

CONCORDIA THEOLOGICAL MONTHLY

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Homiletics

Book Review

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BOOK REVIEW

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INTERNATIONALE ZEITSCHRIFTEN-SCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE (INTERNATIONAL REVIEW OF BIBLICAL STUDIES). Vol. XIII: 1966—67. Düsseldorf: Patmos-Verlag, 1967. Paper. DM 68.00.

Students engaged in advanced research require no introduction to this annotated survey of periodical literature, but seminarians and pastors need to be reminded of the resources in these pages. Articles from about 300 periodicals and annuals are here thumbnailed, along with summaries of contents in collected essays. Following the section on articles dealing with the text of the Bible is a long series of items on hermeneutics and exegesis of passages from Genesis to the Apocalypse.

Over 300 items are catalogued under the rubric "Biblical theology." Systematician, practical theologian, historian, and archaeologist will find much to sift in the remaining categories, too numerous to catalog here. Hints as to quality of discussion in the articles noted in this volume are few. There is chaff amid the good grain, but the student has the opportunity to form his own judgment after consulting the articles on a subject that interests him. Libraries cannot discharge their responsibilities without resources of this type, but pastors' circuits might well consider the advisability of maintaining a core bibliographical center that includes an item like this for use by pastors in the area. **FREDERICK W. DANKER**

HUME'S FIRST PRINCIPLES. By Robert Fendel Anderson. Lincoln, Nebr.: University of Nebraska Press, 1966. xv and 189 pages. Cloth. \$5.00.

This book, written in the style of a doctoral dissertation, deals with minutiae in

Hume's system as it applies to his first principles, namely, that all our distinct perceptions are distinct existences and that the mind never perceives any real connection among distinct existences. The author finds that there is a contradiction in Hume's basic principles and that this basic contradiction is evident in Hume's complete system. One basic contradiction is in Hume's assertion that there are material and necessary connections between distinct existences, on the one hand, and, on the other, his denial of such real connections. A further contradiction lies in Hume's attribution of true and secret causes or connections to unknown qualities existing in the "fabric and structure" of minute parts of material and his expressed conviction that the real power of causes is in the determination of the mind. These basic contradictions influence Hume's discussion of demonstrative and moral reasoning, necessity in matter and reasoning, and other parts of his system.

Although based on details that are often unnoticed when Hume's works are read, the author has nevertheless demonstrated and established his theses.

Since Hume is credited with invalidating the cosmological argument for theism by his denial of necessary or causal connections between observable states and God, the findings of Anderson are interesting to the theologian.

ERWIN L. LUEKER

JOSEPHUS: JEWISH ANTIQUITIES. Vol. IX: BOOKS XVIII—XX. Edited and translated by Louis H. Feldman. Cambridge, Mass.: Harvard University Press, 1965, xiii and 813 pages, including a general index to Vols. I—IX and one chart. Cloth. \$4.00.

This is the final volume of the Loeb Classical Library edition of Josephus' works (*The Life and Against Apion*, Vol. I; *The Jewish*

War, Vols. II—III; *Jewish Antiquities*, Vols. IV—IX). The Greek text reproduced here, as in the previous volumes, is substantially that of the *editio minor* of Niese. The accompanying English translation produced by Yeshiva University's Feldman follows several of the renderings of the earlier translators, Thackeray and Whiston, and in general matches the high caliber of its predecessors.

To the Biblical historian this volume is of particular interest for its accounts of the machinations of the Herodian court, of the activities of Emperor Claudius (reigned A.D. 41—54), of Jewish history up until A.D. 66, and for its descriptions of what Josephus calls the "three philosophies" of the Jews, namely, the Pharisees, Sadducees, and Essenes.

The value of this volume is considerably enhanced, further, by the 18 appendices containing select bibliographies on Quirinius' census, Pharisees, Sadducees, Essenes, Samaritans, Parthian affairs, the incident of the emperor's standards, Pontius Pilate, the *Testimonium Flavianum*, the death of John the Baptist, Agrippa I, Emperor Gaius' dealing with the Jews, the sources of *Antiquities* Book XIX, the citizenship of the Alexandrian Jews and Claudius' edict, the conversion of King Izates and the Adiabeniens to Judaism, the history of the high priests during the first Christian century, and finally last but certainly not least by the 225-page index pertaining to all the volumes, I—IX.

JOHN H. ELLIOTT

JOHANNES-KOMMENTARE AUS DER GRIECHISCHEN KIRCHE: AUS KATENENHANDSCHRIFTEN GESAMMELT. Edited by Joseph Reuss. Berlin: Akademie-Verlag, 1966. xxxv and 494 pages. Paper. Price not given.

It is a popular oversimplification to write off the exegesis of the fathers of the early church as fanciful allegory. On such a view one can safely disregard the fathers. But this is a view that can be seriously maintained only so long as one does not read in them.

The present volume is a major contribution in making early texts available. Com-

plete commentaries on John survive from John Chrysostom, partial ones from Origen and Cyril of Alexandria. Others were lost. One method of recovery has been to search through the *catenae*, the commentaries made up of chains of quotations from earlier commentators. In 1957 Reuss published a volume containing the fragments of commentaries on Matthew. He now presents the commentators on John. (Mark and Luke were less frequently commented on in the early church.)

Seven commentators on John emerge, dating from the fourth to the tenth centuries. Some names are familiar. Photius of Constantinople, fragments of the lost chapters of Cyril of Alexandria (21 fragments unknown to Pusey), Didymus the Blind. Others emerge from almost complete obscurity, for example, Theodore of Heraclea (died ca. 355), for whom Reuss is able to enter 430 fragments, and Ammonius of Alexandria (649 fragments from the sixth century). Theodore was not even mentioned in the patrologies of Altaner and Quasten.

The great service of Reuss' edition is that it provides a text for these fragments based on a firm study of the textual tradition. The attributions to the fathers are carefully studied and evaluated. Three indices, including a complete *index nominum* and *index verborum*, provide the necessary access. In short, this is a master edition of a most difficult corpus. It will not need redoing for many, many decades. EDGAR KRENTZ

LANGUAGE, PERSONS, AND BELIEF. By Dallas M. High. New York: Oxford University Press, 1967. 216 pages. Cloth. \$4.75.

