

# CONCORDIA THEOLOGICAL MONTHLY

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ARCHIVES

## BOOK REVIEW

### *ANCIENT ISRAEL'S CRIMINAL LAW.*

By Anthony Phillips. New York: Schocken Books, 1970. 218 pages. Cloth. \$10.50.

In this new approach to the Decalog, Phillips argues that the Ten Commandments are the criminal code of preexilic Israel. As such their breach was punishable by death, a punishment not allowed by the civil, customary, family, or cultic laws. Through capital punishment, then, the Decalog had an inner unity, and this unity is offered as support for George Mendenhall's comparison of the Biblical covenant and the Hittite treaties.

"Crime" is here defined as that conduct which the state prohibits, while kinds of conduct contrary to the other laws are classified as torts. Since the death penalty was not employed to deter nor for retribution, but as a way to appease Yahweh's wrath, Israel's use of it is somewhat irrelevant to the pros and cons of the contemporary debate. After the exile, the death penalty was replaced by excommunication (except in the case of murder).

Over half the book is devoted to an explication of the Decalog. In addition to defining its original meaning, the author shows how the law was understood or interpreted in the other Biblical law codes, how it differs from related tort laws, and the like. He argues that the Sixth Commandment (numbering ours) prohibited sexual intercourse with the wife of a fellow member of the covenant community and was an attempt to guarantee the paternity of any child born to a married woman. The Seventh Commandment dealt with man stealing, according to this view, while the Eighth forbids false witness in court. Half the commandments secured relations with Yahweh while the final five dealt with relations between individuals, being offences against *persons* and not property.

Many new points are also made in his history of Israel's criminal law. He suggests

that the Book of the Covenant was the legislation of the Davidic state and that Ex. 34:10 ff. was a summary of Hezekiah's reform by the redactor of JE. It was the latter's law book which was found in 622 and which formed the basis for Josiah's (Deuteronomic) legislation. In postexilic times obedience to the criminal law, that is, the Decalog, determined one's membership in the elect community.

While the book is bound to stir up controversy among scholars at a number of points, it will be valued for its detailed treatment of Israel's legal traditions as much as for its central thesis or for its history of law. Phillips argues convincingly from Hittite parallels, for example, that the two tablets of the Law were identical, each containing the full Decalog.

RALPH W. KLEIN

*THE CAMBRIDGE HISTORY OF THE BIBLE.* Vol. I: *From the Beginnings to Jerome.* Edited by P. R. Ackroyd and C. F. Evans. New York: Cambridge University Press, 1970. x and 649 pages, plus 25 plates. Cloth. \$14.50.

Two volumes have already appeared in this series: *The West from the Reformation to the Present Day* and *The West from the Fathers to the Reformation.* The 18 chapters of this volume are divided into five sections: I. Language and Script; II. Books in the Ancient World; III. The Old Testament (composition, canon, text, early exegesis); IV. The New Testament (with similar subdivisions); V. The Bible in the Early Church (six essays in patristic exegesis).

A book covering so much material is liable to charges of omission or misrepresentation. So, for example, discussions of canon in the Old and New Testament sections are innocent of Sundberg's refutation of the so-called Alexandrian canon and of his proposed redating of the Muratorian fragment. Leather is mentioned only in passing as a writing material for Old Testament books although it alone was employed at Qumran.

The one-sided treatment of Origen's allegorical interpretation is also regrettable.

This should not becloud the great merits of this work. S. Talmon surveys the last two centuries of work on the Old Testament text, including the new advances from Qumran studies. Although he finally rejects the "local text" theories of F. M. Cross, he clearly is not completely happy with Kahle's *textus receptus* and vulgar texts. From the very first stage of manuscript transmission the Old Testament text was known in a variety of traditions, the majority of which eventually went out of use.

