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Meditation

OSCAR CULLMANN

Laurentius Valla: Renaissance Critic and Biblical
Theologian

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Homiletics

Book Review

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BOOK REVIEW

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

FAITH AND PHILOSOPHY. By James Richmond. Philadelphia: J. B. Lippincott Co., 1966. 224 pages. Cloth. \$3.95.

Richmond traces the modern relationship between philosophy and religion to the demolition of the causal and design arguments by Hume and Kant. Furthermore, Kant's thesis in his *Religion Within the Limits of Reason Alone*, namely, that all theological terminology should be translated into morals, has influenced theology to the present time. In the 19th century historical, moral, and anthropocentric factors were stressed by Schleiermacher and Ritschl. L. Feuerbach developed this anthropology to its radical conclusion. The chapter "The Moral Route to Theistic Belief" shows how D. W. Baillie and others developed a moral theism but still were anthropocentric. Karl Barth made God the Subject, thus making Him the *Deus dicens* and removing Him from the area of naturalistic and metaphysical speculation. Bultmann by his efforts to make the Christian faith relevant to contemporary man breaks with Barth's emphasis on the "Wholly Other." The most valuable chapter is probably the last, which discusses linguistic analysis and seeks to establish the "language game" suitable for theological discourse.

ERWIN L. LUEKER

THE NAMES AND TITLES OF JESUS: THEMES OF BIBLICAL THEOLOGY. By Leopold Sabourin, S.J. Translated by Maurice Carroll. New York: Macmillan Company, 1967. xviii and 334 pages. Cloth. \$7.95.

A fine balance between popular expression and scholarly detail is maintained in this study of the early community's understanding of Jesus Christ. Attention is constantly given to the influence of the Old Testament and

intertestamental literature in the formation of the church's theological expressions. Thirty-three titles, or categories, are discussed. Some statements, however, require correction or modification. The citation (p.10) of Is. 12:6 in reference to the Blessed Virgin is questionable. The author apparently includes Lutherans as considering "Mary only as the mother of the man Jesus in the purely physical sense" and excluding "her role as mother of the Incarnate Son of God . . ." (p.13, note). Had he read the Formula of Concord (Ep I 12), he would have observed that Lutherans "believe, teach, and confess that Mary conceived and bore not a mere man and no more, but the true Son of God; therefore she also is rightly called and truly is the mother of God." John 7:53 to 8:11 is called an "inspired, historical account" (p.85), but it appears in late manuscripts and the historicity is not demonstrated. 1 Cor. 15:12-19 does not base the resurrection of the flesh on Jesus' resurrection (p.188), but rather the reverse. (See vv. 13 and 16.)

FREDERICK W. DANKER

JESUS WAR GANZ ANDERS. By Ethelbert Stauffer. Hamburg: Friedrich Wittig Verlag, 1967. 287 pages. Cloth.

Churchmen and scholars have not yet caught up with the avant-garde character of Jesus' proclamation and personal ministry. That is the persistent complaint made in this study of the revolutionary personality of One who defies placement in the categories into which He has been forced since His appearance on the scene of history. Stauffer's experiences during the Hitler regime prepared him for a fresh appreciation of the independence Jesus displayed toward totalitarian patterns in His own time, and the reader will find this part of Stauffer's analysis one of the

most penetrating contributions made to the understanding of the Gospels. In the preface Stauffer defends himself against malicious gossip concerning his stance during Germany's ill-fated period.

Against the demythologizing trend in studies of the Gospels, Stauffer points out that Jesus was in fact the demythologizer of His time, and he displays a high regard for the historical character of many pericopes that have undergone interpretive emasculation. His analysis of the apostolic and post-apostolic periods lays bare the progressive deterioration in understanding of the uniqueness of Jesus' proclamation. Jesus was completely different. He was so thoroughly human in such a divine dimension that even the future will have difficulty to capture His distinctiveness. Stauffer's broad acquaintance with Jewish literature illuminates at many points the historical context of the Biblical narrative. The style, often punctuated with American phrases, is lively and in striking contrast to the ponderous terminology frequently employed in theological writing. Some of the documentation for this popular presentation may be found in Stauffer's earlier trilogy on Jesus and the Gospels.

FREDERICK W. DANKER

QUMRAN UND DAS NEUE TESTAMENT. By Herbert Braun. Vols. I and II. Tübingen: J. C. B. Mohr (Paul Siebeck), 1966. 326 pages; x and 403 pages. Cloth. DM 81; paper, DM 71.

Herman Strack and Paul Billerbeck rendered scholars valuable service through their catena of illustrative intertestamental and rabbinic material. *Qumran und das Neue Testament* follows a similar pattern of comment on the New Testament *seriatim*, with references under specific Biblical verses to pertinent passages in the Scrolls of Qumran, accompanied by sentence summaries of the judgments and evaluations of scholars. Since the literature on the Scrolls has multiplied even beyond the grasp of the specialist, Braun's contribution is something in the nature of a Qumran computer. It does not replace further or more intensive research

into details but at a glance offers the student at least access to the roads that lead to further clarification. The comments on 1 Cor. 11:10 illustrate well what the student can expect to find in this "commentary." Braun refers to Fitzmyer's and Cadbury's discussion (the specific titles are to be located in the alphabetical listing of literature, Vol. I, pp. 1—6) of διὰ τοὺς ἀγγέλους. The word ἐξουσία means "headdress." The reference is not to evil angels, but to good and pure angels. References to Ps. 137:1 and Rev. 8:3 are supported by references to 1 QM 7, 4-6 and 1 QSa 2, 3-11. Bodily defects are an offense to angels present in the worship service, and a woman's uncovered head is like a bodily defect. Braun then evaluates this presentation, observing that angels, denoted by the article, are not necessarily good angels, and the association of uncovered head with bodily defect is a contrived parallel. Furthermore, the context of v. 10 tells against this view. Finally, the word ἐξουσία does not exclude evil angels, since b. Schabbat 156b, referred to by W. G. Kümmel, suggests the apotropaic function of a headcovering against evil forces.

In Vol. II Braun discusses various topics relating to the Scrolls and the New Testament, including, among others, John the Baptist, the Lord's Supper, Johannine questions, the Law, Predestination, Eschatology, and Paraenetic. Indexes to the canonical and extracanonical writings and to the scholars cited make the contents of this valuable contribution easily accessible.

FREDERICK W. DANKER

THE NEW WORLD OF URBAN MAN.

By Constantinos A. Doxiadis and Truman B. Douglass. Philadelphia: United Church Press, 1965. 127 pages. Paper. \$1.60.

The authors traverse a much traveled road—the road of the future of urban man in his urban community. Doxiadis, an architect and city planner, urges better use of space, planning with what he calls the "human scale" in the forefront, and early implementation of underground high-speed transportation. Douglass, executive vice-president

of the United Church Board for Homeland Ministries, celebrates the "high spiritual meaning" of the city and its sacramental value. Further, the city "is holy just because there is a God who himself entered into the turmoil and strife and defeat . . . and who won a victory over all life's hostile powers." Even recognizing the context and that the antagonist is the view of the city as inherently evil, such language and concepts seem extreme, slippery, and misleading.

In sum, this collection of papers and discussion from a 1965 conference in Philadelphia sponsored jointly by the United Church of Christ and the University of Pennsylvania Graduate School of Fine Arts adds little to a fairly substantial body of literature already available. RONALD L. JOHNSTONE

THE CATHOLIC ENCOUNTER WITH WORLD RELIGIONS. By H. van Straelen. Westminster, Md.: The Newman Press, 1966. 202 pages. Cloth. \$3.95.

Both the content and thrust of this rousing study of a hotly debated issue in the Christian church is indicated by the author's sharp question: "If the purpose of the missions is not to bring salvation to non-Christians, because the latter generally find salvation by means of their own religions; if non-Christians are already 'Christians' before the missionaries arrive; if they are Christians without realizing it; if religious pluralism is willed by God to be permanent, then is it really necessary to 'go into all the world, preaching the gospel to every creature,' as our blessed Lord bade us?" (p. 10). The treatment of this subject by a veteran missionary teacher of philosophy in Japan serves not only as an indication of the lines of the discussion within Roman Catholicism, but it also reveals startling parallels to similar discussions within Protestantism. Van Straelen sets himself against both the "anonymous Christians" approach of Karl Rahner and the tendency of other theologians to ascribe a great *potestas salvifica* to non-Christian religions. In his vehement defense of the traditional understanding of the mission of the church, the author recognizes but does not reconcile the dilemma involved in the Roman Catholic

admission of the possibility of salvation for those who have not knowingly rejected Christ.

The style is loose and personal (four of the chapters were originally lectures), the attack on "armchair theorists" (meaning theologians who have had no experience with non-Christianity) is perhaps overzealous, and there is much reason to challenge the appraisal that "the twilight of the great non-Christian religions . . . has set in practically all over Asia" (p. 98). But the work abounds in flashing insights, and Lutheran readers will respond favorably to the author's concern and its explication in such plain words as: "The principal means of this planting of the Church is the preaching of the Gospel of Jesus Christ. It was to announce this Gospel that our Lord sent His disciples throughout the whole world, so that men would be re-born through the Word of God. . . ." (P. 167)

This book was produced in the afterglow of Vatican II. The reader would be well advised to start his reading with the last two chapters, which provide an excellent introduction to the development of the Council's "Decree on the Church's Missionary Activity."

ROLAND E. MILLER

ARE YOU RUNNING WITH ME, JESUS?