High's dissertation explores Wittgenstein's analyses of language and applies some useful insights to the understanding of Christian discourse and offers the challenge that faith and knowledge, or faith and reason, are not contradictory processes. "In short, language (and what counts as 'knowing') depends on some sort of 'believing,' whatever form of believing a person or persons (as a culture) may accept" (p. 141). Perhaps we should

view High's enthusiasm for Wittgenstein with a bit of caution when we remind ourselves of Max Black's expressions of filial regret in his *A Companion to Wittgenstein's Tractatus* to the effect that the master's conception of language and the nature of logic were "splendid failures." Another reader may share with this reviewer the uneasy feeling that High tends to understand Wittgenstein in terms of the insights of others, such as Michael Polyani. His analysis of creedal and apologetic discourse in chapters 6 and 7 contains many excellent and persuasive statements useful to the searching beginner. It is a commendable effort in Christian apologetics.

RICHARD KLANN

JOSEPHUS: THE MAN AND THE HISTORIAN. By H. St. John Thackeray. New York: KTAV Publishing House, 1967. xxi and 160 pages. Cloth. \$6.95.

This is an unaltered reprint of Thackeray's classical study with a new introduction by Samuel Sandmel. The introduction is apparently aimed at the nonscholar and as a consequence contains nothing of interest to the specialist.

HERBERT T. MAYER

THE LAST ADAM: A STUDY IN PAULINE ANTHROPOLOGY. By Robin Scroggs. Philadelphia: Fortress Press, 1966. xxiv and 139 pages. Cloth. \$4.25.

In an era when Christian commitment to the causes of a common humanity is being challenged and when the church's faithfulness to its Judaeo-Christian tradition of "Christocentric humanism" (articulated also at Chalcedon) is regularly being put to the test by such crises as racism and war, a comparison of the two "patriarchs" of humanity in the Biblical tradition, Adam and Jesus Christ, is highly apropos. How contributive this study is in relating the latter issue to the former or in the clarification of more restricted exegetical questions is open to serious question.

In five chapters Scroggs, assistant professor of religion at Dartmouth College, explores the relation of Paul's "Adamic Christology" explicated particularly in Rom. 5:

12-21 and 1 Cor. 15:21-22, 35-58 to earlier Jewish and Old Testament thought concerning the first man. Rejecting as undemonstrable the currently popular attempt to link Paul's teaching on the first and last Adam to the Gnostic myth of the *Urmensch*, Scroggs finds in the two stories of creation and paradise/fall (Gen. 2:4b-4:1) and its priestly anthropology, as well as in apocryphal, pseudepigraphical, and rabbinic writings, the bases of the notions developed by Paul in his teaching concerning the "new and old creations" and the "first and last Adam." Two addenda examine the theme of "Adam as microcosmos" and "Philo's interpretation of Gen. 1-3." Particularly useful is the comprehensive collection of sources treating Adam's nature and role in Jewish tradition. Instructive is Scroggs' stress on the fact that in the entire Biblical and related tradition interest centered on Adam not as a mere historical fact but as a representative of all humanity and God's primary intent for man and subsequent dealing with man. Though in the previous tradition Adam and Messiah are seldom if ever brought into connection, Paul in fact does so and interprets the former in the light of the latter while at the same time retaining the principle that "endtime equals primordial time." The resurrected Jesus is all that Adam was to be but never was: both the realization and mediator of true humanity.

Beyond a few minor points, (for example, the consistent misspelling of *millennium*) and the apparent inconsistencies regarding the relation of wisdom motifs to Paul's Adamic Christology or of resurrection and new humanity to ethics, what struck this reviewer as a more serious deficiency was the brevity (and with it unavoidable superficiality) and restricted scope of such a comprehensive theme. Related passages such as Phil. 2:6-11 and Col. 1:15-20 receive hardly a mention. Failure to relate the texts examined to their historical context has kept the author from considering the more embracing questions of the relation between creation and redemption and the importance of the Adam motif for a New Testament Christology developed to combat the inroads of

a syncretistic deprecation of the material world, the new community, and the integrity of man. Hopefully this study will move its readers to share the author's concern but also to carry on the research.

JOHN H. ELLIOTT

HISTORY OF JEWISH COINAGE AND OF MONEY IN THE OLD AND NEW TESTAMENT. By Frederic W. Madden. New York: KTAV Publishing House, 1967. lvii and 350 pages. Buckram. \$14.95.

STUDIES IN PHARISAISM AND THE GOSPELS. By I. Abrahams. New York: KTAV Publishing House, 1967. xxxiv and 178; x and 226 pages. Buckram. \$12.50.

These two volumes are both reprints of earlier works now republished in the series *The Library of Biblical Studies* edited by Harry M. Orlinsky. Each volume includes an evaluation of the work and a brief biographical note on its author by a specialist in the field, by Michael Avi-Yonah in the case of the Madden book, by Morton S. Enslin in the case of the Abrahams volume.

Madden's volume was once a standard in the field of Palestinian numismatics. When first published over a century ago (1864), it was a significant publication that suggested several theories about Palestinian coinage that have since been vindicated. Its position in the history of scholarship is secure.

Yet one might raise a doubt as to the wisdom of issuing an unaltered reprint with the addition of 32 pages of material designed to bring it up to date. Avi-Yonah's valuable summary only serves to underscore the respects in which Madden's volume is now superseded by later work. The chapter on Macabean coinage, the coins credited to the first revolt (A.D. 66—70), and the chapters on money in the New Testament, weights, and writing are all dated. In short, the republishing of Madden is somewhat unfair both to the work's definite importance in its own time and to the unwary buyer who might pay the rather high cost.

The decision to reprint Abrahams' famous

Studies requires no defense. While the study of Pharisaism, Tannaitic Judaism, and the growing knowledge of sectarian Judaism have made great advances, the two volumes of careful investigation of the background of the gospels still read well. Abrahams was a Jew, but one who read the New Testament with sympathy. He is frank to confess where Judaism and the New Testament differ. Jesus' attitude in eating with publicans and sinners is well illustrated in its striking originality in the chapter on "Publicans and Sinners" (I, 54—61). Abrahams' amazing knowledge of rabbinic materials and the many passages of the New Testament that he illuminates make this a volume many will want on their shelves. It will be frequently cited and consulted. The price, in the light of what the original printing was commanding in the antiquarian book market, is relatively low.

EDGAR KRENTZ

LUTHER FOR AN ECUMENICAL AGE.

Edited by Carl S. Meyer. St. Louis: Concordia Publishing House, 1967. 311 pages. Cloth. \$9.00.

