

CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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BOOK REVIEW

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BIBLE STORIES IN COLOR. By Renata Schiavocampo and Robert M. Perry; illustrated by Giума and Giorgio Sansoni. Milford, N. J.: Spadea Press, 1968. 208 pages. Cloth. Price not given.

This is unquestionably one of the handsomest volumes of Bible stories on the market.

The Sansonis are exceedingly deft Florentine artists; their colorful, modern, lively, and utterly delightful pictures occupy about one third of the area of the 9½-by-12-inch pages. The type is big—18 point. Seventy stories take the reader from the creation account of Genesis 1 to the Maccabees. These stories and pictures have been a great hit in Italy and Spain, prior to their successful syndication in some of the most influential newspapers of North America during the past year. According to the dust jacket, "these Bible stories are . . . edited in the ecumenical spirit of the times." The text follows no single common translation; evidences of theological bias are very infrequent and are not likely to be disturbing; the proper names generally take the traditional English form. Children of all ages as well as adults will be charmed by this beautiful book.

ARTHUR CARL PIEPKORN

ARCHIVES IN HISTORY: MINUTES AND REPORTS OF THE NINTH ARCHIVISTS' AND HISTORIANS' CONFERENCE, CONCORDIA HISTORICAL INSTITUTE. Edited by August R. Suelflow. St. Louis, Mo.: Department of Archives and History of The Lutheran Church—Missouri Synod, 1967. 126 mimeographed pages; spiral binding and paper cover. \$2.50.

The conference-workshop of Concordia Historical Institute in November 1967 had a fivefold purpose revolving chiefly around

the responsibilities of archivists. The papers, therefore, present a wealth of information about methods and techniques that archivists can use.

The maintaining of such archives is still a relatively new field of endeavor. Church bodies, synods, districts, and also local congregations increasingly feel themselves obligated to keep and maintain their records. Encouragement to do so is needed, but know-how must be added to the encouragement. Papers of the kind here presented will help the local "amateur" archivist.

Special attention should be called to the essay by Gilbert T. Otte, chairman of the conference, on "The Relevancy of Luther's Teachings to Education Today." Won Yong Ji urged that the synodical budget provide for overseas archival work.

Among the resolutions passed by the conference-workshop was one that encouraged the District officers of The Lutheran Church—Missouri Synod to further the writing of District histories or the amplification of existing histories. Another urged the District presidents to give every encouragement and assistance to the establishment of congregational archives in their Districts.

CARL S. MEYER

LUTHERAN HISTORICAL CONFERENCE. CONTAINING THE ESSAYS AND REPORTS OF THE THIRD BIENNIAL MEETING HELD IN WATERLOO, ONTARIO, CANADA, on 21—22 October 1966. Paper. 146 pages. \$2.50.

The Lutheran Historical Conference was organized in 1962 by historians, librarians, and archivists from the American Lutheran Church, The Lutheran Church—Missouri Synod, and the Lutheran Church in America. August R. Suelflow, director of Concordia Historical Institute, has served as its presi-

dent during the past four years. The conference meets in alternate years.

The third meeting, held in 1966, was a very fruitful one. Nine major papers were presented to the conference, here reprinted as Volume 2 of the conference. The volume also contains the minutes of the meeting, the articles of incorporation, and the by-laws.

Readers of this journal will be interested particularly in the articles by Robert H. Fischer, "New Light on Passavant and His Era," Dorris A. Flesner, "Frederick H. Knubel, Advocate of Sound Ecumenical Principles," and Welf H. Heick, "Canadian Lutheranism—Unique?"

The conference itself promises to make sound contributions to scholarship and to the cause of inter-Lutheran relations.

CARL S. MEYER

SPURGEON: HEIR OF THE PURITANS.

By Ernest W. Bacon. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1968. 184 pages. Cloth. \$3.95.

Charles Haddon Spurgeon (1834 to 1892), "Prince of Preachers," was the author of 135 volumes (of these 63 are volumes of sermons) and the editor of 28. The Metropolitan Tabernacle in London, seating 5,000 people, was completed in 1861, and here Mr. Spurgeon (he was never ordained) preached. The Pastors' College was founded by him for the training of "preachers rather than scholars." The Stockwell Orphanage was the chief philanthropic agency conducted under Spurgeon's auspices, although there were a dozen and more auxiliary organizations of the Tabernacle which commanded Spurgeon's attention.

In his theology, according to Bacon, Spurgeon can best be characterized as "heir of the Puritans." Spurgeon was a Baptist, and in spite of the Baptismal Regeneration controversy, Mr. Bacon's sobriquet stays.

The "Down Grade" controversy supplies a better reason for calling Spurgeon "Heir of the Puritans." The 11 points of doctrine singled out to sustain Spurgeon's title are: the divine inspiration and authority of Scripture; the sovereignty of God; predestination and election; the deity of Christ; the sub-

stitutionary atonement of Christ; justification by faith only; the work of the Holy Spirit; holiness; the loveliness of Christ; the final perseverance of the saints; the return of the Lord.

Spurgeon collected the writing of the 16th- and 17th-century Puritans. A large portion of this collection is in William Jewell College, Liberty, Mo. Some of Spurgeon's writings were found in the libraries of pastors of The Lutheran Church—Missouri Synod in the "language transition" period. Lutherans have reason to maintain an acquaintance with him; Bacon's biography, the first in over 30 years, will enable them to do so.

CARL S. MEYER

JONATHAN EDWARDS AND THE VISIBILITY OF GOD. By James Carse. New York: Charles Scribner's Sons, 1967. 191 pages. Cloth. \$4.50.

Carse is a member of the Department of Religious Studies of New York University. He attempts a portrait of the 18th-century American philosopher and theologian, Jonathan Edwards (1703—1758). He opens with the statement: "Every attempt to interpret the life or the thought of Jonathan Edwards must begin with the fact that he was an American" (p. 15). Yet he must admit that Edwards' influence on American history is small.

Nevertheless, there is a greatness about Edwards that cannot be negated by the fact that he was a failure. Carse regards Edwards' concept of "visibility" as "the vital center of his thought" (p. 27). Only Christ makes God visible. In His sufferings Christ made manifest His virtues, Edwards said; in His obedience He showed forth His righteousness. Edwards wrote an essay with the title "Concerning the Necessity and Reasonableness of the Christian Doctrine of Satisfaction for Sin."

Edwards defined faith as "the soul's entirely embracing the revelation of Jesus Christ as our Saviour" (p. 118). A mere historical knowledge of Christ is not in itself sufficient to convince man of the truth. Therefore, in his *Treatise Concerning Religious Affections*, for instance, Edwards un-

derlines the importance of Christ as the mainspring of the spiritual, supernatural, and divine influences and operations on the heart (to borrow his own phrases).

The *Freedom of the Will* is probably the greatest work by Edwards, "in some ways a puzzling and forbidding book." In it Edwards has much to say about man's understanding and will in a refutation of Arminian doctrine. What man does he does for a reason, Edwards says. The interdependent functions of will and understanding rule out determinism in mechanical terms.

Carse's treatment is concise, but Edwards' thought was extensive. The volume is a useful introduction to the thought of the 18th-century philosopher and theologian.

CARL S. MEYER

THE CHRISTIAN ENCOUNTERS THE WORLD OF PAINTING. By Wendell Matthews. St. Louis: Concordia Publishing House, 1968. 112 pages. Paper. \$1.25.

Equipped with a brief list of suggested readings and discussion questions, this small book can be a most useful tool for stimulating and developing initial skills in a church-interest or sharing group. The author, chairman of the Art Department at Carthage College, moves helpfully through four chapters: Learning to Look at Painting, The Painting Heritage of Western Civilization, Major Styles of the Modern Era, and The Christian Encounter in the World of Painting. The author threads a sensible route through the welter of current discussion behind his final chapter and maintains a sound theological position as well as aesthetic taste. Every reader will regret that the paintings illustrating the book cannot be in color, but it supplies a source for procuring appropriate slides. RICHARD R. CAEMMERER SR.

MORALS IN A FREE SOCIETY. By Michael Keeling. New York: Seabury Press, 1968. 157 pages. \$3.50.