By Malcolm Boyd. New York: Holt, Rinehart and Winston, 1965. 119 pages. Cloth. \$3.95.

When Malcolm Boyd shares some of his innermost experiences in prayer, the reader is at first uneasy and perhaps a bit disturbed, then grateful, for there is much more in these few pages than one might expect.

There is true confession here — honest, absolutely candid confession of sin — not general, not abstract, but my sin in the everyday, commonplace act and thought. There is basic concern and love for people here that comes through much more clearly than in most liturgical prayers. There is profound worship — no counting off the attributes of God but thoroughgoing worship as the petitioner casts his all upon God and recognizes that there is none other to turn to for strength, for pardon, and for motivation. Man is clearly in his place — his arro-

gant strutting self prostrate before God but also lifted up by Him.

This collection is not for reciting or reading in the Sunday worship service or for the Ladies Aid devotion. They are rather profound aids for learning how to pray. A mighty contribution it is. We have much to learn from Mr. Boyd. Read and learn.

RONALD L. JOHNSTONE

THE NEW CHURCH: ESSAYS IN CATHOLIC REFORM. By Daniel Callahan. New York: Charles Scribner's Sons, 1966. xvi and 222 pages. Cloth. \$4.50.

This perceptive set of essays was written by the associate editor of *Commonweal* magazine during the last six years. They reflect the thinking of a loyal but concerned lay member of the Roman Catholic Church. Matters discussed include Pio Nono and his restrictive legacy, the role of the laity, the nature of the Catholic university, the relation of liberty to doctrine, and the preaching of the Gospel to a secular world. While these essays will primarily interest Catholic readers, Lutherans will recognize many concerns which are also being discussed among us.

EDGAR KRENTZ

FACES OF POVERTY. By Arthur R. Simon. St. Louis: Concordia Publishing House, 1966. 133 pages. Cloth. \$3.75.

To read and to see the "faces" is to be moved and to come away not quite the same as one began. No reader can any longer think or talk abstractly of the economically and socially deprived persons in our communities. Nor can he again write checks for the bills that symbolize the comforts he has enjoyed this month past without guilt gnawing away somewhere inside. The barriers and defenses which most of us have been erecting or which have been erected for us over the years are cracked if not crumbled as one suddenly faces flesh-and-blood poor. Empathy and understanding, not judgment, begin to result. Not only is the reader left naked and ashamed in this encounter, he is knocked to his knees by the author, a young Lutheran pastor in a New York City slum, who chal-

lenges the reader's theology and church and elicits a plaintive "you're right" in the end.

Scores of recent books have the poverty problem as a theme. Frequently this theme is coupled with an analysis of the role of churches and citizens in relation to the problem. But nowhere else has the portrayal of the agony, fear, and frustration of the people involved been so compellingly joined with the argument that poverty is a highly personal responsibility for us as individuals and churches. It is neither abstract nor solely institutional.

Since to summarize this book is to risk destruction of its unity and impact, we shall say only that it's all here—the people in need, the problems defined, the people who can help. What remains to be added is the will and finally the acts themselves. These cannot be jacketed in cloth or paper cover but must come from people who read, who see, who cannot but feel, and who are compelled by need and by God's Gospel to act.

Read and be moved.

RONALD L. JOHNSTONE

RELIGIOUS BEHAVIOR: WHERE SOCIOLOGY AND RELIGION MEET. By Oliver R. Whitley. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 177 pages. Cloth. \$7.95.

Despite its high price per page this book deserves a reading both by those who have an academic curiosity about the sociology of religion as well as by those who wonder quite pragmatically what sociologists are up to when they latch onto religion and the church as fields of empirical investigation.

Particularly good are the first three chapters, in which Whitley (professor of the sociology of religion at Iliff School of Theology) discusses the purposes, methods, and limitations of sociological investigation of religion and the church. His discussion of the application of functionalism in this sub-field of sociology as well as his delineation of the two extreme views of the church, viz., the church fundamentally only a spiritual entity (espoused by some theologians) versus the church seen only in human, organizational terms (the view of some sociologists),

will be of interest to readers whether initiated in the field already or not. Although the author borrows heavily from other writers, he gives them due credit and in the process gives the reader a helpful summary of some of the better investigations in the field.

Five of the seven chapters had their genesis as a series of lectures at The College of the Bible, Lexington, Ky. Although revised for publication, the bound and jacketed set lacks the unity that might be expected from the title of the book. This problem is particularly apparent in three of the last four chapters that discuss the American religious revival of the 1950s, the "suburban captivity of the churches," and the changing role of the Protestant clergyman. Although these chapters are relevant reading, insightful, and a good summary and analysis of the analyses and research that has been conducted by others, one gets the impression that they were needed to justify hard cover book publication. But since Whitley's treatment of subject matter within each chapter is quite helpful, particularly by way of summaries of the work of many others, we are inclined to overlook the lack of integration among chapters.

RONALD L. JOHNSTONE

NEW TESTAMENT COMMENTARY: EXPOSITION OF EPHESIANS. By William Hendriksen. Grand Rapids, Mich.: Baker Book House, 1967. viii and 290 pages. Cloth. \$6.95.

This sixth volume in Hendriksen's *New Testament Commentary* continues his conservative, Reformed-oriented exposition of the New Testament. The author's conservative orientation can be seen in his lengthy defense of the Pauline authorship of Ephesians, in his view that Ephesians must be written to "greater Ephesus," that is, Ephesus and the surrounding churches, and in his general approach to the Scriptures. Carefully read, the commentary can be of aid.

It has some shortcomings. The bibliography has major omissions. The discussion of authenticity does not make use of H. J. Cadbury's masterful statement in *New Testament Studies*, of G. Schille's work, or of K. G. Kuhn's study of the language in rela-

tion to Qumran (Qumran is not mentioned in the book, to this reviewer's knowledge). The good articles on both sides in F. L. Cross's *Studies in Ephesians* are also not mentioned.

Another major shortcoming is that Hendriksen nowhere discusses the view of the universe presupposed in Ephesians. (The little study by the conservative Lutheran Hugo Odeberg would have been of immense help.) Thus the sense of the term *ἐπουράνιος*, peculiar to Ephesians, is not adequately discussed (for example, in 1:3), while the use of *αἰών* as possibly referring to a demonic being is not even mentioned (2:2 and 7). In general, the illustrative material from the religious thought world is not ransacked. Here the failure to use the German commentary of H. Schlier shows up most clearly.

There is little if any use of form criticism to account for the strange style and vocabulary of Ephesians. Hendriksen mentions the dissertation of G. Schille in his bibliography but apparently is not acquainted with the two editions of the printed form of it. Thus he does not even mention the possibility that 1:3-14, as well as numerous other passages, may be hymnic. This would have implications for his defense of Pauline authorship: it might strengthen his case.

Finally, Hendriksen's conviction that Ephesians is genuine Paul has had one effect that even those who share this view might regret. The commentary is so replete with references to other Pauline letters that it tends to overlook the unique emphasis of Ephesians. One example must suffice. Hendriksen uses the Pauline teaching on justification to expound the sense of election in 1:4 and of redemption in 1:7. He does not mention the fact that the family of words that Paul uses as technical terms in Galatians and Romans for his doctrine of justification shows up only four times in all of Ephesians (4:24; 5:10; 6:1; 14), and not in the technical Pauline sense in these passages.

This reviewer was less than happy with the comments on election and the interpretation of the seal of the Spirit (1:13), which made no mention of Baptism.

EDGAR KRENTZ

CALVIN'S COMMENTARIES: THE ACTS OF THE APOSTLES, 14-28. Translated by John W. Fraser. Edited by David W. Torrance and Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966. v and 329 pages. Cloth. \$6.00.

Despite occasional erroneous historical conclusions, such as the identification of James, the Lord's brother, who presided at the Apostolic Council, with the son of Alphaeus, Calvin's commentary on Acts is to be recommended for its astute comprehension of many of the issues raised in the early Christian community.

FREDERICK W. DANKER

THE OLD AND THE NEW IN INTERPRETATION: A STUDY OF THE TWO TESTAMENTS. By James Barr. New York: Harper & Row, c. 1966. 215 pages. Cloth. \$5.50.

James Barr, a Scotch Presbyterian who previously held chairs of Old Testament at Edinburgh and Princeton, is presently professor of Semitic languages and literatures in the University of Manchester, England. His role in his earlier published works has been that of academic gadfly to the world of Biblical scholarship. He plays the same part in the present volume.

While the announced theme is the relationship of the two Testaments, much of the present work is repetition of Barr's earlier angry books. The first chapter presents his basic position: the variety of traditions in the Old Testament defeats any attempt to find or impose a single motif on or approach to the Old Testament. Only the recognition that "the formation of the tradition is soteriologically functional" (p.27) is adequate as an approach. Subsequent chapters repeat Barr's attack on the distinction between Hebrew and Greek modes of thought, the current use of history as a mode of revelation, and the current use of typology (Christ is not the key to the Old Testament).

In the fifth chapter Barr comes to a positive formulation of his own position. He finds the unity in the "One God of Israel" who "is proceeding with his purpose"

(p.153). Thus for Barr the O.T. is not a Christian book in any sense (see p.154), but is the "mental matrix of the incarnation" (p.158). Thus there is only a functional relation between the Testaments.