R. P. C. Hanson's survey of exegesis in the early church shows, among other things, that exegetical issues were involved in the Arian Controversy. The Arians concluded from a literal understanding of Proverbs 8:22 in the Septuagint ("the Lord *created* me the beginning of His ways") that the Son was a created divine Being, inferior to the Father in His nature or essence. Marcellus argued against the Arians that this passage was a prediction that God would create a human body, thus applying the passage to the incarnate, rather than the preexistent Word. Ultimately support for the Athanasian position was found in passages like John 10:30 ("I and the Father are one") and in the observation that the language of the Bible can be analogous and symbolical, but nevertheless true (for example, God as Father, Christ as Son). Hence Christ did not need to have been once nonexistent in order to be begotten of the Father.

The Bible has needed and needs to be interpreted. The *Cambridge History* records some of the past attempts, and herein lies one of our greatest theological challenges.

RALPH W. KLEIN

#### BIBLICAL STUDIES

*THE PELICAN GUIDE TO MODERN THEOLOGY. Volume 3: BIBLICAL CRITICISM.* By Robert Davidson and A. R. C. Leaney. Baltimore, Md.: Penguin Books, 1970. 393 pages. Paper. \$2.25.

R. P. C. Hanson presents as the third volume of the *Pelican Guide to Modern Theol-*

*ogy* a volume on modern Biblical studies. In the introduction he says that the Bible has been the subject of "an intellectual revolution" (p. 9). This revolution has made the Bible subject to the methods by which historians treat any document in the ancient world. He states that it is impossible to change this situation, since "the battle for the acceptance of historical criticism as applied to the Bible has been won" (p. 13). But one result is that the gap between scholar and ordinary believer may grow very wide. The present volume is to help bridge that gap by providing an authoritative survey of the results of Biblical criticism for the lay reader. This will show that a "solid gain for the understanding of the Christian faith" (p. 16) has been made.

Edinburgh University's Davidson surveys current Old Testament scholarship in five good chapters comprising about 145 pages. As is proper, he begins with a survey of the revolution caused by modern archaeological studies. He follows this with a discussion of literary and form criticism, textual criticism, and the reconstruction of the religion of Israel. His last chapter discusses current interpretations of Old Testament theology and of the authority of the Old Testament in the Christian church. He shows throughout a fine grasp of current continental, British, and American scholarship with a critical evaluation of their work. It is an excellent survey.

Nottingham University's Leaney does the New Testament section in some 170 pages. After discussions of archaeology (Qumran and Nag Hammadi primarily) and Judaism, Leaney turns to textual criticism and canon history. There follow chapters on the synoptic gospels (literary criticism, the synoptic problem, form criticism, and the historical Jesus), John (Dodd's work receives more attention than Bultmann's), Paul (including discussions of mystery religions and Bousset), Luke-Acts, the Later Books (Ephesians and the Catholic Epistles with Revelation), and a final chapter on the significance of this mass of historical work for Christian theology.

There have been a number of surveys of

the study of the Old or New Testaments individually. But this volume gives a reliable survey of work on both testaments. It is admittedly apologetic. Both authors are convinced of the value of this work. Some items do not get the attention they deserve. Thus there is less attention to redaction criticism than it probably deserves. Similarly, a reader would not learn that the debate on method in study is still very alive for modern Biblical scholars. Still, this volume is to be warmly commended as a very readable, graceful summation of what is happening today. It is an illuminating record.

EDGAR KRENTZ

OLD TESTAMENT, INTERTESTAMENTAL  
STUDIES, AND JUDAICA

*PALESTINE IN THE TIME OF THE EIGHTEENTH DYNASTY.* By Kathleen M. Kenyon. New York: Cambridge University Press, 1971. Cloth.

This brief fascicle of the revised *Cambridge Ancient History* discusses the archaeological evidence in Palestine from about 1570 to 1310 B. C. Miss Kenyon surveys the occupation of the major sites, dating them by the pottery chronology that she briefly proposes here.

