seven "patterns," and for classifying Biblical sermons under biographical, historical, didactic, experiential, and prophetic heads; to describe methods of planning (including the church year); and to suggest Biblical sermons for special occasions. It would be interesting to compare the "foundational pattern" suggested by Perry on pp. 65—83, to be "followed with precision," with, for example, H. Grady Davis' *Design for Preaching* (Philadelphia: Fortress Press, 1958), which is, curiously, omitted from the

bibliography. This *Manual* does indeed stay within the framework of the Bible to achieve its purposes. Its pages 1—6 and 197 suggest how much more than a manual a preacher needs in order to be a good one.

RICHARD R. CAEMMERER

ENCOUNTERS WITH CHRIST. By Leonard Griffith. New York: Harper & Row Chapelbook, 1966. 158 pages. \$1.45.

THE CROSS IN THE MARKETPLACE. By Foy Valentine. Waco: Word Books, 1966. 122 pages. \$3.50.

These volumes of sermons are in interesting contrast. Leonard Griffith, the gifted successor of Leslie Weatherhead, employs close Biblical study to launch 14 sermons on "the personal ministry of Jesus," e. g., "a woman in the crowd," "a divorcee," "a social snob," "a pillar of the establishment." A multitude of applications and insights cluster about each figure in conversation with Jesus. The method is straightforward; unusual is the first-person treatment of Zacchaeus. The commendation of Gospel and sacrament is unremitting. An introductory essay stresses that Christ's healing ministry was always for more than the body; and that the contemporary reader can find himself in these characters.

Foy Valentine is executive secretary of the Christian Life Commission of the Southern Baptist Convention. While sermonical in form and origin, his chapters contain much factual material on the relation of the church to social action, institutionalism in its own structure, communism, the racial crisis, and the new morality. What is remarkable about the messages is that their author has the courage, and for his place and time the skill, to bring their challenge to bear upon present-day American Christians. He endeavors to bring the remembrance of the atoning Christ to focus on each of the problems he discusses.

RICHARD R. CAEMMERER

THE PREACHING PASTOR. By Charles F. Kemp. St. Louis: The Bethany Press, 1966. 251 pages. \$3.95.

The author, former pastor and now professor of pastoral care at Brite Divinity

School in Fort Worth, has other volumes to his credit in this field. Four brief lectures relate the pastor's preaching to his concerns of pastoral care. Thereupon 16 sermons, attached to the author's essays, exemplify the preaching that contributes to growth in eight areas of Christian life—doubt to faith, guilt to forgiveness, hostility to love, restlessness to peace, pride to humility, childishness to maturity, through discipline to freedom, helped to helper. The preachers range from Horace Bushnell, Phillips Brooks, and F. W. Robertson to Harold Bosley, Donald Baillie, and Wayne Oates. Harry Emerson Fosdick is represented twice. The sermons illustrate the author's categories well. They do not always succeed in making the Cross of Christ more than a sample.

RICHARD R. CAEMMERER

A LISTENER'S GUIDE TO PREACHING.

By William D. Thompson. New York: Abingdon Press, 1966. 110 pages. Price not given.

This remarkably useful little paperback deserves to be circulated, preferably underground for best coverage, from person to person in a congregation until listeners are ready to talk back to the preacher about it. The chapter headings are: "What Is Preaching?" "Who Is Responsible for Preaching?" "What's in a Sermon?" "Listening to the Sermon," and "Responding to the Sermon." Incisively written and illustrated with cartoons, it has behind the direct and simple language a good theology of the Word of God and the church. The author teaches homiletics and speech at Eastern Baptist Theological Seminary in Philadelphia.

RICHARD R. CAEMMERER

A CROSS TO GLORY. By Alton F. Wedel. St. Louis: Concordia Publishing House, 1966. 104 pages. \$1.95.