Barr's writing is often less than clear and makes the evaluation of his work difficult, e.g., "The form into which the tradition had grown, whether it represents rightly or wrongly the position of the Old Testament itself, is a central way in which the Old Testament acts in the central drama of atonement and redemption" (p.28). One has the feeling that he might have had something important to say but brought it untimely forth.

EDGAR KRENTZ

AN EXPOSITION OF THE GOSPEL OF LUKE. By Herschel H. Hobbs. Grand Rapids, Mich.: Baker Book House, 1966. 355 pages. Cloth. \$6.95.

This popular exposition of the Gospel of Luke by a well-known Southern Baptist minister is similar in level and intent to its author's exposition of Matthew (rev. *CTM* 38 [1967], 144). The author is clearly diligent and pious but not overly original. Much of what he has to say comes from A. B. Bruce, A. Plummer, and G. Campbell Morgan. In matters of history A. T. Robertson and Sir W. Ramsey have been his guides. Little evidence of acquaintance with recent studies of the structure and theology of Luke can be found (Hobbs assumes Luke is more accurate in chronology than Matthew). Often the comments are brief and gloss over or disregard problems (e.g., Luke 17:20-37 is treated in *two* pages). A pastor would be better advised to invest in one of the recent scientific commentaries on Luke.

EDGAR KRENTZ

A HISTORY OF THE GENEVA BIBLE. Vol. I. *THE QUARREL.* By Lewis Lupton. London: The Fauconberg Press, 1966. Cloth. 120 pages. Price not given.

This volume is for booklovers. The author is also an artist, and the artist's skill is evident throughout. The elegant initials, the drawings and woodcuts, the sketches and the

typography command the reader's interest and delight.

Mr. Lupton succeeded admirably in using much visual material to make the history of the Geneva Bible come alive. Patrick Collinson says in the preface (p. 10): "If I were to single out one thing which qualifies Mr. Lupton to write about the Geneva Bible it would be his considerate and diverse talent as an artist. Mr. Lupton knows how 16th century printers, map-makers, engravers and bookbinders worked. He practices the same crafts himself. Consequently he feels a real affinity for the humanism of Calvin's Geneva, of which much Anglo-Saxon scholarship displays a woeful ignorance."

Between 1560 and 1644 the Geneva Bible ran through some 200 editions. It was a Puritan version, if you please. Mr. Lupton does not hesitate to testify to his personal religious experience or his devotion to Puritanism. "As we shall see," he writes (p. 23), "the Puritans were modern men. . . . It is not enough for us to study the works of the Puritans. Our next step must be to teach, to preach, and to write the Puritan theology in the terms of today."

Because of his commitment Mr. Lupton deserves to be heard. His survey of English Bibles to the AV of 1611 and Continental Bibles to 1637 are useful. "The Quarrel" to which he refers is that between conformity and nonconformity. It led to the exile under Queen Mary and the Geneva Bible.

But read Mr. Lupton's account. It was printed by a small press in London; it has many features which make it deserving of wide dissemination. CARL S. MEYER

FROM PURITANISM TO THE AGE OF REASON. By G. R. Cragg. New York: Cambridge University Press, 1966. vii and 247 pages. Paper. \$1.75.

The changes in religious thought within the Church of England from 1660 to 1700 included the eclipse of Calvinism, the activities of the Cambridge Platonists, the influence of the Latitudinarians, the impact of the new science, the religious significance of John Locke, the thought of John Toland and the

rise of Deism, and the triumph of toleration. Cragg's work was first printed in 1950. That it has been reprinted and made available in paperback is welcome. Cragg writes clearly and is delightful reading. His work is authoritative, based on a thorough study of primary sources. CARL S. MEYER

A HISTORY OF GREEK LITERATURE. By Albin Lesky. Translated by James Willis and Cornelis de Heer. New York: Thomas Y. Crowell Co., 1966. xviii and 921 pages. Cloth. \$15.00.

The long list of Greek authors printed in the forepart of W. F. Arndt and F. W. Gingrich's translation and revision of Walter Bauer's *Lexicon of New Testament Greek* is a reminder of the value that a knowledge of Greek literature has for New Testament interpretation. Yet not all students have either the time or the opportunity necessary to master a rather large body of literature.

Lesky's volume is the best one-volume resource in English to answer the kind of questions the student of the Bible needs answered. It is ample in scope and replete with historical material, judicious literary judgments, and splendid summaries of the content and nature of extant Greek literature. For instance, a very generous 250 pages are devoted to the literature from Alexander to A.D. 529, the year in which the schools of philosophy were closed. All in all, Lesky has produced the best work in its area, one that can be used with confidence and enjoyment.

EDGAR KRENTZ

LIFE THROUGH THE CROSS. By Marcus Loane. Grand Rapids, Mich.: Zondervan Publishing House, c. 1966. 300 pages. Cloth. \$5.95.

The bishop coadjutor in the Sydney Diocese of the Anglican Church in Australia presents a gripping commentary on the Passion and resurrection of our Lord. With him as guide, we follow the Man of Sorrows from His bitter struggle in Gethsemane to His glorious appearance to Thomas eight days after Easter evening. We see the Savior passing through humiliation and death to exal-

tation and life and hear this disciple's confession of faith in the joyful exclamation, "My Lord and my God!" The author's purpose in writing this volume about the Savior's struggle and victory obviously agrees with that of John's Gospel, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

L. W. SPITZ

IF GOD BE FOR US. By Joseph M. Shaw. Minneapolis: Augsburg Publishing House, 1966. 120 pages. Paper. \$1.50.

Shaw believes that in Article IV of the Augsburg Confession Melancthon departed from Luther's concept of justification and that Orthodoxy followed Melancthon. Melancthon, Shaw says with disapproval, construed faith as a mental act rather than a trusting commitment of the whole person. He approves of Hjalmar Lindroth's statement that Luther always kept two things together in justification as a unity: (1) imputation, that is the reckoning of Christ's righteousness to us, and (2) regeneration, that is, the receiving through faith of a new, clean heart. Now it is true that Luther always kept these two together, but not as two equal partners in justification. Luther distinguishes between cause and effect. To grasp Melancthon's view of the connection between imputation and regeneration one must read Article VI together with Article IV.

It is a precarious undertaking to divorce the theology of Luther from that of the Melancthon of 1530. In a letter to the Elector of Saxony, dated May 15, 1530, Luther says: "I have read M[aster] Philip's Apology [the Augsburg Confession]. It pleases me very much, and I know of nothing to improve it, nor to change."

Shaw dislikes the term "imputes" in the statement of Orthodox theologians that God imputes the righteousness of Christ to the believing sinner, because, he believes, with this approach Christ is pictured as one whose moral perfection before the Law is transferred to us. This means, he says, that it is the Law, after all, which is the sovereign norm for all mankind, and when we are jus-

tified through Christ, the ultimate significance of justification is that we are squared with the Law. He insists that the work of Jesus Christ does not reach its high point in the satisfaction of the demands of the Law but in the victory of Christ over sin, death, and all evil powers, which victory is shared by the followers of Christ. But it is precisely Christ's satisfaction of the demands of the Law that resulted in His victory and is ours through faith in Him. God's law demands perfect love. When this demand is transgressed, the wages of the transgression is death. Christ's total obedience leads to acquittal and life for all men, and now wherever men in faith receive forgiveness of sin and the imputed (transferred, reckoned) righteousness of Jesus Christ, there is life and salvation, victory over sin, death, and all the evil powers. (Matt. 5:17; Rom. 4:8, 25; 5:18-19; 10:4; Gal. 3:13; 4:4-5)

LEWIS W. SPITZ

FREEDOM IN GREEK LIFE AND THOUGHT. THE HISTORY OF AN IDEAL. By Max Pohlenz. Translated by Carl Lofmark. New York: The Humanities Press, 1966. ix and 202 pages. Cloth. \$10.00.

Pohlenz, in his lifetime professor of ancient history at Göttingen University, produced standard works in ancient drama, poetry, and philosophy; his masterwork is a discussion of Stoicism. The present *parergon* of his old age might well qualify as a lesser scholar's "major work."

Pohlenz traces Greek thought on the question, "How may man develop himself to the fullest in terms of ethics, politics, and psychology?" Two long chapters on "The Classical Age" (pp. 10—105) and "The Hellenistic Age" (pp. 106—60) trace the history of Greek thought. (Pohlenz pays little attention to political history.) The survey is at its best in the discussion of Hellenistic and Roman thought, i. e., in the period of the New Testament. Pohlenz knows not only the great minds but also the lesser men like Dio of Prusa, Persius, and Seneca.

Pohlenz highlights the consistently opti-

mistic humanism of Greek thought, even among men like Plato and Posidonius, who recognize that evil cannot be stamped out. He contrasts it well to the Christian view of salvation in Paul. (P. 173)

The book is marred by a few poor translations, e. g., "Academician" for "Academic" on p. 132, the Germanic Stilpon for Stilpo on p. 79. One wonders whether Pohlenz or his translator is responsible for the somewhat inaccurate translation of 2 Cor. 6:10 on p. 172. Nonetheless, this is an interesting and informative book that illuminates the world of the New Testament.

EDGAR KRENTZ

STUDIES IN HISTORY: BRITISH ACADEMIC LECTURES. Edited by Lucy S. Sutherland. New York: Oxford University Press, 1966. 322 pages. Paper. \$2.45.

Nine essays dealing in the main with aspects of British history are offered in this anthology. They are all notable presentations, of particular worth to the professional historian. The oldest of the essays is Wallace Notestein's 1924 lecture on "The Winning of the Initiative by the House of Commons," the most recent, E. L. Woodward's "Some Considerations on the Present State of Historical Studies."