The editor presents 12 essays in commemoration of the 450th anniversary of the Reformation by as many speakers and writers, each one of whom is an authority in his field. The first, by Lewis W. Spitz, professor of history, Stanford University, entitled "Man on This Isthmus," discusses the relationship between the Reformation and the Renaissance. E. Gordon Rupp views "Luther's Ninety-five Theses and the Theology of the Cross." Carl S. Meyer translated and edited "A Dialog or Conversation Between a Father and His Son About Martin Luther's Doctrine (1523)." Harold J. Grimm presents "Lazarus Spengler, the Nürnberg Council, and the Reformation"; Ernest G. Schwiebert, "The Theses and Wittenberg"; Heinz Bluhm, "The Sources of Luther's *Septembertestament: Galatians*"; Norman Nagel, *Sacramentum et exemplum* in Luther's Understanding of Christ"; Jaroslav J. Pelikan, "Luther's Defense of Infant Baptism"; Robert Bertram, "The Radical Dialectic Between Faith and Works in Luther's Lectures on Galatians

(1535)"; Arthur Carl Piepkorn, "The Lutheran Symbolical Books and Luther"; James Atkinson, "*Ecclesia reformata semper reformanda*"; and Franklin H. Littell, "Reformation, Restitution, and the Dialog." No student of the Reformation can afford to ignore these scholarly presentations.

L. W. SPITZ, SR.

MAJOR CRISES IN WESTERN CIVILIZATION. Edited by Richard W. Lyman and Lewis W. Spitz. 2 vols. New York: Harcourt, Brace & World, 1965. 284 and 309 pages. Paper. \$2.95 per volume.

These two volumes ("The Greeks to 1660" and "1745 to the Nuclear Age") present the student of history with 16 major turning points in the life of Western man. Each crisis is presented by means of primary documentary materials that bear on the issue — papers, letters, books, pamphlets, and so on. The work follows the pattern of the "problem solving" approach to history, which has steadily gained in popularity during recent years, but it is superior to most other treatments in that it brings together primary sources that relate to the issue. The student is made aware of the fact that participants in a given crisis, even if they were aware of its nature, usually differed in their interpretations. One can only applaud the availability of such collections to foster a critical historical spirit. The immediate and positive response to the work by teachers of history throughout the nation attests its worth and timeliness.

Naturally the editors themselves exercised historical interpretation in their selection of the crises. As a professional medievalist, this reviewer must raise a mild protest when the editors find only four major crises between 400 B.C. and A.D. 1400 but discover no less than eight major crises in the last 200 years.

The work is made especially useful for classroom adoption by the addition of study questions and recommended readings following the documents of each crisis.

CARL VOLZ

GREEK PHILOSOPHICAL TERMS: A HISTORICAL LEXICON. By F. E. Peters. New York: New York University Press, 1967. vii and 234 pages. Cloth. \$7.95.

Every once in a while a book so useful comes along that one wonders why it had not been done before. This relatively slim volume gives a capsule history of Greek philosophic thought arranged under the lemmata of the key philosophic terminology of Greek (all transliterated for the Greekless). A Greek-English lexicon of 29 pages at the rear of the volume will help the reader locate the proper terms.

The early church used the language of Greek conceptualization to express its theological convictions (inevitably enriching it in the process). Many terms used in these fathers are here: *alētheia*, *aphthartos*, *agnōstos*, *aition*, *athanatos*, to name only those under alpha. Stress is placed on the meaning in Plato, Aristotle, and Stoicism, with lesser attention given to the Pre-Socratics, Epicurus, and Neoplatonism. Scepticism is scarcely mentioned.

Documentation is entirely from ancient texts — and is given liberally. This volume would be a useful supplement to the discussions given in Bauer-Arndt-Gingrich and in Lampe's *Lexicon* for the student of New Testament and patristic theology.

EDGAR KRENTZ

THE METHOD AND MESSAGE OF JEWISH APOCALYPTIC. By D. S. Russell. Philadelphia: The Westminster Press, 1964. 464 pages. Cloth. \$7.50.

In this volume Russell undertakes a systematic analysis and description of the totally unsystematic literature of Jewish apocalyptic. The first part of the book contains a brief account of the historical background of Judaism from 200 B.C. to A.D. 100. The second section is an analysis of the method, forms, and characteristics of the apocalyptic literature and its relation to the canonical prophetic books. The third section examines the thought of the apocalyptists under seven major categories: human history and divine

control, angels and demons, the time of the end, the Messianic kingdom, the traditional Messiah, the Son of Man, and life after death.

This work will long hold a place of basic importance in the library of the scholar and the pastor who realizes that he must know the world of the New Testament in order to preach its message with authority. Russell's grasp of the pertinent literature is in evidence on every page.

Russell maintains that apocalyptic Judaism and Pharisaic or legalistic Judaism are so close to each other that they can almost be regarded as cut from the same cloth. This is a good counteremphasis to those who insist on the "bewildering variety" of Jewish thought in the intertestamental period, but at the same time the difference in animating spirit in apocalypticism and Pharisaism should not be overlooked. The one ended up in kabbalistic mysticism, while the other produced modern orthodox Judaism.

Russell also insists that the apocalyptic writers are the conscious and legitimate heirs of the Old Testament prophets. Their calling was to develop and reapply prophecies, especially those that had not found express fulfillment, to current situations. The author's arguments in favor of genuine inspiration of the apocalyptic writers are not convincing.

Generally speaking, Russell has avoided the extreme conclusions that marked the studies of the comparative religions scholars of the first quarter of the 20th century. He has sprinkled his text liberally with "maybes" and "perhapses" and is only rarely guilty of adding two "maybes" to arrive at a "therefore."

The lengthy bibliography seems to be inclusive rather than critical. Two valuable appendices and several thorough indices complete the usefulness and value of this work.

HERBERT T. MAYER

MISSION TO CATHAY. By Madeleine Poland. Garden City, N.Y.: Doubleday & Co., 1965. 226 pages. Paper. \$3.50.

Missionary recruitment starts much earlier than many pastors realize. Here is an excellent historical novel for children in grades 5 to 8. It concerns itself with the earliest

and simplest stages of the career of Matteo Ricci, a remarkable Jesuit missionary to China. Already 350 years ago he used his intimate knowledge of language and his expertise in the sciences and mathematics to make a way for the Gospel into a vast, forbidding country that had refused countless Westerners.