Keeling presents a discussion of ethical problems on the basis of "sociological investigation, what rules of conduct would be most helpful and practical in our society."

He writes with awareness of contemporary debates and insights of practical problems. While it is quite true that the Biblical message forbids rigid and legalistic applications of Christian insights, the point is pressed much too far when the argument serves to deny moral absolutes altogether. But this conclusion would be inevitable if we were to agree with contemporary ethicists that the community creates its own moral theology. Keeling writes: "There is no moral system that can claim the right to be enforced on all men. Moral ideas are valid for those who hold them, and if a moral idea were shared by every person in the world but one, it could not be morally binding on that man." The presupposition here is the claim of human moral sovereignty against the Christian understanding of the First Article of the Creed: "I believe that God has made me and all creatures, and so on." A cavalier rejection of the Christian doctrine of creation is bound to result in non-Christian assertions regarding man's relation to God. If Keeling were right, the Christian church ought to stop preaching of sin and the judgment to come, and if the church were to do that, Christians ought to be silent about the good news of man's redemption in Jesus Christ. To deny the universal judgment of God makes the Gospel irrelevant. At this point we would have to stop talking about Christian ethics or moral theology and promote a pragmatically agreeable, universalistic community ethics.

RICHARD KLANN

RELIGIOUS SYMBOLS AND GOD. By William L. Rowe. Chicago: University of Chicago Press, 1968. 242 pages. \$6.95.

From his position on the border between philosophy and theology, Tillich believed it to be the task of theology to relate the "eternal truth of the Christian message" to the contemporary world and its "situation." His "method of correlation" was his tool to render transparent the message and the situation for himself, and possibly for others. But Tillich's systematic theology has no room at all for a faith in a "supernatural" God or His revelation.

Rowe of Purdue believes that Tillich's

procedure reveals "certain basic convictions underlying Tillich's vast theological enterprise":

(1) There are certain fundamental questions (Tillich calls them existential questions) which arise out of the *situation*.

(2) These questions cannot be answered within the situation, even though they arise out of a philosophical analysis of the situation.

(3) These questions find their answers in the great symbols in the Christian message.

(4) The theologians' task is to interpret the symbols in the Christian message, demonstrating their power to answer the questions that haunt human existence.

The category "human situation" refers to the universal human predicament, called sin in the Bible. While Tillich, on the basis of his essentially humanistic universalism did not exclude other answers, he believed that the Christian message has the most meaningful answer. But the important task is to understand and to conceptualize the human predicament as it is conceived in the perspectives of each era, and to interpret Christian beliefs and symbols in terms of the dominant conceptual framework of the period. The dominant contemporary framework for Tillich was given by the "existential questions" which he saw in the existentialist literature of the last hundred years. Accordingly, he used concepts such as being, essence, existence, estrangement, anxiety, and ambiguity for his analysis of the human condition as well as for his interpretation of Christian symbols. Rowe aptly quotes Tillich: "Thus, for example, the symbol of Jesus as the Christ is interpreted, in part, by Tillich as essential man appearing in a personal life under the conditions of existential estrangement."

"Ultimate concern" is the key to Tillich's understanding of man's religious attitude. But how is that to be explained? How does it happen that finite objects become the content of this ultimate concern? Why should these objects be credited with personal attributes and become gods? A symbol becomes

idolatrous when it is interpreted as inherently holy, instead of functioning as a vehicle of the divine by whose means the divine becomes transparent to man. In this sense, according to Tillich, the worship of Jesus Christ as "very God of very God" is idolatrous, because Jesus as the Christ is only our best transparent symbol expressing man's ultimate concern.

Rowe has given the reader a valuable exposition of Tillich. A continuing study of Tillich may eventually lead his devotees to analyze the place of Tillich's theology in a larger context. (For example, Tillich might very well be studied in the context of his fellow refugees, like Marcuse, who also served in the Central Intelligence Agency and the State Department before he came to the University of California to become the present guru of revolutionary anarchism.)

RICHARD KLANN

TOWARD A CHRISTIAN ETHIC: A RE-NEWAL IN MORAL THEOLOGY. By W. H. Van der Marck. Translated from the Dutch by Denis J. Barrett. Glen Rock, N. J.: Newman Press, 1967. 165 pages and index. Cloth. \$4.95.

The author claims to draw deeply on the *Summa* of Thomas Aquinas, although he concedes that "many will not recognize Thomas here." Indeed, this reviewer found it difficult to reread Thomas' ethics of obedience to the will of God as denoting "precisely . . . the formulation and expression of the ethos proper to the community—an ethos which, besides finding expression in actual behavior and conditioning, is transmitted in definite formulas. Not ethics, but ethos and thus the community itself establishes norms." If the theological norms for Christian ethics are the product of the collective experience of the historical community instead of being the particular revelation of God's will in history from Moses to its culmination in Jesus Christ, or if, for example, Moses and Jesus Christ are absorbed into the notion of a collective community consciousness which produces theological-ethical norms, it would seem to be a work of supererogation to suggest that Christian ethics

actually needs the Christian doctrine of God. Did Thomas Aquinas propose this sort of thinking anywhere in his writings? Perhaps it would have been better to heed the admonition of Christ not to put new, esoteric wine into old bottles. The value of the book for the non-Roman Catholic reader would seem to be its exhibition of the ferment in Roman Catholic moral theology.

RICHARD KLANN

CHRIST AND MORAL THEOLOGY. By Bertrand Gillon. Staten Island, N. Y.: Alba House, 1968. 144 pages. Cloth. \$2.95.

Since the process of modernization or updating of the Roman Catholic institutional thinking of this decade began, the authority of Thomas Aquinas has declined to the point that schools formerly known to be devotees of the *via antiqua* are reported no longer to offer courses in Thomism or to teach from a Thomistic perspective. That Thomas would be defended against this sudden change was to be expected. The question remained what attitudinal changes would endure. Gillon raises the question of how the Roman Catholic Church can possibly take cognizance of these current moods toward modernization for the construction of moral theology without seriously accounting for the enduring insights of Thomas Aquinas. While Gillon's thoughtful answer is indeed that of a committed partisan, it deserves respectful attention also by the non-Roman Catholic ethicist.

RICHARD KLANN

THE WORLD OF PERSONS. By Charles Winkelmans de Cley. New York: Sheed & Ward, 1967. 444 pages. Cloth. \$8.50.

Christians have attempted many times to join philosophy as discursive justification of human experience to aid in the explication of the meaning of the Word of God. Winkelmans de Cley has taken the phenomenology of Husserl and the ethics of Blondel to explicate his vision of what it means to be a Christian in this world. For him the world is his particularly ordered experience, the "unfolding of his life-act," according to the terms of organization given to him in his

temporality in the midst of "God's creative pressure," which makes "authentic existence" possible. The book is a massive attempt to reach for a coherent understanding of an individual life lived under the imperative of the Christian vision, which has both attractive possibilities as well as some impossible dead ends.

RICHARD KLANN

LOVE AND SEXUALITY: A CHRISTIAN APPROACH. By Mary Perkins Ryan and John Julian Ryan. New York: Holt, Rinehart and Winston, 1967. 196 pages. Cloth. \$4.95.

This is a fine book from several perspectives: It is a popular, even-handed discussion of marriage, the single life, and celibacy among the religious of the Roman Catholic Church, and it is a corrective of those extreme positions which really discount the dynamics of Christian love as deserving of serious consideration. The authors offer us both an updated interpretation of the Baltimore Catechism as well as a brake on those tendencies within the Roman Catholic Church which would relativize these topics in ethics and place them outside Christian concerns for obedience to the faith.

RICHARD KLANN

DIVINE SCIENCE AND THE SCIENCE OF GOD: A REFORMULATION OF THOMAS AQUINAS. By Victor Preller. Princeton, N. J.: Princeton University Press, 1967. 281 pages. Cloth. \$8.50.

The great Thomas is so challenging a thinker that "reinterpretations" of his reflections will appear in this time of theological experimentation as new options on a great tradition. Professor Preller of Princeton University offers a discussion of "some minimal implications" of the doctrine of the Trinity "for an epistemological analysis of the claims of faith." One can be sympathetic to Dr. Preller's attempted demonstration that some things "must be true of human thought and language if theological claims are not to be rejected out of hand." But this reviewer remains unpersuaded that an intellectual bridge can be built in the here and now to permit us to traffic between "nature and super-nature."