CARL S. MEYER

PLOTINUS IN SIX VOLUMES. Edited and translated by A. H. Armstrong. I: *Porphyry on the Life of Plotinus and the Order of His Books; Enneads I:1—9.* II: *Enneads II:1—9.* 2 vols. (The Loeb Classical Library 440, 441). Cambridge, Mass.: Harvard University Press; London: William Heinemann, 1966. \$3.50 per volume.

Not all new editions of Greek authors deserve notice in a theological journal, but the appearance of an English Plotinus certainly does. This philosopher of the third Christian century exercised influence on Augustine and Dionysius the Pseudo-Areopagite, while his school was one of the major opponents of Christianity in late antiquity.

Armstrong reprints the text established by Henry and Schweizer in recent years (the first good critical text). The translation is

accurate, without striving for purple patches. The other recent English version of MacKenna-Page is frequently so elevated in style as to obscure meaning.

A short introduction gives the minimal amount of biographical, philosophical, and textual material necessary for the average reader and a chronological table of the essays. In short, Armstrong's edition, when completed, will give the student the best available Greek text, a facing, accurate, literary (but not precious) English version, and historical and literary notes. There is little doubt that this will soon be the English Plotinus that will drive every other off the academic marketplace.

EDGAR KRENTZ

MIND AND HEART: STUDIES IN CHRISTIAN FAITH AND EXPERIENCE. By Ronald A. Ward. Grand Rapids, Mich.: Baker Book House, 1966. 144 pages. Cloth. \$3.95.

THE SOUL OF THE SYMBOLS: A THEOLOGICAL STUDY OF HOLY COMMUNION. By Joseph R. Shultz. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1966. 198 pages. Cloth. \$3.95.

These two small volumes have more in common than their place of publication. Both are addressed to the heart of the reader. Ward gives an outline of the main Christian doctrines "with," as he says, "a lightness of touch and with the warmth of Christian experience." The chapters, representing the substance of his preaching and teaching over the previous decade, reveal his pastoral concern. He is the present rector of Kirby Cane and Ellingham in the diocese of Norwich, England.

Shultz, dean of Ashland Theological Seminary, Ashland, Ohio, has a similar pastoral concern. He believes that the Lord's Supper is the most powerful proclamation of the Gospel the church can make. He devotes an entire chapter to the *pedilavium*. (John 13: 1-15)

Both authors approach Word and sacraments in the Reformed tradition.

LEWIS W. SPITZ

THE REIGN OF KING JOHN. By Sidney Painter. Baltimore, Md.: The John Hopkins Press, 1966. 397 pp. Cloth, \$7.00; paper, \$2.45.

The figure of John of England has come in for considerable revision in recent years, and most contemporary historians harbor sympathy if not respect for the monarch whom many high school textbooks still paint as the villain of Runnymede. Painter's book was originally published in 1949, which places it close to the beginnings of the current reassessment trend. The work adds greatly to our understanding of the motives that lay behind the policies of king and barons just before Magna Carta—motives that were mixed with economic, feudal, and personal interests. A chapter on Magna Carta stresses some of the less familiar clauses that tend to reveal the great charter more as a feudal document than a precedent for democracy. The chapter on John and the church, that is, Innocent III, also forces the reader to reassess the famous interdict and subsequent enfeoffment of England to the pope. The action can be viewed as a triumph for John. The work is a solid contribution to 13th-century studies, as its numerous printings (this is the fourth) testify.

CARL VOLZ

EVENTS AND THEIR AFTERLIFE: THE DIALECTICS OF CHRISTIAN TYPOLOGY IN THE BIBLE AND DANTE. By A. C. Charity. Cambridge, England: University Press, 1966. xi and 286 pages. Cloth. \$9.50.

The three-part division of Charity's book is: Typology in the Old Testament, Typology in the New Testament, Typology in the "Divine Comedy."

The author presents the events of Israel's history to show their relationship to one another as meaningful, providential acts. They were norms by which God judged His people, and His people regarded them as such. Israel, Charity says, had to regard its existence as a "new reality" and in history live out an eschatological life.

The New Testament tells of salvation and

salvation history and of judgment. Typology is existential and applied. It is applied "not only to the hearer and his existential understanding, but *in* the actual response of the hearer to God's acts" (p.160).

In this respect the conjunction of the *Divine Comedy* with the Bible is not at all far-fetched. Charity finds "a kind of continuity, if not identity," with the Biblical use of typology. He believes, too, that a better understanding of Dante's typology will help the student of the Bible.

Events "have, in some sense, an after-life." They cannot take place only in history, Charity says, but also "in us." He concludes: "We are called to be part of their after-life" (p. 261).

CARL S. MEYER

THE COLLECTION. A STUDY IN PAUL'S STRATEGY. By Keith F. Nickle. *Studies in Biblical Theology*, 48. Naperville, Ill.: Alec R. Allenson, 1966. 176 pages. Paper. \$3.95.

This doctoral dissertation, written under Oscar Cullmann at Basel, seeks to set the collection for Jerusalem into the proper historical and theological framework in Paul's ministry. Paul himself mentions the collection in Rom. 15:24-32, 1 Cor. 16:1-14, and 2 Cor. 8—9. There is further the injunction in Gal. 2:10 to remember the poor. Other passages treated by Nickle include the famine visit of Acts 11:30 (cf. 12:25) and the account of Acts 15 (regarded as parallel to Gal. 2:1-10).

The discussion is learned, critical, and detailed—as one would expect in a dissertation. After a detailed study of the passages (pp.13—73), Nickle concludes that Paul had a breach with Peter in Antioch (Gal. 2:11-14); this breach was more than personal, turning on a different view of the order of Jew and Gentile in *Heilsgeschichte*. Paul's collection was caused not only by compassion but also by a desire to promote reconciliation.

An examination of possible parallels in Judaism (temple tax, charitable gifts to the poor, patriarchal tax, Qumran, pp. 74—99) leads Nickle to conclude that Paul borrowed

most from the temple tax, especially in the mode of taking the collection. (I wonder if some of the parallels might not be due to simple common sense on both sides.)

Nickle then turns to the theological significance of the collection. Love, *agape*, was certainly one motive (pp. 102—103), but Paul's passionate concern for unity is also reflected in his use of *εὐλογία* (2 Cor. 9:5 ff.) and *κοινωνία* (Rom. 15:26 f.; 2 Cor. 8:4, 9:13) in connection with the collection. As a voluntary act the collection was bound to promote unity, showing as it did that God was indeed calling Gentiles to the faith. The emphasis Paul places on the many Gentiles who take the collection to Jerusalem shows that they have eschatological significance. The conversion of the Gentiles would lead to the conversion of the Jews (cf. esp. 2 Cor. 9:10 and its use of the OT).

Why does Acts not make more of the collection? Because Luke wishes to present it as a diaspora offering for the temple, not an illegal tax. (Nickle does not demonstrate that all other gifts of money were illegal!) Paul himself refers to it little because he does not want to appear as one who is trying to force the end (p. 140), and he also regards the basic agreement of Gal. 2:7-9 as still in force.

Nickle's study makes clear that Paul regarded solidarity in Christ as basic to all forms expressing the Christian life, even church administration. The overall argument is convincing, though some of the details are not. Nickle's work deserves study.

EDGAR KRENTZ

CHURCH COOPERATION: DEAD-END STREET OR HIGHWAY TO UNITY?

By Forrest L. Knapp. Garden City, N. Y.: Doubleday & Co., Inc., 1966. xi, and 249 pages. Cloth. \$4.95.

Knapp, general secretary of the Massachusetts Council of Churches, has been professionally employed in directing church councils on the local, state, national, and world levels. Such experience qualifies him to speak with some authority on the subject of this book. The church unity he prefers is that

described in the New Delhi statement. He mentions four reasons for thinking that cooperation will prove to be a dead-end street rather than a highway to unity. The reader may think of others, or he may regard the author's fears as unfounded. In any case, he will find this volume helpful in making up his own mind about the value of church cooperation either as a means to a larger measure of unity or as an obstacle to the unity visualized by the New Delhi statement.

LEWIS W. SPITZ

THEOLOGY OF THE ENGLISH REFORMERS. By Philip E. Hughes. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1966. 283 pages. Cloth. \$5.95.

The editor of *The Churchman* takes the Parker Society texts of the writings of the 16th-century English Reformers to fashion a systematic presentation of their theology. He does not approach it from the developmental point of view. The Scriptures, justification, sanctification, preaching and worship, ministry, the sacraments, and church and state are his *loci*.

Thomas Becon, John Bradford, Thomas Cranmer, John Hooper, John Jewel, Hugh Latimer, James Pilkington, Nicholas Ridley, Edwin Sandys, William Tyndale, William Whitaker, and John Whitgift are the main theologians discussed. Robert Barnes, Miles Coverdale, and Matthew Parker are not mentioned. The Thirty-nine Articles are treated extensively.

Hughes has made a good summary in which he has used the Calvinistic approach.

CARL S. MEYER

LUKE AND THE GNOSTICS. AN EXAMINATION OF THE LUKAN PURPOSE.

By Charles H. Talbert. New York: Abingdon Press, 1966. 127 pages. Cloth. \$2.75.

Talbert attempts by the method called *Redaktionsgeschichte* to determine the original antithesis against which the two-volume work Luke-Acts was directed. The aim of the book is "to argue in some detail that Luke-Acts was written for the express purpose of serving as a defense against Gnosticism" (p. 15).

