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BOOK REVIEW

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TUDOR CORNWALL: PORTRAIT OF A SOCIETY. By A. L. Rowse. New York: Charles Scribner's Sons, 1969. 462 pages. Cloth. \$8.95.

The peninsula called Cornwall juts out into the Atlantic in a southwesterly direction from England, helping to form the western confines of the English Channel. St. Michael's Mount is nearer to Brittany than to Bristol, and the language of Cornwall in the 16th century was that of the Bretons residing there.

It is Cornwall in the 16th century that Rowse, an expert on the Elizabethan period, portrays in *Tudor Cornwall*, first printed in England in 1941 and since reprinted six times. This new edition is the first American printing.

Rowse's book has become almost a classic in social history. It is a thorough examination of a relatively small area during a restricted period of time, roughly between 1450 and 1600. During this period the English Reformation took place. Rowse therefore rightly devotes eight of his sixteen chapters to the church. Other chapters deal with trade and shipping, social structure and government, defense and war, the life of society and of the individual. Tin was an important product of Cornwall. Its ports were important not only for exports but also for military reasons. The rise of towns and the expansion of the Cornish representation in Parliament are integral parts of the story. The chapter on the condition of the church before the Reformation is one of the best in the book.

A disturbing note, however, is a lack of sympathy that Rowse has with the church. One example will suffice: "In addition Calais was in a very exposed position in the eddies of the Reformation: Protestants and Catholics were very much to the fore with

their idiot quarrels about obscure doctrinal points, which mean nothing anyway; the preaching of a very suitably named friar turned Protestant, Adam Damplic, thoroughly unsettled everybody" (p. 245). Rowse will talk about "silly, simple people" and "idiot people." These overtones are disturbing in a scholarly work.

For all that, this work cannot be disregarded. A reader who will allow for remarks of this kind can benefit very greatly from a perusal of *Tudor Cornwall*.

CARL S. MEYER

CATHOLIC THEORIES OF BIBLICAL INSPIRATION SINCE 1810. By James T. Burtchaell. Cambridge: University Press, 1969. 342 pages. Cloth. \$9.50.

Father Burtchaell, chairman of the department of theology at the University of Notre Dame, devotes his attention to Roman Catholic thinkers who tried to reconcile traditional ideas on inerrancy and inspiration with the new ideas on the reliability of Scripture that first really came to the fore in the 19th century.

Beginning with the founding of the Tübingen school in 1810, he traces the discussion through the papal denunciations of Modernism in 1907 and up to the present. In many cases he believes that what was stated clearly in the 19th century was only said with hesitation by Roman Catholics in the 1950s. Creative advances in the discussion, he says, took place only in the 1820s, at the turn of the century, and within the last 5 years!

Burtchaell believes that three weaknesses marred the debate: "an uncritical defense of official authority; an obsession with inerrancy; and a crude theology of divine-human collaboration."

He is especially caustic about scholars who

fawned on papal declarations. Many of the pope's Scriptural advisers, he reminds us, teach in Rome, "a city in which even the most vigorous minds can somehow be made to wither." Despite the appeal to axioms like *Deus est auctor Sacrae Scripturae*, many have neglected the Bible itself. "Most inspiration theory has not been talk about the Bible. It has been talk about talk about the Bible."

His criticism of inerrancy is linked to a frontal attack on ecclesiastical infallibility. Prophets have warned that the faith would collapse if an item of conventional belief were disturbed. They have repeatedly been put to shame "by the Church's prodigious ability to blunder in and out of the most surprising errors, yet survive, and survive with authority."

Finally, he contends that divine and human causality are not mutually exclusive. The idea that they are exclusive leads some to feel that any event originated by God must be a perfect event, absolute as God is absolute.

God's hand in history is to be seen, he holds, not in His preempting of human responsibility but "in a new order and purpose to things which can retrospectively be appreciated by the insight of faith."

