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BOOK REVIEW

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AUFERWECKUNGEN VOM TODE AUS HEILIGSPRECHUNGSAKTEN ÜBERSATZT. By Wilhelm Schamoni. Bigge, Germany: Josefs-Buchhandlung B. Brune, 1968. 128 pages. Paper. DM 2.80.

"Raise the dead!" Our Lord gave this command to the 72 disciples (Matt. 10:8). Roman Catholic hagiologist Schamoni is concerned to demonstrate in this brochure that saints of his tradition through their intercession, both before and after their deaths, literally carried out Christ's command. By way of evidence he introduces depositions made under oath by witnesses of these resuscitations in connection with the processes of canonization of 17 saints and candidates for the honors of the altar from St. Elizabeth of Thuringia (†1231) to the Venerable Mark of Aviano (†1699). An appendix contains miscellaneous excursions on resuscitations in the Sacred Scriptures, in the early church, in the era of the Counter-Reform, in the 19th century (an undated resuscitation by Don Bosco [1815—1888], founder of the Salesian congregation), and on related questions.

ARTHUR CARL PIEPKORN

LIVING QUESTIONS TO DEAD GODS (*Question vivante à un Dieu mort*). By Jacques Durandeaux. Translated by William Whitman. New York: Sheed and Ward, 1968. 160 pages. Cloth. \$3.95.

When Durandeaux wrote this moving and methodologically fascinating "meditation," he was 41 years old; his age is possibly not an insignificant datum. Certainly significant are the other facts about him — he is a professional philosopher with major interests in esthetics, psychology, and psychoanalysis, a Roman Catholic priest, and a member of the faculty of the Parisian Collège Stanislas.

He is no stranger to the way of the mystics, especially the post-Reformation Spanish school. He has taken Marx, Freud, and Einstein with full seriousness. He has wrestled with the thought of Kierkegaard, Barth, Tillich, Bishop Robinson, and the phenomenologists. Within his own person the believer, persuaded by his experience of God, and the remorselessly and rigorously critical philosopher are in constant dialog. This extended meditation is a paradigmatic sample of the outcome of this ongoing encounter. (Gabriel Vahanian's introduction, in this reviewer's judgment, is best left to one side at least until the reader has finished with Durandeaux's own exposition.) The reflective pastor will find this slender but difficult work stimulating.

ARTHUR CARL PIEPKORN

PERSONALITY TYPES AND HOLINESS (*Introducción a la Ascética Diferencial*). By Alexander Roldan. Translated by Gregory M. McCaskey. Staten Island, New York: Alba House, 1968. 384 pages. Cloth. \$6.50.

The learned Jesuit author is professor at the Colegio de San Estanislao, Salamanca. He extends W. H. Sheldon's endomorphic-mesomorphic-ectomorphic somatic typology and his viscerotonic-somatotonic-cerebrotonic temperamental typology by positing three parallel "hagiotypes," characterized respectively by "agapetonia" (with a resultant dominant tension for contemplative love), "prasotonia" (with a resultant dominant tension for apostolic action), and "deontonia" (with a corresponding dominant tension for moral obligation). He analyzes the progress of all three types in what Lutherans would call sanctification in the strict sense, and illustrates them at the hand of three post-Tridentine Roman Catholic saints, Francis de

Sales, Francis Xavier, and John Berchmans. A final chapter—in this reviewer's opinion the weakest—describes Christ as the "hyperhagionorm" and the key to differential ascetics. McCaskey is a doctor of medicine; his translation is in general commendably smooth and knowledgeable. Slips like the reference to the "Tolomaic [for Ptolemaic] system" (p. 80) are very infrequent. The lack of an index and the predominance of Spanish bibliographical references, even when the works were written originally in other European languages and where English translations are available, are defects that could have been avoided, although they do not gravely detract from the book's value. While the Lutheran community has no exact counterpart to the Roman Catholic spiritual director for whom Roldan writes, both pastors and counselors are likely to find his exposition engaging and helpful.

ARTHUR CARL PIEPKORN

CALVIN'S GENEVA. By E. William Monter. New York: John Wiley and Sons, 1967. xv and 250 pages. Cloth, \$5.95; paper, \$2.95.

NUREMBERG IN THE SIXTEENTH CENTURY. By Gerald Strauss. New York: John Wiley and Sons, 1966. ix and 305 pages. Cloth, \$5.95; paper, \$2.95.

These two volumes are part of a series, *New Dimensions in History: Historical Cities*, edited by Norman F. Cantor of Brandeis University. Two other volumes previously published deal with Boss Tweed's New York and the Rome of the Caesars. Nuremberg and Geneva are of signal importance for heirs of the 16th-century Reformations, although Lutherans are more likely to be interested in Calvin's Geneva than Reformed Christians are likely to be interested in Lutheran Nuremberg.

The nature of the historic data enable Northwestern University historian Monter to exhibit a close link between church and city in the case of Geneva. The simple fact is that the post-Reformation Geneva was Calvin's creation, "the result of his placing a brilliant mind and an undeviating will amidst

the crude and confused surroundings of a revolutionary regime" (p. viii). In his exposition Monter exhibits a desire to be scrupulously fair; the result is that he lays to rest some cherished myths and sedulously fostered misconceptions and provides essential background for understanding the committed theologian who largely made Geneva what it became.

The 16th-century Nuremberg that Indiana University historian Strauss treats is a more complex subject; it was the product of a long historical development, not, in the sense that Geneva can be said to have been, the product of a tenacious theologian. Its history, its political tradition, its commerce, industry, and handicrafts, its learning and its art, its daily life and work were implicated in its religious practice and yet were in a greater degree independent of it. The difference between Geneva and Nuremberg is accounted for in part by the fact that the Lutheran Reformation was more conservative and more historically rooted and less radical than the Swiss Reformation.