The argument can be summarized (as Talbert does on p. 89) in two basic points: (1) the Lord's apostles constitute the church's authority; (2) truth precedes its copy, that is, heretical views of Gnosticism are a falling away from a prior unified orthodox belief (taken from Tertullian, *De praescriptione haereticorum* VI and XXIX). The first point Talbert supports by arguing that Luke claims the apostles as the legitimate witnesses, especially to the Passion, death and resurrection of Christ, presents the true exegesis of the Old Testament, and shows that the apostles guarantee both the true witness and the true exegesis. These emphases are best understood as directed against early Gnosticism. This interpretation of Luke is supported by similar argumentation in John, 1 John, the Pastorals, and 2 Peter, all of which are directed against Gnosticism. The emphasis on martyrdom in Luke is then an attack on the Gnostic refusal to suffer for the Gospel.

Talbert supports the second point (truth precedes its copy) by arguing that Luke has emphasized the remarkable and absolute unity of the early church (an idealizing tendency) in his summary statements. The same idealizing can be seen in his paralleling of the careers of Peter and Paul, in his omission of all of Paul's controversies in Galatia, Corinth, Philippi, and Colossae, and in his lack of reference to Paul's letters. Wherever divisive elements occur, they are opposed by the apostles (see Acts 20:18-35). Such an interpretation also accounts for the failure of Acts to mention its opposition in unambiguously Gnostic terms (for example, in the case of Simon Magus). Finally, the clear emphasis on the resurrection in Acts 21 through 28 reflects an argument against the Gnostic denial of it.

A final chapter discusses and rejects the alternative views of the purpose of Luke-Acts that scholars have put forward. Talbert rules out an evangelistic purpose for the work; it is rather defensive in tone. Nor is it apologetic; the note of political innocence is found only in the Passion story and in Acts. No Roman would have read the entire work to

filter out this apologetic emphasis. Conzelmann's idea that the delay of the Parousia is the occasion does not do justice to the eschatology of Luke. It fits in better with an anti-Gnostic movement.

Talbert has made many illuminating and persuasive interpretations. Even if his main thesis is not completely convincing, the book is valuable. The book begins with a *petitio principii* that perhaps demanded proof: Does Gnosticism in the form demanded by the thesis actually exist in the last quarter of the first century? Is it as clear as it seems to Talbert that it is not simply a form of syncretism? Second, some interpretations are of necessity forced in order to fit the mold of the theory. Do the women actually fulfill the role of witnesses in Luke? Talbert makes nothing of the fact that all the speeches emphasizing the failure of understanding in relation to the Old Testament occur in Jewish contexts in Luke-Acts. How does this accord with an anti-Gnostic motif? He uses Apollos and Paul as examples of men who confirm the tradition as apostolic. But is Paul, to say nothing of Apollos, regarded as an apostle of the Jerusalem church by Luke? The lack of occurrence of the term *apostolos* would argue against it. Finally, must the work of Luke be interpreted exclusively from one motif? Is such disjunctive analysis justified?

Talbert is certainly right in his emphasis that Luke is a theologian. His writing is clear, his logical progression carefully marked off. A careful reading of the book will enrich one's understanding of Luke, even though its main thesis fails of persuasion.

EDGAR KRENTZ

THE THICKNESS OF GLORY. By John Killinger. New York: Abingdon Press, 1965. 158 pages. Cloth. \$2.75.

This small book may well turn out to be one of the treasures of its decade, even though it is "only sermons." The author, a pastor, college chaplain, teacher of preaching (Princeton, Chicago, Vanderbilt), and author in the field of the theology in literature, writes with grace and effect and handles lit-

erary allusions expertly. But more: He takes the reader and hearer under the surface of life. The brief foreword to this volume takes up the problem of using language in preaching. The sermons explore the domain of faith rather than of behavior. They produce a unified impact in making clear that Jesus Christ is the way that God chose to make Himself understood. The many pastors who enjoyed Killinger at the Preaching Workshop at Concordia Seminary in June 1966 will hear his voice again in these sermons.

RICHARD R. CAEMMERER

NATURAL LAW: A THEOLOGICAL INVESTIGATION (*Lex Naturae—Zur Theologie des Naturrechts*). By Josef Fuchs. Translated by Helmut Reckter and John A. Dowling. New York: Sheed and Ward, 1965. 193 pages. Cloth. \$4.50.

NATURAL LAW AND MODERN SOCIETY. By the Center for the Study of Democratic Institutions, Cleveland: World Publishing Co., 1966. 276 pages and index. Paper. \$1.75.

The revival of interest in natural law adds significance to the appearance of these volumes. Fuchs validates the concept as a teaching of the church and indicates its dependence on Romans 2 (sic: "the law written in men's heart"). Typical are these statements: "The Church does not understand the natural law as a naturalistic or rationalistic creation by man in a self-sufficient world. The nature in which reason recognizes a natural order is the work of God the Creator. . . . The Code of Canon Law understands the revealed positive law, with the natural law, as being divine law" (p.9). "Not only the revealed law but also the natural norms of rights and morals . . . are subject to the teaching authority of the Church" (p.12). The chapter on "Testimony of the Bible" traces a somewhat tortuous path between freedom from Law and the obligation to fulfill it. "Generally speaking the natural law appears now as the 'Law of Christ' and not as 'the Law' of the Old Testament. Through its relationship to Christ it has received a positive and a new *authority*" (p.

31). The presuppositions are carried out in the context especially of Roman Catholic theology and applied in a sort of "situation ethic" (for example, black marketing and pilfering) which becomes minute. "Human reason can attain a natural knowledge of the natural law independently of Revelation and our knowledge of the fundamental moral principles can justly be described as easy of acquisition" (p.162).

The introduction to the volume produced by the Center for the Study of Democratic Institutions is, interestingly, written by John Cogley, former executive editor of *Commonweal*; another Roman Catholic contributor is John Courtney Murray. The latter writes on the theme "Moral Law and Public Consensus," one that is not based on general acceptance but on inherent validity, apprehended by reason, and developed through a legacy of many generations. Murray is more difficult but more readable than Fuchs. Other contributors to this very useful volume are Robert M. Hutchins, Scott Buchanan, Philip Selznick, and Harvey Wheeler. Robert Gordis supplies a Jewish view. Most essays go beyond the exploration of natural law as a doctrine and embark upon the concerns of contemporary change, its "normative structures," and the search for basic validities.

RICHARD R. CAEMMERER

CHRIST AND OURSELVES: A CLUE TO CHRISTIAN LIFE TODAY. By Roger Hazelton. New York: Harper & Row, 1965. 145 pages. Cloth. \$3.00.

Title and format of this volume are unpretentious. The author states that he tries to pursue an alternative between a theological and a devotional treatise. The chapters are revisions of lectures presented by this outstanding theologian of the Oberlin Graduate School of Theology. He discusses leading questions of contemporary Christian theology: the meaning of Christ and "the innocence of God"; Christ, the church, and the Gospel; Christ, the Spirit, and the Word; Christ, worship, and "purposeful action"; Christ and the service-ministry of every Christian; and Christ and the world. The

current accents concerning the "world come of age" are set out sensibly. "The world is . . . heavy with both perils and promise for man" (p. 131). The finality of Christ's atonement, not "adding a new religion" but "the end of mere religion and the ushering-in of the radical possibility of faith" are well expressed. "What God requires of us is that we share his own love for the world made everlastingly plain in Jesus Christ" (p. 140). That is a splendid definition of Christian worldliness. RICHARD R. CAEMMERER

ROBUST IN FAITH. By J. Oswald Sanders. Chicago: Moody Press, 1965. 219 pages. Cloth. \$3.50.

The author is general director of the former China Inland Mission (now the Overseas Missionary Fellowship) and onetime director of the New Zealand Bible Training Institute at Auckland. He presents studies of men in the Bible, 14 from the Old Testament and 4 from the New. His method is a simple development from the Biblical record, coupled with largely personal application and amplified with quotations, chiefly from British evangelicals, and some remarkably appropriate verse. The chapters read well and can prime the preacher's pump.

RICHARD R. CAEMMERER

WORLD AFLAME. By Billy Graham. Garden City, N. Y.: Doubleday & Co., Inc., 1965. 263 pages and notes. \$3.95.

This 23-chapter book provides a conspectus of Graham's theology. The first five chapters take up the social, psychological, and cultural maladies of our time, with one dealing specifically with contemporary idolatries. The next two analyze the meaning and nature of man, his sin, and need for redemption. The next six take up the modes of knowing God, His revelation in nature, conscience, Scripture, and Christ, the atonement in Christ, and the importance of His resurrection. Four further chapters discuss the new birth. Faith is defined as choice and commitment. To receive Christ involves recognizing God's love in Christ, turning your back on sin, receiving Jesus as Savior and

Lord, and confessing Christ publicly. The last six chapters discuss the impending last judgment with its signs and the new world to come in heaven. The strength of this material lies in its Biblical orientation, its fervor of conviction, and its sense of urgency. Its weakness lies in its comparative silence concerning the church as the body of Christ through which members are nourished for life now and in eternity through the Word of Christ's work, by Gospel and by Sacrament.

RICHARD R. CAEMMERER

CALVIN'S COMMENTARIES: THE ACTS OF THE APOSTLES 1—13. Translated by John W. Fraser and W. J. G. McDonald; edited by David W. Torrance and Thomas F. Torrance. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965. vi and 410 pages. Cloth. \$6.00.

