

CONCORDIA THEOLOGICAL MONTHLY

Erasmus the Exegete
MARVIN ANDERSON

Erasmus on the Study of Scriptures
CARL S. MEYER

Erasmus, Luther, and Aquinas
PHILIP WATSON

Forms of Church and Ministry
ERWIN L. LUEKER

Homiletics

Book Review

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BOOK REVIEW

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GOTHIC ART FROM THE TWELFTH TO FIFTEENTH CENTURIES. New York: Frederick A. Praeger, 1967. 287 pages. Cloth. \$7.50.

"Gothic" is not only what the architects produced. It is the work of painters, of manuscript illuminators, of stained-glass artists, of weavers of tapestries, and of metalsmiths. Martindale covers them all in this impressively illustrated survey — 32 pictures in color, 174 in black and white. "Gothic," as the term has come to be used, is too heterogeneous to be confined to one style. Thus Martindale's account concerns itself with the development that took place over a 250-year span. He begins in the Ile-de-France with the "age of transition" that started around the late 1130s with Abbot Suger's rebuilding of the abbey church of St. Denis and lasted for about a century. Next he canvasses the developments that took place throughout Europe during the preeminence of Paris, starting with the reign of St. Louis IX (1226—1270), initiator of the tradition of French royal patronage of the arts. Martindale then moves on to Italian art from 1250 to 1350 ("the joker in this art-historical pack"), and finally to European art generally from 1350 to 1400. A glossary, a chronology, a select bibliography, a catalog of the sources of the illustrations, and an index complete the work. With the increasing interest in the era that preceded the reformations of the 16th century, this careful and beautiful manual assumes added importance.

ARTHUR CARL PIEPKORN

DIE FRÜHCHRISTLICHEN UND MITTELALTERLICHEN MOSAIKEN IN SANTA MARIA MAGGIORE ZU ROM. Edited by Heinrich Karpp. Baden-Baden: Bruno Grimm, 1966. 27 pages; 209 plates. Cloth. Price not given.

The Basilica of St. Mary Major in Rome goes back to the beginning of the fifth century. Structural changes in the 13th century, the later Middle Ages, and the Baroque era were not altogether happy, but the basic feel of the original building persists. The present volume is the result of a solid collaboration of the Christlich-Archäologisches Seminar of Bonn and the Deutsches Archäologisches Institut in Rome. With the permission of Paul VI and the cooperation of the chapter of the basilica, headed by Carlo Cardinal Confalonieri, Wolf Schiele, Munich, and Otto Feld, Rome, took all but five of the 209 superb photographs in this volume during a 3-month period in 1964—65. Except for one exterior and one interior view, all the illustrations are of the primitive or medieval mosaics that are an important part of the glory of the basilica. Forty-eight plates are in color. The surviving mosaics are exceeded in age only by those in the Julian crypt in the Vatican necropolis, in the Church of Santa Costanza, in the Church of Santa Pudenziana, and in the more or less contemporary Church of Santa Sabina. The particularly important ancient mosaics over the arch in front of the apse and along the walls of the nave have survived in a completer form than in any older church, although some of them have been severely damaged. The subjects on the nave walls are from the Old Testament — an Abraham-Isaac cycle, a Jacob cycle, and a Moses-Joshua cycle. A eucharistic emphasis is apparent throughout. The ancient mosaics over the arch on the east wall present an Infancy-of-Christ cycle, plus the Advent throne, the four "living creatures" of Revelation 4, SS. Peter and Paul, and the dedicatory inscription of St. Sixtus III. Although the precise relation of the Old Testament mosaics to the New Testament series is not clear, the im-

part of the theological controversies of the time (notably the Theotokos-issue decided by the Council of Ephesus) seems relatively certain. The medieval mosaics in the apse and loggia which provide about one quarter of the plates come from the XIII/XIV centuries and are the work of Jacopo Torriti and Filippo Rusuti. The primary theme is the life of the Virgin.

Except for the introduction, the present volume consists wholly of plates; a separate volume provides an explanatory text. For the theologian, the church historian, the art historian, the artist, the designer, and the amateur in any of these fields, this fascinating volume with its 9×12-inch pages will be a source of almost endless interest and delight.

ARTHUR CARL PIEPKORN

IDENTITY AND DIFFERENCE. By Martin Heidegger. New York: Harper & Row, 1969. 146 pages. Cloth. \$5.00.

