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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

EXODUS INTO THE WORLD. By Loren E. Halvorson. Minneapolis: Augsburg Press, 1966. 115 pages. Paper. \$1.50.

THE NEW URBAN SOCIETY. By David S. Schuller. St. Louis: Concordia Publishing House, 1966. 101 pages. Paper. \$1.00.

GOD'S FROZEN PEOPLE. By Mark Gibbs and T. Ralph Morton. Philadelphia: The Westminster Press, 1965. 192 pages. Paper. \$1.65.

UNCHANGING MISSION. By Douglas Webster. Philadelphia: Fortress Press, 1965. 75 pages. Paper. \$1.50.

Perhaps many in the church have wished that someone would gather most of the streams of concern about the church which are running today and channel them in one not-too-large and not-too-sophisticated discussion. Halvorson, assistant director in charge of lay training and church occupations of the Board of College Education of The American Lutheran Church, writes easily about a restless church. His footnotes dip into the waters of Heinz-Dietrich Wendland, Peter L. Berger, Dietrich Bonhoeffer, George W. Weber, Martin E. Marty, Langdon Gilkey, Colin Williams, Gibson Winter, William Stringfellow, and Martin Luther. Harvey Cox is absent from the list.

Halvorson sees the church facing revolution, renewal, exodus, and encounter. But he also sees the church facing judgment, yet possessing the Gospel and therefore hope while seeking the possibilities of renewal in the poverty of repentance. Halvorson will have nothing to do with the church seeking a radical solution in one of two directions: either in flight from the world into a new monasticism or in a hasty and ill-prepared plunge into the world. He argues that the hope of the church's renewal lies in main-

taining a healthy relationship between engagement *with* and disengagement *from* "worldly" activities. He affirms that a fresh combination of present types of ecclesiastical patterns plus some bold new forms emphasizing all dimensions of Christian existence will set the church in proper relation to its task.

What is the substance of the discussion which this book offers?

First, the church is questionable in a world "come of age," a world which casts its ballots without reference to God. And yet modern man who is separated from nature ("disenchantment of the world"), separated from his fellowmen, separated from himself, disenchanted about his work, marriage, and even recreation, may at the very point of losing his life be closest to finding it because he is ever being confronted by God's word of judgment. When the radical question "Why am I?" is asked, "the Gospel is the radical, powerful answer to the prophet in the pit, to the sinner on his knees, to the prodigal in his alienation from everything in the far country."

Second, exploring Marty's concepts of the church in the cave (where the Word of forgiveness and reconciliation is heard in the posture of confession), in the tent (where the people are gathered and equipped), and in the city (where the Word is given shape in concrete action), Halvorson affirms that life in the church must pulsate with the rhythm of word and deed of being the church that gathers in the sanctuary to worship and disperses into the city to serve. "When the tent becomes the end in itself, and becomes a fortress shutting us off from the world, then the tragedy of Israel is repeated. . . . The world is not impressed or interested in what goes on within the tent. . . . In the midst of life His Word is to be acted upon and spoken. . . . In the tent, as we gather

to celebrate the great acts of identity, we are reminded that it is God's purpose to dwell in the midst of men."

Thus in dealing with Christian secularity, Halvorson argues for an understanding of the relationship between the church and the secular that recognizes *both* the essential differences *and* the essential relationships. By Christian secularity he means Luther's idea of the world as not the place to earn an acceptable status before God but rather the place to render service to one's neighbor in response to God's love. "The doctrine of justification by faith which sets men free for service in the world must be the beginning point of our life in the city. . . . The Gospel thus frees the Christian to understand his task in the secular orders because through the Gospel he sees them as secular. . . . While denying the claims to autonomy of modern secularism, he still maintains a healthy thrust toward the world as the arena into which God calls him to serve his neighbor. . . . The proper index, then, for the believer's 'churchmanship' is not simply the number of hours spent in the tent but rather the quality of his life in the city through his occupational and social involvements."

The failure of the church to embrace the world as God's creation and the place where all things find fulfillment in Christ may be the point of her worst fault. "To the degree that the church has failed to equip the laity for their ministries and to direct them outward toward their neighbors and into the city, to that degree the church has contributed to the secularism of our culture." The careful preparation of the laity for a true secularity based on a true understanding of the nature of the Gospel and the mission of the church becomes a matter of high priority. The *telos* or end for which the laity is prepared is a ministry in their secular context.

Third, what is to be the new pattern of the church's ministry? What is the relationship between faith and form, between theology and polity? To what extent can the old patterns be bypassed or ignored? What will prevent us from falling into new traps? What are the criteria that should guide the church in developing patterns relevant to her

mission in the modern world? These are the questions which compel a statement of the principles of re-formation. What are these?

Reformation of the church is initially a theological task of understanding the nature of the church and its mission. Since form follows faith, the restructuring of the church involves initially the theological task of probing in depth what it means to be the church. The freedom toward the secular (in Luther's words, freedom "toward the things beneath") is given to those justified through faith, and the form of the church may be restructured according to the need of the time in which we live. "Because the church is set free from bondage to a particular pattern she can accept as the servant church the forms necessary to serve the needs of the neighbor in the world. It is not the task of the church to impose her own ecclesiastical institutions upon the community but rather to work within the existing structures of a community." Too heavy investments in specific properties and patterns will limit the flexibility so necessary in creative experiments. The direction of the church's mission is outward, not inward. "It must be built on the strategy of losing oneself institutionally in order to serve the neighbor in love. . . . Perhaps the divisions at the altar will not be so tragic if the churches move in concert in serving the world's needs. . . . Finally, the development of a ministry which moves out into the secular territories which have fallen between the churches (the 'no-man's land' of public life) calls for an extension of the boundaries of the parish to correspond with the total civil community in which the individuals of the separate parishes live, work, vote, play, and create. Lest this enlargement of the boundaries extinguish the last bit of energy of the beleaguered clergy, it will be a necessary parallel with this development to establish team ministries where the unique skills of the ordained and unordained alike can be pooled to strengthen each other's work and to make possible specialized and creative ministries."