Typically, his final conclusions are forthright to the point of recklessness: "The Bible will display the imperfections, confusions, shortsightedness, inconsistency, and errors that beset believers of that era, as they are always going to afflict the faith of feeble men. . . . Inerrancy must be the ability, not to avoid all mistakes, but to cope with them, remedy them, survive them, and eventually even profit from them."

Although his conclusions are of interest to non-Roman-Catholics, most of the book is a painstaking and meticulous recording of the 150-year-long exertions of Roman Catholic theologians. RALPH W. KLEIN

THE HEBREW VERBLESS CLAUSE IN THE PENTATEUCH. By Francis I. Andersen. Nashville, Tenn.: Abingdon Press, 1970. 128 pages. Cloth. \$3.00.

The "rules" of most Hebrew grammars

state that the word order in the verbless clause (nominal sentence) is normally subject-predicate. Exceptions are generally explained by saying that the predicate is placed first for emphasis.

Andersen, professor of Old Testament at the Church Divinity School of the Pacific, tests this rule on the basis of the 2,044 verbless clauses in the Pentateuch and finds it wanting. The fact that 606 declarative clauses have the sequence predicate-subject cannot be explained simply as an exception.

This study uses contemporary linguistic method and terminology. After chapters on orientation and interpretation of the evidence, Andersen presents a corpus of detailed evidence, a 57-page listing of all the verbless clauses in the Pentateuch classified into many subcategories under the general heads: Declarative Verbless Clauses, Precative Verbless Clauses, and Interrogative Verbless Clauses. The book concludes with 15 tables that summarize the data.

Andersen concludes that many statements on the verbless clause are exegetical inferences and not grammatical categories. He finds that the word order in fact is conditioned by a number of factors whose effects are summarized in nine rules. According to rule 3 the order is predicate-subject in clauses of classification (for example, he is unclean) in which the predicate is indefinite, while in *circumstantial* clauses of classification the order is the reverse according to rule 5. Furthermore, when the predicate is a participle, the order is subject-predicate in declarative clauses (rule 7), but predicate-subject in precative clauses (rule 8).

While this is an important study in descriptive linguistic analysis, it also has exegetical value in that it establishes that variations in word order are not used to emphasize the predicate! The publisher is to be congratulated for the meticulous job of printing and the noninflationary price.

RALPH W. KLEIN

FAITH UNDER FIRE. By Donald B. Strobe. Waco, Tex.: Word Books, 1969. 174 pp. and notes. Cloth. \$4.50.

In this brisk book a Methodist pastor

from Grand Rapids, Michigan, proposes to discuss the challenges that he sees directed in our time against the church, to be met with the power of Christ. They are the problem of G-O-D, the problem of prayer, the comfortable pew, the new morality, and the *Playboy* philosophy. He then reflects on Christ's prayer, purpose, plan, and promise for the church. The notes reflect a wide program of reading, weighted just slightly in the direction of Leslie Weatherhead and Leonard Griffith. What looks like a Freudian-slip misprint is John Heuss, *Our Christian Vacation* (p.179). Although the material proposes to be chapters in a book, the language has good preaching quality.

RICHARD R. CAEMMERER SR.

LECTURES ON THE RELIGION OF THE SEMITES: THE FUNDAMENTAL INSTITUTIONS. By William Robertson Smith. 3d edition by Stanley A. Cook. New York: KTAV Publishing Company, 1969. 27, xlv, and 718 pages. Cloth. \$22.50.

Smith (1846—1894) was hounded by charges of heresy during most of his academic career. While accepting historical criticism and an evolutionary philosophy, his primary interests were cultural anthropology and comparative religion. In these Burnett lectures, originally delivered at Aberdeen in 1889—91, Smith marshalled Arabic sources for his comparison of the primitive Semitic religion with the religion of the Hebrews. His interest lay particularly in the religious institutions of the Semites.