Heidegger regards *Identity and Difference* his most important publication since *Being and Time* appeared.

Like *Being and Time*, these essays ("The Principle of Identity" and "The Onto-Theo-Logical Constitution of Metaphysics") deal with the problem of the relation of man to being.

The first lecture is an analysis of Parmenides' statement: "Being and thought are the same." This problem of identity, Heidegger holds, was ultimately formulated in the West as mediation and synthesis. By a leap of metaphysical logic, Heidegger concludes that identity is belonging together.

The second essay begins with the premise that metaphysical thinking is concerned with the difference between Being and beings and therefore both ontological and theological, hence indicating how the Deity enters philosophy.

Heidegger warns against attempts to understand these essays logically. They are seeds of thought and insights.

Though the translation is very good, the essays are better understood in the original German. Heidegger's preoccupation with word analysis raises a question regarding the extent to which language determines his

thought. He himself says: "It must remain an open question whether the nature of Western languages is in itself marked with the exclusive brand of metaphysics, and thus marked permanently by onto-theo-logic, or whether these languages offer other possibilities of utterance—and that means at the same time of a telling silence" (p. 73).

ERWIN L. LUEKER

ECCLESIASTICAL AUTHORITY AND SPIRITUAL POWER IN THE CHURCH OF THE FIRST THREE CENTURIES.

By Hans von Campenhausen. Translated by J. A. Baker. Stanford, Calif.: Stanford University Press, 1969. 308 pages. Cloth. \$8.95.

This is a welcome translation of a monumental study first produced in 1953 as *Kirchliches Amt und geistliche Vollmacht* by one of Germany's most respected patristic scholars. It is a study of the tension, or at least the relationship, between the early Christian charismatic figure and the office-holder. Jesus' authority is based on neither, but is rather unique to His person; Scripture does not supply an unequivocal answer as to category of authority exercised by Him. The significance of the apostles does not lie in their authority but rather in their number. The decisive ruling group was outside the Twelve, among the "men of note" (Rom. 16:7), and their authority derived from being witnesses to the resurrection. The true heir of their authority is the New Testament canon. For St. Paul authority lay in the Spirit's witness in the congregation. Offices were bestowed directly by the Spirit to the congregation. The presence of the "gift" demonstrates the true call, and there can be no tension between office and charism. The system of elders originated in response to false teachers, and only in I Clement do we first see the patriarchal taking precedence over the pneumatic. Ignatius based his authority not so much on his office as on his function as the symbol of unity and the leader in worship. The Pastorals, which Von Campenhausen places toward the end of the first century, derive the bishop's authority from his role as preacher. This leads the

author to an interesting comparison: I Clement reflects the Roman Catholic understanding of authority, Ignatius that of Eastern Orthodoxy, and the Pastorals the Lutheran view.

As to the office of the keys, the early Christians did not associate it with forgiveness. After baptism they were no longer sinners, and so forgiveness played a minor role in their thinking. Excommunication was for major sins only, and then it was not so much exclusion from the congregation as exclusion from the Communion for the purpose of winning back the erring brother. The office of the keys was reserved to the entire congregation and did not become a prerogative of an officeholder until many years later.

The concept of apostolic succession was developed in opposition to the Gnostics, and in its origins referred specifically to the succession of teaching. It was not so much a chain of command as the pipeline for truth. Cyprian is the first unequivocal proponent of the priority of office over gift, and of episcopal succession as an end in itself. The author emphasizes the primacy of Scripture for the prophets and teachers of the second century, the latter succeeding to the role of the former. With the debate over penance at the time of Tertullian the concept of sin came to the fore. As a result, the episcopal office was strengthened as regulations for penance were relaxed. Origen was extremely critical of the clergy who occupied the office in his day, and he favored a return to the Pauline freedom of the congregation and the authority of a morally upright leader. Origen and Cyprian represent the two poles which have existed without reconciliation during the church's entire history. Neither concept can be called correct. To exclude either one leads to an overthrow of Christ's sovereignty. The absorption of spiritual authority by office is just as senseless as the wholesale surrender of official authority to the charismatics who refuse to be tied to traditional forms.

Because the author traces the two lines of authority along mutually exclusive lines he is

forced to place the Fathers into one of two categories, a singularly difficult task. Although he refuses to label Jesus, asserting that His authority somehow derived from Himself, this is a theological and not a historical conclusion. Von Campenhausen's Jesus has all the characteristics of the charismatic who is opposed to office holders. Paul's free wheeling congregations which were allegedly under the sole authority of the Spirit certainly felt the rod of their angry officeholder apostolic founder.