RICHARD KLANN

REVOLUTION DER MORAL: DIE WANDLUNGEN DER SEXUALNORMEN ALS FRAGE AN DIE EVANGELISCHE ETHIK. By Gyula Barczay. Zurich: Zwingli-Verlag, 1967. 280 pages. Cloth. No price given.

Barczay is a refugee of the 1956 Hungarian uprising against the Soviets, who studied under Karl Barth in Basel and now serves a Reformed congregation in Switzerland. The book is a discussion of applied ethics in which the author argues for the need of an extensive revision of the Reformed evaluation of sexual behavior in the interest of modernization.

RICHARD KLANN

A THEOLOGY OF THINGS. By Conrad Bonifazi. Philadelphia: J. B. Lippincott, 1967. 237 pages. Cloth. \$5.95.

Bonifazi of the Pacific School of Religion offers his study of the Christian man's alienation from "groaning creation" and his disregard of the significance of the inorganic. He attempts to supply what Tillich has called "a theology of the inorganic." The reader may be reminded of Joseph Sittler's sermon on the "care of the earth" and his appeal to Christians to be aware of their "cosmic" trust.

RICHARD KLANN

TEILHARD DE CHARDIN'S THEOLOGY OF THE CHRISTIAN IN THE WORLD. By Robert L. Faricy. New York: Sheed & Ward, 1967. 235 pages. Cloth. \$6.00.

Ever since Teilhard de Chardin's books appeared in English translation, American readers have felt compelled to reckon with the thought of this French Jesuit philosopher-scientist-theologian.

Faricy, who teaches religious education at the Catholic University of America, offers us a well-done abstract and interpretation of Teilhard's thinking on the basis of his own comprehensive analysis of Teilhard's published and unpublished books, articles, and letters. Although some of Faricy's readers will be inclined to wonder if their previous understanding of Teilhard was adequately shaped by Teilhard's own books regarding a number of decisive topics, Faricy does

plainly show that Teilhard had chosen deviant interpretations, for example, of creation, the fall, original sin, and the cross of Christ.

Faricy writes that for Teilhard "Christianity appears as a central phylum of human evolution and as conscious of finding itself in intimate relation with a spiritual and transcendent pole of universal convergence." The love of God proclaimed in Christianity is the motive power of the universal evolutionary process which moves the world to its convergence on Omega, "the Center of centers."

There have been those who defended Teilhard de Chardin's writings with the argument that he has bridged for them both the working assumptions and the conclusions of modern science and philosophy and the dogmas of the Christian church. Unfortunately the Christian theologian who reads Teilhard would need to make a reinterpretation of Teilhard's theological vision, if the Biblical assertions are to be maintained. In that event Teilhard's effort will have to be judged as theologically unsuccessful.

RICHARD KLANN

THE PHENOMENON OF LIFE: TOWARD A PHILOSOPHICAL BIOLOGY. By Hans Jonas. New York: Harper & Row, 1966. x and 303 pages. Cloth. \$6.00.

The polarity of self and the world, the subject-object rift, and the bridging of the rift by relation are the main themes of Jonas' philosophy. He believes that an elemental inwardness emerges in life's metabolic processes or modes of being. The material identity of the lifeless differs from the identity of the living form, because the latter is sustained by a continuous exchange of matter with its environment, so that the living form is actually a continuously changing process. This process of exchange affords the living form an independence of form regarding its own matter, and exhibits also its primordial freedom. Freedom is the fundamental manifestation of selfhood. It exhibits identity which is not descriptively fixed but is "continuity comprehended as self-continuation" (p. 82). It is "an identity which from moment to moment reasserts itself, achieves it-

self, and defies the equalizing forces of physical sameness all around" (p. 83). Selfhood also entails "absolute otherness," the contradiction and strangeness of everything beyond the boundaries of the organism—the most rudimentary form of the polarity selfward. The fiercely asserted separateness of an identity is, however, only one aspect of the polarity. The other is an organism's turning "toward the world" (p. 84). The organism's life has an "openness" for the other being, a basic feature of life on all levels.

An obvious critique of this position may result from the counterposition that identity is a social consequence. The single person is not a self in his loneliness. Jonas, however, believes that the subject-object rift is bridged when the subject takes himself as object: "It is in the gulf opened by this confrontation of oneself with oneself, and in the exercise of the relation which in some way or other always has to span the gulf, that the highest elations and deepest dejections of human experience have their place." (P. 187)

A Christian critique of Jonas' proposals would observe that identity is the result of creation, that it is a datum peculiar to life. Jonas' explanation of the mediacy of image-making, the development of a manipulable *eidos* or symbol between sense and actual object is only partially helpful. His key idea is no bridge for the subject-object rift at all. It cannot be bridged except in the transcendent activity of the Creator-Redeemer God. At the same time Jonas has a right to our acknowledgement as a successor to the powerful modern thinkers who have recognized the need of overcoming the ruling mechanistic, materialistic, behavioristic perspectives of our culture.

RICHARD KLANN

THE RELEVANCE OF PHYSICS. By Stanley L. Jacki. Chicago: The University of Chicago Press, 1966. 604 pages. Cloth. \$12.50.

One does not often encounter a brilliant evaluation like Jacki's of the scope and limitation of science and an examination of the cultural split between science and the hu-

manities. Jacki is a Benedictine who has doctorates in both theology and physics and has been a visiting member of Princeton's Institute for Advanced Study.

The book outlines the history of physics, records some of the virtues and foibles of its practitioners and popularizers, and discusses the central themes of physical research: the relation of physics to ethics, metaphysics, theology, biology, and the place of physics in general human culture. Jacki aims at "restoring that feature of the image of physics which bespeaks the highly revisable character of its statements, the never-ending course of its search and the basic incompetence of many of its conclusions in other important areas of human reflection." The book is addressed primarily to the physicists of today, in order that half truths, plausibilities, conjectures, and at times plain error may not be promoted to the rank of "indisputable verities." Interesting are both his examination of "the chief world models," the world as an organism, mechanism, and as a pattern of numbers, and his analysis of the central themes of physical research: the layers of matter, the frontiers of the cosmos, and the edge of precision. He concludes his discussion of the relation of physics to biology, metaphysics, ethics, and theology with the judgment that physicists are threatened by their propensity to state results as rigid dogmas. But those working in the humanities are in no less a precarious position. Unable to appraise physics, they either ignore it or uncritically exploit some of its results. Jacki believes that greater familiarity with the development of physical science will help both physicists and laymen realize that science and the humanities are neither in conflict nor in full cooperation, but are fulfilling very different needs.

To this we say: Quite so. But the Christian who has a necessary interest in the Biblical doctrine of creation will always want to understand the implications of the assertions of physics, even though their character remains highly revisable. The Christian needs to distinguish between the human apperception of knowledge regarding creation interpreted on its own terms from the faithful

hearing of the Christian regarding the interpretation of the meaning of the cosmos given in the Word of God. The chief point of departure for the exercise of hubris is always the failure realistically and rigorously to account for what man can know by means of his created equipment, and for what he hears God to reveal to him beyond all human possibility to discover. RICHARD KLANN

THEOLOGY OF EXISTENCE. By Fritz Buri. Translated from the German by Harold H. Oliver and Gerhard Onder. Greenwood, S.C.: The Attic Press, 1965. 112 pages. Cloth. \$4.00.

Originally published in 1954 under the title *Theologie der Existenz*, the translators justify their labor of love because Buri, so it seems to them, has returned "to a more sympathetic appraisal of the Christian tradition." This book is Buri's "programmatic essay in which Jasper's philosophy has become the basis for a liberal theology which may well speak to modern man in a 'world come of age.'" Seen from the theological perspective of this reviewer, Buri's "theology of existence" is not at all an exposition of the Christian faith, but the employment of Christian terms, concepts, and symbols in the interest of a theology of existence which "knows no other meaning of history than that which is given to it in its realization in community." RICHARD KLANN

INDEPENDENCE AND INVOLVEMENT: A CHRISTIAN REORIENTATION IN POLITICAL SCIENCE. By Rene deVisme Williamson. Baton Rouge, La.: Louisiana State University Press, 1964. 269 pages. Cloth. \$7.50.