Fourth, what possible solutions are in view toward freeing the pastor of the multiple demands made on him, so that he can devote

himself to the traditional role of preaching and teaching? Proposed are utilization of volunteer and salaried lay persons, a reduction of congregational activities, the combining of the staffs and resources of several congregations in a team ministry that will provide specialized services. The new structure will have both a parochial and public focus as the "extended" parish.

"Exodus into Tomorrow" is Halvorson's closing chapter. If the days in which the church occupies a privileged position in American life are numbered, as some predict, hard days may come for the church, it is true, but they may be healthy ones which force on us the radical questions necessary for renewal. The church may well need the training of the desert. Her displacement may involve being stripped of excess baggage and being compelled to find the essential equipment and discipline for the invasion of the new land.

An uncertain future makes many people fearful. Institutional change may cause panic and despair. Anxious and exaggerated questions are asked. What will be the fate of the church that seeks to accompany society through its rapid change?

Halvorson makes some sober yet hopeful observations. The world is Christ's, therefore ours. For it He died and intercedes. We need to hear the word of justification that sets us free to be of service in the world. We are to bring an old message to a new world. Creative and fresh strategies will be necessary. The company of the committed will have a hard but exciting life. Because their Lord has claimed the future, they can claim it, too, and find Him there. The church is on the edge of tomorrow. God has given her this day. To accept it will mean reformation in the church's life and mission as she moves beyond the sanctuary.

Schuller's study asks if the church has a unique answer to give to the new urban society's revolutionary impact on people, ethics, institutions, and culture. He answers the question in an assured affirmative, if Christians will move into the market places of the emerging metropolis and meet the world in honest dialog, seeking to convey

God's Word as He speaks judgment and grace.

This discussion is a straightforward look at the reality of the city and an honest, concerned wrestling with its significance before God. The six steps toward action are valid and concise, steps that concerned pastors and people will want to study, ponder, discuss, and act upon. Of the many discussions of the church and urban society, Schuller's speaks theologically more soundly than most and is as informed as the best.

The book by Gibbs and Morton is for and about God's ordinary people, for the men and women who are sincerely concerned with the Christian faith, who are nevertheless a little unhappy with the church around the corner, and who want something in fairly blunt language that they can chew over and argue about and maybe pray a bit about.

This book comes out of the British situation and is sharply critical of the church, yet as addressed to laymen it speaks with trenchancy, clarity, and wisdom. It is an excellent little book for reading, study, and group discussion.

Webster treats the mission of the church to the world in the 1960s from a theological point of view. One could wish that the treatment were fresh and alive. Serious and careful it is, but hardly exciting. It fails to capture both the pain and the thrill of the unchanging mission that must meet the world today.

HARRY G. COINER

LOG CABIN TO LUTHER TOWER. by Carl S. Meyer. St. Louis: Concordia Publishing House, 1966. xi and 322 pages. Cloth. \$7.95.

"A very fitting climax to our 125th Anniversary." "One of the best histories of a seminary." With these expressions from those to whom this book is dedicated—the members of the Concordia Seminary faculty—this reviewer agrees. It is very hard for one who is so sentimentally and emotionally tied to the subject of a colleague's book to be objective about this work.

This is a bold and very readable book on

a difficult subject. The history of an institution—particularly a theological seminary—is an extremely complex study. Persons, places, issues, and buildings are hard to bring into existence without a multiplicity of dates, but in this the author succeeds fully. The subtitle "Toward a More Excellent Ministry" rings out clearly and sharply in each chapter.

With an artist's pen the author weaves the record of the school into the warp and woof of the church's history. Particularly incisive is his analysis of student and faculty roles over the past century and a quarter. More than one graduate has forgotten his school days in the overglamorization that years bring to an alumnus. Perhaps it will serve to remind more than one of us of the state of both the church and the seminary when we were students.

Meyer suggests that the seminary divide its history, as perhaps the Synod does, around 1920. The section "From Log Cabin to Gothic Grandeur" parallels the first segment of this history, and "Confrontation, Conflict, and Confessionalism" brings us into the present. To those not of the seminary "family" this work might seem just a picture of a nationalistic immigrant group come alive both in a seminary and in a church body, but it must be reckoned with as an extremely important book in the history of Lutheranism in America both in the past and in our day.

JOHN W. CONSTABLE

THE ROOTS OF HYMNODY IN THE LUTHERAN CHURCH — MISSOURI SYNOD. By Carl Schalk. St. Louis, Mo.: Concordia Publishing House, 1965. 61 pages. Paper. \$1.75.

The author is a member of the faculty of Concordia Teachers College, River Forest, Ill. His pamphlet is the first to treat hymns of the church body to which he belongs. Although the Missouri Synod is not noted for its cultural standards, its hymns are a notable exception. Under the leadership of C. F. W.

Walther, hymnological standards were high from the early years of the Missouri Synod. Many battles were fought in this synod to maintain high standards in the middle of the 19th century and to resist lowering the standards in the 19th and 20th centuries. Schalk's publication devotes much attention to this history and development. His interesting work will fascinate the laity of the church no less than students, teachers, pastors, and theologians.