A principal weakness then, and especially now, in these lectures is their neglect of the Babylonian and Assyrian sources. Smith felt, however, that the late Arabian sources preserved more primitive forms of Semitic religion.

The solidarity of clan or tribe and the holiness of certain places form the prolegomena to his major theme, the ritual of sacrifice among the early Semites. To him communion and atonement were the two basic realities of Semitic sacrificial religion.

In a prolegomenon James Muilenburg (his

name is misspelled on the book's spine and title page) stresses the importance of this work not only as a monument of Semitic studies but also as a storehouse of anthropological data. The emphasis on the importance of institutions would be widely accepted today. Cook's contribution to the third edition (1927) consisted in 200 pages of additional notes.

Kittel, Meyer, Pedersen, de Vaux, and Albright have largely corrected the lacunae left by the neglect of the great Mesopotamian civilizations in this work, but Muilenburg reminds the reader that powerful nomadic influences, like those detailed in Smith's exhaustive lectures, did exert influence on Israel's religion throughout its history.

RALPH W. KLEIN

DIE HOMILETISCHE THEORIE PHILIPP MELANCHTHON'S. By Uwe Schnell. Hamburg: Lutherisches Verlagshaus, 1968. 180 pages. Paper. Price not given.

A scholarly study of the homiletical principles of Philip Melancthon has been needed for a long time. Philip Melancthon was a layman, not an ordained clergyman. He was a humanist and a rhetorician, who greatly influenced the development of Lutheran preaching in the 16th century. His influence was evident in the general homiletical principles followed, in the *locus* method, and in the formal construction of sermons along rhetorical lines.

Schnell has given the evolution of Melancthon's homiletical principles as they developed from his *De rhetorica* of 1519 and the *Elementorum rhetorices* of 1531. There are four other sources that Schnell notes, beside the homiletical elements in his commentaries, for instance, those on 1 Corinthians and 1 Timothy. In 1594 Christopher Pezzel published the four-volume *Postilla Melancthoniana*, a series of sermons or academic addresses given to foreign students in Wittenberg around the year 1550. One could characterize them almost as Bible class lectures. Schnell notes the influences exercised by Erasmus and particularly by

writers of antiquity on the development of Melanchthon's homiletical principles.

Melanchthon believed that rhetoric should be ancillary to hermeneutics. He was eminently practical and functional in his scholarship. He said, for instance: "In no manner can Holy Writ be understood without grammar, rhetoric, and dialectic" (p. 25). Melanchthon insisted that all preaching must be tied closely to Holy Writ.

He distinguished three primary tasks of the preacher. The *genus didacticum* was to be used by the preacher to instruct the hearer in the concepts and power of the Christian religion; in other words, the content of the divinely revealed Scriptures was to be taught. According to the *genus paraeneticum* the preacher was to warn the hearer to conduct himself according to the principles of the Christian religion. According to the *genus epitrepticum* the preacher was to exhort to faith, so that the faith of the hearer might be translated into his affections and life. To teach and to exhort to believe were for Melanchthon essentially the two sides of the same coin. Melanchthon believed that the sermon should be free from scholasticism; it should set forth the pure doctrine for the salvation of the hearer.

Schnell has provided a valuable study of Melanchthon's homiletical principles. For the pastor a book of this kind will be valuable not only for the historical facts and findings it presents. It will give him some homiletical principles by which he can gauge his own preaching. If it is a recognized axiom that a preacher should read one treatment of homiletical principles a year, *Die homiletische Theorie Philipp Melanchthons* might be a good treatment to read in 1970.

CARL S. MEYER

REICH OHNE GOTT: ZUR ESCHATOLOGIE ERNST BLOCHS. By Alfred Jäger. Zürich: EVZ-Verlag, 1969. 267 pages. Cloth. Price not given.