Von Campenhausen's work should be read together with other authors in the area of authority in the church—Tavard, Bouyer, Symonds, Cullmann, and his own *Tradition and Life in the Church*. Lutherans will react positively to his emphasis on the primacy of Scripture, and to the reinstatement of Irenaeus as a Biblical theologian. One wonders whether Clement and Origen can be made into charismatic figures succeeding the prophets, but this is a minor point. The English edition is a welcome addition to the literature on ecclesiastical authority and should be read by all pastors who seek stimulating insights into questions of congregational freedom, the office of the keys, and the role of a pastor.

CARL VOLZ

EXPOSITION OF ISAIAH. Volume I: Chapters 1—39. By H. C. Leupold. Grand Rapids, Mich.: Baker Book House, 1968. 598 pages. Cloth. \$7.95.

Leupold's commentary on Isaiah continues his "practical" series of which volumes on Genesis, Psalms, Ecclesiastes, Daniel, and Zechariah have already been published. After an introduction, extensive outline, and selected bibliography (the 17 titles range chronologically from Luther to G. Ernest Wright, although Hertrich and Fohrer, both of whom are mentioned in the commentary, are not included in the bibliography), Leupold interprets First Isaiah via his own translation, narrative exposition, and grammatical-textual notes.

While Leupold usually chooses noncritical options, he does so with a surprising lack of insistence. In the foreword, for example, he admits the valuable insights gained by

those who isolate a second or even a third Isaiah and finally rejects this notion because it is no more than a theory and because earnest Christians have long held otherwise. He concludes: "The message of the book remains virtually the same whether multiple authorship or unit authorship be upheld."

However temperate this opinion, it causes a great deal of special pleading which can only be compounded when his commentary on chapters 40—66 appears. For eighth-century Isaiah to mention the Medes (13:17) as the destroyer of Babylon or to hail the splendor of Babylon (13:19) when Assyria was *the* power would mean that he was speaking irrelevantly and beyond the light of prevailing contemporary knowledge. Leupold's appeal to 2 Kings 20:12-19 itself assumes noncritical evaluation of that text.

Leupold valiantly tries to rescue Prov. 30:19, "the way of a man with a maiden," as a usage of *'almah* for an unblemished woman by appealing to the following proverb on an adulteress (read v. 20 for his v. 30) as an intended contrast! Even if we concede that virginity is a secondary emphasis of this word, his contention that this part of Isaiah's prophecy (the birth of the child) was postponed is without support. The author grants that no explanation of 7:14 will ever be entirely satisfactory and himself hesitates between interpreting "Immanuel" as an assurance that God would not forsake his people or as meaning that this child would be God among his people. In short, the commentary supplies a compendium of current research and from a moderately conservative position raises the hermeneutical questions that trouble all careful readers of the text. RALPH W. KLEIN

THE OLD TESTAMENT AND THEOLOGY. By G. Ernest Wright. New York: Harper & Row, 1969. 190 pages. Cloth. \$6.00.

In many respects these essays update and expand upon the themes in Wright's earlier *God Who Acts: Biblical Theology as Recital*.

Wright begins with an attack on "Christomonism," which might be defined as a

unitarianism of the Second Person of the Holy Trinity. Examples range from the texts used by Bach to the Confession of 1967 of the United Presbyterian Church in the U. S. A. to, predictably, the theology of Rudolph Bultmann.

After a chapter evaluating the approach of von Rad and Eichrodt to Old Testament theology—Wright now feels almost more kinship with the latter!—he turns to three programmatic essays which form the heart of the book: God the Creator, God the Lord, and God the Warrior. Again and again he emphasizes the essential social and political images by which the Bible expresses its doctrine of God as indispensable to an understanding of Old and New Testaments. This often means conflict and violence, but such he argues is necessary for justice and love to prevail, man being what he is.

Wright takes issue with Whitehead for criticising the monarchical view of God with its implications of brute force, and again with his own denomination for avoiding all political metaphors in its 1967 confession. His position from the Old Testament takes the form of an extensive review of covenant investigations first stimulated by Mendenhall. Granting that the oriental potentates sometimes abused their absolute power, thus making the image a broken one for us, he still argues that the Bible restores to the human terms used for God the fullness of their ideal content.