This is of interest to Biblical students primarily because the conquest of Israel is dated by proponents of the "early dating theory" to about 1440 B. C. Miss Kenyon's discussion gives little encouragement to this, however. Actually it was a century earlier, about 1550, when a good number of Palestinian sites fell into disuse. Presumably this resulted from inroads by Egyptians of the 18th dynasty, though perhaps also from raids by roving Asiatics displaced from Egypt.

"Early dating" theorists cite the Amarna letters which speak of raiding bands of "Khabiru" (Hebrews?). Miss Kenyon writes: "The period of the destruction associated with the Khabiru in the Amarna letters does not seem to be reflected in the history of towns, though there may be some indication of this in a low level of material culture, as shown by buildings, pottery, and evidence of art." (P. 32)

The author has apparently shifted from her earlier published opinion, now dating the destruction of Jericho to "soon after 1300 B. C.," which makes her final report on the Jericho excavations the more eagerly awaited!

CARL GRAESSER JR.

*JERUSALEM: A STUDY IN URBAN GEOGRAPHY.* By I. W. J. Hopkins. Grand Rapids, Mich.: Baker Book House, 1970. 160 pages. Paper. \$2.95.

Jerusalem has gripped the faithful of three religions with a holy fascination for 3,000 years. One feels this love and awe when reading this knowledgeable and readable monograph. The author discusses in turn the topography and climate of Jerusalem, the all-important water supply, the city's economy and population, and the quarters and buildings of the city through the ages.

Quite understandably, the Old City, and its predominantly Eastern culture, receives greater attention than the modern Western city. What is known of the city through its long history is touched on, but naturally the author is able to go into much fuller detail about the present city. Topography, climate, flora, and fauna tend to remain the same, however, so that this picture of the present city is quite useful for suggesting what the culture of Jerusalem must have been in Biblical times.

The volume repays reading. Surely those who plan or hope for a pilgrimage — "next year in Jerusalem" — will read it, and then consult it on the spot.

CARL GRAESSER JR.

*THE SACRED MARRIAGE RITE.* By Samuel Noah Kramer. Bloomington, Ind.: Indiana University Press, 1969. xv and 170 pages. Cloth. \$7.50.

Kramer is justifiably famous for his ability to reconstruct and translate the literature of ancient Sumer. In the present book he assembles dozens of texts that describe ritual intercourse, especially between Dumuzi (Tammuz) and Inanna (Ishtar).

After sketching the history of the Sumerians and the repetitive characteristics of their poetry, he translates and interprets poems

dealing with this rite's origin and development and with the wooing that preceded the sexual congress of the king and priestess who acted out the roles of god and goddess. By this activity, according to Sumerian religion, the productivity of the land and the fruitfulness of the womb of man and beast were guaranteed.

While the book is helpful in understanding the alien liturgy and while many of the poems, assembled here for the first time, are of high quality, the author is dreadfully weak in his comparative study of Sumer and the Bible. Going beyond current interpretations of the Song of Songs as an assortment of love songs, for example, he largely adopts the theory of Theophile Meek that the Song of Songs is a modified form of an ancient Hebrew sacred marriage rite.

The final chapter exemplifies the strengths and weaknesses of Kramer's illustrious career. On the one hand he traces the descent of Inanna to the underworld, her sentence and death, dispatching of Dumuzi to serve as her substitute in the underworld, and his torture by the *galla* demons—all copiously documented with freshly translated and/or reconstructed texts. But on the other hand, his comparison of the torture of Dumuzi with the agony of Christ and the alleged parallel between Dumuzi's vicarious substitution and the atonement are outlandish examples of "parallelomania." Indeed, Kramer himself notes some of the differences between the two, but it need not even be granted to him that the tale of the shepherd-god Dumuzi was one of the most important forerunners and prototypes of the "Christ story." RALPH W. KLEIN

*THE JEWS*. Vol. I: *THEIR HISTORY*. Vol. II: *THEIR RELIGION AND CULTURE*. Vol. III: *THEIR ROLE IN CIVILIZATION*. Fourth Edition. Edited by Louis Finkelstein. New York: Schocken Books, 1971. 550 pages. Paper. \$4.50 per volume.