Calvin's ability to penetrate through the maze of patristic scaffolding to the structure of Scripture makes his commentaries a lasting model for the interpreter. With his unobtrusive welding of application to historical understanding he set the pattern for contemporary appreciation of the homiletical stance of the New Testament writers especially. Calvin's *humanitas* catches what is often left unobserved. Thus his comments on the burial of Stephen (Acts 8:2) capture a picture of the church in grim resolution. And in connection with the eunuch's request for baptism he takes issue with Chrysostom, who says that the eunuch phrases himself in a modest way to avoid making a direct request for baptism.

Calvin's uncluttered style is a challenge to the translator schooled in so much theological turgidity. This translation is a worthy mirror. FREDERICK W. DANKER

UNCHANGING MISSION. By Douglas Webster. Philadelphia: Fortress Press, 1965. xi and 175 pages. Cloth. \$1.50.

Webster always has something worthwhile to say. Here he describes the church's mission in terms of four basic prepositions: down, up, out, in. The first pair symbolizes the structure of missions as between God and

man, the *downward reach* and the *upward lift*. The second pair symbolizes the movement of missions as between the church and the world, the *outward thrust* and the *inward pull*.

The book's four essays eloquently express the dynamic, functional character of God's mission. God's initiative and man's response are seen in a great dialectic operation of love. Missionaries and pastors who want to strengthen and stimulate their Biblical understanding of the church's mission will find this book helpful and stimulating.

WILLIAM J. DANKER

OUT OF THE JAWS OF THE LION. By Homer E. Dowdy. New York: Harper & Row, 1965. 254 pages. Cloth. \$3.95.

111 *DAYS IN STANLEYVILLE.* By David Reed. New York: Harper & Row, 1965. 279 pages. Cloth. \$4.95.

Two journalists reconstruct the horror of the massacre at Stanleyville in the Congo. They do a first-rate job of describing all the gore, the terror, and the brutality, that Americans, especially missionaries, experienced. The tragedy is that missionaries pay with their lives less for being identified with Jesus Christ than for being identified with white men who have oppressed and exploited the people of color. While scores of white men, including missionaries, died in the Congo, these books say too little about the thousands of Congolese who were destroyed because of the missionary rescue expedition. Blood and bullets make exciting reading, but they are no substitute for understanding and interpretation. These books fail to supply enough of the latter.

WILLIAM J. DANKER

THE WORLD OF MISSION. By Bengt Sundkler. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965. 318 pages. Cloth. \$6.95.

As professor of church history and missions at the University of Uppsala and former bishop of Bukoba in the Evangelical Lutheran Church of Tanzania, Sundkler is

uniquely fitted in terms of both theory and practice to write this book.

This is an excellent supplement to other great surveys of the history of Christian missions such as those by Kenneth Scott Latourette and Stephen Neill. Sundkler's main emphasis follows the line of Latourette and focuses on the ecological aspect, the milieu in which the church has to live, and the interchange between church and milieu.

The book concentrates on three main points: (1) the Biblical basis and the theology of the church's mission; (2) a historical review, centering on the problem of church and state, on missions, and politics; and (3) a survey of the indigenous churches against the background of their respective religious and social milieus.

Instead of making the traditional missionary grand tour from country to country in Asia and Africa, Sundkler deals with missions and churches in the "animist" tribal milieu and in the sphere of the great religions of Asia. He points out the significant fact that among former animists one occasionally finds tribal and folk churches that are now relatively dominant, while among the great religions of Asia, Christians are generally no more than a tiny minority. This comparison in itself indicates that the main missionary task of the church still lies before it.

Part three sheds valuable light on the problem of the indigenization of the church in various cultures, including the tribal cultures. Not content with generalities, he gets down to such specifics as the printing of the notes of African tunes that have proved usable in the churches of that continent.

This volume deserves to be studied with care by missionaries, mission executives, pastors, and lay people. The book originally appeared in Swedish in 1963.

But it is regrettable that the English translation is so poorly edited and proofread. Errors are literally legion. This reviewer wonders what possible excuse a publisher could find for issuing a book by so eminent a scholar in this condition.

WILLIAM J. DANKER

MISSIONARY LEGAL MANUAL. By Crawford M. Bishop. Chicago: Moody Press, 1965. 158 pages. Paper. \$2.50.

The purpose of this rather general and introductory manual is to show (1) the importance of a knowledge of the law and of compliance with it to the successful conduct of a missionary enterprise in any country and (2) the importance of friendly and harmonious relations with the local officials both of the missionary's own government and of the government of the country where he may be stationed.

Missionaries and prospective missionaries will find this a useful survey. While the veteran will find little that is new here, he will find it a helpful review and reminder. Mission board members and executives will also find it profitable to leaf through these pages. The author writes out of his experience abroad in the diplomatic and consular service of the United States, his study and practice of international law, his service with the Department of State, and his experience as teacher of law and foreign missions in several American colleges and universities.

WILLIAM J. DANKER

PROPHECY AND COVENANT. By R. E. Clements. Naperville, Ill.: Alec R. Allenson, 1965. 135 pages. Paper. \$2.85.

In Clements we hear a refreshing new voice in English Old Testament scholarship. His study of the prophets and the covenant is basic and remarkably comprehensive. He sees a vital interrelation between the prophets, the cult, and the wisdom movement, although he does not develop the connections between prophet and wisdom literature in detail. For him prophets are seen as an integral part of the cult of Israel, and he affirms if he does not always demonstrate their dependency on cultic forms of speech and cultic concepts. In this cultic environment of the prophets covenant traditions and covenant law are primary. The preexilic prophets broke with the cult, not because they wanted to eliminate the cult but because they were convinced that Israel's unique covenant relationship was being perverted rather than

vitalized by the cult as it had degenerated. The heart of the prophets' message is in their "concern with this unique [covenant] position of Israel before Yahweh, and in the threat of the dissolution of the covenant with a hope of its subsequent restoration." This radical claim of Amos ultimately led to the preservation of his oracles in writing as those of the first classical prophet. Because of their concern with Israel's covenant bond the prophets are primarily "interpreters of history." They are not innovators but men who judged Israel in the light of the essentials of her historic election theology. Just as Clements uses the term "cult" in a broad sense, so he can speak about "eschatological" elements in the wider sense even in the preexilic prophets. Amos 9:11-12, for example, is connected with the original disruption of the Davidic kingdom and its ultimate reunification under a new David. This work offers both the scholar and the clergyman a fresh and valuable treatment of the preexilic prophets.

NORMAN C. HABEL

DEUTERO-ISAIAH: A THEOLOGICAL COMMENTARY ON IS. 40—55. By George A. F. Knight. Nashville, Tenn.: Abingdon Press, 1965. 283 pages. Cloth. \$5.50.

In recent years there has been a reaction against exegetical commentaries that provide only brief technical notes on scholarly issues. The parish clergyman turns to commentaries of this nature and frequently leaves disappointed. A work like that of Knight is designed, in part, to rectify that situation. His commentary intertwines exegetical, expository, and theological materials in a flowing presentation. He offers a creditable translation arranged according to "sense sections" rather than strict literary critical divisions. He insists on viewing the text of Is. 40—55 as a written unity, sections of which may have been tried on local audiences earlier. Hence form-critical considerations play a minor role in Knight's analysis of the text. For him Deutero-Isaiah is a theological giant like Paul, and the theological insights of the work must be viewed as part of a whole. The

theology of Deutero-Isaiah, however, is a specific interpretation of God's involvement and self-revelation in the concrete situation existing at the end of the Israelite exile in Babylon. There Israel learns that her "forced labor" in exile had a redemptive divine purpose. But "when Israel suffered, God suffered too" (p. 235). Thus for Knight the key to an understanding of the Suffering Servant seems to lie in the emphatic suffering of Yahweh. Knight closes his work with a concise summary of the message of Deutero-Isaiah in which he says: "The Servant is God in Israel. Thus God Himself is the sin offering in the body of Israel. By grace God identified the perfect Servant with the empirical, sinful Servant" (p. 273). Knight's commentary should prove to be a tool of great practical value in the church.

NORMAN HABEL

MISSION IN THE NEW TESTAMENT.

By Ferdinand Hahn. Translated by Frank Clarke. Naperville, Ill.: Alec R. Allenson, 1965. 184 pages. Paper. \$4.50.

This volume is both a little less and a little more than its title suggests. On the one hand, many topics that one expects the author to treat are left aside, among them the relation of baptism to missionary preaching, the role of the apostolate, the methodology of early Christian missions, the role of catechesis in early missions, and the forms of missionary preaching and documents.

Hahn is concerned to describe "the history of the way in which the mission was understood" (p. 17). This leads to more than the title leads one to expect. Hahn works with the methods and presuppositions of critical exegesis and so discusses problems that one would not expect in this volume, for example, an excursus on New Testament chronology is more detailed than one finds in most New Testament introductions and some histories of the apostolic age. The footnotes contain a veritable survey of much modern German criticism on Acts and the Pauline corpus. Much less attention is devoted to non-German literature.

What becomes of the emphasis on mission

in the New Testament in the hands of such critical historical theology? A reading of Hahn's work with this question in mind is an illuminating and rewarding experience. The church's mission is born at Easter. A short chapter points out that while there was a universal understanding of God in the Old Testament, there was no real sense of mission. Judaism in the later period engaged in propaganda but not real missionary work since there was no divine commission; what was decisive was that men become Jews rather than worship the true God (it is almost stated as *obiter dictum*, not defended).