WILLIAM J. DANKER

A COMMENTARY ON THE REVELATION OF ST. JOHN THE DIVINE. By G. B. Caird. New York: Harper & Row, 1966. x and 316 pages. Cloth. \$6.50.

The would-be commentator on the Apocalypse of John requires a whole arsenal of skills and a wide variety of knowledge. He must be sensitive to literary form and to poetic allusion, and he must not be bothered by a kind of glorious symbolism that defies the consistency of prosaic analysis. He must be thoroughly at home in the Old Testament, in Jewish apocalyptic literature, and in Qumran. He should know ancient Near Eastern and Greco-Roman literature. In short, the Apocalypse demands a man at home in the first-century world.

But he must also know the arts of literary and historical criticism. The Apocalypse, like other documents in the New Testament, is written to speak to men in a particular situation.

Judged by these standards, Caird's commentary must be placed among the best commentaries in any language on this book. Caird knows the literature, uses it, and is its master. He regards the book as written not to mystify but to communicate with "a passionate concern that ordinary men and women should understand what he had been charged to tell them" (p. 3). Its author is pastoral; well known to his audience (though we do not know for certain who this non-apostolic John was), he writes about A.D. 95 in order to strengthen them in persecution (p. 27). The structure of the book is determined by the number seven; it may even be a week of weeks. (P. 105)

Perhaps an illustration or two will demonstrate the value of this work. He argues that we should not expect a consistent use of imagery throughout the book. Thus in

chapter 4 we have a picture of the heavenly council of angels (p. 63) around the throne. The sea is the symbol of evil from which the monster arises (13:1) and so must be hardened in heaven (he calls attention to the old Babylonian creation myth). The archer in 6:1-2 represents eastern invasion, one of a sequence of four disasters (p. 80). He regards Psalm 2 as a basic Old Testament passage behind John's thought (see 11:18, 12:5, 14:1, and p. 178). The angel of 14:6-7 announces *the* Gospel, not judgment, as most modern interpreters take it, while the reaping of the Son of Man equals the gathering of the elect in 14:14-20.

These interpretations and many others are persuasive because of Caird's massive documentation from parallel literatures. Less persuasive to many will be his interpretation of all angelic beings as symbolic of forces on earth. Be that as it may, his commentary is in general clear, careful, and convincing. It deserves careful study by every interested student of the New Testament Apocalypse.

EDGAR KRENTZ

MONASTIC TITHES FROM THEIR ORIGINS TO THE TWELFTH CENTURY.

By Giles Constable. New York: Cambridge University Press, 1964. xxi and 346 pages. Cloth. \$8.50.

This work is a study of the tithes paid to and by monks in the Middle Ages. In particular, it explains why by the 12th century, in spite of earlier theory and practice, most monks received tithes and many were freed from payment. Constable, associate professor of history at Harvard University, offers here a competent complementary study to Emile Lesne's epochal 6-volume study *Histoire de la propriété ecclésiastique en France* (1943), which deals principally with the revenues of secular clergy. The author first traces the theory and practice of the tithe from the Old Testament through the early church. He then seeks to answer four basic questions about monastic tithes: Who paid them, from what, to whom, and for what use? The answers to these questions vary as one moves through the medieval period. By the 12th century the tithe lost its spir-

itual or ecclesiastical character and was viewed more as a form of property that might be held either by laymen or clerics.

This volume serves as a corrective to prevalent misconceptions about medieval life. Antimonastic polemicists have often viewed the tithe as an onerous and iniquitous tax, a sign of the oppressive rule of the medieval church. This view is not based on contemporary evidence. Although resistance to the tithes existed, the vast majority were faithfully paid, since medieval man was more concerned about possession of the tithe than questioning its validity. The author also succeeds in untangling the legal complexities surrounding the tithe in relation to canon and civil law. As such it is a perfect microcosm of the confusion of sacred and secular affairs against which the great reform of the 11th century was directed. The book thus reflects the dynamism that runs through the medieval period.

Constable's documentation is impressive. In addition to the obvious and more accessible monastic sources, he has consulted over 140 chartularies in houses from Scotland to southern Italy. The appendix contains nine concrete cases illustrating special points in the complexity of litigation over tithes in the 12th century.

This book is not meant for leisure reading. Although the author's style is lucid enough, his subject matter is highly technical and complex. This is both its strength and its weakness. Specialists in medieval economic and ecclesiastical history will be referring to Constable for years to come, but his circle of readers will probably be limited to them.

CARL VOLZ

MORAL LAW IN CHRISTIAN SOCIAL ETHICS. By Walter G. Muelder. Richmond, Va.: John Knox Press, 1966. 189 pages. Cloth. \$5.00.

Muelder offers us his attempt at normative ethics in terms of 15 prescriptions without which men cannot survive. He says (against those who stress existentialist "decisions from moment to moment") that we must do more than agonize about "decisions"; we must live by those rules which allow us to be. It is

a very strong argument for the personalist tradition of Edgar Sheffield Brightman to determine ethical understanding, a defense of moral philosophy, and the presentation of Jesus Christ and the responsible community as the integrative ethical dynamic.

RICHARD KLANN

AN ARAMAIC APPROACH TO THE GOSPELS AND ACTS. By Matthew Black. Third edition. New York: Oxford University Press, 1967. 359 pages. Cloth. \$9.60.

Since its appearance in 1946, this book has become a must book on the bibliography of all who study the gospels and Acts. A second edition in 1954 added 34 pages of additional notes. The third edition is completely reset, incorporating the additional notes and some 50 pages of new material into the text.

This new material includes references to Max Wilcox's book on Semitisms in Acts; the insertion of a new chapter on the Neofiti Targum, identified by its discoverer as a copy of the complete Aramaic Jerusalem or Palestinian Targum; the insertion of his article on Heb. 11:1 from the Haenchen Festschrift; and paragraphs on special topics inserted throughout the book. Very little material is dropped from the second edition; occasionally it is phrased more carefully. Thus the book in its essentials remains the same: a careful search for passages that might be illuminated by a study of Aramaic idiom.

A new appendix has been added to the volume on the use of *bar nas/bar nasa* in Jewish Aramaic, written by Geza Vermes of Oxford. It may well prove the most interesting and most discussed feature of the new edition. He examines the various usages in post-Biblical Aramaic to conclude that the Greek phrase in the New Testament is not a title if derived from the Aramaic, nor is it an original creation by a Hellenist. Black adds his own conclusions to Vermes' discussion that Jesus used it as a veiled allusion to His own identity, synthesizing prophetic Scripture and Jewish apocalyptic eschatology. This conclusion will certainly be much debated.