This Lenten sermon volume contains six sermons on texts from the Gospel According to St. Matthew, as well as sermons for Palm Sunday (Confirmation), Maundy Thursday, Good Friday, and Easter. The cross motif pervades all of the sermons, with the keynote expressed in the preface: "The cross is cen-

tral not only in the life and mission of the Christ but also in the life and mission of Christ's people." The language is direct, precise, and pungent. The author, pastor of Mt. Olive Church in Minneapolis, is a witness as well as a preacher.

RICHARD R. CAEMMERER

TAOISM. By Holmes Welch. Boston: Beacon Press, 1966. 182 pages. Paper. \$1.95.

We hail with warm appreciation this reissue of a highly readable exposition of Taoism first published in 1957. Welch provides a comprehensive, well-written exposition of the principles, the historical development, the organization, and the present influence of a quiescent way of life that has much to say to the activist West. Lao Tzu inverts usually accepted values and emphasizes meekness and lowliness. Taoism is somewhat akin to the Beatitudes in turning the world upside down in order to get things right side up. Welch suggests that the savages who survive World War III will perhaps have a truer perspective on reality than many of us with our driving ambition and consuming activism. The author is a research associate at Harvard University.

WILLIAM J. DANKER

MISSION IN METROPOLIS. By Jesse Jai McNeil. Grand Rapids: William B. Eerdmans Publishing Company, 1965. 148 pages. Cloth. \$3.50.

The late Negro theologian and educator, J. J. McNeil, presents us with a sober yet urgent analysis of the great need for the church in metropolis, coupled with the great difficulty in the church's meeting such need. The author notes an upsurge of interest on the part of churches in the urbanization and industrialization of society but observes that this mounting concern has often appeared more like self-interest than self-denial for the sake of their mission in the world for Christ. The church as mission, as servant, and as disciple become recurrent themes as the author tries to lead the church into a more relevant confrontation with the metropolis and its people. His ultimate focus is on

Christian education—his major field of interest and specialization.

He states (p. 9): "Until the churches have been fully awakened to the depth of their involvement in the life and ways of an urbanized, secular, and technological society, there will be need for books to be written. . . ." Even though others have covered nearly the same ground and as well, if this book falls into the hands of some who have not followed other writers along these paths, the present work will justify its printing. It does cover the ground and lays bare with a skillful yet sympathetic hand the current internal maladies of the church.

In reading several scores of books and articles in this general sphere this reviewer has found a decided tendency of some writers to give the impression that the city is god and the church is to serve and worship it. McNeil, in contrast, and we feel correctly, views the city as the "new chance God through His Son Jesus Christ is offering the Churches to preserve and to demonstrate their integrity as the Church of the Living God through whose Son they are called to a reconciling ministry in the world." The city is not God; but it is the place where the church has been called to serve God. McNeil is eloquent on this point.

RONALD L. JOHNSTONE

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT. Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley. Volume IV. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1967. xi and 1126 pages. Cloth. \$22.50.

Bromiley is pressing hard on the rearguard of the German original with this translation of the fourth volume of "Kittel." Whereas some translators of scholarly publications trim out details here and there, the reader of this publication can rest assured that the editor has faithfully endeavored to present a "full and complete translation" of his original text, and the publishers deserve congratulations for giving him his head.

The percentage of lapses is very low. On page 8, fourth last line, "LXX" should be read instead of "NT." On page 609, n. 48, the pagination and numbers of illustrations

are not distinguished with the clarity of the original. The German text (p. 629, n. 8; Bromiley, p. 625) in connection with the word *μεσότοιχον* in Eph. 2:14 is more strongly worded: *ist doch ein ganz unmöglicher Gedanke*. Bromiley renders: "is by no means obvious." Schneider rejects the interpretation that the question of removal of barriers between Jew and Greek is discussed in Eph. 2:14. *Vielmehr* in the subsequent sentence means "on the contrary," not "There can be no doubt, however . . ."

For the volumes that remain, Bromiley might give further thought to the need of clarification of abbreviations that may be obvious to Germans but not to Americans.