Williamson's book deserves more than a passing perusal, because he offers a discussion of principles which tend to be ignored by both professionals and laymen. He was a member of the executive committee of the Faculty Christian Fellowship who took seriously his obligation to rethink his professional knowledge in the light of his Christian faith. As a consequence his discussion is oriented strongly upon his "evangelical Calvinist Reformed tradition," which becomes explicit

in his understanding of the doctrine of election. In a sense Williamson is a highly intelligent and attractive representative of the Southern Democratic tradition.

RICHARD KLANN

GNOSIS THEOU: DIE LEHRE VON DER NATÜRLICHEN GOTTESERKENNTNIS IN DER EPIKUREISCHEN THEOLOGIE. By Kurt Kleve. Oslo: Universitetsforlaget, 1963. 142 pages. Paper. Price not given.

TWO STUDIES IN THE GREEK ATOMISTS. By David J. Furley. Princeton, N.J.: Princeton University Press, 1967. viii and 256 pages. Cloth. \$7.50.

The popular idea of ancient Epicureanism and the reality diverge widely. Epicureanism was far more than a hedonistic philosophy that gave free reign to sensual enjoyment. It was a serious attempt to account for human life in an ordered cosmos on the basis of a theory of nature and knowledge consistent with the phenomena apprehended by man's senses.

Both of the above volumes aid in understanding significant aspects of Epicurus' dogmatic system. On the basis of the presentation of Epicurean theology in Cicero, *De natura deorum* I, 43—50, and other relevant ancient texts, Kleve discusses the images of the gods that come to man (*eidola*), the concept of the gods men have (*prolepsis*), and the interrelation of the two. He insists that Epicurus was not an intuitionist but one who based his teaching firmly on a theory of cognition based on sense perceptions—also in theology! But this perception via atomic effluences must be filled out by the use of analogical reasoning. The Epicurean also uses the argument about the universality of a belief in God to prove the existence of God. Theology is thus a consistent doctrine in the Epicurean system.

Two small misprints were noted: a wrong Greek breathing on p. 58 and a metathesis in the word *jedoch* on p. 59. This book is a welcome addition to the literature on ancient philosophical theology. The bibliography is excellent, though this reviewer

missed reference to A. J. Festugière, *Epicurus and His Gods* (Oxford, 1955).

Furley's volume contains two extended essays dealing with two questions that arise from Epicurean atomic theory. The first (and longest) is of less interest to theologians, though very important for all students of Greek thought. Furley examines the teachings of Epicurus and Lucretius on the *minimae partes*, the theoretically indivisible parts that go into the makeup of atoms. He examines the antecedents of the idea to suggest that Aristotle's refutation of Eleatic philosophy strongly influenced Epicurus' formulation of the doctrine to avoid the pitfalls that Aristotle saw.

The second essay is of direct interest to theologians. It studies the doctrine of the swerve (*clinamen*) which Epicurus introduced into his atomic theory to account for free will. In doing this he was dependent on Aristotle, *Ethica Nicomachea III*, in the discussion of voluntary and compulsive actions. After a short discussion of Epicurean psychology, Furley discusses the psychology of action, concluding that Epicurus was here influenced by Aristotle's *De motu animalium*. Epicurus holds (somewhat like Aristotle) that man's character is formed by what he does, not by what happened before he lived.

This interesting, learned, and significant book belongs on the shelves of every seminary library. It has demonstrated the truth of the idea that much of Hellenistic philosophy was a wrestling with problems raised by Plato and Aristotle in two small facets of Epicureanism. It deserves emulation.

EDGAR KRENTZ

**CHRISTIANITY AND HUMANISM:
STUDIES IN THE HISTORY OF IDEAS.**

By Quirinus Breen. Edited by Nelson Peter Ross. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1968. xviii and 283 pages. Cloth. \$6.95.

Breen, an ordained Presbyterian minister, is professor emeritus of the University of Oregon, where he taught particularly in the fields of medieval, Renaissance, and Reformation history. His doctrinal dissertation at the University of Chicago in 1931 was pub-

lished as *John Calvin: A Study in French Humanism*. Throughout his scholarly career Breen maintained a lively interest, evidenced by major articles in learned journals, in the relations between culture and Christianity, reason and faith, secular studies and the church.

These articles are here collected. A long essay (pp. 201—66) speaks of "The Church as Mother of Learning." Breen calls on secular learning to be secular. Learning belongs to the natural order; the *saeculum* is maintained, energized, and directed by Providence. For that reason secular learning, Breen argues, has a sacred character. More importantly, through secular learning the nature of man has been learned realistically, and man is the object of redemption. In the incarnation Christ became man. These are two more reasons for Breen's defense of secular learning. The church, in his eyes, has been the stepmother of learning, fearing lest learning damage faith or desiring learning for reasons of worldly security and prestige or using it as a handmaid to the faith. The church has also been foster mother as, for instance, in the medieval university. Then, too, the church has been mother. The church as mother must use her heritage. "I put the use of this heritage first," Breen says, "because by it the church can impart to her sons who will be scholars qualities of mind and heart, which are worthy of the learned professions. Such qualities are certainty of the importance of the pursuit of truth wherever it is found; sensitiveness to the demands of true research, the primary one being to see evidence at first hand; courage to reveal what one has found" (p. 250). He believes that the church should have courage to "direct the training of her sons so as to develop creative imagination." And she should give gifts to scholars and artists. What gifts? Let scholars and creative men find her worth discovering.

There are yet other essays in this collection. One on "The Twelfth-Century Revival of the Roman Law" deals with the "Irnerius question" and 12th-century jurists. It is followed by one on "Renaissance Humanism and Roman Law."

Renaissance humanism and rhetoric are the subjects of the first four essays. In three of them Philip Melanchthon is analyzed; in the fourth, John Calvin. Breen concludes that Melanchthon's works on theology are fundamentally rhetorical or homiletical. He questions whether or not Melanchthon's (or Luther's) basic topics (*supremi loci*), Law and Gospel, sin and grace, are more fundamental than other *loci*. He is grateful that Melanchthon preserved Aristotle for general studies and theology. His essay on "The Twofold Truth Theory in Melanchthon" is not based on textual evidence in Melanchthon, as Breen himself admits (p. 92n); the theory is evident in much of the background of Melanchthon's thinking, he believes. This presentation is not convincing. The first essay on "Three Renaissance Humanists on the Relation of Philosophy and Rhetoric" tells about Giovanni Pico della Mirandola and Ermolao Barbaro and their correspondence, and gives Melanchthon's *Reply* (1558), a defense of Barbaro and a statement in praise of rhetoric. Finally, note must be taken of Breen's essay, "John Calvin and the Rhetorical Tradition." He shows that the *Institutes* have the characteristics of rhetorical discourse: epideictic, deliberative, and forensic.

Breen has earned the respect of the scholarly world for his contributions. The bringing together of his important essays into one volume is a splendid way to pay tribute to him. This reviewer is happy to commend the volume as another tiny voice in tribute.

CARL S. MEYER

THE LIBERAL WHO FAILED. By James Finlay. Washington, D. C.: Corpus Books, 1968. 286 pages. Cloth. \$7.95.

Charles de Montalembert (1810—70) was the symbol of the liberal Roman Catholic movement in France and throughout Europe. He attempted to reconcile the conflict between the Roman Catholic Church and political liberalism. The French Revolution and the Napoleonic Era were not long past when Montalembert, a peer of the realm by the death of his father, in an oration in the Chamber of Peers in 1831 pleaded for the liberal principles of the Charter of 1830

and announced his devotion to the Roman Catholic Church. Six years later he entered politics in an active way. Finlay summarizes his role in domestic affairs: "He was the public defender of the policies and rights of the Holy See, the protector of the religious orders, and the constant advocate of the rights of citizens to educate their children as they saw fit and not as the University dictated" (p. 35). The 1848 Revolution and the *coup d'état* of Louis Napoleon in 1851 made Montalembert's political influence much less than it was in the previous period. Absolutism, even though it was favored by *L'Univers* and Veuillot and perhaps even by Pius IX, he opposed. The pope should have temporal power in the Papal States to be independent, he held. At Malines in 1863 he outlined his program for "A Free Church in a Free State." In 1864 Pius IX's *Syllabus of Errors* was published. Montalembert opposed the definitions of papal infallibility advocated for Vatican I by *L'Univers*.

