

# Concordia Theological Monthly



N O V E M B E R • 1 9 5 7

## BOOK REVIEW

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*THE INSPIRATION OF SCRIPTURE: A STUDY OF THE THEOLOGY OF THE SEVENTEENTH-CENTURY LUTHERAN DOGMATICIANS.* By Robert Preus. Mankato: Lutheran Synod Book Company, 1955. xix and 216 pages. Cloth. \$4.50.

This promising maiden effort of a highly capable young theologian is a most welcome book for a number of reasons. First, the subject is one of paramount importance. Second, the era of Lutheran Orthodoxy has been conspicuously neglected in the twentieth century; yet the lack of monographs on this period is an important reason why English-speaking Lutherans have such difficulty in understanding themselves and in consequence find it hard to communicate their theological convictions to other segments of Christendom. Third, this study exhibits the doctrine of inspiration out of the entire gamut of Lutheran theologians from Hunnius to Hollaz. Fourth, it is a painstaking and courageous inquiry upon which the author has lavished a most laudable patience and a most commendable diligence.

Preus brings to his task an unconcealed sympathy for the position which he describes. Yet his admiration for his subject is not uncritically partisan. He notes, for instance, the failure of the Orthodox dogmaticians to take extensive account of the Lutheran Symbols. "In their purely doctrinal works one finds very few allusions to the confessions" (p. 131). "The emphasis of the later Lutheran teachers was definitely less confessional than that of their predecessors" (p. 134). He criticizes their excessive belligerence. "A spirit of polemics coloured and dominated practically all their doctrinal discussion, which meant that their doctrinal writings were necessarily unbalanced" (p. 193). (Hence he pleads fervently in what is surely one of the best sections of the book for an evaluation of the theologians of Orthodoxy on the basis of their exegetical works as well as on the basis of their systematic presentations.) But even their exegetical writings "become excessively controversial at times" (p. 194). He quotes August Pfeiffer's heroic dictum, *Sic placuit Domino dicere plura nefas*, "Thus it pleased the Lord to say many criminal things" (p. 85), reminds us that Calov regarded Hebrew as "the language God spoke in Eden" (p. 137, n. 3), and recalls John Gerhard's argument "that all Scripture cannot be inspired if the pointing [of the Hebrew and Aramaic portions] was not originally inspired" (p. 144). For Preus the last point is evidence that the Orthodox theologians were following "a false linguistic principle which was based upon rationalism and ignorance" (p. 145).

In preparing his study, Preus was confronted with a basic methodological choice. He could proceed genetically and provide a theologian-by-theologian account of the development of the doctrine of inspiration in Lutheran Orthodoxy. Or he could proceed topically from subhead to subhead and treat the Lutheran scholastics "as a unit or school" (p. viii). Preus chose the latter option and in doing so gained both brevity and simplicity. The decision is probably defensible, since only the very casual reader will fail to note that the doctrine of inspiration acquires its impressive precision and finality for the most part only in the latter period of the Orthodox epoch. Thus, for instance, a cursory survey of the 160 references to the theologians of Lutheran Orthodoxy in the footnotes of chapters 4 and 5 indicates that 43 are citations of, or quotations from, Calov, 42 of Quenstedt, 4 of Scherzer, 3 of Pfeiffer, 3 of Baier, and 8 of Hollaz. The statement on page 77 also deserves attention: "[The doctrine of inerrancy] is emphasized and given special consideration by the later ones, beginning with Calov."

At the same time it is devoutly to be hoped that Preus will not fail to apply his intensive knowledge of the materials to the production of a genetic history of the doctrine of inspiration during this period. There is enough material in the text and the footnotes of this volume — to say nothing of such generalizations as the statement on page 75: "As a matter of fact, there was more development of the formation of the doctrine after Gerhard than there was before and during his period of activity" — to suggest that such a study would make extraordinarily interesting reading. Such a work would also give Preus an opportunity to give due attention to theologians that he has deliberately omitted — such as Calixt and Baier's mentor Musaeus — and to establish the relationship of an extremist like Calov to the normal stream of Lutheran Orthodoxy.