Wright contends that the conception of God as warrior is absolutely essential if the distinguishing message of the Bible is to be grasped. God's warrior role guarantees that human evil is not the last word, that the cards are stacked in behalf of the kingdom of God. Wright seems perplexed by a colleague who argues that nonviolence is always the ethical imperative for a Christian, but maintains that to absolutize nonviolence as the only form of action love can take would be far too limiting to reach the necessary goals when we are faced with the principalities and powers of darkness.

In addition to these provocative ideas, Wright offers many surveys of Biblical

themes, including the theological implication of creation and conflict in human evolution.

RALPH W. KLEIN

THE TEN NEQUDOTH OF THE TORAH.

By Romain Butin. New York: Ktav Publishing House, 1969. 136 pages. Cloth. \$6.95.

In this dissertation, first published in 1906, Butin argued that the *puncta extraordinaria* (dotted letters or words) in the Pentateuch were introduced into the Hebrew text at least by the second century before the common era. Although none of the pointed Pentateuchal letters or words has turned up in published Qumran material, dotted words and letters elsewhere are frequently employed in Biblical and non-Biblical texts, thus confirming Butin's early date for their introduction. Butin seems to have erred, however, in limiting the meaning of these dots to deletion. As Shemaryahu Talmon points out in the masterful prolegomenon that relates this reissue with the present, they have the more general function of drawing attention to some peculiar textual feature and may actually be used for insertions as well as for artistic-esthetic reasons.

The use of these dots may well depend on Alexandrian convention, although the Soferim introduced a strict supervision of the Biblical text already in the Persian period, thus antedating Hellenistic influence.

In republishing this work Ktav Publishing House makes available a Christian contribution to an esoteric field usually limited to those with the Hebrew competence common to those of the Jewish faith. After 60 years Butin's monograph is still a satisfactory study of the matter. Already then he had sensed the extraordinary scribal activity and reworking of the Old Testament text that has only become fully known with the publication of the Dead Sea Scrolls.

RALPH W. KLEIN

PROCESS THOUGHT AND CHRISTIAN FAITH.

By Norman Pittenger. New York: The Macmillan Co., 1968. 99 pages. Cloth. \$3.95.

The author attempts to present some of

the major assertions of contemporary process-philosophy which have particular relevance for the Christian faith. Chiefly on the basis of the works of Charles Hartshorne, Pierre Teilhard de Chardin, and Alfred North Whitehead, he sketches in a general way what process-thought has to tell us about God, the world, and the nature of man and society. (With the exception of Teilhard de Chardin, the philosophers mentioned do not have systematic presentations on Christ. Pittenger demonstrates considerable skill in projecting their conception on the basis of quotations from each.)

Needless to say, the author does not intend this book to be an exhaustive treatment, but an introduction and an invitation for more consideration and thought by theologians. He has made an attractive and forceful beginning, especially if, as he urges, the existentialist's insistence on engagement and decision, the understanding of history as involving genuine participation and social context, and the psychologist's awareness of the depths of human emotional, conational, and rational experiment are included in the investigation.

ERWIN L. LUEKER

NEW ESSAYS ON RELIGIOUS LANGUAGE. Edited by Dallas M. High. New York: Oxford University Press, 1969. 240 pages. Cloth. \$5.00.

This book is a contribution to the understanding of language in philosophical and theological discussion. The editor reprints essays which he considers significant. The essays by Erich Heller and Paul L. Holmes concern the change of vision between the *Tractatus* and *Investigations* of Wittgenstein. They stress Wittgenstein's later faith in the creative power of language and his emphasis on variety of language forms.

Ian T. Ramsey shows that the approaches of religion and science are not incompatible. "Religion can give to science that affirmation of the universe which it needs. It can give to science the basis of fact presupposed by operationalism and information theory." (P. 52)

Frederick Ferré examines the type, scope,

and status of models in science and theology. In both, models help "understand" what is beyond understanding. Models, he finds, are necessary for theological meaning and belief. The fallacy lies in regarding them as being the reality modeled. He holds that the conflict between science and religion was caused by a misunderstanding of models.

C. D. Daly and William H. Poteat emphasize the personal pronouns as a means of understanding religious language. Only by bracketing personal pronouns are pluralism and logical atomism plausible. All being is ego unified. There is a metempirical element in all experience. There are analogies between the "I" and "God."