Finlay brings an explanation of *Quanta cura* and the *Syllabus of Errors* which was advocated by Dupanloup, namely, that the *Syllabus* did not condemn Montalembert's version of liberal Roman Catholicism. "The Errors Having Reference to Modern Liberalism" are condemned in theses which must be read in their context; they aimed at theological, not at political liberalism, he maintains. "Rationalism and religious indifferentism combining to form a completely secularist view of man and of society were the enemies." (P. 205)

Liberal Roman Catholicism was not ready to rely on a privileged legal position for the Roman Catholic Church; it struggled to maintain the civil rights of the members of the church.

Fordham University's Finlay has produced a scholarly study; ample notes (pp. 214 to 278) testify to his diligent search in primary sources of the 19th-century French religious and political scene. Perhaps the career of a Montalembert has something to say to present-day Roman Catholic liberals in lands that have not fully espoused the teaching of *De libertate religiosa* of Vatican II.

CARL S. MEYER

PRAYER AND PROVIDENCE. By Peter Baelz. New York: The Seabury Press, 1968. 141 pages. Cloth. \$3.25.

In these Hulsean lectures the dean of Jesus College, Cambridge, attempts to provide a framework within which discussion of prayer and providence may usefully take place. He says that he tried to bring together the apparently conflicting notions of God's transcendent being and immanent activity in the world, of man's religious dependence and responsible moral endeavor. He is not fully convinced, however, that he has succeeded in doing this, but hopes that his efforts will not be entirely wasted, inasmuch as a visible shipwreck may prove a salutary warning of submerged rocks to other navigators. This hope the reader may share. For the Christian who avoids the pitfalls of sheer human speculation the simple doctrines of prayer and providence are a source of encouragement and comfort.

LEWIS W. SPITZ

BY OATH CONSIGNED: A REINTERPRETATION OF THE COVENANT SIGNS OF CIRCUMCISION AND BAPTISM. By Meredith G. Kline. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1968. 110 pages. Cloth. \$3.75.

Kline, author of the previously published *Treaty of the Great King: The Covenant Structure of Deuteronomy* (Grand Rapids: Eerdmans, 1963, reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, 35 [1964], 375), in the present volume expands the covenant idea to include what he considers to be the covenant signs of circumcision and Baptism as clearly corresponding, both formally and functionally, to the Old Testament covenant rite of circumcision and the ratification ceremonies of ancient Near Eastern treaties. He regards Christian Baptism as the oath-sign of the New Covenant. Under the headings "Baptism as Ordeal" and "New Covenant Judgment" he concludes that Baptism is a sign of the eschatological ordeal in which the Lord of the covenant brings His servants to account. Kline believes that the new view

of circumcision and Baptism, due to a more authentic identification of these covenant signs made possible through the recovery of their original historical context of covenant form and ceremony, challenges the divergent ecclesiastical traditions and may prove it difficult to maintain the composedly adamant stance of antagonism over against each other. Whether or not this hope is too sanguine (this reviewer thinks it is), Kline's conclusions provide some palatable food for exegetical and systematic mastication.

LEWIS W. SPITZ

HUME, NEWTON, AND THE DESIGN ARGUMENT. By Robert H. Hurlbutt III. Lincoln, Nebr.: University of Nebraska Press, 1965. xiv and 221 pages. Cloth. \$5.00.

The purpose of this book is to show that Hume refuted the design argument as presented in Newton's scientific theism.

From the viewpoint of the author, Newton is the ablest exponent of natural theology based on the argument of design and Hume its most effective critic. It is apparent on almost every page that the author's sympathies are with Hume.

Newton's theism is carefully analyzed, and his indebtedness to classical and medieval writers carefully tabulated. Newton's characterization of the world as machine and God as geometer differentiates him from early exponents of natural theology.

The author brings abundant logical proof to support the thesis that Hume thoroughly demolished the design argument and that, as a result, attempts to revive natural theology by Paley, Whewell, and others were futile. Hume anticipated the utilitarian, scientific, anthropological, psychological, economic, historic, and even linguistic arguments of the 19th and 20th centuries.

The author is certain that belief in God cannot be defended in the language of positivists. Hence the old "natural theology" is dead and there is a return "to religion's ancient sources — to mysticism, revelation, faith, scriptural authority, to all that had been, perforce, more or less rejected by modern theology." He feels that there is agree-

ment that religious beliefs are not rational but intuitional and that the "pendulum of natural theology has not swung back in any recognizable form. Indeed, its old enemy, the pendulum of revealed theology, is gathering strength."

The theologian will see bias in the author's belief that truth is discovered by or is dependent on logic, that many of the theologian's propositions are absurd, and that God's existence is hanging on thin threads provincially strung by devotees. Yet the theologian will appreciate Hurlbutt's careful analyses and logical insights into the atheistic-agnostic-theistic debate.

ERWIN L. LUEKER

BEST SERMONS. VOL. X: 1966—1968, PROTESTANT EDITION. Edited by G. Paul Butler. New York: Trident Press, 1968. 389 pages and index. \$7.95.

Robert J. McCracken writes a foreword to this volume which confronts the declining prestige of preaching and challenges preachers to be more diligent in preparing sermons that will reach audiences and convey the Gospel. Butler states that 8,975 clergymen submitted manuscripts for consideration of this volume, and that the 52 which are included are "among the finest preached anywhere in the last two years." The prestigious pulpits are well represented, and between them some new names of whom more will be heard and read in the future. The Great Name did not make it in every sermon, but in surprisingly many at that. The sermons are worth reading, and they reflect the past years faithfully. Evidently preachers are still close to the issues of their time and people. Many need help in causing Christ as the One sent by God to reach the people caught in those issues.

RICHARD R. CAEMMERER SR.

SARTRE, THE THEOLOGY OF THE ABSURD. By Régis Jolivet. Westminster, Md.: Newman Press, 1967. vii and 111 pages. Cloth. \$3.50.

Jean Paul Sartre is an outstanding atheist of our times. Jolivet shows that this atheism is not the result of painful inner intellectual

struggles but a result of his home environment, education, and the spiritual poverty of his milieu. So his logical negation of God is a later attempt to justify his a priori choice.

The basic flaw in Sartre's logic is that it is contrary to his own principles. How can a world so fully absurd obey so exactly the keen logic of Sartre as he argues that the God idea is self-contradictory?

There is, however, a unity and depth to Sartre's ratiocination centering in the "in-itself" and "for-itself." Jolivet has succeeded remarkably well in giving a sympathetic and critical analysis of Sartre's thoughts. A more complete exploration of Sartre's conception of the objectivity of the phenomenon and an elucidation of the tension between "total reality" and "in-itself" would have been appreciated by this reviewer.

The author has given a penetrating and hence valuable analysis of Sartre. He has presented Sartre as an honest man and a profound thinker whose negations should have some positive value for theology.

ERWIN L. LUEKER

THREE PHILOSOPHIES OF EDUCATION: A RADICAL RE-EXAMINATION OF THE BASIC ASSUMPTIONS UNDERLYING EDUCATION: MATTER-CENTERED; IDEA-CENTERED; GOD-CENTERED. By Henry J. Boettcher. New York: Philosophical Library, 1966. 248 pages. Cloth. \$5.95.

Boettcher, now retired, was a pioneer on the Canadian mission frontier of The Lutheran Church—Missouri Synod and later secretary for education in its Minnesota District. He strove energetically to combine the retention of the substance of our Lutheran heritage in combination with a continuous upgrading of means and methods of teaching. There is no doubt that Boettcher's intentions move primarily in the direction of sound principles of education, formulated after years of teaching at Concordia Theological Seminary, Springfield, Ill. The book also displays his unabashed fervor for a cause which has absorbed his life. His book should be read as the summing up of his hopes for Christian education. RICHARD KLANN

THE VISION OF THE PAST. By Pierre Teilhard de Chardin. New York: Harper & Row, 1967. 274 pages. Cloth. \$5.00.