This volume includes lengthy discussions on such words as *λαός*, *λέγω*, *λύω*, *μανθάνω*, *μάρτυς*, *μεσίτης*, *μισθός*, *μορφή*, *Μωυσῆς*, *νόεω*, and *νόμος*, together with their cognates, all of importance to the preacher and the specialist.

The quality of translation and production suggests that Bromiley has lost none of his wind as he enters the second half of his energy-sapping course.

It would be an insult to the reader's economic and scholarly judgment to remind him that he cannot afford to be without "Kittel."

FREDERICK W. DANKER

THE BOOK OF DEUTERONOMY, A STUDY MANUAL. By Clyde T. Francisco. Grand Rapids: Baker Book House, 1966. 112 pages. Paper. \$1.50.

Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, prepared this Deuteronomy study guide for the "Shield Bible Study Series." The publisher states that the series is designed "for the study of the Bible for seminaries, religious departments of colleges and universities, Bible schools and colleges, pastors, Sunday school teachers, and for group study of the Bible in the local church." The author's popular approach suggests that he aimed his presentation particularly at the two last-named groups and came in on target. A two-page statement of purpose (answering the question "Why study the book of Deuteronomy?") is followed by a brief introduc-

tion discussing the name, authorship, contents, and theme of Deuteronomy. A four-page outline of Deuteronomy also serves as outline for the subsequent 100-page discussion of the text of Deuteronomy combined with suggestions for its application to contemporary Christian life.

Francisco is aware of the questions and problems that have been raised by historical-critical studies in Deuteronomy. Understandably (in view of the popular nature of this study guide), he omits discussion of some of these from this volume. Commendably, he deals with others in a frank and open treatment in which he alerts his reader to the problems, usually suggests his preferred solution (frequently in sympathy with the contemporary critical approach), but allows the reader to arrive at his own conclusion. For example, at more than a dozen points Francisco discusses the question of the Mosaic authorship of Deuteronomy in its present literary form, adduces evidence suggesting that specific passages or pericopes in their present form may represent post-Mosaic editorial revision or expansion, but avoids both dogmatic assertions as well as any belittling of conclusions that disagree with his own. Francisco states in his introduction: "For the conservative Christian recognition of the process of later revision presents no problem, if it is understood that the editors were inspired to perform their task even as Moses was. They regarded themselves as extensions of Moses, and as they wrote he was speaking through them." This approach which takes into account the concerns of "the conservative Christian" is characteristic of the entire volume.

WALTER WEGNER

THE CHRISTIAN APPROACH TO THE SIKH. By C. H. Loehlin. London: Edinburgh House Press, 1966. 80 pages. Paper. 2/6.

Loehlin has been a missionary in the Punjab since 1923. Those who meet Sikh students in America or Sikh immigrants in Britain will find this manual most useful.

The term "Sikh" used in a general way designates all the followers of the ten *gurus*, or religious leaders, of Sikhism; but not all

Sikhs are "Singhs," that is, members of the Khalsa Brotherhood. A Singh has received the baptism of the dagger and always wears the Five Signs of the Khalsa Brotherhood: the long uncut hair done up in a top knot; the special comb; the steel bracelet; the dagger (which may be a miniature); and the short underdrawers.

The Sikhs and the Christians are both people of a book. The Bible is one of our chief attractions for the Sikhs, whose Granth is a book of devotional hymns. Sikhs may not understand the cross fully — for that matter, neither may Christians — but they are well able to appreciate the death of Christ as an act of voluntary sacrifice. Of the ten Sikh *gurus* three were martyrs, and thousands of Sikhs have given their lives for their faith. The way is open for preaching Christ and the cross to the Sikhs. Beyond the cross must loom the resurrection, for the Sikhs as yet do not have this Christian hope.

The Sikhs are a life-affirming, practical people. Christianity in practice appeals to them. Perhaps no other people can appreciate genuine friendship more nor remember a favor longer. In their own country, their hospitality is proverbial. Loehlin advocates the attitudes of dialog and cooperation in the Christian approach to the Sikhs.