Jesus Himself carried on no missionary work. He directed His work to Israel first and foremost; but as Matt. 8:5-10 and Mark 7:24-30 make clear, the conventional boundaries of Judaism are broken down by Him; He opened the way to the later universal mission of the church.

The major interest in Hahn's book is concentrated on the gradually developing Gentile mission. Peter, although not a missionary to the Gentiles, accepted non-Jews. He was opposed by a particularist Jewish Christianity that felt the Jews came first, the Gentiles coming in only at the eschaton. The major push for Gentile missions comes from the activity of the Hellenistic-Jewish branch of the church, from such men as Philip, Stephen, and Barnabas and from churches such as Damascus and Antioch. Their work leads to the first persecution and the dispute at the Jerusalem council (Hahn places Paul's first journey after the council).

The chapter on Paul is short and convincing. More controversial are the last two chapters that deal with the synoptic gospels and the post-Pauline literature. Mark emphasizes that the Gospel is for the Gentiles, while Matthew's inclusion of the Great Commission (basic to the Gentile mission) is used to tie that mission to Israel. Hahn feels that the later parts of the New Testament (John, Pastorals, and so on) show the rise of the institutional church in which missions become a "department" and necessary but no longer a truly determinative aspect of the life and work of Christianity.

Thus, while there are numerous places

where the critical approach will cause readers of every stripe to put question marks in the margins, the general outcome is surprisingly close to that of such other and more conservative interpreters as Joachim Jeremias and Floyd Filson.

The translation is not up to standard. Often obscure, at times it is downright wrong. German and English walk with different soles on their shoes. The carry-over of German even includes the use of the German double s (β) in printing F. Mussner's name in the notes to pages 148 and 154, though it is Englished in the index.

EDGAR KRENTZ

A COMMENTARY ON ROMANS 12—13.
By C. E. B. Cranfield. (Scottish Journal of Theology Occasional Papers No. 12) Edinburgh, London: Oliver and Boyd, 1965. xiv and 98 pages. Paper. 10/6 (approximately \$1.50).

Convinced that these two chapters are of peculiar relevance for Christian ethical thinking in the modern world, Cranfield, who is preparing the commentary on Romans for the new *International Critical Commentary*, elected to publish in advance a commentary that is more leisurely, detailed, and, to a degree, hortatory than is possible within the confines of a scientific commentary on the entire book. Because the material in it is of a somewhat different nature, 14:1—15:13 was not treated here.

Cranfield pays great attention to philological and textual matters. The various possibilities of meaning offered in a word or phrase are carefully described and evaluated. Most of the problems in the textual tradition are treated, although the variant in 13:1, not mentioned by Cranfield, deserved discussion. Cranfield knows and uses the bibliography dealing with Romans and, to a lesser degree, with the problems of Pauline theology; perhaps the major omission detected here was that of M. Dibelius' essay on Rome and the Christians in the first century, which might have been useful at Rom. 13:1-7 (*Botschaft und Geschichte* [Tübingen, 1956], II, 177 to 228). The commentaries of Sanday and

Headlam, Huby, Michel, Lietzmann, Leenhardt, Lagrange, Schlatter, and others are regularly cited, while the interpretations of the ancient and Reformation fathers are also discussed.

Cranfield is not afraid to desert his "scientific" posture to make application to modern times. For example, in commenting on Rom. 12:25—"Rejoice with those that rejoice, weep with those that weep"—Cranfield comments:

The Christian is to take his stand beside his fellow man (whoever he may be), to have time and room for him in those experiences in which his is most truly himself, in his real human joy and his real human sorrow, and to strive to be both with him and for him, altogether and without reserve, yet without compromising with his evil or sharing, or even pretending to share, the presuppositions of this age which is passing away.

Such writing demonstrates why this interpretation will be of great aid to the parish pastor who agonizes over these two chapters. (The standard Epistles for Advent I and Epiphany I come from these chapters.)

A number of Cranfield's positions deserve mention. He argues strongly against Käsemann, who regards the true worship of God (12:1-2) as taking place in the ordinary affairs of life and leaves no room for cultic worship carried out in particular times and places (pp. 10—14). In Rom. 13:1 he comes out rather strongly in favor of Oscar Cullmann's interpretation of "powers" as having a double reference, both to the civil authorities and to the angelic powers standing behind them (pp. 65—68). In the process he accounts for the presence of this passage (13:1-7), which he also recognizes as interrupting the context to some degree, simply by stating that "it would have been surprising, if in such a relatively full section of exhortation as 12:1—15:3 he had had nothing to say on a subject which must have been of great importance to Christians of the first century just as it is to Christians today" (p. 62). Yet, even he is not satisfied that this really explains the situation and Paul's

positive attitude to the Roman state. Perhaps it is possible, even necessary, to posit some actual situation in the Roman congregation that makes such teaching necessary (see, for example, Willi Marxsen, *Einleitung in das Neue Testament* [Gütersloh, 1964], pp. 88 to 96). Other points of interest include Cranfield's interpretation of 13:12 f. as not demanding any form of true *Naberwartung* eschatology and his rejection of *Urmensch* background in 13:14.

This learned, judicious, and warmly written commentary should be extremely helpful to the parish pastor and preacher. It makes one await the full commentary with great expectations. May it see the light of day soon.

EDGAR KRENTZ

CHRISTIAN MISSIONS IN NIGERIA 1841—1891. By J. F. Ade Ajayi. Evanston, Ill.: Northwestern University Press, 1965. 277 pages. Cloth. \$6.50.

CHRISTIAN MISSIONARIES AND THE CREATION OF NORTHERN RHODESIA 1880—1924. By Robert I. Rotberg. Princeton, N. J.: Princeton University Press, 1965. 147 pages. Cloth. \$6.50.

MISSIONS ON A COLONIAL FRONTIER WEST OF LAKE VICTORIA. By Carl-J. Hellberg. Lund: Berlingska Boktryckeriet, 1965. 235 pages. Paper. Price not given.

Christian Missions in Nigeria 1841 to 1891 is the first in a series of historical studies emanating from one of Africa's mushrooming new universities, with an African surveying the work of missions in Nigeria, Sierra Leone, Ghana, and Dahomey during the 50 years before the establishment of European rule. The treatise examines the whole range of missionary activity—education, language study, trade, politics—and its effects on the traditional African religious and political institutions. Ajayi sees this early mission enterprise associated largely with the creation and encouragement of a Western-educated Christian middle class (in contrast to a later deemphasis of industrial and manual education).

The important posts in the church re-

mained closed to Africans even though they attained Western education.

The eclipse of Africans in political and ecclesiastical life led to the venting of suppressed feelings in prophet movements and secessionist revivalist organizations.

We need more fresh, stimulating, thorough, and well-documented studies by Africans like this one.

Rotberg, who teaches history at Harvard, comes to much the same conclusions in his study of *Christian Missionaries and the Creation of Northern Rhodesia 1880—1924*. The great pioneers sacrificed very much, often life itself, to bring to Africans the ideals and practices of Christianity and Western civilization. As time went on, the power that came to the missionaries as junior partners of a colonial regime tended to drive a wedge between their preaching and their manner of life.

This is valuable background information for understanding the current political tension in other parts of Africa, including Rhodesia.

Hellberg has added to the prestige of the *Studia Missionalia Upsaliensia* series by his study, which points out that the African tribe was a religious fellowship, a social organism, and a political unit at one and the same time. Livingstone's threefold program for "saving" Africa—mission, trade, and colonialization—did not appreciate the primitive unity of African life and substituted for it a civilized fragmentation.

Hellberg excellently describes the encounter between German and British colonial politics and missions in northwestern Tanganyika (Tanzania). In spite of tension, Christian cooperation developed across German and British colonial rivalries and the reactions both of African tribal society and of the growing indigenous Christian churches to the influence of the West. The interplay of various political, social, and religious factors is the prime concern of this study. One could wish that Hellberg had gone on to draw conclusions from his historical data. On this point his study is much more modest than the other two.

WILLIAM J. DANKER

THE TEMPTATION AND THE PASSION: THE MARKAN SOTERIOLOGY. By Ernest Best. New York: Cambridge University Press, 1965. xiv and 222 pages. Cloth. \$6.50.

According to this study of Markan theology, Jesus' victory over Satan is declared in Mark 1:12-13, and all subsequent exorcisms are "mopping-up operations of isolated units of Satan's hosts" (p. 15). All the evil in the world is not to be traced to Satan, and even Peter at Caesarea Philippi is not the instrument of Satan but one who plays the role of Satan, for sin emanates from man. Mark equates Jesus with the Gospel, not with the Kingdom. The cross is not the exaltation in Mark, nor does Mark stress the Servant role of Jesus. The cross is judgment, and Jesus bears the judgment in order to bring men "into the new community which is formed out of the Cross and Resurrection from those who are saved, enjoy the forgiveness of their sin and themselves go to seek others as fishers of men" (p. 191). 1 Cor. 15:3-4 is more congenial to Mark than Phil. 2:5-11.