In another chapter, Ramsey finds paradox necessary in religious discourse because the latter must deal with "what's seen and more."

Basil Mitchell argues the validity of logical justification for belief. Thomas McPherson explores the role of analogy in religious belief and distinguishes assertions with semiotic and symbolical meaning. The last chapter, by Robert C. Coburn, stresses the use of limiting questions in theological language.

ERWIN L. LUEKER

SYNOPTICON: THE VERBAL AGREEMENT BETWEEN THE GREEK TEXTS OF MATTHEW, MARK AND LUKE CONTEXTUALLY EXHIBITED. By William R. Farmer. Cambridge: University Press, 1969. ix and 229 pages. Cloth. \$32.50.

The synoptic problem is one of the critical problems in the study of the New Testament first recognized. Augustine and other fathers proposed solutions. In modern times the solution most frequently proposed is the so-called two-source theory. It holds that Mark and a reconstructed common second source (Q) lie behind Matthew and Luke.

Even if one accepts this solution as having a high probability (which some New Testament scholars, including Farmer, do not), the precise amount of agreement among the synoptics at any given point is not clear. The present volume was designed to aid in clarifying that amount of agreement. Intended to supplement existing tools, it is

"designed to assist the student to check the accuracy and completeness of his own efforts to determine the nature and extent of the verbatim agreements among the synoptic gospels without any reference to a particular source theory" (Introduction).

This is thus a neutral text, so far as critical theories of gospel origins are concerned. The volume consists of the text of the synoptic gospels reprinted from the 25th edition of Nestle-Aland. This has been overprinted with a four color set of markings (much like feltwriters) to indicate the degree of precise and significant but incomplete agreements between any two or all three of the gospels.

The printing job is masterful. I found no place where the overprint is not centered precisely over the text. The scheme of colors is quickly learned, the method simple enough not to be confusing.

For all that the book is a great disappointment, since it does not achieve the end announced. It is not always immediately clear what is being compared to what. Is Matt. 1:18 regarded as a true parallel to Luke 1:26-27? Is the *idou* of Matt. 1:23 contrasted to that of Luke 1:31? Does Matt. 2:23 parallel Luke 2:39? Such examples could be multiplied. It is also not clear how doublets are treated. In short, the decision to use the Nestle-Aland text rather than that of the Aland or Huck-Lietzmann Synopses was a bad mistake.

On the other hand, words that may be conceptually parallel are not always noted. The *doxête* and *arxesthe* of the Q passage in Matt. 3:9 and Luke 3:8 are certainly parallel in some sense, yet are left completely unmarked. There are also places where the inferences a diligent student might draw from the volume would be deceptive or misleading. What is the parallel to Luke 3:18-20? Can one really suggest some agreement with Mark 14:3 and Mark 6:17? By what reasoning is this passage in Luke that is found in a completely different context regarded as a parallel?

In short, the book does not allow one to reconstruct the author's thought processes

with any degree of certainty. But it is precisely the thought processes that are meaningful. The use of a synopsis might have made it a \$50.00 book rather than one costing \$32.50. But then one could in good conscience have suggested to students that it might be worth the price. As it stands, the volume will probably become a library museum piece — deservedly.

EDGAR KRENTZ

SAINT PAUL: A STUDY OF THE DEVELOPMENT OF HIS THOUGHT. By Charles Buck and Greer Taylor. New York: Charles Scribner's Sons, 1969. 260 pages. Two indices. Cloth. \$7.95.

Rarely can and do two people collaborate so closely that they produce a single unified volume. This book is such a work. Buck's work on Pauline chronology and Taylor's study of Paul's legal theory are here brought together in a such a way as to make it impossible to tell who did what.

The significance of the present volume is beyond dispute. It offers the results of a concentrated effort to devise a way of dating Paul's letters on the basis of what the authors conclude must have been the direction of development in the apostle's thought. If there is some method by which it is possible to determine such direction, Buck and Taylor have shown the way.

They have done a very thorough job in working toward a fourfold goal; namely, (a) determining from 1 Corinthians, 2 Corinthians 1—9, and Romans the general direction of development in Paul's thought; (b) arranging the other letters in accordance with the pointers so established; (c) reconstructing the order of the chief events in Paul's activity; and (d) comparing this reconstruction with the sequence of events given in the Book of Acts.