This series of unpublished articles and lectures by Teilhard de Chardin, dating from 1929 to 1955, may well move the reader to inquire whether anyone except the specialist in Teilhardiana would find the material offered sufficiently rewarding. The argument for "transformism" (the change from one species to another through evolution), which is their common theme, probably gave the author a measure of satisfaction. But as a study of the past it is a vision obtained through the colored and distorting glasses of assumptions passed off as scientific knowledge, so that it is difficult to regard it as much more than a possible scenario for the delectation of the extraordinarily romantic souls of our day. RICHARD KLANN

AUGUSTINE OF HIPPO. By Peter Brown. Los Angeles: University of California Press, 1967. 463 pages. Cloth. \$10.00.

We are happy to add our appreciative comment to the fine reviews which Brown's biography has already received. The book is a gem, saturated in scholarship and reading like a novel. Fresh and striking insights are to be found on every page. The chronological listing of Augustine's works and the index to English translations that introduce each new section are especially valuable. The life and personality of the bishop are stressed; the profundities of his thought are sublimated. Brown's interpretation of Pelagianism is striking, for this notorious bad guy emerges in a light that explains his great influence and popularity. Brown's comments on the development of an ethic for spiritual athletes and the resultant growing gulf between the *perfecti* and the *imperfecti* will be interesting and helpful to those who are seeking to free Christianity from a long tradition of relative ethical impotency. A fine 17-page bibliography complements the extensive footnotes. For the weary pastor this book is good medicine, preferably to be taken in a circle of friends.

HERBERT T. MAYER

BILLY GRAHAM THE PREACHER. By James E. Kilgore. New York: Exposition Press, 1968. 70 pages. Cloth. \$4.00.

The author was a member of the Billy Graham New York Crusade team. He quotes extensively from previous articles on the evangelist and acknowledges the help of Cliff Barrows, an associate. After a brief biography of Graham, Kilgore concentrates on the message. He stresses its Biblical basis and authority, vigorous manner, ecumenical method, simple themes concerning sin and grace, and a trend in recent years toward social responsibility. The Arminian factor is not discussed. The "expositional rather than emotional" quality of his sermons published in the magazine *Decision* is validly noted.

RICHARD R. CAEMMERER SR.

THE CITY OF GOD AGAINST THE PAGANS. By Aurelius Augustinus. Translated by Eva Matthews Sanford and William McAllen Green. Cambridge, Mass.: Harvard University Press, 1965. xvi and 509 pages. Cloth. \$4.00.

One always welcomes another volume in the Loeb Classical Library. The present volume is a competent, reasonably literal translation of Books XVI through XVII, chapter xxxv, of *De civitate Dei*.

HERBERT T. MAYER

SOCIAL SCIENTIFIC STUDIES OF RELIGION: A BIBLIOGRAPHY. Edited by Morris I. Berkowitz and J. Edmund Johnson. Pittsburgh, Pa.: University of Pittsburgh Press, 1967. ix and 258 pages. Cloth. \$7.95.

The editors describe this work as "the beginning of a bibliographical effort," and they are to be complimented on the nature of their achievement. As they indicate in the foreword, the most momentous decision centered in the pattern of classification that they would employ. The pattern which they developed is sensitive and very useful, and this constitutes the chief merit of this bibliography. Only English titles are indexed, for the authors argue that the English social-scientific tradition adequately reflects also the

French and German traditions. They point to the need for making available to English and American scholars the studies currently being produced in Slavic, Russian, Japanese, Chinese, and Arabic speaking countries. They confess to subjective selection in most categories, and this reviewer must praise them for this courageous decision. They sacrificed exhaustiveness for usability, a good trade. They describe their product as a "working-survey bibliography of some six thousand available, published, verified English language items, spread over more than 130 classifications." Each reviewer will surely find fault with the classifications that were finally adopted, with the articles that were excluded, and probably even with the philosophy of religion that underlies the entire project. But it is so usable that we recommend it even for parish pastors; they will find it a helpful and stimulating introduction to a subject area that should be of crucial interest to them.

HERBERT T. MAYER

THE BURNING HEART: JOHN WESLEY, EVANGELIST. By A. Skevington Wood. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1967. 302 pages. Cloth. \$4.95.

Wood is minister of Southlands Methodist Church, York, England. He himself is an evangelist. It is not surprising, therefore, that he has chosen to emphasize Wesley as an evangelist in this biography. In the first part of the biography to 1738 Wood deals with "The Making of an Evangelist." The decisiveness of the year 1738 is emphasized. "John Wesley was destined to be an evangelist" (p. 83), Wood says in the opening sentence of the second part, which is captioned "The Mission of an Evangelist." The third part quite properly therefore deals with "The Message of an Evangelist." The continuing task of evangelism is one of the lessons which the author hopes to draw from the life of Wesley.

None would deny Wesley's role as an evangelist or his preeminence in that role. It is the best integrating theme for a biography of Wesley. But it does not permit

the biographer to tell the whole of Wesley's life nor to give the whole of his theology. In this biography Wesley's genius as an organizer does not come through and the completeness of his theology is not sufficiently evident. Wood, for instance, has little to say about George Whitefield or the Arminianism of Wesley. More might have been said about Wesley as a sermonizer, although Wood does write: "Not only was his preaching textual and expository: the whole tenor and tone of his sermons was biblical. His citation of proof-texts was prolific and his sole and sufficient appeal was to what stood revealed in God's Book." (P. 218)

Wood has supplied excellent documentation for his study. It reveals a highly commendable acquaintance with Wesley's writings and with the best secondary authorities. This reviewer, at least, found Wood's style appealing. Biographies can be made dull. In this case an interesting subject has been treated in an interesting fashion.

CARL S. MEYER

THE SERPENT AND THE DOVE: FIVE ESSAYS ON EARLY CHRISTIANITY. By Samuel Laeuchli. New York: Abingdon Press, 1966. 256 pages. Cloth. \$5.95.

The five essays in this book deal with aspects of church history in the third and fourth centuries. (1) "Christ and Antichrist" discusses the relation of church and Roman Empire from A. D. 217 to 337. (2) "The Heresy of Truth" is an examination of the Council of Nicea in the light of its pre- and posthistory. (3) "The Milvian Bridge" notes the ambiguity of the conversion of Constantine. (4) "Communio Peccatorum" describes the shifting nature of the members of the church. (5) "The Broken Altar" examines the idea of the unity of the church in the light of early schisms.

The thesis of the book is the interesting (and interestingly presented) view that all history is ambiguous, both demonic and godly, and that the two are often found in the same phenomena and people. There is certainly a salutary warning in Laeuchli's demonstration that only historic myopia can argue for a unity of faith, worship, or prac-

tice in the patristic church. The evidence is strong on the side of complex diversity.

But does this, as Laeuchli seems to suggest, mean that no interpretation of history can ever be put forward with assurance? Laeuchli raises the question of orthodoxy in sharpest fashion. Many of his ideas should be put to the test of graduate seminars.

This interesting and exciting book deserves wide reading. It could demonstrate that history is anything but irrelevant to the current discussions of unity, division, orthodoxy, and organization in the church.

EDGAR KRENTZ

NEUTESTAMENTLICHE ZEITGESCHICHTE. By Werner Förster. Hamburg: Furche-Verlag, 1968. 374 pages. Cloth. DM 28.00.

This standard German work on the history, life, sociology, culture, religion, and thought of the New Testament world originally appeared in two volumes (*Das Judentum Palästinas zur Zeit Jesu und der Apostel*, fourth edition, 1964, and *Das römische Weltreich zur Zeit des Neuen Testaments*, second edition, 1961). The present edition has both revised it to bring it up to the most recent state of knowledge and slightly condensed it to make it more useful. The volume is in this reviewer's opinion an outstanding success.

The subtitles above indicate the general content of the volume. Perhaps calling attention to some of the outstanding sections will alert the reader to the riches of the work. In the part on Judaism one finds excellent discussions of the social conditions in the first century, especially of the place of woman and marriage. The discussion of religious life in Judaism is generally good, with outstanding summaries of eschatology and the place of the Torah in Jewish life.