EDGAR KRENTZ

MUIR'S HISTORICAL ATLAS MEDIEVAL AND MODERN. Edited by H. Fullard and R. F. Treharne. Tenth edition. London: George Philip and Son, 1964. 96 pages, index 24 pages. Price not given.

Fifty years of use are sufficient to prove the qualities of a reference tool, and Muir's *Historical Atlas* may fairly claim that it has triumphantly stood the test. When it first appeared in 1911, it was a pioneer in the study of historical geography and played a decisive part in establishing this science as an integral part of the study of history. In this 10th edition 10 new maps illustrating modern history since 1926 have been added to those in the previous edition (1962). In addition, a number of new medieval maps have been included, such as the Norman conquests of southern Italy, the rise of the house of Luxemburg, the decline of the Ottoman Empire, and Russian expansion to the east.

CARL VOLZ

MYSTERIOUS PHENOMENA OF THE HUMAN PSYCHE (*Tainstvennye iavleniia chelovecheskoi psikhiki*). By Leonid L. Vasiliev, translated by Sonia Volochova. New Hyde Park, N. Y.: University Books, 1965. xx and 220 pages. Cloth. \$6.00.

This translation of the second Russian edition (1963) of a somewhat defensive study by the 75-year-old head of the Soviet Union's first parapsychological laboratory covers the mysterious phenomena of the human psyche as the source of superstitions, sleep and dreams, hypnotism, suggestion and auto-suggestion, automatic movements, telepathy ("brain broadcasting"), extrasensory perception, telekinesis, and death with its "superstitions." There is a brief discussion of some not-too-successful Soviet experiments with mescaline conducted in 1946 with a view to stimulating the subject's parapsychological capabilities. Though fascinating in many ways, the book betrays unfamiliarity with much of the literature on parapsychology published in the free world during the last 30 years. Vasiliev also exaggerates, either unwittingly or for his own professional purposes, the degree of credence

that American psychologists give to extra-sensory perception. Felix Morrow's introduction sees in the developments that the publication of this book implies "a sign of renewed recognition of spiritual needs" in the Soviet Union (p. xiv).

ARTHUR CARL PIEPKORN

DAS NEUE TESTAMENT UND DIE NEUERE KATHOLISCHE EXEGESE. Vol. I: *Grundlegende Fragen zur Entstehung und Eigenart des NT.* By Anton Vögtle. Freiburg: Herder, 1966. 179 pages. Paper. DM 13.80.

Vögtle is professor of New Testament in the Roman Catholic theological faculty of the University of Freiburg. In the present volume he expands a series of articles for laymen that describe the origin and character of the New Testament. Two later volumes are to deal with special introduction to the individual books.

Vögtle first traces the history of the New Testament canon, emphasizing the historically conditioned factors in the history. No author intended to replace or even set his own work on a level with the Old Testament. The New Testament books were not immediately recognized as canonical, but had to make their way slowly. Only in the last half of the fourth century is there agreement on the extent of the canon.

He also argues that the matter of canonicity does not decide historical questions. The question of authorship is to be decided historically, for example, in the case of 2 Peter, not dogmatically.

The second section deals with the false impression that might be given by the external appearance of the German Bible (the impression the English Bible makes would be similar). The order of books in our traditional arrangement suggests that the gospels are older than the epistles (when the reverse is true, at least in part). What is needed is a description of the nature of the various types of literature in the New Testament: Gospels, Acts, Epistles, Apocalypse. Vögtle gives this general description in the third and longest section of his book.

What strikes one here is the positive and

constructive use of all the techniques of literary and historical analysis. The views presented are not novel but well formulated. Thus, for example, the Apocalypse is not a prophecy but apocalyptic; not unique but one of a well-known class of works; the key to its understanding lies in motive history and tradition history.

This is an interesting and informative work that deserves translation.

EDGAR KRENTZ

ON THIS ROCK. By Lloyd Palmer. New York: Philosophical Library, 1966. 293 pages plus index. Cloth. \$5.95.

Palmer makes the claim that his book uses an unconventional method in the search for the lost teachings of Jesus. Two quotations will suffice to illustrate the quality of his scholarship. On page xii we read: "The divine 'spirit' which the Christians took from the Hebrew ('ruach') is feminine gender in that language. She (the 'holy spirit') was therefore incapable of making pregnant an earth woman, Mary." On page 202 we are informed that "there is a strong possibility that Jesus' teachings were recorded, not by early Judaeo-Christians, but by a nameless group of Greeks and Dispersed Jews. And they were written not long years afterward, but at the time he spoke them." *Verbum sapienti sat!* MARTIN H. SCHARLEMANN

ON THE GROWING EDGE OF THE CHURCH. By T. Watson Street. Richmond, Va.: John Knox Press, 1965. Paper. \$1.95.

Street, dean of the faculty of Austin Presbyterian Theological Seminary, delivers a timely warning to missionary circles when —without plumping for activism— he points out the danger of substituting a "theology of mission" for flesh-and-blood missions. For him the theology of missions is not an escape but an encounter and a comfort to the missionary who is faced by overwhelming odds. The concluding chapter, "Our Mission Till His Coming," is an exposition of and application of the famous missionary passage Matt. 24:14.

Street condemns the abuse of this passage

by the type of missionary who discards much of Scriptural teaching on the church's mission while clinging tenaciously to a narrowed eschatological definition. Street sees it as a mandate to preach the Gospel by word of mouth. Although he finds no mandate in it for Christian schools or hospitals or perhaps even for gathering members into congregations, there is more in this passage for him than timetables and a commission for an extremely narrow type of evangelism. This passage sets the church's mission in its proper relation to the Lordship of Christ, helps us see our mission in the light of Christ's coming as a part of God's divine plan of salvation, and discloses to us the worldwide objective and base of the church's mission.

WILLIAM J. DANKER

ONTOLOGIE DER PERSON BEI LUTHER. By Wilfred Joest. Göttingen: Vandenhoeck & Rupprecht, 1967. 449 pages. Cloth. DM 48.00.

Joest takes a new look at an old subject. At first glance it would seem that the title of the book presents somewhat of an anachronism. How much time did the busy Luther have to delve into Aristotle's metaphysics? A careful reading of this pretentious volume will convince the reader that though Luther had little inclination toward any adoption or presentation of Aristotle's philosophy, he did develop an ontology of his own, molded by his understanding of the Gospel. The author, professor of systematic theology at Erlangen, is recognized as a competent scholar in the field of Luther research.