On this fourth point the authors come to the conclusion that Acts relates the events in Paul's missionary career in the wrong order — by putting his journeys later than they actually occurred. Furthermore, Acts compresses into one the two trips indicated in Paul's letters as the collection and the farewell journeys. That is their way of recon-

ciling the problems connected with the divergences in chronology between Acts and Paul's epistles. Whether they fully succeed will be much debated. At any rate, they have given us the opportunity to have another look at a very complex issue.

After all is said and done, Buck and Taylor set up a radically different series of dates for the Pauline epistles. They are persuaded that 2 Thessalonians was written in A. D. 46; 1 Corinthians, 2 Corinthians 1—9, Galatians, and Romans in A. D. 47. As may be surmised, the authors work with Duncan's theory of an Ephesian imprisonment as the time and place for writing Colossians, Philemon, and Ephesians.

Buck and Taylor have done a very careful piece of work. Even though lingering doubts remain as to the validity of their assumptions and the propriety of their conclusions, the book offers competent suggestions on Pauline chronology and the development of the apostle's understanding of the function of divine law. Every New Testament scholar is indebted to both for making available the materials contained in this volume.

MARTIN H. SCHARLEMANN

THE ANCIENT MEDITERRANEAN. By Michael Grant. New York: Charles Scribner's Sons, 1969. xx and 374 pages. Cloth. \$8.95.

The author, an eminent British historian, has attempted a novel and valuable approach to writing the history of civilization around the Mediterranean from prehistoric times to the end of the Roman Empire. His basic thesis is that geography has a great influence on the growth and character of human achievement. This is not to be understood in some kind of deterministic way as though history could not have turned out differently.

The 11 chapters contain a mass of detail, carefully organized and presented. About one third of the book deals with the Eastern (in part, Semitic) coastal regions, the remainder with Greece and Rome. Grant demonstrates that the classical cultures were deeply influenced from the older cultures to the east.

This is a good book. Its major defects

are a series of plates (good) that are in no way related specifically to the text, a system of notes that is more confusing than illuminating, and a surprising lack of use of Greek literature at some points. At times information is given in such compressed form that the book reads slowly. Yet it is a valuable contribution by a professional to literature for the interested layman.

EDGAR KRENTZ

THE NEW ISRAEL ATLAS: BIBLE TO THE PRESENT DAY. By Zev Vilnay. New York: McGraw-Hill Book Co., 1969. 112 pages. Cloth. \$7.95.

Palestine has been both the crossroads and the battleground of the Near East for millennia. The June War of 1967 and the increasing tension of recent months have focused attention on Israel, a state whose borders and occupied Arab territories include areas important to Muslim, Jew, and Christian alike.

The present atlas gives the geographic and physical information necessary for the understanding of current events and some of the historical material as well. The first 56 maps describe present-day Israel in the Near East, another 18 the struggle for independence, while the remainder trace the history of the land in broad strokes and give a fuller treatment of Zionism. The maps are accompanied by an interpretive text by Vilnay, who knows the land well. He has written a standard guidebook to Israel.

One ought not be surprised, of course, that the text exhibits a pro-Israeli bias; it could hardly have been otherwise. A little more serious defect is the absence of any plans or maps of some of the more important cities, for example, Jerusalem, Tel-Aviv, and Haifa. The decision to transliterate the modern Hebrew names rather than use the normal English equivalents makes for difficulty at times. Yet anyone interested in the modern Near East will find the maps extremely useful; even if the text is less so, it is still not without value.

EDGAR KRENTZ

THE PREACHING OF JOHN HENRY NEWMAN. Edited by W. D. White. Philadelphia: Fortress Press, 1969. 219 pages. General and Scripture index. Paper. \$2.45.

Edmund A. Steimle scores again as editor of the notable series of monographs entitled *Preacher's Paperback Library*. White is a professor at St. Andrew's Presbyterian College in Laurinburg, N.C. His introductory essay reveals insight both into the meaning of preaching as well as John Henry Newman. Steimle suggests that the volume is important at this time because of ecumenical interests arising out of Vatican II and today's quest for relevancy in preaching. White stresses useful accents in Newman's theology of preaching: rejection of imperatives to faith and decision and instead a pointing to God and the Incarnation; importance of "reserve" of the preacher in place of blattancy and showiness; concreteness of aim and statement; concern for the individual listener; particularity of the given audience; refusal to accent special topics of the day or reflect the battles of Biblical criticism. Newman did not enter upon the social concerns of his time. White notes Newman's reaction against the Gospel of the Cross of the evangelicals, and his reluctance to direct the imperatives of the Gospel to economic and social questions. The 13 sermons included in the volume were preached between 1836 and 1840, and Newman himself had deemed them among his best. Like many theoreticians of preaching, Newman in his sermons did not always apply his excellent principles.