The material on the Roman world is characterized by commendable sobriety; there is no false romanticism about the ancient world. The unique nature of Christianity is stressed. The nature of ruler worship is described carefully and should prove useful. This reviewer found the discussion of the religious climate of first-century

Rome generally good, although some small items in this half of the volume did disturb him. It seems anachronistic to ascribe *Hetairai* and pederasty to Rome on the basis of Plato. The Stoa is cited on poverty; Lucretius' suspicion of the wealth of civilization might also have been mentioned (Epicureanism).

In the discussion of philosophy in the New Testament world too much space is given to Plato and Aristotle, while the sceptical tendencies of the Middle Academy are barely mentioned, Pyrrhonic scepticism not at all. Is it correct to say that the famous *Tyche* of Antioch is a representation of the Syrian goddess Atargatis? The similar head found at Corinth would seem to argue against this. Again, is the description of suicide ascribed to the Stoa adequate? Epictetus did not feel that suicide was an open option; one had to wait for God to "give the signal."

A few typographical errors should be mentioned. On p. 244, the *Stoa poikilé* is described as the place where Zeno *lebte*; it should certainly be *lebte*. On p. 328 Sellin is misspelled. P. 340, note 12, read Synagogue for Synagogues; page 356, note 70, read sacred for secreted.

The book has a good short bibliography, excellent references to ancient literature in the notes, and additional references to relevant modern literature. It has no maps and no illustrations, a lack that can be filled in from the recent *Umwelt des Urchristentums*, Vol. III (Berlin, 1966).

All in all, a very useful volume!

EDGAR KRENTZ

DIE ENTFREMDETE WELT: EINE UNTERSUCHUNG ZUR THEOLOGIE PAUL TILLICHS. By Thietmar Wernsdörfer. Zurich: Zwingli Verlag, 1968. 395 pages. Cloth. Sw. Fr. 32.60.

Wernsdörfer finds the term *Entfremdung* (estrangement) and its cognate forms of value in various areas of human thought, especially in theology. In this volume he applies it in an analysis of Paul Tillich's theology. With an appreciative nod to Kierkegaard, Hegel, Schlegel (particularly the latter), and Marx as pioneers in the use

of the idea of estrangement, he takes the reader on a tour of Tillich from the concept of essence to that of the new being via that of existence. Estrangement is supposed to be a turning away from essence (a mere potentiality) to existence, our present status quo. This turning away Tillich is ready to call sin. The tour does not occur as a trip in time and history, but as a movement of being in relation to the Ground of Being, a synonym for God. In all this Christ appears as a mere symbol, the Lord of history, without, however, implying an intervention of a celestial being in history from without or the transformation of history into the kingdom of God.

For those who have read Tillich's writings, particularly his *Systematic Theology*, the perusal of this volume is a profitable experience.

L. W. SPITZ

WAS IST UND WAS GESCHEHEN SOLL DANACH: DIE ZEIT- UND GESCHICHTSAUFFASSUNG DER OFFENBARUNG DES JOHANNES. By Mathias Rissi. Zürich: Zwingli Verlag, 1965. 150 pages. Paper. Sw. Fr. 18.80.

TIME AND HISTORY: A STUDY ON THE REVELATION. By Mathias Rissi, translated by Gordon C. Winsor. Richmond, Va.: John Knox Press, 1966. xi and 147 pages. Cloth. \$4.50.

The German version is a revision of the author's *Zeit und Geschichte in der Offenbarung des Johannes*, a work that first appeared in 1952. Its thesis is that a close examination of the Revelation of John will show that descriptions of the Last Day are scattered throughout the entire book. The central significance of Christ's death is stressed. Thus Rev. 1—3 gives the message to the seven churches, while Rev. 4—19:10 describe the end time and 19:11—20:15 the return of Christ. The book concludes with a description of the new creation in 21—22.

Rissi seeks to support this schema by an investigation of the words for time used in Revelation. These show that John conceives of the time from Christ to the Parousia as the end time, a time under the divine *dei* of the Lord of time. Thus Rev. 4—19:10 is

not a description of a great sequence of events that we must try to identify, but everywhere a description of the witnessing church in this end time. The Parousia and new creation will see the general salvation of all mankind and of the universe. Rissi seeks to document this universalism from Revelation, from 1 Thess. 4:13-18, and from 1 Cor. 15:20-28.

Rissi is consistent in his interpretation. For him the two witnesses of Rev. 11 are the church in Jerusalem and the witness from the Gentile world. The woman of Rev. 12 is the godly community in Israel. It is not clear whether Rissi accepts the Nero redivivus myth or not.

Rissi does not regard Revelation as pseudonymous; he argues for two editions, the first under Vespasian and the second under Domitian. He also argues that Revelation in general agrees with the view of time, history, and eschatology found throughout the New Testament.

The book contains liberal references to ancient apocalyptic literature and modern scholarship. It has many illuminating concepts. This reviewer finds the universalism ascribed to both Paul and Revelation to be nonexistent; nevertheless the book is useful and interesting. In the English version the translator walks only rarely with a heavy foot in translating.

EDGAR KRENTZ

DAS ALTE TESTAMENT IN CHRISTUS.

By Klaus Schwarzwäller. Zürich: EVZ-Verlag, 1966. 61 pages. Paper. Sw. Fr. 6.70.

The author seeks to clarify the meaning and importance of the Old Testament for the Christian church by an examination of the theories of Friedrich Mildenburger and Hans Georg Geyer. In the process he rejects both existential interpretation and the category of language as that which unites the testaments.

Schwarzwäller himself places the unity of the Testaments under a Christological category that then asks about the meaning of the canon. It is thus a question from faith to faith. On the basis of Rom. 10:4 (*telos nomou*) and an examination of the

idea of *dei* in the Scriptures, the author concludes that Christ is the result (*Ergebnis*) of the Old Testament. He can be recognized as Christ only in recognition of its history. This is a useful contribution to the present debate.

EDGAR KRENTZ

VENERABILIS INCEPTORIS GUILLELMI DE OCKHAM SCRIPTUM, IN LIBRUM PRIMUM SENTENTIARUM ORDINATIO. Volume I: *Prologus et Distinctio Prima*. Edited by Gedeon Gál and Stephen F. Brown. St. Bonaventure, New York: The Franciscan Institute, 1967. 43 and 535 pages. Cloth. \$15.00.

Oxford University denied the Franciscan nominalist William of Occam (Ockham) (1300?—1349?) a master's degree, probably because Chancellor John Lutterell felt that William was teaching dangerous doctrines. (For that reason he bears only the title *inceptor*.) Nevertheless history has given William the name *Doctor invincibilis*. He seems to have been chronically opposed to the ecclesiastical Establishment. After he had completed his commentary on the *Sentences* of Peter Lombard, he was summoned to Avignon to defend his teaching before the papal curia. While there he took the part of the Franciscan Spirituals against John XXII, was excommunicated, and had to flee to the protection of the Holy Roman Emperor Louis IV, whom he served for the last 21 years of his life. From the imperial court he wrote his violent *Work of 90 Days* against the pope, whereupon he was sentenced in absentia to expulsion from the Order of Friars Minor and perpetual imprisonment. This served only to inspire more antipapal pamphlets, notably his *Compend of the Errors of John XXII*, his *Dialog on the Papal and the Royal Dignity*, and his *Treatise on the Power of Emperors and Pontiffs*.