L. W. SPITZ, SR.

PEACE! PEACE! Edited by Foy Valentine. Waco, Tex.: Word Books, 1967. 162 pages. Cloth. \$3.50.

"We metaphysicians always find it difficult to tangibilitate," Father Divine used to say. Here is a volume of essays that proposes to "tangibilitate" what the Scriptures say on war and peace. It was assembled by the man who has been called the "conscience" of the Southern Baptist Convention. It is no exception to the general rule that a series of es-

says by various people (in this case nine individuals) will vary in content and quality from author to author. By far the best chapter is the opening essay by Carlyle Marney. He is quite frank to say that "the Bible does not assume a kind of heavenly United Nations agreement" (p.9). That observation alone should brush aside all the illusory notions that "peace" in Scripture has something to do with international relations.

We live in the bloodiest century of recorded history. Of various suggestions made by this book on the matter of working for peace in a nuclear age the best one comes from J. P. Allen, minister of the Broadway Baptist Church, Fort Worth, Tex. He proposes that churches everywhere set aside one Sunday a year as a World Day of Peace. It might well take the place of Mother's Day! Such an observance would keep reminding members of the church that we do indeed live in the shadow of the end.

This book is a wholesome corrective of all the dreams people dream about universal peace. It calls attention to the fact that such dreams are not made of much Biblical stuff.

MARTIN H. SCHARLEMANN

DIE PSEUDOKLEMENTINEN. II: REKOGNITIONEN IN RUFINS ÜBERSETZUNG. Edited by Bernhard Rehm and Franz Paschke. Berlin: Akademie-Verlag, 1965. Paper. cxi and 387 pages. DM 113.00.

This volume represents the completion of a monumental task of editing that was in effect begun by Bishop J. B. Lightfoot in the last quarter of the 19th century. Deaths and accidents of war delayed its appearance for almost 100 years.

The Pseudo-Clementine literature forms a fascinating part of the corpus of early Christian literature and provides indispensable information for the study of Jewish-Christian relations. The plot of the *Recognitions* (and, for that matter, of the *Homilies*) centers in the adventures of Clement and Peter and provides almost endless material for a weary TV scriptwriter. For the church historian the *Recognitions* provides valuable

information about Jewish influence on Christian theology and cultus.

The *Recognitions* exists intact only in the Latin translation of Rufinus, who is known for his tendency to delete "heretical" statements from the Greek fathers he translates, or to add his own comments to make the work meet the standards of Roman orthodoxy in the fourth century.

Rehm used the Δ text tradition as his basic manuscript source. In his introduction he evaluates each family and each individual manuscript in detail. In the text he provides evidence for every major variant.

In the oft-debated Trinitarian verse in I, 69, Rehm has found no evidence which suggests that this verse was a Rufinian interpolation, for it has not been suspect at any time. Apparently, in this branch of Jewish Christianity there was a place for a full Trinitarian confession.

HERBERT T. MAYER

RACISM AND THE CHRISTIAN UNDERSTANDING OF MAN. By George D. Kelsey. New York: Charles Scribner's Sons, 1965. 178 pages. Cloth. \$4.50.

CHRISTIAN CONSCIENCE AND NEGRO EMANCIPATION. By Ralph Moellering. Philadelphia: Fortress Press, 1965. 214 pages. Cloth. \$3.75.

THE STRANGE CAREER OF JIM CROW. By C. Vann Woodward. Second edition. New York: Oxford University Press, 1966. 205 pages. Cloth. \$4.50.

These three books provide a well-filled, compact package: the civil and political history in Woodward, the religious history and the Christian call to action and involvement in Moellering, the survey of the literature, a feel for the moral and philosophical contradiction that is racism, and the religious appeal in Kelsey.

The expanded and revised edition of *The Strange Career of Jim Crow*, published originally in 1955 and already a classic document, provides an excellent, fast-moving summary of significant events in the Civil Rights Movement since the 1954 Supreme Court decision. This, when added to the

careful review of the trends and counter-trends, the acts and the refraining from acts that led to the dominance of Jim Crow legislation and enforcement in the post-Reconstruction South, which was in Woodward's original edition, makes the volume indispensable reading for understanding how we got where we are.

Moellering, too, in part writes history—history of the American church and its relationship to slavery and to its successor, segregation. Since he dares to "tell all," the churches and many of their spokesmen look more like pale reflections of their social setting than stalwart, ruddy sons of God. Whether one agrees (we do) with Moellering that such confrontation and revelation are mandatory if we are to move forward at all, the confrontation is unavoidable if one reads this compelling book.

Moellering uses considerable space in outlining the uses and interpretations of Scripture by both sides of the slavery/segregation issue. This becomes a major contribution of the book. Unfortunately his interpretations of Old and New Testament references to the slavery and segregation issue, sound and faithful though they are, will convince few who see fit by past learning to interpret them otherwise. The central problem is that a specific interpretation of one or more verses of the Bible is much less important than one's basic hermeneutical stance toward the whole of Scripture. However, the classic argument based on the "curse of Ham" should be shattered for anyone who is able to think at all logically. Preposterous as the justification for the subservience of the Negro on the basis of the "curse of Ham" has been, we are pleased to see the issue treated by Moellering at some length simply because many there are who still carry haunting vestiges of this argument over from days of confirmation instruction.

In short, Moellering presents a coherent, clear call to the church and makes many specific suggestions well worth heeding.

Kelsey, a Negro theological professor at Drew University, is uncompromising, hard hitting, and all too correct in throwing down the gauntlet at the feet of the citizens and

the Christians in our society for their apathy, their recalcitrance, and their nearsightedness with respect to seeing the full application of God's Gospel for all men. He is correct when he speaks of the logical conclusion of racism as genocide, when he speaks of segregation as applying to all and not simply to many areas of Southern life, when he calls racism a faith and one that becomes mutually exclusive with Christianity. Even the most enlightened and sympathetic white fellow traveler with the Negro must squirm throughout this book unless a deceptive, dishonest self-righteousness maintains the ascendancy. However, it is doubtful that such self-righteousness could hold sway throughout a reading of *Racism and the Christian Understanding of Man* if the reading is serious and careful at all. For Kelsey has a point and drives it home conclusively: racism, segregation, and so on are utterly incompatible with Christianity.