While much that it presents is familiar, the great virtue of the present volume is that it corrects the conventional mythology about the *locus de Scriptura sacra* of Lutheran Orthodoxy at point after point. Hereafter, it is to be hoped, discussions of the Orthodox position will remember that the "dogmaticians do not equate Scripture and the Word of God. Scripture is the Word of God, but the Word of God is not Scripture" (p. 23). Or: "The dogmaticians never called revelation Scripture: the two terms were never equated as if Scripture was God's only revelation" (p. 39).

Again, what Preus calls "monergistic inspiration" — as he points out, the theologians of Lutheran Orthodoxy "never use the term 'verbal inspiration'" (p. 39) — is only part of the Orthodox doctrine; the absolutely indispensable complement is the no less tenaciously taught doctrine of accommodation ("The Holy Spirit accommodated Himself to the understanding and natural endowments of the holy writers in order that He might record the mysteries according to the usual mode of speaking," p. 61). To represent the doctrine of Orthodoxy as exclusively the former

without the qualifications which the latter introduces is a vicious caricature of what the Orthodox theologians actually taught.

There are many other significant insights. For example, on the role of apologetics: "The Lutherans . . . held that scientific, historical, archaeological or rational inquiry could never disprove the truthfulness or delimit the authority of Scripture, but that such an investigation was interesting and beneficial as an external criterion by which the heathens might be convinced, although only intellectually, of the reliability of Scripture" (p. 89). Again: "Even [the] internal criteria can beget only a human intellectual conviction regarding the authority of Scripture. They have no power to create a Christian certainty in Scripture's divine origin and authority" (p. 107).

On the role of the church and the ministry the theologians of Orthodoxy hold that "the duty of the Church as against Scripture is to testify concerning it, protect it, preach it, interpret it and study it" (p. 94). (Incidentally, the section on "The Authority of Scripture and the Church" illustrates the entire ecclesiological problem of our own day.) "Both things have been commanded by God, namely that the people prove the doctrine of their pastors . . . and that there be nevertheless certain ordained ministers in the Church, for 'they are not all teachers' (1 Cor. 12:29; Eph. 4:11)" (p. 168).

On the soteriological purpose of the Sacred Scriptures, Preus summarizes the position of Orthodoxy: "The ultimate purpose of all revelation is salvation" (p. 30). "The object of saving faith is Christ" (p. 116, n. 3). "What is not clearly revealed in Scripture is not necessary for salvation" (p. 156). "Although many passages in Scripture are not clear, all necessary doctrines and precepts are clearly revealed in Scripture" (p. 157, cp. p. 203). Far from putting the doctrine of inspiration ahead of the doctrine of justification before God by faith, the theologians of Orthodoxy "will not even speak of inspiration or the authority of Scripture as a fundamental article of faith" (p. 210). "Our saving faith would not be affected if the Gospel according to Matthew were written by someone else" (p. 105).

On the authority of the Sacred Scriptures: "According to all the dogmaticians, the causative authority of Scripture resides not in the words of Scripture, but in its inspired sense" (p. 113). "The efficacy of the Word of God does not inhere in the letters and syllables and words as they are written. They are merely symbols, the vehicle (*vehiculum*) of the divine content, the *forma*, of the Word which alone is the Word of God, properly speaking. . . . Only the inspired content of the Word which is the mind and counsel of God has the power to work conversion and other spiritual realities in man. It is extremely important to bear in mind that the dogmaticians are never speaking of the Bible as a book, of the *materia* of Scripture, or of the *materia* of the Word of God in general, when they say that the Word of God is efficacious" (p. 174).

"Inspiration and inerrancy . . . are predicated of both the content of Scripture and its *materia*. . . . The properties of Scripture . . . are predicated only of the *forma* of Scripture. The authority of Scripture does not reside in the words, but in the content, the doctrines of the Word" (p. 203).