WILLIAM J. DANKER

THE CREATIVE ADVANCE: AN INTRODUCTION TO PROCESS PHILOSOPHY AS A CONTEXT FOR CHRISTIAN FAITH. By Eugene H. Peters. St. Louis: The Bethany Press, 1966. 151 pages. Paperback. \$2.45.

This book is an introduction to "process philosophy," in which the author sees the solution of most intellectual problems of religion. He regards "process philosophy" as spiritual, which is partially true, since process philosophy recognizes the spiritual as well as the physical (energy, motion) of contemporary science.

The author gives a good evaluation of the philosophy of A. N. Whitehead and Charles Hartshorne. He is undoubtedly correct in his assumption that modern transitions will occasion new analyses and formulations in all

areas of thought, including the religious. Whitehead's philosophy has an important role in that process, though not the only one in the emerging synthesis. E. L. LUEKER

CHRISTIANITY AND THE ARTS. By Donald Whittle. Philadelphia: Fortress Press, 1967. 146 pages plus bibliography and index of names and titles. \$1.50.

In this brief volume, published a year ago in England, a Cambridge scholar provides stimulating insights as well as some challenges that are becoming customary. The "Prologue" gives definitions of Christian art and describes the problems of symbolism in the current situation and the potential of art for Christian affirmation. The sections concern painting, architecture, music, fiction, poetry, drama, and cinema. The setting of the discussion is chiefly British, with a few forays into continental or American material.

RICHARD R. CAEMMERER, SR.

THE COUNCILS OF THE CHURCH: HISTORY AND ANALYSIS. Edited by Hans J. Margull; translated by Walter F. Bense. Philadelphia: Fortress Press, 1966. xv and 528 pages. Cloth. \$10.00.

Nine essays by nine different authors are here collected in a well-planned volume by editor Margull. The authors survey the councils of the ancient church (Georg Kretschmar), the councils in the West during the Middle Ages (Carl Andresen), the Council of Trent (Peter Meinhold), and Vatican I and II (Otto Karrer). Four authors analyze the conciliar concept from the point of view of the Orthodox Church (Emilianos of Melea), Anglicanism (Stephen Neill), Lutheranism (Martin Seils), and in Reformed theology (Jean-Louis Leuba). The work is capped by Edmund Schlink's chapter, "Ecumenical Councils Past and Present."

Men like Schlink, Neill, Meinhold, and Andresen are outstanding scholars and theo-

logians. Andresen's chapter on the "History of the Medieval Councils in the West" is the longest and one of the best (pp. 82—240). He tells of the development of the episcopacy and of canon law, the Cluniac reform movement, and "the classic general councils of the High Middle Ages." In the 13th and 14th centuries came the crisis of the papal idea of the council. Conciliarism was rampant in the first half of the 15th century. The analysis of this movement is especially well done by Andresen.

Seils' chapter, "The Ecumenical Council in Lutheran Theology," discusses Luther's conciliar theology, Melancthon's attitude, the views of Chemnitz, Hafenreffer, Gerhard, Calixtus, and others. The problematics of a council include its functions, voting membership, the role of the Word of God in it, and its infallibility.

Vatican II and past councils cannot be dismissed. Margull's essayists contribute much to an understanding of the history of the councils and an analysis of the conciliar idea.

CARL S. MEYER

ÉTUDES D'EXÉGÈSE JUDEO-CHRÉTIENNE: LES TESTIMONIA. By Jean Daniélou. Paris: Beauchesne et Ses Fils, 1966. 188 pages. Paper. 21.58 French Francs.

Daniélou's special area of research is second century Christianity. The articles gathered in this volume all discuss aspects of Old Testament interpretation. Daniélou concludes that certain passages, for example, Ps. 21 and 22, Deut. 28:66, and Ezek. 47:1-11, have been very influential, especially in the growth of the liturgy. Much of the methodology shows that early Christian exegesis developed out of Jewish methods. In general, Daniélou's conclusions support the idea of a testimony collection in the early church.

EDGAR KRENTZ