The title of this book is significant. Kingdom, the significant word, points up the Marxist atheism of Ernst Bloch. The latter's eschatology is introduced as a ray of hope

in the darkness of hopelessness. Jäger shows Bloch's indebtedness, both positive as well as negative, to Marx, Feuerbach, Herder, Hegel, Kant, and others, but particularly to Marx. Conversely he suggests what the God-is-dead and similar theologizers may owe to Bloch. An entire chapter is devoted to Jürgen Moltmann's so-called theology of hope. Significantly no attention is given to the fact that men without Christ are alienated from the commonwealth of Israel and strangers to the covenants of promise, and accordingly have no hope and are without God in the world (Eph. 2:12). For those who would see how hopeless a kingdom without Christ is, this is a good book.

LEWIS W. SPITZ

NOW SONGS: CONTEMPORARY GOSPEL SONGS WITH GUITAR CHORDS.

Compiled by Malcom Stewart. Nashville, Tenn.: Abingdon Press, 1970. 80 pages. Paper. \$2.95.

The problem with most "catchy" folk hymns is their built-in obsolescence. "If I hear 'Sons of God' one more time, I'll scream," one young pastor recently lamented. In his introduction to this collection of "contemporary gospel songs" Sydney Carter admits this amateur quality of many "now" hymns but explains that new hymns must continue to be written as contemporary believers must attempt to "keep running with the truth." (P. 7)

Unfortunately, only a few of the 58 songs in this collection are running fast enough. While the book is a significant contribution to the singing of the church's youth, it blithely sidesteps the forces and issues of life that confront the Christian today. One looks in vain for the "now" in *Now Songs* and is left to conclude that the title indicates that most of the songs were written within the past 5 years. The punch and power of many of the Walther League's *Songs for Now* or of the *Hymnal for Young Christians* is missing in this pleasant and proper collection.

This is not to denigrate what otherwise is a most useful new tool for parishes that take the task of "running with the truth"

seriously. In this area of contemporary hymnody, too little is being written by skilled musicians, and so this collection helps fill the void. Most of the songs are Biblical ballads, that is, they retell the Bible story or account musically in a simple tune with easy-to-learn lyrics. The guitar chords that are provided are easy enough for even the newest guitarist to master. There is in many cases a catchy refrain that would involve the audience (Bible class, vacation Bible schools, or youth retreaters) in the account. Abraham, Isaac, Moses, Samuel, and David are presented in song from the Old Testament, while many incidents and themes from the Gospels serve as subjects for the remaining ballads.

The men and women whose songs comprise *Now Songs* provide fresh and effective vehicles for teaching and enjoying selected Biblical accounts. They give us some new "skins" for the old wine. The task of applying these timeless incidents to contemporary life, however, is left to the pastor, teacher, or group leader. DONALD HINCHEY

SELECTED SERMONS OF HUGH LATIMER. Edited by Allan G. Chester. Charlottesville: The University Press of Virginia for the Folger Shakespeare Library, 1968. xxxiv and 209 pages. Cloth. \$7.75.

Ten sermons by Latimer (ca. 1492 to 1555), the renowned pulpit orator in the reigns of Henry VIII and Edward VI, are here edited by Chester, Schelling Professor of English Literature at the University of Pennsylvania. Chester is the author of a biography of Latimer and other works dealing with the Tudor period.

George E. Corrie edited the *Sermons and Remains of Hugh Latimer* for the Parker Society in 1845. Chester has not relied on this edition but has gone back to the first printed edition of each sermon (except in one instance). The spelling and punctuation have been modernized; obsolete and archaic forms have been retained.

Latimer was a very popular preacher and preached before both kings under whom he lived. He was martyred under Mary Tudor

on Oct. 16, 1555 (correctly given on p. xi, incorrectly on p. xxxiv). Latimer's style is rambling, discursive, pungent. Chester points out: "Latimer's religious fervor, his social conscience, his eloquence, his homely humor, to mention a few of his outstanding qualities, have established for him a place in the history of Tudor England which is shared by no other preacher" (p. v). In his sermons there are autobiographical details, illustrations from contemporary life, and down-to-earth applications. One is reminded at times of Luther's sermon style. Latimer, however, does not know how to divide Law and Gospel as Lutherans understand these terms, and the Gospel accent does not come through clearly in all of his sermons, for example, the "First Sermon Before King Edward VI, March 8, 1549" (pp. 50—69). Polemicizing is not absent from the pages.