Some minor criticisms: The five-page bibliography could have been made more valuable by adding the date of the original edition to the date of the edition actually used in the case of the primary sources; the two-page table of contents is not an adequate substitute for the index of names and the index of subjects that a work of this kind demands; the transatlantic publication arrangements may have been advantageous to the American publisher, but they have exacted an intolerably heavy price in the excessive number of typographical errors, particularly in the footnote quotations of the Latin sources. But these are all things that a second edition can set to rights.

No Lutheran pastor who does not already have a copy of Preus' book ought, however, to wait for the second edition. Let him get his copy now and make a careful study of it a major self-improvement project.

ARTHUR CARL PIEPKORN

*THE GOSPEL WE PREACH: SERMONS ON A SERIES OF GOSPELS FOR THE CHURCH YEAR.* Edited by Victor Emanuel Beck, Clifford Ansgar Nelson, and Ernest Edwin Ryden. Rock Island: Augustana Press, 1956. 365 pages. Cloth. \$3.50.

Sixty-five pastors, evidently of the Augustana Lutheran Church, publish as many sermons, based on the "Third Series of Gospels" which that body provides for its liturgical worship. The sermons provide a considerable cross-section of preaching: from the most "contemporary," crowded with current allusion, to straightforward Biblical exposition; from meditative, pastoral, or ethical without explicit Gospel, to strongly kerygmatic and theological; from informal in method to traditionally thematic and outlined.

RICHARD R. CAEMMERER

*THE INTEGRITY OF PREACHING.* By John Knox. Nashville: Abingdon Press, 1957. 96 pages. Cloth. \$1.75.

Reminiscent of H. H. Farmer, these lectures on preaching accentuate the Bible as source of the preacher's method, both with reference to his discerning of its basic meaning and with the application of that meaning to the hearers and preachers on life and situation. Tiny as the book is, it ably champions close correlation of "preaching and teaching," and the participating by the preacher in the actual word and work of God toward the people. "What God did in Christ He is now doing. Thus it is with the sacrament. So it is also with the preaching." (p. 94)

RICHARD R. CAEMMERER

*LUTHER ON VOCATION.* By Gustav Wingren. Translated by Carl C. Rasmussen. Philadelphia: Muhlenberg Press, 1957. 256 pages. Cloth. \$3.50.

Gustav Wingren, professor of systematic theology at the University of Lund, is the author of numerous important works in both Swedish and German. This volume is the first of his writings to be made available in the English language. We shall let him state its purpose in his own words. He says: "The task to which we address ourselves in this investigation of Luther's doctrine of vocation is purely historical in that its only aim is understanding Martin Luther's thought in one special point. Our study is not intended to be systematic treatment of basic principles, criticism of contemporary theology, comparison of Lutheran and Romanist thought, or comparative treatment of Luther and his followers. When Luther's own view has been made clear, we shall have completed this undertaking." He has divided his presentation into three chapters, under the headings: "Earth and Heaven," "God and the Devil," and "Man." In Chapter 1 he discusses Luther's view of the two kingdoms: the realm of the law over the body on earth and the realm of the Gospel over the conscience in heaven, the former temporal, and the latter eternal. These kingdoms stand side by side and are not hostile to each other *per se*. Both the earthly and the spiritual realms are in God's hand. God and the devil, however, do not stand side by side, but are enemies one of the other. Their mutual antagonism cuts across the two kingdoms. This problem is discussed in the second chapter. The third chapter shows man in his vocation in the earthly kingdom, hoping for the heavenly kingdom, which comes to him here through the Gospel, but which will not be fully revealed in power until after death. Thus man stands between heaven and earth, but also between God and the devil. His vocation is one of the situations in which he chooses sides in the combat between God and Satan.

Every Christian who feels discouraged in his secular calling should read this book for his encouragement. L. W. SPITZ

*ARE YOU LOOKING FOR GOD? AND OTHER SERMONS.* By Edmund A. Steimle. Philadelphia: Muhlenberg Press, 1957. 154 pages. \$2.25.