This is the fourth edition and the first in paperback of a work first published in 1949. Ten chapters have been omitted from the original edition, while a number of other

essays have been expanded or brought up to date. Certainly one of the most famous sections, William Foxwell Albright's "The Biblical Period," is revised only bibliographically and appears here in a much shorter form and with many different viewpoints from his monograph *The Biblical Period from Abraham to Ezra*, published as a paperback in 1963.

This comprehensive description of Judaism and the Jews, composed of 31 essays, includes a compact account of the 4,000-year history of the Jews by scholars specializing in several fields; an appreciation of the role of Judaism in world culture; an initial effort toward a demography of the Jews in America; and a brief outline of the Jewish religion.

In addition to the chapter by Albright, Biblical students will be most immediately helped by the sketch of the historical foundations of postbiblical Judaism by Elias Bickerman in Volume I. The three volumes may be purchased separately or as a set.

RALPH W. KLEIN

*THE DOCTRINE OF GOD IN THE JEWISH APOCRYPHAL AND APOCALYPTIC LITERATURE*. By Henry J. Wicks. New York: KTAV Publishing House, 1971. xi and 371 pages. Cloth. \$14.95.

To review a reprint of an old and standard work puts the reviewer in a dilemma. If the work deserved reprinting, to praise it might sound fulsome. To say too little might be to bury with faint praise.

The present volume, first printed in 1915, is such a standard volume. Its author has as his purpose to describe the doctrine of God. After a short introductory chapter giving date and other data for each book he feels falls within his period (200 B. C. to A. D. 100), he discusses God under the categories of transcendence, justice, and grace. Each section is dealt with chronologically, with summary statements about each century and conclusions at the end of each section. The writing is clear, with frequent reference to the source documents.

The work is completely unrevised. Thus it cannot take into account Qumran, the

many Jewish papyri that have come to light, the Hebrew text of the last part of Sirach, and the large amount of secondary literature that has appeared since its publication. Still, it is good to have available once again a work that is so frequently mentioned in later works. While it has in some areas been superseded, it still has a contribution to make.

EDGAR KRENTZ

*THE BIBLE AS READ AND PREACHED IN THE OLD SYNAGOGUE.* Edited by Jacob Mann. Volume I: *Prolegomenon.* By Ben Zion Wacholder. New York: KTAV Publishing House, 1971. xci and 920 pages. Cloth. \$29.50.

In this volume, first published in 1940, Mann identified the Scriptural readings for 73 Sedarim and 53 sub-Sedarim, claiming that there was an intimate link between the first verse of the prophetic lections (*haftarot*) and the halakic problems raised in the mid-rashic homilies. While this organizing principle has proven to be incorrect, Wacholder acknowledges the great contribution of Mann here and in a second volume published posthumously in 1966.

Wacholder attempts to reconstruct the history of the triennial and annual cycles of Scripture readings which remained in competition with one another until the 13th century. The final victory of the now-standard annual cycle reflects the pervasive influence of the Babylonian Talmud.

This resource tool will not only serve those interested in the history of Jewish worship, but it may also be of some help to Christian liturgiologists as well.

RALPH W. KLEIN

#### NEW TESTAMENT

*THE GOSPEL OF SIGNS: A RECONSTRUCTION OF THE NARRATIVE SOURCE UNDERLYING THE FOURTH GOSPEL.* By Robert Tomson Fortna. New York: Cambridge University Press, 1970. xiii and 275 pages. Cloth. \$11.50.

The search for the sources of the Gospel of John now has a long history. The general conclusion has been that the synoptic gospels

(or any single one of them) are not John's source. This conclusion by Gardner-Smith in 1938 ended for a time the search for sources.