One would like to quote various passages from the sermons. Instead this reviewer will recommend that the sermons be read, not as homiletical models (although he is a poor preacher who cannot gain somewhat from Latimer) but for their historical worth. Chester's introduction to the volume must be commended. CARL S. MEYER

THE CONTEMPORARY PREACHER AND HIS TASK. By David Waite Yohn. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969. 153 pages and bibliography. Paper. \$2.95.

A veteran pastor of the Church of Christ in Hanover, N. H., sets himself the task of defining the objective of parish preaching in order to give encouragement to the preacher. He feels that preaching should be sacramental—"a channel whereby the grace of God can come into contact with the needs of men." His chapters link "the contemporary pastor" with "the nature of the preaching ministry," "his historical antecedents," "Biblical unity," "Biblical authority," and "Biblical exposition." His analysis of the preacher's office as linking the functions of pastor, evangelist, and teacher is useful. He displays his own excitement and concern as he reacts to his own reading, and in this

respect the book is a model for what every preacher should be doing. The bibliography itself is uneven in worth, there is much bare quotation sometimes at second hand, and editorial lapses are evident. (For instance, who is "Eerdmans" who shared Wellhausen's principles of higher criticism?) Yohn's ideal of preaching is "expository," in the direction of making a Biblical text not only the source of the message but the guide for the structure of the sermon.

RICHARD R. CAEMMERER SR.

DIE THEOLOGISCHE LEBENSAUFGABE DES ERASMUS UND DIE OBER-RHEINISCHEN REFORMATIONEN: ZUR DURCHDRINGUNG VON HUMANISMUS UND REFORMATION. By Ernst-Wilhelm Kohls. Stuttgart: Calwer Verlag, 1969. 45 pages. DM 4.80.

Erasmus was intent on renewing the study of the Scriptures. To that end he issued the Greek New Testament (1516), wrote commentaries, and published his *Paraphrases*. For his great work in 1516 he had the help of a circle of humanist friends, notably Oecolampadius. Luther's activities made many of them Erasmians, and before 1524, Martinians.

The influence of Erasmus on Zwingli and on Bucer is presented in some detail. Throughout, the author's treatment is authoritative and well documented. His essay is valuable. Kohls is also the author of the standard two-volume work on *Die Theologie des Erasmus*.

CARL S. MEYER

COMMUNICATIONS CONTROL. Edited by John Phelan. New York: Sheed and Ward, 1969. 235 pages and bibliography. Cloth. \$6.50.

Phelan of Fordham University, who prefaces this anthology of readings with a useful introduction, provides a byline to his title, "Readings in the Motives and Structures of Censorship." To that topic the concluding papers by Edward Hudon and Zechariah Chafee Jr. provide material, "Anglo-Saxon Law Against Seditious Libel" and "The Espionage Act and the Abrams Case." However, the book includes under censorship

"any control that limits the intended content of any communication" and tries to distinguish it from propaganda, "which creates contents for communication to bring about a result in the target audience regardless of the truth or falsity of the content." Papers by Henry Kamen, Robert Jay Lifton, James W. Carey, and Robert MacNeil study toleration, ideological totalism, McLuhanism, and consensus journalism. "Censorship and Aesthetics" includes items by C. S. Lewis, John Howard Lawson, and Abraham Kaplan. The final section begins with a paper by Walter J. Ong on "Polemics and the Word." Kaplan's paper is a useful contribution to the current concerns about obscenity. Anthologies are frequently dreary, but this is a useful book indeed.

RICHARD R. CAEMMERER SR.