The author, now professor of homiletics at Philadelphia Lutheran Seminary, has been a minister to students and in recent years has attained note as radio preacher. This volume is composed of radio sermons, but reveals insights at times that pertain to the campus community. The method operates interestingly with ample Biblical texts and seeks to plumb the processes of thought and concern of the hearer. All the sermons strive to place the Cross into life as a power. The explication of the plan of the redemption in Christ is sometimes meager. The open and concrete style is exemplary. RICHARD R. CAEMMERER

*THE ROAD TO PERSUASION*. By William Muehl. New York: Oxford University Press, 1956. 250 pages and index. Cloth. \$3.95.

The author, associate professor of public speaking at Yale and consultant to business firms in personnel management, writes a readable book combining good sense, competence in the scientific field, and a salutary accent on the audience. While not writing with preachers in mind, the author indicates acquaintance with preachers and seminary students. Very good are his observations on stage fright, the chapters on organizing and preparing a speech, and his views on delivery. RICHARD R. CAEMMERER

*THE EARLY CHRISTIAN FATHERS: A SELECTION FROM THE WRITINGS OF THE FATHERS FROM ST. CLEMENT OF ROME TO ST. ATHANASIUS*. Edited by Henry Bettenson. New York (London): Oxford University Press. vii and 424 pages. Cloth. \$4.00.

This handy little anthology tries to illustrate "the process of development in Christian thought, life, and worship . . . [down to] the Council of Nicaea" (p. 1). Thirty-seven pages of compressed information introduce the ten fathers and the two anonymous documents excerpted in the body—St. Clement of Rome, St. Ignatius, the *Teaching of the Twelve Apostles*, the *Epistle to Diognetus*, St. Justin Martyr, St. Irenaeus, Tertullian, St. Clement of Alexandria, Origen, St. Cyprian, and St. Athanasius. The very fluent English translations are Bettenson's. The notes are crisp, genuinely enlightening, and scholarly. The pattern reflects the concerns and significance of the respective author or document; in St. Cyprian's case, for example, the doctrinal headings are limited to three (the Church and the ministry, Christian initiation, and the Eucharist), while Tertullian and Origen rate twelve and thirteen rubrics, respectively. This book has all sorts of profitable uses—a private refresher course in primitive doctrine, resource material for a college (or even senior high school) course or unit in the history of early Christian thought or a text for a "different" kind of class in Christian doctrine for intelligent adults, one that will put their convictions in their historical setting. ARTHUR CARL PIEPKORN

*PAUL BEFORE THE AREOPAGUS AND OTHER NEW TESTAMENT STUDIES*. By Ned B. Stonehouse. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. iii and 197 pages. Cloth. \$3.50.

The author of this volume of studies is professor of New Testament in Westminster Theological Seminary of Philadelphia and is one of the most highly regarded conservative scholars of America. He stands in the tradition of Benjamin Warfield and J. Gresham Machen and shares both their Calvinist theology and their wide learning, while falling somewhat short of their literary power. The serious student of the New Testament can learn much from this collection of previously published essays now put together in this convenient book. Their titles are: The Areopagus Address; Who Crucified Jesus?; Repentance, Baptism, and the Gift of the Holy

Spirit; The Elders and the Living-Beings in the Apocalypse; Rudolph Bultmann's Jesus; Martin Dibelius and the Relation of History and Faith; Luther and the New Testament Canon. The reading, though not easy, will be rewarding. Especially the first essay, which gives the book its title, is "must" reading for the student of Paul and of Acts. Since its first appearance as the Tyndale New Testament Lecture of 1949 it has served as a corrective to liberalistic interpretations of Paul's *Areopagitica*.

VICTOR BARTLING

*RELIGIOUS LIBERTY*. By Giovanni Miegge. New York: Association Press, 1957. 94 pages. Cloth. \$1.25.

This slender volume belongs to the *World Christian Books* series. The purpose of the series is to explore questions pertaining to the Christian faith for "ordinary members of the church." The idea is a highly commendable one.

The question of "religious liberty" is one of these questions; the treatment given it is historical. Luther's declaration is correctly stated: "The cause of the Word of God is to be maintained only by the Word."

When the author maintains that "the principles of the Gospel," as he calls them, "are unconditionally applicable to the world of civil affairs" (pp. 42 f.), he is claiming too much for the Gospel. His book, however, demands serious study. Its brevity must not be regarded as poverty of thought.