WALTER E. BUSZIN

GERMAN BIBLES BEFORE LUTHER: THE STORY OF 14 HIGH-GERMAN EDITIONS. By Kenneth A. Strand. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1966. 64 pages. Cloth. \$4.00.

There is much that one admires about this book: The extensive reading that went into its compilation, the benefit it can have in dispelling the myth that before Luther the Bible was not available in German, and the list of illustrative plates at the end. Moreover, the printer has done an excellent job of offset printing.

But it is difficult to react only positively to the contents, possibly because one cannot tell whether Strand intended to write a popular work or a work of scholarship. The first chapter discusses facts of publication, giving chronological tables and the criteria for drawing them up. The second gives a description of the physical size and characteristics of the Bibles (type faces, page size, type of illustrations). The third chapter gives an extremely brief genealogy of text types and artistic decoration. The final chapter, "The Bible in the Middle Ages," discusses medieval manuscript Bibles, gives one-paragraph biographies of the printers of the 14 printed Bibles and the relation of these printers to the church—all in six pages. A final section gives 21 plates that illustrate the physical appearance of these Bibles.

The actual text of the book fills only 20

pages. Each page is liberally documented with references to secondary literature. But the text itself gives little that is original. The book is apparently aimed at the popular audience, since the technical terms of descriptive bibliography are avoided (for example, the term "colophon" is not used). The artistic qualities of the illustrations are mentioned, but in language so general and personal as to be practically meaningless (pp. 27 f.). No attempt is made to determine whether their motifs are traditional or original.

In short, the content seems to make little advance over the material in Reu's *Luther's German Bible* (Columbus, 1934); the illustrations are interesting but largely unused in the body of the book. The price is rather high for a book of this size.

EDGAR KRENTZ

GOD IN THE NEW TESTAMENT. By W. W. Argyle. Philadelphia: J. B. Lippincott Company, 1966. 224 pages. Boards. \$2.95.

Argyle, instructor in Greek at Oxford University, bridges the gap between technical works of scholarship and the interested layman in this work. After a chapter outlining the ideas of God that unite Old and New Testaments (for example, righteousness, kingdom, covenant), he discusses in successive chapters the sovereignty and fatherhood of God, the Son of God, the Spirit of God, the beginnings of the doctrine of the Trinity in the New Testament, and God as giver of life. His approach might be described as a mildly critical Biblicism. While some opinions may disturb (for instance, that some actions in the Old Testament are unworthy of the Spirit), the book in general adequately and interestingly presents the Biblical material. The chapter on the Spirit was especially well done. Argyle might well serve as the basis for a series of Bible classes on God in the New Testament.

EDGAR KRENTZ

GOD AND MAMMON. By K. F. W. Prior. Philadelphia: The Westminster Press, 1966. 95 pages. Paper. \$1.25.

Prior, an Anglican who has ministered widely both in England and in the United States, has performed a valuable service by providing this brief and masterful exposition of Christian stewardship. Christian pastors and people both in the wealthy western world and in needy developing nations will read this book with great profit. They will learn to master money instead of being mastered by it. The author avoids asceticism and comes up with a remarkably well-balanced view in his chapter "The Way to Raise Money." Although he greatly favors proportionate cash contributions in an escalating scale commensurate with God's blessings, he does not completely rule out the validity of people bringing offerings in kind and selling them for the benefit of the church, provided an important distinction is made: "It is the people that provide the articles for sale who are doing the giving and not those who come to buy." He points out that many who though unable to give much by way of money are able to make a substantial contribution to God's work in this way.

WILLIAM J. DANKER

A GREAT CHURCH FINDS ITSELF. By O. H. Pannkoke. Quitman, Georgia: Privately published, 1966. 253 pages. Cloth. Price not given.

It is easy to see why this book had to be published privately. Here is a firsthand report of the Lutheran Church in America from 1915 to 1945, a most crucial period in the history of the church in the New World. As such it is replete with the personal observations and evaluations of men with whom the author worked. Some evaluations of men and synods reflect the personal and sharply biased judgments of Pannkoke. He is particularly keen in his criticisms of both the Missouri Synod and its leadership. The sharp-

ness is born of the most difficult times he had in the Synod while a member of it.

Nevertheless, it is good that men who have lived through the "storm and stress" periods of the Lutheran Church will take the time to record for posterity their recollections of the church of their day. Pannkoke gives personal descriptions of many men from this period, and while one may not always agree with his reflections, they still serve the historical record in many ways. The author shows us the most important role he has personally played in the development of the Lutheran Church in the eventful years that he describes.

The book suffers much in its makeup. It lacks an index (an essential adjunct to a work like this), and there are no footnotes. Sharper proofreading would have eliminated many of the spelling mistakes. "Theologians" from the title page, "antocratic" on page 55, and "Valpariso" on page 151 are but a few of the glaring ones.

Yet in spite of the poor printing job and inadequate proofreading, the work is valuable above its obvious bias, if only as a book to react to by others who also know this period of the church's history.

The incident that stimulated Pannkoke's work was the 400th anniversary of 1517. Perhaps as we approach the 450th anniversary it will move us to consider again the proper celebration of this event in new ways not totally unrelated to 1917.

JOHN W. CONSTABLE

HIS ONLY SON OUR LORD. By Kent S. Knutson. Minneapolis: Augsburg Publishing House, 1966. x and 112 pages. Paper. \$1.50.