Some other attempts were made, notably by Bultmann, Wilckens, and a few others. Vassar College's Fortna sought a method to isolate the narrative source underlying the gospel. His book falls into five sections. In part one (pp. 1—25) he surveys past attempts and discusses the criteria for isolating a source. He relies primarily on contextual criteria, especially on the aporias he finds in the gospel. These are the signs of editorial activity, for example, the mention of first and second signs in 2:11 and 4:54. Part two (pp. 27—109) argues that the following miracle stories were part of John's narrative source: 2:1-11, 4:46-54, 21:1-14 (in this sequence), 6:1-14, 11:1-45, 9:1-8, 5:1-9. The next section argues that the Passion and Resurrection narratives (18—20) together with some other preliminaries (2:14-19, 11:46 ff., 12:1-8, 12:12-15, 13) were also part of this source. The next section (pp. 161—200) argues that the stories about the Baptist in chapters 1 and 3, the Samaritan Woman in 4, the confession of Peter in 6:67-71, and 20:30-31 belonged to the source. Thus narrative materials have been isolated that include John the Baptist, miracles, the confession at Caesarea Philippi, the Entry, the Last Supper, and the Passion and Resurrection.

The last two sections argue that this source has stylistic (pp. 201—218) and theological unity (pp. 219—234). The reconstructed Gospel of Signs arose in Jewish Christianity to combat the kind of Christology that Paul fights in 2 Cor. 10—13. Its purpose is missionary, to show that Jesus is indeed the Christ.

Fortna's book is a work of major significance both for Johannine studies and gospel criticism. If he is correct, then there is independent evidence for the origin of the gospel apart from Mark. Moreover, it would reopen the question of the use of the *theios anêr* concept in Christology and the relation of this source to the Gnostic gospel type. It would also be a tool of the first water for

evaluating the theological purpose of John's gospel. One would have to find it elsewhere than in 20:30-31. Such comments make clear why Fortna's book deserves careful and detailed consideration—which it is sure to get.

EDGAR KRENTZ

*JESUS MEANS FREEDOM.* By Ernst Käsemann. Tr. Frank Clarke. Philadelphia: Fortress Press, 1970. 158 pages. Paper. \$2.75.

Käsemann, professor of New Testament at Tübingen, arouses controversy. He does this inside the ranks of professional scholarship and within the Christian community of Germany. He does not apologize for it; in fact, he holds that "we cannot renounce controversy in theology" (p. 9), since Christian freedom is a freedom that is easily lost and can only be preserved by constant and alert apologetics.

The seven chapters of this popularly written book trace Käsemann's understandings of the threats to freedom and the struggle to maintain it in the earliest Christian church, from Jesus to John the evangelist.

The seven chapters include discussions of Jesus, the Gospel of Mark, 1 and 2 Corinthians, James, the Pastorals and Ephesians, Hebrews, Luke-Acts, Revelation, and the Gospel of John. The structure of each chapter is similar. An introductory section of Biblical exposition is the basis for Käsemann's analysis of the modern Christian situation. Originally that situation was the attack made on him by critics of his 1967 address to the German *Kirchentag* on the presence of the Crucified. Such direct apologetic was removed in the third German edition from which this translation was made.

However, the book is still typical Käsemann. The Biblical material is read in terms of a radically critical historical reconstruction. Motifs one finds elsewhere naturally recur here: Jesus' true liberalism when measured by His contemporary Judaism; the variety in early Christianity that stretches from nomistic authoritarianism to enthusiastic and unrestrained freedom; the need for constant restatement of Jesus' message in order to preserve the Gospel; and so on.

The concerns with the modern German church show that this is anything but sterile academic theologizing. On the one hand he attacks a pietism that is a substitute for a true understanding of the Gospel; piety must be as liberal as the Gospel (p. 20). On the other hand he attacks "revolution for its own sake" as antichristian (p. 12). Such comments are typical of the exciting, epigrammatic, robust, and original language of a book that may not satisfy on every page, but cannot fail to stimulate thought and the desire to go back to the New Testament to see if it really says what Käsemann claims it does. The relative frequency with which it does will surprise the uninitiated reader.