CARL S. MEYER

*THE EPISTLES OF PAUL TO THE THESSALONIANS*. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 152 pages. Cloth. \$2.00.

The writer is a scholarly conservative theologian of Reformed persuasion. His notable *Apostolic Preaching of the Cross* was recently reviewed in this journal (March 1957, pp. 228 f.). His commentary on the Thessalonian Epistles is well done. It is neither too technical nor too brief. While we should espouse different interpretations in some cases, the work as a whole is sound and helpful.

This commentary is the second contribution to a new series, *The Tyndale Bible Commentaries*. The series was opened by a commentary on *James* written by R. V. G. Tasker. "The aim of the Tyndale Bible Commentaries is to provide the general reader who is looking for help in serious Bible study with a series of short and inexpensive commentaries on the whole Bible which give an intelligent and useful understanding of the text." If the series will keep up the standard of Morris' book, it will, no doubt, be a boon to such as have neither time nor taste for working through the standard technical commentaries, but want straightforward exegesis written by acknowledged scholars. It will be interesting, as this new project advances, to compare it with the two other series recently begun in the English language, the *Torch Bible Commentaries* and the *Epworth Preachers' Commentaries*.

VICTOR BARTLING



*NEW TESTAMENT INTRODUCTION.* By George Hadjiantoniou. Chicago: Moody Press, c. 1957. 352 pages. Cloth. \$4.50.

Hadjiantoniou is pastor of the Greek Evangelical Church of Athens and has written several books in his native Greek but appears at no disadvantage in this English introduction to the New Testament.

The book is geared to the need of the layman for a brief and simple exposition of the background material necessary for a clearer appreciation of the messages of the New Testament writings. Questions of genuineness and integrity are treated with candor, yet without bewildering the uninitiated reader. Traditional positions are on the whole maintained. Except for a statement of preference for a futuristic interpretation of St. John's Revelation, the author's particular theological views do not obtrude.

The book is marred by several disturbing misprints, including "Damasus" for (Pope) Damasus (p. 47), but the large print and attractive format contribute to pleasurable reading. FREDERICK W. DANKER

*EAST IS EAST: HINDUISM, BUDDHISM, AND CHRISTIANITY, A COMPARISON.* By Peter Fingesten. Philadelphia: Muhlenberg Press, c. 1956. 181 pages. \$3.00.

This is a Christian humanist's protest against an uncritical appreciation of the Eastern religions. The author, an assistant professor at Pace College, New York City, and an expert in the Hindu and Buddhist scriptures, first untangles the skein of confusing mythologies and esoteric philosophies of Buddhism and Hindu Krishnaism in their historical context. Then he sets their major ideas in contrast to Christianity and concludes that their mystic pantheism involves a negativism fundamentally different from the Western tradition. He calls for a return to our own classical sources in "Judeo-Christian ethics, Roman law, and Greek objectivity" (p. 166).

Unfortunately his humanism does not help him set forth the uniqueness and finality of the Christian revelation, involved in the historical particular and yet transcending every particular in judgment and mercy. St. Paul's indictment of pagan (that is, *Greek* and *Roman*) blindness is echoed, but without a similar verdict upon the Western ideal of a moral monotheism active for justice. Christianity is not essentially a "Western" religion! HENRY W. REIMANN

*EDWARD EVERETT HALE: A BIOGRAPHY.* By Jean Holloway. Austin: University of Texas Press, 1956. xi and 275 pages. Cloth. \$4.95.

It is as an author and literary man rather than as a preacher and minister that Dr. Holloway portrays Hale. Hale would have enjoyed this biography; it finds a unifying thread to his life, something he himself was looking for.

Hale was a man of action. After all, he was an heir of both the Hales:

and the Everetts. As such he did on a larger scale (and in Boston) what many another Protestant clergyman of the nineteenth century was doing, trying to translate the social gospel to an activist sequence of social betterment. Hale was a Unitarian, but theological concerns played a lesser role in his life, although they were greater than Holloway indicates. The theological content of *Old and New*, a journal of which Hale was editor for a number of years, would reveal that. Dr. Holloway's interest, it must be granted, is in literary history and not in historical theology (else an error like placing the Sandemanians in the 12th century [p.207] would not have occurred). The work, therefore, will have only incidental value for the student of American church history, but this well-written biography remains nevertheless a delightful excursion into literary history.