Since the series of which this volume is a part is designed to bring contemporary theological thinking to people without theological training, the author has reduced the use of technical terminology to a minimum. For example, under the heading "History

and/or Faith" he speaks of the relationship between actual historical events and the New Testament writing about those events. Had this book been intended for professional theologians, he might have written in terms of *Historie* and *Geschichte*. The author cites the resurrection accounts to show that sometimes the Gospel writers seem to make no effort at all to clarify historical details. But why speak of the empty tomb as a puzzle because Paul and Peter do not mention it? The Evangelists do.

Does Luther really favor the "victory picture" of the atonement? "In the act of the atonement," the author says, "God is solely love." Luther would not agree. He speaks of God's wrath, which could not be put down without satisfying divine justice (WA 10/I 1, 719 f.). He declares: "If God's wrath is to be taken from me and I am to attain grace and forgiveness, this blessing must be earned from Him by someone. For God cannot be kind and gracious to sin or remove punishment and wrath unless sin has been paid for and satisfaction has been rendered" (WA 21, 259). Does not the "victory picture" present the fruits of the atonement rather than the divine act of atonement?

The author had no intention to answer all the questions the reader might ask. He says: "The purpose of this book is, therefore, not really to prove anything or even to provide solutions to knotty problems." In facing these problems the reader may wish for a greater emphasis on historical factuality than the author is prepared to give. People do look to theologians for answers; but good answers depend on the reliability of the Biblical record, of which the author does not seem to be completely sure.

LEWIS W. SPITZ

A CHRISTIAN ENCOUNTERS A HUNGARY WORLD. By Paul Simon. St. Louis: Concordia Publishing House, 1966. 95 pages. Paper. \$1.00.

A CHRISTIAN ENCOUNTERS THE WORLD OF ECONOMICS. Paul T. Heyne. St. Louis: Concordia Publishing House, 1965. 115 pages. Paper. \$1.00.

Concordia Publishing House is to be commended for its recognition of Christian discipleship as it demonstrates itself in the world of the here and now. These two booklets make an excellent pair. Pastors will do very well to promote them as widely as possible to the members of their congregations. Paul Heyne, theologically trained Valparaiso University economist and a Ph. D. of the University of Chicago, is wisely unwilling to ascribe Christian validity to any specific economic system, program, or policy. He does provide a realistic and lucid description of the basic operation of economic principles. He is profoundly concerned that a Christian's economics should remain a servant, not a master.

Simon, Illinois state Senator, newspaper publisher and author, has studied poverty problems at home and on five continents. He provides a graphic description of the world's dramatic needs. Unlike some Malthusian pessimists, he is not ready to concede that dedicated, competent Christian people cannot find or implement a solution to the problem of world poverty and hunger. He advocates a 6-point program for maximum use of western productive ability to meet the needs of a hungry world.

Simon offers a somewhat more detailed program than does Heyne. Both agree that Christian faith and love are the true source of the Christian response to the challenge of a complex economy and a world of staggering need. WILLIAM J. DANKER

THE CHURCH IN THE RACIALLY CHANGING COMMUNITY. By Robert L. Wilson and James H. Davis. Nashville: Abingdon Press, 1966. 159 pages. Paper. \$1.25.

Those who see a positive value in the

racially integrated community will find one of the major theses of this book discouraging: "Every inclusive neighborhood church is a church in transition; it will eventually become entirely Negro. . . . As long as Negroes and whites live in separate communities, an inclusive neighborhood church cannot be maintained indefinitely" (p. 103). Behind this, in turn, is the sobering thesis that the local church in most communities is the "victim" of upheaving social forces rather than the "molder" of social patterns.

The content of the book is based on a study, sponsored by the National Division of Missions, The Methodist Church, of more than 60 Methodist churches in 22 cities. Wilson is executive secretary of the research and survey section of the Division; Davis is a director of research and survey. The book is popularly written; for that reason the authors give little indication about their research methodology other than that most of the data was gathered through interviews.

One is grateful for the many insights contained in the volume. Any pastor facing the challenge of working in an integrating community would profit from the case histories considered. Where generalizations are made, however, one does wish that one would have more background information in order to form an independent judgment. For example, to what extent do the major conclusions change when one deals with churches having a different form of polity or with a denomination possessing a different social history? DAVID S. SCHULLER

THE LORD'S SUPPER: A BIBLICAL INTERPRETATION. By Scott McCormick, Jr. Philadelphia: The Westminster Press, 1966. 126 pages. Cloth. \$3.00.

McCormick does not promise the reader a devotional book or suggestions for liturgical practices, but an exercise in Biblical theology. He began his study in order to clarify his own understanding of the Lord's Sup-

per. To do this he found it necessary, he says, to lay aside ecclesiastical pronouncements and to deal exclusively with the Biblical teaching. Starting in the upper room, which he finds thoroughly Hebrew, he turned to the Old Testament for an interpretation of the event that happened there. Old Testament symbolism, sacrifices, prophecy—all are called upon to explain the Lord's Supper. He rejects the idea that it is an outgrowth of the mystery cults.

McCormick does not believe in the real presence of the Lord's body and blood in the Lutheran sense nor in the symbolical presence in the Zwinglian sense. The Lord's supper is to him a Messianic feasting, now in time, but looking with joy to the feasting in the kingdom to come. He sums up his own position in the following words:

What is contained in the sacramental bread and wine is not the substance or symbol of Jesus' body and blood, but the saving gift issuing from his sacrifice. The already broken bread *means* his broken body-self, the already outpoured wine means his outpoured blood. Together they signify what *he* means in the obedient sacrifice of his entire person to the point of death. And what means Jesus in that sense? Nothing less than God's salvation for men! And that, we know, comes to them as a gift.