LECTURES ON PREACHING. By Phillips Brooks. Grand Rapids, Mich.: Baker Book House, 1969. 281 pages. Paper. \$2.95.

This is another reprint in the series edited by Ralph G. Turnbull under the caption "Notable Books on Preaching." First delivered in 1877, these lectures are of course a fountainhead of homiletical principle in America. On many counts — communication theory, congregational structure, modes of persuasion, factors of helpful personality of the preacher — they are remarkably apt to the present moment. The basic evangelical presuppositions are there, too. It would not be bad if there would be a new vogue for Brooks, parlous as the estate of preaching may have become since his time.

RICHARD R. CAEMMERER SR.

THE RELIGIOUS EXPERIENCE OF MANKIND. By Ninian Smart. New York: Charles Scribner's Sons, 1969. 576 pages. Cloth, \$10.00; paper, \$4.95.

In the last several years there has been a great resurgence of interest in the study of world religions. To meet this increasing interest in the academic world, an ever-increasing number of textbooks dealing with world religions has been added to booklists. This book by Smart is a welcome addition.

The author is a former professor of theology at the University of Birmingham, En-

gland, and now teaches in the Department of Religious Studies at the University of Lancaster.

The book treats the religious experience of different traditions of mankind in historical perspective, providing much useful information in the development of the major world religions. However, the author spends too much time in his treatment of Christian tradition. Nearly 150 pages of the book are devoted to an explanation of Christian experience. Considering the great bulk of outstanding books on Christianity already available, these pages could easily have been devoted to an explanation of non-Christian religions.

The section on "religions and human experience" in the beginning of the book is a valuable methodological introduction to students interested in studies of world religions. The author also has a short treatment of prehistoric and primitive religions which serves well in understanding the early religious experience of mankind.

The most valuable part of this book is the treatment of "the humanist experience" in the concluding chapter of the book. The author ably traces the development of humanism through the philosophies of Hegel, Feuerbach, Marx, and others. The author strongly recognizes the existence of religious overtones in the teachings of Marx as "a product partly of his Jewish background and partly of the Christian society in which he moved." Smart has made a significant contribution with the publication of this survey.

WI JO KANG

HONEY FOR A CHILD'S HEART. By Gladys M. Hunt. Grand Rapids, Mich.: Zondervan Publishing Co., 1969. 127 pages. Cloth. \$3.50.

This book is a guide to children's reading and contains a very useful bibliography. The author opposes limitations placed on reading by subcultures and by those who advocate only books labeled "Christian" for children. The book has a strong emphasis on family culture and devotional life. It is useful to

parents, teachers, and all who guide children in their reading.

The theologian should occasionally page through a book like this one for new insights on levels of communication and to become aware of the expanding areas of relevancies also on the child level.

ERWIN L. LUEKER

AN ARCHAEOLOGIST LOOKS AT THE GOSPELS. By James L. Kelso. Waco, Texas: Word Books, 1969. 143 pages. Cloth. \$3.95.

It is a very pious archaeologist who in this work looks at the gospels. His book is a series of sermonic, devotional comments on sacred sites and characters. At its best the book has a certain warmth. But unfortunately the fanciful, the misleading, and the irrelevant predominate. For example, what is one to make of the author's mentioning "the magnificent physique that Jesus demonstrated through the years of his ministry" (pp. 37—38)? The archaeological and sermonic level of the book only rarely rises above that statement.

ROBERT H. SMITH

WORKSHOP PROCEEDINGS AVAILABLE

Under the title "Where Is the Church Going?" a workshop, sponsored by the Committee on Research in Church and Ministry, was conducted at Concordia Seminary July 29—31, 1969. The proceedings are now available. They contain the major papers by C. Thomas Spitz Jr., Martin E. Marty, Martin L. Kretzmann, Donald H. Larsen, and David S. Schuller; the workshop reports by five sections deliberating on facets of the problem, and the workshop sermon by William Danker. Others may secure them for \$1.00 by addressing

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