CARL S. MEYER

*NEW ENGLAND SAINTS.* By Austin Warren. Ann Arbor: The University of Michigan Press, 1956. vii and 192 pages. Cloth. \$3.75.

The author, professor of English at the University of Michigan and a leading literary critic of our day, uses the term "saint" for all those "to whom reality was the spiritual life, whose spiritual integrity was their calling and vocation" (p. v). He takes up first the Puritan poets of colonial New England; then the eighteenth century school of Jonathan Edwards; next Alcott and Emerson as representatives of the Transcendentalists. Fénelon, the French quietist, found a place among the Anglo-Saxons, and this place is discussed in an exciting essay. The elder Henry James, father of the younger Henry and of William, receives an expert's treatment. The story of Father Taylor, a Methodist seaman turned preacher, pastor of the Seamen's Bethel in Boston for 40 years, archetype of Melville's Father Mapple, is an enriching chapter. "Thinking in metaphors and parables, Father Taylor preached the reality of man's sin and the reality of God's Redemption, freely offered to all who, penitent, would accept their Saviour's love" (p. 117). Agnostic C. E. Norton and humanist (possibly Buddhist) Irving Babbitt, both Harvard professors, come next. Poet John Brooks Wheelwright, who died in 1941, is the subject of Warren's last essay.

These ten essays on New England's literary and religious thought do have a common denominator, and the wide definition of the word "saint" finds its own justification in the insights and skill of the author.

CARL S. MEYER

*EMOTIONAL PROBLEMS AND THE BIBLE.* By George H. Muedeking. Philadelphia: Muhlenberg Press, 1956. 188 pages. Cloth. \$3.00.

If our age is best characterized as "The Century of Fear," Muedeking attempts to strike at the springs of the modern tensions of life, loneliness, anxiety, inferiority, hatred, and guilt. The chapters are popularly written, and the author deals with the abstractions of both theology and psychiatry with an admirable concreteness. Illustrations bubble through the pages.

The book is not of the "buck-up" school of spiritual uplift. It turns

a cold eye upon the symptoms of "the weird, mixed-up world of fears and desires." The author takes a rather eclectic approach to the contemporary schools of analytical psychology. The underlying theology goes deeper than pious hints about God's benign smile. In Muedeking's descriptions of faith as "first of all an *act* and only then a *belief*," as "walking toward the light," and as a "leap with our life first," one senses a Kierkegaardian attack against an intellectual faith which merely grants rational assent to creedal truths.

Although some will feel slightly uncomfortable in the sections of the book where the author describes the Christian faith, all should thrill to his necessary distinctions between religion and morality and between a vital faith and an institutionalized Christianity. The volume is analytic rather than diagnostic. Suggestions for help are indeed given through the "bibliotherapy of the Scriptures"; the strength of the book, however, centers in its orientation value to emotional disturbances. DAVID S. SCHULLER

*THE MYSTERIES OF MITHRA.* By Franz Cumont. Translated from the 2d French edition by Thomas J. McCormack. New York: Dover Publications, 1956. 239 pages and map. Paper. \$1.85.

*THE ORIENTAL RELIGIONS IN ROMAN PAGANISM.* By Franz Cumont. New York: Dover Publications, 1956. xxiv and 298 pages. Paper. \$1.75.

*THE LITERATURE OF ANCIENT GREECE.* By Gilbert Murray. Chicago: The University of Chicago Press, c. 1956. xxxi and 420 pages. Paper. \$1.75.