A byproduct of McCormick's exercise in Biblical theology is his exercise in the use of Biblical higher criticism. The reader may find it helpful in discovering the impact of the new hermeneutics on systematic theology.

LEWIS W. SPITZ

MYSTICISM AND ECUMENISM. By Robley Edward Whitson. New York: Sheed and Ward, 1966. xv and 209 pages. Cloth. \$4.95.

Past chairman of the theology department at Fordham, Whitson is currently director of the Bethlehem Conference on Religion and a Roman Catholic expert on the Shaker movement. "Ecumenism" in his title has to do with the totality of religion rather than

merely of Christianity. His work discusses the mystical process and state; illustrates Christian mysticism at the hand of First John and of selected writings by SS. Augustine, Bernard of Clairvaux, and John of the Cross; compares Christian mysticism with the mysticism exemplified by a variety of ancient Egyptian, Zoroastrian, Hindu, Buddhist, Confucian, and Taoist texts; and proposes a Christian approach to other religions that "entails neither syncretism nor indifferentism" but sees that "an ultimate unity is . . . real if Christianity is actually of universal significance" (p.187). In two appendices he addresses himself briefly to Sufist mysticism and reproduces a series of extracts from an important article by Jean Houston, "Psycho-Chemistry and the Religious Consciousness." This provocative work will in different ways interest systematians, historians and psychologists of religion, ascetic theologians, and missiologists. ARTHUR CARL PIEPKORN

THE THEOLOGY OF EVANGELISM. By C. Autrey. Nashville, Tenn.: Broadman Press, 1966. 119 pages. Cloth. \$2.75.

This is a traditional discussion of evangelism with minimal adaptation to the present changes in society. What it has to say about the Gospel of redemption by our Lord Jesus Christ and the need for conserving Biblical truth is all very good, and none of this should be sacrificed. But the author fails to apply the Gospel to many of the complex needs of modern man. He fails to describe how the Gospel will change an individual so that he will live in the marketplace a daily life of Christian discipleship that will powerfully undergird his verbal witness to the Gospel. For example, a cursory examination revealed no word of evangelistic witness on racial segregation.

There is a preoccupation with the individual, who certainly must never be lost sight of. Our Lord devoted much time to individuals. But this treatment fails to do justice to the need of the individual for reorientation in

the corporate structures in which he finds himself. The valid insights of Donald McGavran and others emphasizing the need for reaching man in his particular social group are controverted or ignored. Though evangelically orthodox this treatment is inadequate.

WILLIAM J. DANKER

MY PEOPLE IS THE ENEMY. By William Stringfellow. Garden City, N. Y.: Anchor Books, 1966. 151 pages. Paper. 95 cents.

We hail with delight the paperback reprint of William Stringfellow's indictment of loyalty to race first published in 1964. Idolatry of one's social and racial group ultimately means hatred of self and death of one's self. "What it means to be a man," says Stringfellow, "is to be free from idolatry in any form, including, but not alone, idolatry of race. Jesus Christ helps us to be men, helps us to know what it means to be a man, to know that all idolatries are a tribute to death and then to live in freedom from all idolatries because of one's reconciliation to God and all one's fellowmen."

WILLIAM J. DANKER

INTERPRETING THE BEATITUDES. By Irvin W. Batdorf. Philadelphia: The Westminster Press, 1966. 160 pages. Paperback. \$2.25.

It is rather difficult to identify the "average layman" for whom this essay on the Beatitudes is allegedly designed. He is expected to know French, have access to learned periodical literature, and be conversant with Schweitzer, Bultmann, Fuchs, Ebeling, James Robinson, and others. Batdorf's primary thesis is that Matthew's Sermon on the Mount presupposes the grace of God offered in Jesus, and that the power to fulfill the moral requirements lies in the Risen Christ. Luke underscores in his rendering the blessing that Jesus offers and the promise of ultimate vindication to all who cast their lot with Him. Of chief value is the compara-

tive material drawn from Qumran. All but one chapter contains rather detailed bibliography or notes. Chapter 3 is devoted almost entirely to Conzelmann's analysis of Luke, but the reader is given no hint of the source.

FREDERICK W. DANKER

THE LIFE OF JOHN LANCASTER SPALDING. By David Francis Sweeney. New York: Herder and Herder, 1966. 384 pages. Cloth. \$7.50.

It is significant that this first volume in the series "Makers of American Catholicism," under the editorship of John Tracy Ellis, turns its attention to one of the early native American bishops of the Roman Catholic Church. Spalding was bishop of Peoria from 1877 to 1908, a period rife with significant happenings in the history of the Roman Catholic Church in the United States. Spalding was part and parcel of most of these crucial issues in the Americanization of his denomination. Many of his coreligionists did not understand his brand of acculturation to the American scene, but he expressed it best in the view that "Catholics must become morally and intellectually alive" (p. 263) in this new world.

The work makes valuable contributions in the history of the movement of the Roman Church westward in the late 18th and early 19th centuries. Valuable also are the pictures drawn of the training of clergy in the 19th century in Europe.

The bishop of Peoria's role in the establishment of the Catholic University of America and of the strengthening of church schools is carefully drawn. At the turn of the new century Sweeney finds the bishop both in the realm of labor and politics as he forces the church and the government to take a new and better look at his church come of age in a non-Roman-Catholic world. Much is to be said for this fine introduction to an immigrant church's rise in the 20th century.