RICHARD R. CAEMMERER SR.

A CHRISTIAN VIEW OF DIVORCE. By Donald W. Shaner. Leiden, Holland: E. J. Brill, 1969. 115 pages. Cloth. 30 Dutch guilders.

No fresh advances in the history of the tradition of Jesus' words on divorce and marriage are made in this study, but the blend of exegetical and practical inquiry against a background of representative denominational interpretations will be welcomed especially by pastors in their capacity as counselors.

Shaner argues well in support of the generally accepted view that the exceptive clauses in Matt. 5:32 and 19:9 are not to be ascribed to Jesus. The variations in application and interpretation of Jesus' thinking on divorce as found in Mark, Matthew, Paul, and Hermas suggest that the church today cannot take refuge in Biblical legal formulation, but must discover the principles that underlie statements traceable to Jesus. Modern culture creates problems unknown to the first century, and divorced persons, sustained by the church's forgiveness, may find new and more meaningful relationships through the resources of Christ's love. Occasionally Shaner draws sweeping conclusions without apparent reexamination of the data. Luke 16:16-18 is not nearly so disconnected as he concludes. And what is one to make of this observation: "Jews, in contrast with Greeks and Romans, looked on marriage as the building of a family and the founding of a home rather than as a means of increasing national power" (p.31)?

It is understandable that popular handbooks should be mentioned in a work of this type, but the student who wishes to probe further ought to be directed also to the excellent pertinent articles in such recognized reference works as the third edition of *Die Religion in Geschichte und Gegenwart* and the *Reallexikon für Antike und Christentum*. Also, Abel Isaksson, *Marriage and Ministry in the New Temple* (Lund, 1965) should have been taken into account. Too recent for inclusion but of special value to the pastor are the articles by Walter Bartling and Harry Coiner published in 1968 in this journal. FREDERICK W. DANKER

THE RELIGION BUSINESS. By Alfred Balk. Richmond, Va.: John Knox Press, 1968. 99 pages. Cloth. \$3.00.

Balk maintains that the religious community in America is rich, richer than its leaders are willing to admit. Its holdings are extensive, and its financial management shows impressive strength. Part of the answer for this wealth, he holds, is in the tax status of the churches. Tax immunity on business ventures accounts for it in part.

Some few churches have indeed made donations to local governments in lieu of taxes. Will the churches lose their tax-exempt status? The author does not say so, but the implication can be read into his account.

The appendix contains some representative policy statements on churches and taxes, among them the American Lutheran Church Policy Statement of 1966.

Balk discusses a live issue which church leaders must face up to realistically.

CARL S. MEYER

DER KATECHISMUS DER URCHRISTENHEIT. By Alfred Seeberg. Munich: Chr. Kaiser Verlag, 1966. xxxiii and 281 pages. Paper. DM 14.50.

This book is a classic example of a prophet before his time. The author, brother of the church historian Reinhold Seeberg, originally published this study on "the catechism of primitive Christianity" in 1903, years before the form-critical analysis of Bultmann and Dibelius and decades before interest in form criticism arose in English-speaking circles. Also independent of the writings of Hermann Gunkel, the "father of form criticism," it represents an original and pioneering effort to illuminate the period from 30—50 A.D. through the postulation of an early Christian catechism constructed from the dominical sayings, preached by the missionaries, and taught to prospective baptizands. As is inevitable of any such pioneering endeavor, many of Seeberg's theses and assumptions have since undergone revision, correction, and expansion. Much, however, still stands and in fact awaits "discovery" by contemporaries who are perhaps turning now to Seeberg for the first time. Indeed, this reviewer would be a bit less sceptical than Ferdinand Hahn of some of Seeberg's theories, particularly those concerning the relation of Christian baptism to Jewish proselyte baptism. Hahn has enhanced the present re-edition of the work with a 26-page introduction that treats Seeberg's vita and subsequent research in the questions his study has raised.

JOHN H. ELLIOT
San Francisco, Calif.