Kelsey is eloquent and convincing. Yet we have two criticisms. (1) He is repetitious. The book could have been shorter and yet probably have had even more punch. (2) The book is overly replete with quotations. A happy by-product is of course a fairly complete bibliography. Also to his credit is the fact that he consistently selects some of the best material. Unfortunately this reviewer often had the feeling he was reading from Kelsey only transitional paragraphs from one piece of other writers' material to another.

RONALD L. JOHNSTONE

OPERATION THEOLOGY: THE LAYMAN AND CURRENT RELIGIOUS DEVELOPMENTS. Edited by Andrew J. Buehner, Saint Louis: The Lutheran Academy for Scholarship. 1967. 125 pages. Paper. \$2.00.

This is a record of the available papers and addresses presented at a conference held at Concordia Seminary, St. Louis, under the auspices of the Lutheran Academy for Scholarship and the Lutheran Laymen's League. The essays are by Albert G. Huegli, Martin E. Marty, Warren A. Quanbeck, John H. Strietelmeier, Paul C. Empie, and a summary by Harry G. Coiner. The presentations

were intended to be "timely, informative, and sometimes provocative." A listing of the essayists is a guarantee that this intention was realized. L. W. SPITZ, SR.

THE ACTS IN THE REVISED STANDARD VERSION. By R. P. C. Hanson. New York: Oxford University Press, 1967. xi and 262 pages. Cloth. \$5.00.

This is the second volume in the New Testament section of *The New Clarendon Bible*. It continues the high standard set by its predecessor, C. K. Barrett's commentary on the Pastorals. The format is the same. A rather generously conceived introduction (pp. 1—56) is followed by the English text at the head of the page, with the commentary below. The commentary is divided into general discussions of the sections and then comments on specific details of the text.

The volume might be characterized, somewhat enigmatically to be sure, as basically positive and conservative in its evaluation of Acts' historical value, but critical in its evaluation of detail. Thus Hanson argues for a relatively early date for Acts on the basis of the many details, accurately described and used, that fit into a first-century situation. (He relies heavily on the magisterial work of A. N. Sherwin-White, *Roman Society and Roman Law in the New Testament* [Oxford, 1963].) Moreover, in Hanson's opinion, Acts "evinces no acquaintance at all with Gnosticism" (p. 7) and thus must antedate it. The early chapters of Acts are based on very scanty materials; thus, argues Hanson, one can understand that there are more historical difficulties or improbabilities in these early chapters.

In discussing the difficult problem of the relation of the visits of Paul to Jerusalem mentioned in Acts and Galatians, Hanson identifies the second visit of Acts with that of Galatians—and regards Acts 15 as a "literary reconstruction" (pp. 18—19, 153 to 59).

On the matter of authorship, Hanson feels we do not have enough evidence to decide the matter. The end of Acts does not prove that he was ignorant of Paul's death, but only that it was either not a part of his liter-

ary plan or that the original readers knew these matters well and needed no information.

The summary of Lukan theology (pp. 39 to 48) is useful and informative. It reflects the needs of the seventies or eighties. The commentary proper is learned; it notes matters of both theology and history. Even where one disagrees with Hanson, one learns from him. The 17 plates and the map of the eastern Mediterranean world are useful. In short, this commentary may well be the most helpful single volume on Acts in print in English.

EDGAR KRENTZ

THE AIMS OF PHENOMENOLOGY: THE MOTIVES, METHODS, AND IMPACT OF HUSSERL'S THOUGHT. By Marvin Farber. New York: Harper & Row, 1966. x and 240 pages. Paper. \$2.25.

This book is a critical introduction to phenomenology and is based on Farber's publications on Husserl dating back to 1928.

The first chapter deals with Husserl and the aims of phenomenology. Farber sees the motivation for Husserl's system in the attempt to unite his mathematical and psychological approaches to philosophy. The aims of phenomenology are: (1) to function as a critique of knowledge; (2) to describe essential structures of experience as pure eidetic psychology; (3) to give as complete an account as possible of the part played by the mind in experience; (4) to provide a unified theory of science and knowledge; (5) to define explicitly the universal field of philosophic inquiry and thus prepare the way for descriptive analysis; and (6) to contribute to the ideal of a complete descriptive philosophy.

The second chapter explores the ideal of freedom from presuppositions. The third chapter examines the methodology of phenomenology as a descriptive analysis of thought-experiences. The fourth chapter analyzes and compares Descartes' and Husserl's ideal of certainty; the fifth and sixth, the limits of pure reflection and the object of experience. The remainder of the book deals with reactions to phenomenology, its devel-

opment by phenomenologists and existentialists, and its influence in various countries.

This book is an important critical evaluation of phenomenology and a survey of literature in the area. ERWIN L. LUEKER

CATALOGUE OF MSS. OF THE PATRIARCHAL LIBRARY OF ALEXANDRIA.

By T. D. Mosconas. Edited by Jacob Geerlings. Second edition. Salt Lake City: University of Utah Press, 1965. 260 pages. Paper. \$12.50.

This latest volume in a series devoted to the reproduction and analysis of the Biblical textual witnesses, text families and recensions, and related extra-Biblical texts is an offset reprint of the catalog of manuscripts belonging to the Greek Orthodox Patriarchate of Alexandria compiled by Mosconas in 1945. In addition to reproducing the original descriptive list of 518 manuscripts, Geerlings has added information on MSS 519—37 and has indicated through notation by asterisk which MSS are available in microfilm at the University of Utah. This study is of interest only to scholars and libraries specializing in advanced textual criticism.

JOHN H. ELLIOTT

CHRISTIAN MATURITY. By Bernhard Häring. New York: Herder and Herder, 1967. 188 pages. Cloth. \$4.95.

HOW DO I KNOW I'M DOING RIGHT?

By Gerard S. Sloyan. Dayton, Ohio: George A. Pflaum, 1966. 126 pages. Paper. 75 cents.

Häring is one of the most evangelical theologians writing within the Roman Church. His *Christian Renewal in a Changing World*, issued for the English-reading public a few years ago, revealed the same spirit and theological disposition that informs these meditations on "Christian maturity." Häring unquestionably signals repeatedly his break with "moralism," or "work-righteousness." He says for instance: "Authentic Christian morality begins when one takes up the received grace as a norm for action, and, in view of the still outstanding promises, confidently prays for and reaches

toward perfection" (p. 122). "We see, therefore, how un-Christian the idea is that only the external minimum commandment has an urgent and obligating power for all, and that grace which is bestowed superabundantly may be used as a good opportunity for individual merit or let slip by, as one wishes. The urging force of Christ's love comes to us in each grace, not from outside but rather especially as an inner binding and liberating reality (see 2 Cor. 5:14)."