These three reprints in inexpensive paper-bound editions are to be welcomed. All three are books that deserve reprinting, having been written by authors whose competence is unquestioned. The study on Mithraism is the standard work in English. While this edition appeared too early to take account of such works as Dieterich's *Eine Mithrasliturgie* and of the more recent finds (e. g., the Mithraeum discovered in London; cf. Vermaseren, *Corpus inscriptionum et monumentorum religionis mithriacae*, 1956), it is still extremely useful. The same is true of the companion volume listed above. All teachers of comparative religion and of the life and times of the New Testament will welcome them. The volume by Murray is a bit more removed from the New Testament era. The author devotes most of his space to the pre-Alexandrian period, covering Aristotle in four pages and Polybius in less than two. Still, his wonderful English prose style almost makes up for this defect. It would have been helpful if the publisher had put Murray's revisions (made especially for this edition), as notes at the end of each chapter rather than as an introductory essay. Both publishers are to be commended for making books of genuine worth available at relatively low cost. EDGAR KRENTZ

*THE TRIAL OF THOMAS CRANMER: A PLAY.* By Anne Ridler.  
London: Faber and Faber, 1956. 94 pages. Cloth. 12/6.

In the preface of this work, J. R. Porter shows that the play follows the historical sources rather closely; the characters in the play are historical personages; episodes in which dramatic license is evident have some warrant in history or tradition. The play, however, is more than spoken lines supported by historical data. It is a skillful blending of the historic and the dramatic. It is a good drama. It presents the conflict of a man facing death for his beliefs, a man with weaknesses who wins. In the epilogue, Margaret, the wife of Archbishop Cranmer, says to her daughter,

Your father died in triumph. And centuries distant  
Men will see that fire reflected on the clouds.

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CARL S. MEYER

*ECONOMIC PROBLEMS OF THE CHURCH FROM ARCHBISHOP WHITGIFT TO THE LONG PARLIAMENT.* By Christopher Hill.  
Oxford: Clarendon Press, 1956. xiv and 367 pages. Cloth. 42/—.

Between 1583 and 1640 economic forces helped to shape the ideas of the English Puritans. According to the author: "It is the main thesis of this book that behind the Puritan attack on the church there lurked economic considerations, appealing especially to the interests of land-hungry magnates and of business men great and small" (p. 43). Benefices and advowsons, tithes, impropriations, parish fees, ecclesiastical taxation, the feoffees for impropriations, Laud's economic policies, and augmentations are all treated. The work is carefully documented. Hill reminds us that Puritanism would not have been the historical force it was if it had been a mere economic reflex (p. xiii). Nevertheless he presents ample support for his thesis. The entire work provides important insights for an understanding of the growth of Puritanism. CARL S. MEYER

*THE HISTORIA PONTIFICALIS OF JOHN OF SALISBURY.* Edited and translated by Marjorie Chibnall. New York: Oxford University Press, 1956. I and 109 pages. Cloth. \$3.20.

The memoirs of the papal court by John of Salisbury cover four years, 1148 to 1152. They give a cross section of European affairs. This is the period of the so-called Second Crusade. Eugenius III was pope at this time. Civil dissension was rife in England. The account of John of Salisbury is particularly valuable in these areas.

The introduction supplied by the editor and translator, treating various aspects of the life of the author and the historical work, is scholarly and clear. The appendix presents five problems connected with the *Historia*.

The text, given verso (pp. 1—89), is essentially that which Poole gave, carefully collated with the one surviving manuscript in Berne. The accurate translation flows easily. CARL S. MEYER

*ANGEL OF THE BATTLEFIELD: THE LIFE OF CLARA BARTON.*

By Ishbel Ross. New York: Harper and Bros., 1956. xi and 305 pages. Cloth. \$4.00.

The life of Clara Barton spanned a period of 91 years, 1821—1912. During that time she was a schoolteacher, a nurse in the wars on this continent and in Europe, an organizer of relief ventures, promoter and president of the American Red Cross, a national and an international figure. Her activities profoundly influenced the churches of America, but this was not part of the author's story. Miss Ross stays with her subject and tells it with skill and interest. It is an authoritative telling of the activities of an outstanding humanitarian.