He heralded many modern insights. He gave philosophy the useful principle of "Occam's razor" ("one ought not to multiply beings unnecessarily!"). He denied real existence to what the Middle Ages called universals, and insisted that only individual things existed. In a sense he helped pave the way for the disintegration of Scholasti-

cism, for conciliarism, and for some Reformation theological principles. Ironically, it was precisely at Paris, which was the first university to condemn his teachings, that he had his most devoted disciples, Peter d'Ailly and John le Charlier de Gerson. In the 16th century William undeniably influenced Martin Luther. His influence on Luther ought not, however, to be exaggerated, as it often is, even though Luther could say such things as "Occam solus intellexit dialecticam" (WATR 1, No. 193), and "Occam fuit prudentissimus et doctissimus" (WATR 1, No. 338), could call him "magister meus" (WATR, No. 2544) and "mein meister" (WA, 38, 160, 3), and could ask: "Cur et meae sectae resisterem, scilicet Occanicae seu Modernorum, quam penitus imbibitam teneo, si verbis voluissem aut vi compesci?" (WA, 6, 195, 4) and say: "Sum enim Occanicae factionis." (WA, 6, 600, 11)

In view of his influence on Luther — however great or restricted it may have been — Lutherans will join Roman Catholics and all students of medieval philosophy and theology in hailing the first volume of the critical edition of William's *Opera philosophica et theologica* being published under the editorship of Juvenal Lalor, Stephen F. Brown, Gedeon Gál, Angelo Gambatese, and Michael Meilach. It contains the twelve "questions" of the prologue and the six "questions" of the "first distinction" of William's *Scriptum*, his commentary (*Ordinatio*) on the first book of the *Sentences*. It is based on a collation of 8 of the surviving 17 codices (19 if two excerpted manuscripts are counted), plus the Leiden printing of 1495 (which reproduces the Strasbourg impression of 1483). The printing is admirably clear, the cross referencing and citation of authorities exemplary, and the apparatus illustrates the extent of the manuscript variations. The editors have provided a 33-page introduction and a 25-page index. On the basis of internal evidence, the editors date the composition of the first book of the commentary between 1317 and 1319.

In a sad little colophon the editors note that after the book had been set in type and 40 pages had been printed the printery was

"submerged and devastated by the filthy waters of a dreadful dirt-depositing overflow (*aquis lurulentis horrendae alluvionis submersa et devastata*)" in November 1966. The type happily could be cleansed and washed and the 40 printed pages could be anastatically reproduced.

This labor of Franciscan love should greatly facilitate Occam studies.

ARTHUR CARL PIEPKORN

PONTIUS PILATE. By Paul L. Maier. Garden City, N. Y.: Doubleday & Company, 1968. 370 pages. Cloth. \$5.95.

Something more than the inclusion of Biblical data is required for a novel to qualify for review in a professional theological journal and in any case its literary merits are the province of the literary critic. But Maier's book is not an ordinary novel dealing with Biblical times. This book has learned footnotes, designed to aid the reader in separating "historical fact" from constructions that "fill in the gaps."

With the "filler" this reviewer has no quarrel. It is the claim that "no episode or even detail contradicts known historical fact (unless by author's error)" that requires exploration. The phrase "historical fact" contains the germ of the basic error in this novel, and the author's parenthesis is a diversionary tactic. Facts are not necessarily "historical," and this reviewer does not use the adjective in the sense of true or false. It is a question of scientific historical method and appraisal. It is, for instance, a fact that Matt. 26:57-75 records the confession of Jesus during a nocturnal session before the chief priest, accompanied with the denial by Peter. It is also a fact that Luke records the meeting of the Sanhedrin the next morning (22:66), and after the denial by Peter ("before cock-crow," vs. 61). Maier reduces Luke's record to "bare formalities" of the Sanhedrin. Thereby he pronounces a historical judgment on the facts, but at the expense of one who professed to have investigated the facts carefully. (Luke 1:1-4)

Some acquaintance with rabbinic sources is displayed in the novel, but not with the "fact" that Mishnah Sanhedrin 7,5 declares

that a blasphemer is not culpable unless he distinctly pronounces the ineffable Name. It is of some historical significance that Luke does not record a charge of blasphemy nor a sentence of death by the Sanhedrin.

According to a footnote on p.366, the guard assigned to the tomb consisted of temple police, "since the watch reported the empty tomb directly to the chief priests rather than Pilate (Matt. 28:11), which the temple police would certainly have done." Tertullian, cited in support, also ignored the "fact" in 28:14 that Matthew thinks of Roman soldiers, or soldiers under Pilate's jurisdiction.

More careful analysis of Matthew's formal-literary and theological interests would have spared Maier this and similar oversights. Indeed, this is the chief weakness and danger in a book of this type, supported as it is by ambiguous historical claims: it obscures almost beyond recognition the theological issues displayed by four evangelists, who do not write biography but "meta-history," the Good News.

As a novel, however, this book affords pleasant relief from gossipy perpetrations along the lines of "The Life and Loves of David," or "From Sodom to Salome." This story is not dull. Forget history and enjoy it. Then go back to the gospels and encounter the Christ of faith!

FREDERICK W. DANKER

ANFÄNGE DER KIRCHE: ERWÄGUNGEN ZUR APOSTOLISCHEN FRÜHGESCHICHTE. By Gottfried Schille. München: Chr. Kaiser Verlag, 1966. 238 pages. Paper. DM 18.50.

Early Christian history from A.D. 30 to 50 is one of the darkest periods of all church history. Acts gives us only fragmentary glimpses into this period in which many elements, decisive for the life of the church, were initiated, developed, and perhaps even fixed — liturgy and church order, for example.

Schille seeks for additional insight into this period by an investigation into the local traditions that can be identified in the gospels and Acts and that can perhaps be sup-

ported by their similarity to traditional materials in the rest of the New Testament. According to his theory, Acts contains traditions about the founding of local congregations (Philippi and Lystra, for example); these traditions can be expanded by a series of foundations traditions from the gospels, especially Mark (such as Decapolis, Capernaum, Bethsaida, Jericho, and Bethany).

On the basis of these reconstructed foundations stories, Schille further argues that Jerusalem did not play the prominent role in the early church ascribed to it in Acts; if any Judean church was important, it was Bethany. Nor did the Twelve have a central and basic function. The apostolate, by his reconstruction, is a later Galilean discovery.

These many local congregations have left traces of a variety of theologies that can be seen in their use of different Christological titles, different conceptions of the mission of the church, and different liturgical traditions. (Not all churches practiced baptism or celebrated the Lord's Supper in the earliest period, according to Schille.) How then did the unified picture of an apostolic church arise? Here the influence of North Galilee was decisive. The church here imposed unity via the apostolate and transferred it to Jerusalem.

Schille's attempt to expand our knowledge of the earliest church must be greeted with approbation. Certainly there must have been such local traditions. (Luke 1:1-4 implies it, if it does not expressly state it.) But the solution found in this attempt does not get the same approbation. The removal of Jerusalem from this earliest period is at best a tour de force. The attempt to distribute the Christological titles geographically assumes that early Christians lived in water tight compartments without contact. Schille removes almost all unity from the early church in favor of little isolated enclaves.

His individual remarks are often penetrating; they will certainly invite detailed response. That response may well be the major contribution of the book. It should be noted that Schille himself underscores the fact that most of what he presents is hypothetical reconstruction and invites critical response.

EDGAR KRENTZ

MEDIEVAL GERMAN STUDIES PRESENTED TO FREDERICK NORMAN. No editor given. London: Institute of Germanic Studies, 1965. 302 pages. Cloth. 63/—

This collection of 27 essays was presented to Frederick Norman, professor of German in the university of London, by his students and colleagues on the occasion of his retirement. The opening article by F. P. Pickering sets the "secular" tone of the work by pointing to the dualistic strand in medieval literature, the Augustinian (Christian) and Boethian (secular), and he suggests that the latter has all too often been ignored. Few of the articles deal with specifically theological topics, but most of them will appeal to readers of this journal who have learned to know and love German literature. *Parzifal*, the *Nibelungenlied*, *Tristan und Isolde*, plus many other heroic epics are treated. Unfortunately, the editor of the volume is not mentioned, and a brief *Vita* of the honoree would add to the book's value, though a list of his publications is given.

CARL VOLZ

A MANUAL OF OLD ENGLISH BIBLICAL MATERIALS. By Minnie Cate Morrell. Knoxville: The University of Tennessee Press, 1965. 219 pages. Cloth. \$7.50.

During the successive inroads of the Germanic pagans into England the Anglo-Saxon Church not only survived but managed to produce numerous manuscripts, many of them Biblical in content or derivation. This authoritative reference volume lists and describes in detail every surviving Old English manuscript that contains translation or paraphrase of parts of the Bible. They are grouped under three headings: Old Testament paraphrase, Psalters, and Gospels. Accompanying each section is a critical bibliography that lists early printed editions and summarizes important scholarly articles. The work supersedes that of A. S. Cooke (1898) and should be valuable for philologists, antiquarians, literary and social historians, as well as students of paleography.

CARL VOLZ