Sloyan, chairman of the Department of Religious Education of the Catholic University of America, addresses himself to an aspect of the task he shares with Häring: How to insist on Christian liberty and to assert it meaningfully for Christians today without giving encouragement to those who would transform liberty into libertinism. So he asks the questions: Is morality absolute, or does it depend on the situation? What about natural law? The authority of the church? Do Roman Catholics now have to unlearn what they have been taught prior to Vatican II?

RICHARD KLANN

CHRISTIAN TEACHINGS: AFFIRMATIONS OF FAITH FOR LAY PEOPLE. By Martin J. Heineken. Philadelphia: Fortress Press, 1967. 302 pages. Paper. \$3.50.

Many things in this book are beautifully said, but some will raise doubts in the minds of the laymen. For example, with regard to the tomb of Jesus he says (page 191): "This is not to say the tomb was not empty. Perhaps it was." Why "perhaps"? Scripture says it was (Luke 24:1-3). How is the layman to take a statement such as this: "Scholars are now certain that there is not one but many Christologies in the New Testament" (page 130)? It is certainly true that many scholars say this, but exactly what does this mean? What is their definition of Christology?

With regard to Luther's doctrine of the atonement (page 160) the reader would do well to consult Paul Althaus' *The Theology of Martin Luther*, pages 218-23, in contrast with Gustav Aulén's view of Luther's position.

L. W. SPITZ, SR.

CORPUS PAPYRORUM JUDAICARUM. Vol. III. Edited by Victor A. Tcherikover, Alexander Fuks, and Menahem Stern. Cambridge, Mass.: Harvard University Press, 1964. xvi and 209 pages. Cloth. \$12.00.

This volume completes Tcherikover's plan to publish a 3-volume anthology of all the papyri and ostraka that concern Jews in Egypt. It contains documents of the late Roman and Byzantine periods and three appendices, one adding Jewish inscriptions to the papyri and ostraka, the second dealing with prosography, and the third with places of Jewish habitation in Egypt. Stern departed from Tcherikover's original plan in omitting the Jewish magical papyri, but, as he points out, these papyri deserve a major study for themselves.

HERBERT T. MAYER

CRITICAL ISSUES IN HISTORY, VOL. II: THE MIDDLE AGES 400-1250. Edited by Richard E. Sullivan. Boston: Heath and Co., 1967. 222 pages. Paper. Price not given.

This volume, one of a 6-volume set, is intended to engage students in problem-solving situations. Five problems of medieval history are presented, and to each problem a number of interpretations are suggested by contemporary historians. The method indicates how honest divergencies emerge among historians as a result of the complexities of history, of varying initial assumptions, different approaches to evidence, and many other factors that enter into one's interpretation of the past. For instance, to the question of the origins of the Middle Ages, Boissonnade took the "catastrophic view" that a kind of "fall" occurred in the fifth century; Pirenne placed the "fall" after Charlemagne; Bark saw creativity amidst continuity; Moss saw no fall whatever. The other four problems treated are The Carolingian Empire, Medieval Economic Growth, The Crusades, and Medieval Culture.

The approach has great value in stimulating interest, encouraging critical thinking, and enhancing historical-mindedness. This

series is but one among many of like genre being introduced to college classrooms. One can only hope that someday students of theology will have ready at hand a similar compilation relating to critical issues in theology. Until that time, books such as this will serve a useful purpose in developing the critical faculties of theologians and budding historians.

CARL VOLZ

THE ELIZABETHAN PURITAN MOVEMENT. By Patrick Collinson. Los Angeles: University of Southern California, 1967. 528 pages. Cloth. \$10.00.

Collinson, of King's College of the University of London, has filled a long-felt need in detailing the Puritan movement in England during the second half of the 16th century. He states the purpose of his work: "This is a study of church puritanism as a movement, and as a political and ecclesiastical organism; of its membership, structures and internal contradictions; and of the effort to redeem what Elizabethans understood by the 'outward face' of religion, the institutions, discipline and worship of the Church" (pp. 12—13). In the first instance Collinson's study is a political study, but he deals also with the ecclesiological questions of the age.

Collinson's painstaking research in the unpublished documents of the Public Record Office, the British Museum, the Records Offices of Essex, Greater London, Hertfordshire, Norfolk, and Norwich were supplemented by a careful study of printed sources. The results of this research are evident in the exact details Collinson brings to the reconstruction of a movement that was basically underground. It was in opposition to the policy of the Queen, and this Queen did not like opposition to her handling of the religious question in her realm. Yet there were men in high positions in her government who favored the Puritan movement.

The "prophesyings" emerge in Collinson's study as much more important than histor-

ians of the period have usually held them to be. They were conferences for Scriptural study and became an institution. They pointed toward ecclesiastical reform. Archbishop Grindal defended them, but his plea was not effectual with the Queen.

Collinson has made other significant findings. His work supplements those of Marshall Mason Knappen and William Haller. Collinson gladly acknowledges his debt to Sir John Neale of the University of London's Institute of Historical Research, as all must who work in the Elizabethan period. With the publication of his book Collinson, too, has attained the rank of one to whom all students of the Elizabethan period must go.

Collinson's work is not primarily theological; he did not intend it to be. It is not a study of Puritanism as an ideology; it is not intended to be that. It is a study of a movement during an important era of British history and as such a tremendously important study.

No criticisms or faults? A hesitant one. Collinson's incisive grasp of the secondary literature of the period could have provided a valuable bibliography. We wish that he would have given us one.

CARL S. MEYER

CREMATION. By Paul E. Irion. Philadelphia: Fortress Press, 1968. 152 pages. Cloth. \$2.50.

Irion, professor of pastoral theology at Lancaster (Penn.) Theological Seminary, has written a thoughtful and considerate analysis of questions surrounding cremation. This is an up-to-date historical review, a psychological inquiry as well as analyses of theological and legal considerations in cremation. His recommendations to the pastor concerned with cremation reveal great sensitivity. The bibliography and index are quite useful. The little book deserves the attention of the discriminating pastor.

RICHARD KLANN