EDGAR KRENTZ

*THE BEGINNINGS OF THE CHURCH IN THE NEW TESTAMENT.* By Ferdinand Hahn, August Strobel, and Eduard Schweizer. Tr. Iain and Ute Nicol. Minneapolis: Augsburg Publishing House, 1970. 104 pages. Paper. \$2.25.

In this book three German New Testament scholars present to an American audience the lectures they gave to a theological study group in 1966. The essays all take up the relationship of discipleship to the church.

Hahn argues that the essential nature of discipleship prior to Easter was "to be totally bound to Jesus' person and his mission" (p. 21). While Jesus did not found a "church," the nature of discipleship did prepare for the church.

Strobel discusses "Discipleship in the Light of the Easter-event." After a critical discussion of the Easter narratives, he argues that Easter convinced the disciples that discipleship, lived under the promise of suffering and life, is a life of service and brotherhood. His essay includes a review of recent critical study of the Easter stories.

Schweizer's contribution is much briefer. He is concerned with how the sayings about discipleship spoken by Jesus were used and interpreted in the church. The church, according to Schweizer, saw the authority of Jesus emphasized. Thus it drew the conclusion that "God's salvation and man's obedience belong together" (p. 87). This idea

plays strongly into the understanding of Baptism.

There is much to debate in this little booklet. Positions are taken on a host of critical questions. The title of the book is also deceptive. Something like "Discipleship and Community in the Primitive Church" would have been more accurate. But the positive values far outweigh the strictures. The book will challenge, disturb, guide, and illuminate.

EDGAR KRENTZ

*STUDIEN ZUM NEUEN TESTAMENT UND ZUM HELLENISTISCHEN JUDENTUM. GESAMMELTE AUFSÄTZE 1950—1968.* By Gerhard Delling, ed. Ferdinand Hahn, Traugott Holtz, and Nicolaus Walter. Göttingen: Vandenhoeck & Ruprecht, 1970. 463 pages. Cloth. DM 65.00.

The 26 essays in this book are the "minor" products of one of the world's leading New Testament scholars over a score of years. Its editors intend it as a birthday greeting on its author's 65th birthday. It is a fitting *corona operum* to greet that day.

Delling's work has been determined by his own interests and not by the fads of current theological or scholarly winds. The essays in this volume are either preparatory to more extensive publications or spin-offs from material not used in them. The following areas are represented.

Delling has been much concerned with the life and thought of the early church in relation to its cultural context. His first major publication was a book on Paul's attitude toward women and marriage. The essay, 12th in this book, is a careful examination of Mark 10:11. Items 5 to 8 deal with miracle in pagan antiquity, Philo, Josephus, and the New Testament. Four others deal with "concept-history" (*Begriffsgeschichte*) and comparative religion; the first article, for example, studies the use of the term *telos* in Greek philosophy. Delling is responsible for many of the articles dealing with time in the *Theological Dictionary of the New Testament*.

In 1952 Delling published a book on

*Worship in the New Testament* (English translation 1962). A number of essays reflect these concerns. They deal with liturgical language, with Baptism and Lord's Supper, and with formulas that are used to describe God.

Another group of essays deals with more strictly exegetical and theological topics. One essay deals with the historical Jesus, another with the importance of Jesus' resurrection, and still another with Paul's interpretation of Jesus' death.

Delling has been connected with the *Corpus Judaico-Hellenisticum Novi Testamenti* for many years. This interest is reflected in his evident mastery of Josephus, Philo, and other ancient nonbiblical texts. His independence is shown by the fact that not one essay deals with hermeneutics, with the role of *Heilsgeschichte*, or with nascent Catholicism — themes that have exercised many recent New Testament scholars. What one does have is carefully thought through and well-documented studies in areas in which Delling is known for expertise. These essays will be cited for many years to come precisely because they are the careful product of an independent mind.

EDGAR KRENTZ

#### THE CHURCH IN HISTORY

*MEDIAEVAL STATECRAFT AND THE PERSPECTIVES OF HISTORY.* By Joseph R. Strayer. Princeton, N.J.: Princeton University Press, 1971. xix + 425 pages. Cloth. \$13.75.