JOHN W. CONSTABLE

PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR. By Donald F. Rossin and Palmer Ruschke. Minneapolis, Minn.: Donald F. Rossin Co., 1965. 176 pages. Cloth. \$5.00.

A new edition of a work on filing and indexing for the pastor that has won wide use among Lutheran clergy. The new material in this edition is a section on taking notes and filing note cards. The entire book is designed to enable the reader to get maximum use out of the Rossin Company's products. Owners of earlier editions will not need to replace them with this new edition.

EDGAR KRENTZ

KYRIOS CHRISTOS: GESCHICHTE DES CHRISTUSGLAUBENS VON DEN ANFÄNGEN DES CHRISTENTUMS BIS IRENAEUS. By Wilhelm Bousset. Fifth edition. Göttingen: Vandenhoeck & Ruprecht, 1965. xxiii and 394 pages. Cloth. DM 28.00.

Bousset (1865—1920) was one of the dominating New Testament scholars in the first quarter of this century. He published works that are still valuable on the Judaism of the New Testament era (*Die Theologie des Judentums im neutestamentlichen Zeitalter*, 1903; 3d ed. by Gressmann in 1926), on Gnosticism, and on the New Testament (for example, his commentary on Revelation, 1906).

Kyrios Christos (1913) was in many ways his most influential work. By one of those strange quirks of history, it has never been translated. It is probably too late to consider such a translation today, though the influence of Bousset's thesis is by no means gone. He was strongly influenced by the research of the so-called *religionsgeschichtliche Schule*, which flourished till about 1930. This school sought to place the history of early Christianity into the general history of religions. Emphasis was placed on mystery

religions, ancient mysticism, and the piety of the lower classes.

Bousset sought to describe the content of faith in Jesus from this standpoint from Easter to about A. D. 180 (Irenaeus). His interest centers in the titles applied to Jesus, for example, Christ, Son of God, Son of Man, and Lord. The first two titles were characteristic of the Palestinian church, the latter two of the Hellenistic church. Bousset regards worship as the decisive factor in effecting this change in christological terminology. Paul and John are representative of the Hellenistic church. Jesus is turned into a Hellenistic cultic hero like Serapis; the formative influences are popular piety and the religious climate of the times (emperor cults, mystery religions, etc.).

In all of this, the key discussion is that on the source of the term *Κύριος*. Bousset denies that the Aramaic *mārē'* (or *mar*) serves as the source of the title. Bultmann followed him in this. But there is no doubt that Bousset strongly overstated his case. Much New Testament scholarship today emphasizes the Palestinian background of *Κύριος*; see, for example, F. Hahn, *Christologische Hobeits-titel* (Göttingen, 1963), pp. 67—84, and Werner Kramer, *Christos Kyrios Gottessohn* (Zurich, 1963), pp. 91—103. The survival of *μαρὰνα θᾶ* in 1 Cor. 16:22 in a hellenistic church argues strongly for the Palestinian origin of *Κύριος*.

What, then, is the value of Bousset today if his basic thesis will not stand? His book provides a great collection of material from the New Testament world that can aid in understanding variant forms of early Christianity (for example, in Corinth, the Pastorals, and so on). Much of what he says of the second century has abiding worth. Moreover, this work makes clear the need for careful historical exegesis. Finally, as a landmark in New Testament theology, a careful reading of Bousset illuminates many of the questions facing New Testament stu-

dents today. This third unaltered reprint of the second edition (1921) is therefore by no means simply antiquarian.

EDGAR KRENTZ

DIE BILDER ZUR BIBEL: MIT TEXTEN AUS DEM ALTEN UND NEUEN TESTAMENT. By Matthaeus Merian. Edited by Peter Meinhold. Hamburg: Hoffmann und Campe Verlag, 1965. 303 pages. Cloth, in slipcase. Price not given.

Every edition of Luther's German translation, beginning with his September Testament of 1522, was provided with illustrations, since he regarded illustrations as an almost indispensable aid for lay understanding of the Bible. Pictures illustrated archaological ideas (such as the high priest's garments, the tabernacle, and so on), the Old Testament prophets, and the Apocalypse. This tradition endured for almost a century.

Merian (born 1593), one of the master engravers of the 17th century, provided a long series of illustrations for the Old Testament, the Gospels and Acts, and Revelation (including some apocryphal works). The illustrations were first included in a Bible by Lazarus Zetzner of Strasbourg in 1630, but Merian's own press in Frankfort continued to use the plates for a century thereafter. The Merian Bible became the most popular illustrated edition of South Germany.

This volume reprints all these illustrations in clear plates with the pertinent section of the Luther Bible. Merian followed Luther's tradition in part. Three of the prophets have illustrations indicating the fulfillment in the New Testament. The illustrations of Revelation, however, do not make the identification of the Roman papacy with the beast of Rev. 10—11 clear. Here and there a classical motif shows up, as the satyr in the illustration of the parable of the sower. As a document in the history both of religious art and of Biblical interpretation the reprint of these il-

lustrations is welcome. The book itself is a model of the modern bookmaker's art.

EDGAR KRENTZ

DIE GLEICHNISSE JESU: VERSUCH EINER DEUTUNG. By Eugen Biser. München: Kösel-Verlag, 1965. 188 pages. Cloth. DM 15.80.