CARL S. MEYER

*MARRIAGE IN THE MODERN WORLD.* By Philip Polatin and Ellen

C. Philtine. New York: J. B. Lippincott Company, 1956. 313 pages. Cloth. \$3.95.

A husband-and-wife team re-examine matrimony in strictly modern terms. They describe their book as "the modest fruit of our combined experiences and observations as a psychiatrist and a writer during some twenty-eight years of a very happy marriage." They frankly state, "It is not the purpose of this book to engage in any moralistic controversies." Polatin is chief of Female Service at New York Psychiatric Institute and associate professor of clinical psychiatry at the College of Physicians and Surgeons, Columbia University. Written for popular consumption, the book is valuable for one who wishes insight into the amoral and humanistic behaviorism of the emotional human being. Readers who believe that moral responsibility and religious principles are indispensable, may feel that the authors know no secret of marital happiness other than that of the emotional well-being which comes through personal adjustment and self-satisfaction.

For those who counsel with people who are suffering from marital problems, the case studies offer much guidance in helping to identify emotional instabilities. Frank discussion is given to many common and practical marital problems, and plausible answers are given in the light of modern psychiatric theory.

HARRY G. COINER

*THE LIVING OF THESE DAYS: AUTOBIOGRAPHY.* Harry Emerson

Fosdick. New York: Harper and Brothers, 1956. ix and 324 pages. Cloth. \$4.00.

*BILLY GRAHAM.* By Stanley High. New York: McGraw-Hill Book

Company, 1956. 274 pages. Cloth. \$3.95.

Fosdick has in his time been both prophet to his admirers and whipping boy to his detractors. Perhaps the same could be said of Graham. It seems possible, therefore, to review these two rather recent volumes together.

There are similarities between these men who take opposite views on

many religious and theological questions. Neither has ever claimed to be a theologian. Both transcend denominational classification. Both owe a large measure of their success and reputation to modern means of communication. In their preaching, each in his generation speaks to the problem of the individual with whom he has had dealings and bases his generalizations on the assumption that the specific problem may have many parallels in the lives of his hearers.

The divergences between them are equally great. Having once, in college, decided that orthodoxy and traditionalism were neither necessary nor wholesome, Fosdick has always been devoted to the ideal of proclaiming a Christianity that was liberal in the sense of being intellectually credible. Graham, on the other hand, avoids stressing credibility and plausibility in favor of the shock treatment on all controversial religious questions.

If for no other reason, Fosdick's book has value because of its extremely practical suggestions as to the ministry of preaching. Rightly or wrongly, Fosdick has through his preaching helped innumerable troubled individuals to find inner peace as well as a place in the life of the church. Graham's preaching has, of course, a distinctive, characteristically evangelistic quality, pointing up the invariable, customary appeal for "decision now."

Fosdick's career as teacher at Union Seminary, as pastor, and as almost the voice of his particular brand of religious liberalism is connected with his impact on American Protestantism over a ministry of fifty years. His autobiography is thus almost a review of the Fundamentalist-Modernist controversy in America. Graham on his part is identified with more crusades than were attempted to free the tomb of our Lord from the Moslem infidel. Coming from a strong Southern Baptist background, and preaching for the last 15 years at Youth-for-Christ rallies and to audiences of fantastic proportions in almost all countries and in major cities of the world, his impact on our age must await an appraisal in the future. High's book is largely a statistical review of preparations, crowds, and, in a rather optimistic way, conversions. It will be interesting to learn the results of Graham's work in what was once Fosdick's back yard. G. A. THIELE

*PAUL'S EPISTLE TO THE ROMANS.* By E. F. Scott. Richmond: Outlook Publishers, n. d. 125 pages. Paper. \$1.00.

This little volume was written to show that the Book of Romans is no abstract theological treatise, but a personal document written to a specific group of men. The author gives an introduction, short commentary, and remarks on the central thought and value of the epistle. The running commentary is valuable and would aid in preparation for Bible-class instruction. He points out the centrality of Paul's concept of faith in every chapter of the epistle. There are some points that can be questioned. He adopts the view that "all Israel" in Romans 11 refers to the Jews. In other places, too, questions as to his thought or formulation will arise. Still, Scott's remarks are worth reading.

EDGAR KRENTZ