Best is uneasy about Mark 4:15, which conflicts with his thesis, and he suggests that Mark "may have incorporated it without realizing that his main line of argument in relationship to Satan was not in harmony with this allusion to him" (p. 184). It may also well be that Mark construes all the subsequent display of rising hostility against Jesus (see "Mark 1:45 and the Secrecy Motif," *CONCORDIA THEOLOGICAL MONTHLY*, 37 [1966], 492-499) as having a Satanic dimension, for the word $\pi\epsilon\iota\sigma\mu\acute{o}\varsigma$ is used only of the religious opposition after Mark 1:13 (see 8:11, 10:2, 12:15). Moreover, Best does not answer the question why the specific temptations are not recorded in Mark. It appears that Mark does not include them at the beginning because the unclean spirit assumes Christ's sonship with God (5:7; cf. 1:24), and the temptations as recorded by Matthew would seem inconsistent with such a declaration. Instead Mark may well be incorporating their substance in the Passion account (15:30-32) and Peter's reaction in 8:32 may well be construed as of the same

order. Moreover, analysis of Mark 14:1-25 shows that victory is a dominant theme in Mark's Passion account (see "The Literary Unity of Mark 14:1-25," to be published in *The Journal of Biblical Literature*). Similarly the cry in 15:34 (cf. v. 37) must not be isolated from the assurance of victory expressed in Ps. 21 (LXX). After Mark's manner of parallel statement, the first cry (15:34) sets forth the problem of the sufferer, and v. 37 the assurance of victory.

If the main thesis shakes a bit, there is much, however, in this volume that is very helpful, especially the discussion of the Markan "seams." FREDERICK W. DANKER

RELIGION AND PROGRESS IN MODERN ASIA. Edited by Robert N. Bellah. New York: The Free Press, 1965. xxv and 246 pages. Cloth. \$6.95.

RELIGION AND POLITICS IN BURMA. By Donald Eugene Smith. Princeton, N. J.: Princeton University Press, 1965. xiii and 350 pages. Cloth. \$7.50.

In spite of all the forces of secularism, religion is too big a factor in human lives to be ignored. Both of these books underscore this fact.

The Bellah symposium presents the papers, summarizes the discussion, and reflects his own reaction to the Conference on Cultural Motivations to Progress in South and Southeast Asia held in Manila in June 1963 under the joint sponsorship of the Congress for Cultural Freedom and the University of the Philippines and with the generous support of the Ford Foundation.

The conference faced up to the general problem posed by the unsuspected strength and pervasive influence of traditional value systems in the modernization process.

Bellah sees progress in the sense of increased learning capacity as essential if Asian societies are to cope successfully with the modern world. The inherited values that determine a man's sense of identity are in dynamic tension with his increased learning capacity. This tension may also be unavoidable in economics, in society, and in institutionalized religion.

Out of 29 participants in this conference only 5 were not from the East. At the same time one could wish that the makeup of the conference had been somewhat more representative. The omission of any one from Japan or China is a glaring one. Even so this conference underscored the fact that authentic scholars, thinkers, and statesmen have arisen in Asia. "The world may well know that Asia has ceased to be a mere stage," General Carlos P. Romulo observed. "The age of prompters is gone. What we are witnessing is an Asia that acts and utters its own original lines."

Smith, associate professor of political science at the University of Pennsylvania, illustrates some of the concerns of the Manila conference in his scholarly *Religion and Politics in Burma*. He describes a whole spectrum of religiopolitical phenomena: the breakdown of an effective Buddhist ecclesiastical rule, the role of religion in Burmese nationalism, the interaction of Buddhism and modern political ideologies, uses of religion in democratic politics, the political role of Buddhist monks, the unique leadership of a politician in promoting religious revival in the case of Premier U Nu, and the contrasting role of a military regime following General Ne Win's coup.

Smith asks — among other questions — whether Buddhism is reconcilable with communism and, if it is not, how far Buddhism can provide a positive ideological defense against communism. He feels that U Nu was too pious to be a good prime minister. By his continuous immersion in religion he robbed his political leadership of a rational approach to the insistent problems facing his nation. His nationalistic and pietistic espousal of Buddhism as a state religion for the whole of Burma inevitably helped alienate the animistic and Christian minorities. His easy assumption that pious individuals would ultimately produce the good society failed to raise the moral tone of Burmese political life, to lower the alarmingly high crime rate, to reduce corruption in the administration, to reduce group conflicts, and to secure social justice. Christians who ad-

vocate a pietistic, individualistic ethics and who fail to appreciate the group dimensions of ethics will do well to take note.

WILLIAM J. DANKER

THE UNITED STATES AND THE HAWAIIAN KINGDOM: A POLITICAL HISTORY. By Merze Tate. New Haven: Yale University Press, 1965. 374 pages. Cloth. \$8.50.

In what has been hailed as the first comprehensive study of the penetration of American influence in Hawaii, Miss Tate preserves an objective balance in the midst of controversial literature and documentary material. The development of American interest and investment in Hawaii is her dominant concern.

She gives major credit for the predominating political influence of the United States in Hawaii to the missionaries, who arrived in 1820. After 1824 church and state were actively united for a time. Missionaries were trusted advisers to Hawaiian royalty. The author describes the antimissionary element of traders and visiting sailors led by the British consul Richard Charlton.

The book's chief emphasis is on political developments, including the bloodless revolution of 1887, the revolution of 1893, and finally the annexation of Hawaii by the United States. Miss Tate, professor of history at Howard University, has done a very creditable piece of work with a difficult and emotion-laden issue.

WILLIAM J. DANKER

STUDIEN ZUM NEUTESTAMENTLICHEN PROSAHYMNUS. By Johannes Schattenmann. München: C. H. Beck'sche Verlagsbuchhandlung, 1965. viii and 115 pages. Paper. DM 18.

The form-critical study of the epistles is still in its infancy, yet has much to teach us about the worship of the early church, its theological thought, and the use made of it by the great minds who produced the New Testament books. Thus early creeds, ethical teaching, epistolary form, doxologies, bene-

dictions, etc., have been studied with important results. (See Beda Rigaux, *Paulus und seine Briefe* [München, 1964], pp. 164 to 202.) When a study is still in its formative stage, any serious work is to be welcomed, even if some of its conclusions and methods turn out to be wrong. The false starts show one the proper way to go.

The existence and use of hymns in the New Testament church is known from Eph. 5:18-21 and Col. 3:16-17. Scholars have naturally looked to see if hymns have been quoted in the New Testament. Thus Ernst Lohmeyer identified Phil. 2:6-11, Col. 1:15 to 20, and other passages as hymnic on the basis of elevated language, rhythmic prose, and parallelism. Eduard Norden, followed by many others (including Gottfried Schille, *Frühchristliche Hymnen*, 2. Aufl. [Berlin, 1965]) used participial style and the so-called We style as marks of hymnic passages.

The present volume by a German classical philologist leads into a new land in this research. Schattenmann suggests that the form of NT hymnody is that of the Hellenized Orient (not the OT), represented in such materials as the Mithras Liturgy of Dietrich, the Odes of Solomon, the Corpus Hermeticum, the Anacreontea, and the hymnic material credited to Simon Magus in Hippolytus, *Ref. V*. Such hymns make much use of end rhyme and the balancing of the number of words and/or syllables in lines or strophes. Schattenmann applies these stylistic criteria to passages generally regarded as hymnic in NT scholarship, Eph. 1:3-14, Phil. 2:5-11, Col. 1:15-20, 1 Cor. 13, etc., to see if these passages reveal the same structure. He concludes that they do, though he must at times regard some words as conceptual or grammatical additions by later editors who no longer recognize the hymnic style. His analyses are most convincing in those passages already identified as hymnic (e.g. Phil. 2:5-11, Col. 1:15-20), less convincing in the analysis of such passages as Rom. 3:24-26, Titus 2:11-14, John 6, and the Lukan version of the Lord's Prayer. He identifies as the major stylistic contribution of his analysis the result that the key idea of a hymn is at its center (determined by

syllable analysis) and that the hymn is to be interpreted from here out.

In matters of isagogics he is very conservative, regarding both Paul (in Col. and Eph.) and Jesus (John 1 and 6, Matt. 28:18-20, and the Lord's Prayer) as people who spoke in Greek and composed the passages discussed in Greek and in hymnic form.

The analysis is not completely convincing. In some passages the material omitted is central to the thought, and its omission leaves other material up in the air, e.g., the phrase "full of grace and truth" in John 1:14, when the rest of the verse is dropped as later prose gloss. On the other hand, the analysis of Jude 8 to 23 as a hymn against early Gnostic false teachers is a good, perhaps even the best, part of the book. It deserves not to be lost, even if the hymnic structure is not accepted.

Thus the analysis by syllables is not persuasive; it applies in some cases, not in others. It is perhaps worth noting that the references to the Hermetic Corpus on p. 31 are given in particularly unclear manner, that Reitzenstein's *Hellenistische Mysterienreligionen* is cited in an early and superseded edition on the same page.

EDGAR KRENTZ

IN THE BEGINNING. By W. C. K. Guthrie. Ithaca, N. Y.: Cornell University Press, 1965. 152 pages. Paper. \$1.45.

These Messenger Lectures, first given in 1957, discuss the cosmology and anthropology of ancient Greece. While some mention is made of postclassical writers, the survey concludes for all practical purposes with Aristotle. The lectures show how a growing rationalism led either to a pessimistic view of man in the midst of irrational nature or a more optimistic view in which law and order are built into the universe and men partake of it. Guthrie suggests that Marxism or positivism on the one hand and the Christian tradition on the other are the counterparts of these two trends today. Thereby he suggests the value of the study of the ancient Greeks. This is a useful survey.

EDGAR KRENTZ