In a kind of systematic meditation on the parables found in the Synoptics (and some variations in the Gospel of Thomas) the author presents the theology of the kingdom of God as demanding hearing and action, as reversing human standards of conduct, of judgment, and as illuminating the sending of the Son. Thus they demand an interpretation as a whole (*im ganzen gesehen*), which alone unlocks their secrets. They remind us that the Kingdom is not primarily of this world but of God. This reviewer did not find this work exegetically interesting or particularly enlightening.

EDGAR KRENTZ

PAUL, APOSTLE OF LIBERTY. By Richard N. Longenecker. New York: Harper & Row, 1964. x and 310 pages. Cloth. \$4.50.

This volume is a good addition to any library. Its author has a detailed knowledge of modern literature on the life and thought of Paul, an equally good knowledge of Paul's epistles, and a meticulous scholarly mind. The topic under discussion is the relation of law and freedom in Paul's theology. Longenecker discusses it under three aspects: Paul's background (including his pre-Christian life), teaching, and practice.

In essence, the thesis is argued that Judaism was not basically legalistic but nomistic, that it lived in the time of promise, not fulfillment. Paul and other Jewish Christians found the tension resolved in Christ. How this worked out in the case of Paul is first examined in his theology and then in his practice. In Christ and the righteousness He

won, law and all nomism is brought to an end and abrogated. True liberty is grounded in the indicative of the Gospel and worked out in its imperative. That imperative is never a new Torah, a new detailed code. What it is can best be seen in Paul's own attitude toward the Jerusalem church and the many interchurch and interpersonal relations that his letters reveal. He was all things to all men in Christ.

The richness of this study brings together illuminating remarks on many problems in Pauline theology, for example, Romans 7, the relations of Paul's letters to Acts, Paul's view of his pre-Christian life, and so on. The very full bibliographic references also make it a kind of reference work as to current opinion on most problems it touches. Three useful indexes enhance the value of the book. A careful study of this volume will add to the depth of a pastor's preaching and teaching.

EDGAR KRENTZ

OLAVUS PETRI AND THE ECCLESIASTICAL TRANSFORMATION IN SWEDEN 1521—1552: A STUDY IN THE SWEDISH REFORMATION. By Conrad Bergendoff. Philadelphia: Fortress Press, 1965. xvi and 267 pages. Cloth. \$3.75.

Bergendoff's careful investigation of the crucial generation in the shift of Swedish religious allegiance from Rome to the Lutheran movement first came out in 1928. It was noteworthy both for the care lavished on the inquiry and for its novel thesis that the Swedish Reformation depended not only on Wittenberg but also on south German influences. Over a generation of further research has merely confirmed Bergendoff's findings; the present new edition, unchanged in the body of the work, contains a 6-page evaluation of this new literature. For the Lutheran who tends one-sidedly to think of Lutheranism as the embodiment of Luther's personal (and personally-conditioned)

theology, this work offers an enlightening corrective.

ARTHUR CARL PIEPKORN

HE DIED AND ROSE FOR ME. By William F. Beck. St. Louis: Concordia Publishing House, 1966. 32 pages. Paper. 25 cents; reduced prices for quantity purchases.

This is a harmonized narrative of the events of the last days in our Lord's life and of the period from His resurrection to His ascension, in the words of Beck's version, *The New Testament in the Language of Today*. For an overall evaluation of this version see this journal, 35 (1964), 758.

ARTHUR CARL PIEPKORN

OUR ENGLISH BIBLE IN THE MAKING: THE WORD OF LIFE IN LIVING LANGUAGE. By Herbert Gordon May. Revised edition. Philadelphia: Westminster Press, 1965. 163 pages. Cloth. \$3.95.

A DICTIONARY OF BIBLICAL ALLUSIONS IN ENGLISH LITERATURE. By Walter B. Fulghum, Jr. New York: Holt, Rinehart and Winston, 1965. viii and 291 pages. Cloth. \$4.95.

New translations and an increased volume of books about the Bible necessitated a revision of May's informative survey of the history of the English Bible, first published in 1952. Included are two chapters on the Revised Standard Version and a concluding chapter on the use of the Bible, with bibliographical suggestions tuned to the general reader. Notable papyrus discoveries are mentioned, but note should have been taken also of the Bodmer papyri. This book deserves a prominent place in the church library.

An interesting adjunct to May's survey is Fulghum's compilation of Biblical allusions in English literature, based in the main on the text of the King James version, and drawn heavily from Byron's *Don Juan*, Shakespeare, DeQuincey, Thoreau,

Charles Lamb, Carlyle, Milton, Tennyson, Melville, Emerson, Thomas Hardy, Samuel Butler, James Joyce, and Chaucer. The select harvest, which is not of the ordinary Bartlett variety, is introduced under key Biblical words or phrases. The sermonizer may find much of it too sophisticated for Sunday morning quotation, but the reading of this book will deepen his appreciation of the depth to which the Bible has imbedded itself in American and British literature. FREDERICK W. DANKER

A NEW INTRODUCTION TO MORAL THEOLOGY. By Herbert Waddams. New York: The Seabury Press, 1965. 240 pages. Paper. \$2.25.

Waddams, a canon at Canterbury Cathedral and formerly a lecturer at McGill University in Montreal, offers a nontechnical presentation of the major topics of Christian ethics in the Anglican tradition. He vigorously represents an Anglo-Catholic point of view which is opposed to the abolition of "moral law" and notions which assume that "the whole of casuistry is based on assumptions which have no place in the religion of Christ." Helmut Thielicke, Paul Lehmann of Union Theological Seminary, New York, and C. F. D. Moule of Cambridge University, represent points of view which Canon Waddams opposes. Charles Gore's *The Social Doctrine of the Sermon on the Mount*, Kenneth Kirk's *The Vision of God*, Bernard Häring's *The Law of Christ*, a concept of natural law functioning as a determinative factor in moral theology—these serve as illustrations of positions for which Waddams reveals his sympathy. At the same time, Waddams wants it understood that Anglican moral theology is to be distinguished sharply from that of the Roman Catholic Church and from that which he understands to be "Protestant" (in which he includes a negative view of Lutheran theology).