*ACTION AND CONVICTION IN EARLY MODERN EUROPE: ESSAYS IN MEMORY OF E. H. HARBISON.* By Joseph R. Strayer, edited by Theodore K. Rabb and Jerrold E. Seigel. Princeton, N.J.: Princeton University Press, 1969. xii + 463 pages. Cloth. \$13.50.

A *Festschrift* made up of the essays written and distributed through the years over a number of books and periodicals by the honoree has much to commend it. A *Festschrift* written in memory of an honored colleague and friend, a rare scholar and dis-



tinguished teacher, likewise has much to commend it. In the first instance the reader realizes that much of a scholar's specialized research appears in journals, often diversified, and hard to come by. In the second instance, the diversified thoughts of a number of scholars, bent on producing something worthy of an outstanding member of the profession, provide equally great stimulation. In the first instance, the range of one scholar's interests, his methodology, and his basic concepts of interpretation can be judged better from a unified collection than from essays read over a period of years and not consciously compared. In the second instance, the different interests, the varied approaches, and the divergent concepts of interpretation can make for exciting comparisons and contrasts.

Joseph B. Strayer, Dayton-Stockton Professor of History and Professor of International Affairs at Princeton University, deserves the tribute of his friends and students presented in *Medieval Statecraft and the Perspectives of History*. Few men receive the acclaim that E. Harris ("Jinks") Harbison received as a scholar and as a teacher. His lifetime was from 1907 to 1964. He was a Christian scholar whose voice was listened to with respect, also when he wrote on a subject such as "Divine Providence and Human History."

The first collection of essays, Strayer's, has six subdivisions: Normandy, Feudalism, Crusades, Philip the Fair, Problems of State-Building, and the Teaching of History. For the church historian the essays dealing with the Crusades (especially the essay about Louis IX) and with Philip the Fair (because of his conflicts with Boniface VIII) will be most meaningful. However, the feudal structure, which Strayer defines in a narrow political way, had its bearings on the history of the church, even though this is not always brought out fully in these essays. The essay on the laicization of society in England and France in the 13th century is a meaningful one.

The essays dedicated to Harbison are divided into two parts: Faith, Reason, and the

World of Action; Christians, Scholars, and the World of Thought. Each part has ten essays. The essays center in the period from about 1300 to 1650; otherwise one has to find broad categories in order to obtain a common denominator for them. The essays are uniformly of high quality, and the names of some of the contributors are front ranking: Strayer; Lacey Baldwin Smith of Northwestern; J. H. Hexter of Yale; Felix Gilbert of the Institute for Advanced Study; Rabb of Princeton; Myron P. Gilmore of Harvard; George Hunston Williams of Harvard — to single out these men is not intentionally to slight others.

We regret that among the essays in honor of Harbison there are none in the interpretation and teaching of history; these were of great interest to "Jinks." Strayer's thoughts on the teaching of history deal with courses on world history in American high schools and graduate training.

Harbison once wrote: "Mere knowledge is no guarantee of sound judgment of men and movements, either in historical study or in ordinary Christian living, but it is often the beginning of true understanding." The essays in both of these collections will add much to knowledge that will lead to sound historical judgments. CARL S. MEYER

*CELEBRATION!* By Thomas John Carlisle.  
Grand Rapids, Mich.: Wm. B. Eerdmans,  
1970. 64 pages. Paper. \$1.00.

The varied forms of this poetry and its intriguing cadences make it delightful reading. The poetry fits the church year, beginning with Advent and ending with Thanksgiving; or beginning with man's futility and ending with his approach to the eternal through death. Most of the poems express personal moods and insights, and are written in the first person. In the poet's own words, the reader is invited to see

How the image of the world appears to  
me,  
Hear the music I have almost heard.  
Taste the almost true — the almost living  
— word

ERWIN L. LUEKER