RICHARD KLANN

A HISTORY OF CHRISTIAN THOUGHT. Vol. I. By Otto W. Heick. Philadelphia: Fortress Press, 1965. xiv and 509 pages. Cloth. \$8.75.

This is a revision of the first volume of *A History of Christian Thought*, first published in 1943 as a cooperative venture by the present author and the late L. J. Neve. Teachers and students who had the advantage of the earlier edition will doubtless be its most loyal publicity agents. Appearing in an attractive new dress, it tells the story of Christian thinking in larger and clearer type that has added 165 pages to the original but makes reading and study a still more pleasant task. One forgets that this is an old mine reopened for seminarians and others to dig in. The bibliography has been brought up to date. Some titles, chiefly German, have disappeared. A topical index and an index of names make the book a handy reference work covering 16 centuries, including Trent.

LEWIS W. SPITZ

HEROES AND GODS; SPIRITUAL BIOGRAPHIES IN ANTIQUITY. By Moses Hadas and Morton Smith. New York: Harper & Row, 1965. xiv and 266 pages. Cloth. \$5.00.

This 13th volume in the series *Religious Perspectives*, edited by Ruth Nanda Anshen, is a history and discussion of the ancient literary form called aretalogy. Hadas defines the genre in the first section of the book as the "formal account of the remarkable career of an impressive teacher that was used as a basis for moral instruction" (p. 7). To explicate this definition, he discusses in a popular way ancient hero cults (e.g., Dionysus, Heracles, Theseus), lives of religious leaders (Orpheus, Pythagoras), philosophers (Socrates), biographies and romances (Diogenes, Crates, Cleomenes), and martyrologies (Eleazar, the *Acta Alexandrinorum*). Aretalogies are characterized by legend and a homiletical concern. Most include an ac-

count of the unusual birth, the work (but not in chronological order), death and ascension to heaven of the central figure.

To justify this description Morton Smith in Part II gives translations or extended summaries of four works that are supposedly influenced by aretalogical concerns: Porphyry's *Life of Pythagoras*, Philo's *On the Life of Moses*, Luke's *Gospel*, and Philostratus' *Life of Apollonius of Tyana*. Although the authors state that not a single aretalogy survives in authentic form (p. 103), it is assumed that the four documents will show that they have been influenced by this literary form. This brings to light two weaknesses of the book. (1) It is inadequately documented. There is almost no guidance given to the ancient primary or modern secondary literature. Modern scholars are rarely mentioned by name, almost never with the title of the work to which reference is made. (2) There is a kind of least common denominator parallelism suggested between the works given in section two. Yet even a reading in Smith's summaries makes clear that the four by no means belong together as suggested. The influence of the kerygma on the outline of the Gospel is not mentioned. Modern research, for example, that of K. L. Schmidt, on the form of the Gospel is not described. In short, the book does not make its case for the inclusion of Luke (or even of Philo) in the literary genre called aretalogy.

EDGAR KRENTZ

INTRODUCTION TO THE NEW TESTAMENT. By A. Robert and André Feuillet, translated from the French by Patrick W. Skehan, Edward P. Arbez, Kathryn Sullivan, Lawrence J. Dannemiller, Edward F. Siegman, John P. McCormick, and Martin R. P. McGuire. New York: Desclee Company, 1965. xxiii and 912 pages, 4 illustrations, 3 maps. Cloth. \$15.75.

A library of information on the New Tes-

tament is contained between the covers of this introduction to the New Testament, published in French in 1959 under the title *Introduction à la Bible*, Vol. II: *Nouveau Testament*. The role of Roman Catholic contributors is impressive, including among others the contributions of such eminent scholars as Joseph Bonsirven, Jules Cambier, Lucien Cerfaux, Feuillet himself, and Stanislas Lyonnet. Opposition viewpoints are accorded generous treatment. In addition to ample discussion of the customary isagogical matters, there is a chapter on *Zeitgeschichte*, an appendix on New Testament apocrypha, and a concluding chapter on major themes of the New Testament.

The foreword is designed for magisterial consumption, but despite the evident concern to keep within the broad limits of ecclesiastically defined boundaries, the contents reflect a spacious consideration of the evidence. Students will find this volume a worthy supplement to the Feine-Behm-Kümmel introduction. FREDERICK W. DANKER

PSALM 139: A STUDY IN THE OMNISCIENCE OF GOD. By E. J. Young. London: The Banner of Truth Trust, 1965. 128 pages. Paper. 75 cents.

A conservative devotional and expository analysis of Psalm 139. There are many lines in this presentation which will touch the heart of the devout Christian. Here and there Young digresses to counter a modern critical position. His insights into the meaning of the psalm, however, are commendable and palatable. NORMAN C. HABEL

QUEST FOR THE DEAD SEA SCROLLS. By Geoffrey Palmer. New York: The John Day Company, 1965. 96 pages. Cloth. \$3.29.

This interesting account of the famous Dead Sea Scrolls, written for junior high school age children, will make a good addition to any school or church library.

EDGAR W. KRENTZ