Neither book is a manual of church history. That is precisely the merit of each. Church history happens in a broader matrix. That matrix in the case of two 16th-century urban communities is what these books helpfully describe.

ARTHUR CARL PIEPKORN

AUGSBURG HISTORICAL ATLAS OF CHRISTIANITY IN THE MIDDLE AGES AND REFORMATION. By Charles S. Anderson. Minneapolis: Augsburg Publishing House, 1967. 68 pages. Cloth \$7.50.

The stated aim of Luther Seminary church historian Anderson is "to provide the student with relatively inexpensive working maps for use in conjunction with standard [church] history texts" (p. 5). The time span indicated by the title is generously interpreted as beginning with the late sixth century and continuing to the mid-seventeenth century. In the nature of things this is almost exclusively an atlas of Western Christianity. The choices of dates and of territories that the individual maps cover

are good. Another church historian might have made different and equally defensible choices. One should not cavil about such things, but a map of the dioceses of the Holy Roman Empire and adjacent territories around 1520 would have helped to clarify certain aspects of the Reformation. Again, mapping the Counter-Reformation in simple Roman Catholic-"Protestant" terms obscures the fact that the Counter-Reformation had two antitheses — the Lutheran movement and the Reformed movement. The breadth of Anderson's concerns is commendable; his maps make it clear that secular and ecclesiastical politics do not exhaust the stuff of even the mundane side of church history. Again, the splendid readability of the maps is a decided plus. Every student of the Middle Ages and the Reformation period who uses this work will be in Anderson's debt.

ARTHUR CARL PIEPKORN

THE HISTORY AND PHILOSOPHY OF THE METAPHYSICAL MOVEMENTS IN AMERICA. By J. Stillson Judah. Philadelphia: The Westminster Press, 1967. 317 pages. Cloth. \$6.95.

Judah is professor of the history of religions at the Pacific School of Religion and head librarian of the Berkeley (California) Graduate Theological Union. His book is an important addition to the bibliography of the complex of religious and quasireligious movements that call themselves by the catch-all term "metaphysical"—not in the traditional and strict philosophical sense of "pertaining to the ontological" but in the more esoteric sense of "pertaining to occult phenomena and Far Eastern philosophies." Judah sees these movements as marked by 15 characteristics: (1) a professedly creedless reaction to the creedal authority of organized Christianity; (2) a belief that the inner self of man is divine; (3) a reluctance to be regarded as theistic; (4) a quasignostic or dualistic picture of the relation of God to man and to the world; (5) an acceptance of the moral teachings of Jesus; (6) a general absence of the doctrines of grace and atonement; (7) the unreality of evil; (8) a

pragmatic appeal to experience rather than to faith; (9) an emphasis on self-realization, knowledge, or spiritual science rather than on faith or works; (10) a reliance on demonstrations of the scientific validity of different kinds of religious experience; (11) a psychological approach to reality; (12) an optimistic stress on man's goodness rather than on his propensity to sin; (13) the acquisition of "pleasant things" under the guise of prosperity; (14) a belief in an inner, intuitively revealed meaning of words; and (15) healing through the mind or spirit. Judah divides the groups he discusses into two groups, the occult wing (spiritualism, theosophy, the Arcane School, and the Astara Foundation) and the healing (or New Thought) wing (Divine Science, Religious Science, Unity, and Christian Science). A final chapter investigates the combined effect of these movements on the ministry to the ill that the historic denominations carry on. Pastors whose ministry requires them to come to grips with these movements will profit from a study of this intentionally objective study.

ARTHUR CARL PIEPKORN

TEACHING THE FAITH: LUTHER'S CATECHISMS IN PERSPECTIVE. Edited by Carl Volz. River Forest, Ill.: Lutheran Education Association, 1967. 84 pages. Paper. Price not indicated.

The 24th yearbook of the Lutheran Education Association is naturally designed for teachers. Happily it turns out in part to be as well a welcome and useful addition to the relatively meager English-language bibliography on the Large and Small Catechisms. Editor Volz himself describes the catechumenate in the primitive church. Reformation historian John Constable discusses the genesis and genius of 16th-century catechisms generally. Harold Grimm reprints his Martin Luther Lecture "Luther's Catechisms as Textbooks." Robert C. Schultz reiterates his convictions about the theological significance of the order of the chief parts—specifically the location of the decalog at the beginning—in Luther's Catechisms. Stephen Carter provides a useful pioneering historical survey of cate-

chisms that have been used in The Lutheran Church — Missouri Synod. The editor of the Concordia Catechism series, Walter M. Wangerin, calls for the kerygmatic teaching of the catechism "in such a way that the catechumen discovers that it is written for him too" (p. 80). Here is a brochure for both the scholar and the religion teacher.

ARTHUR CARL PIEPKORN

UM CHRISTI SAKRAMENTALE GEGENWART: DER SALIGERSCHE ABENDMAHLSSTREIT 1568/1569. By Jobst Schöne. Berlin: Evangelische Verlagsanstalt, 1967. 72 pages. Paper. DM 4.00.

This important study by a major young theologian of the Evangelical Lutheran (Old Lutheran) Church in Germany, a sister synod of The Lutheran Church — Missouri Synod, is published on the initiative (*Veranlassung*) of the church body in whose ministerium he serves. The significance of this inquiry lies in the fact that it is the first monographic reexamination of the "Saliger Controversy" in over a century. This controversy is doubly important in the present ecumenical context, where precisely the matters at issue in the Saliger affair are playing an appreciable role in the Roman Catholic-Lutheran discussions of the Sacrament of the Altar. Quite apart from this, the Saliger Controversy is important because it involved such influential Lutheran theologians of the period as Martin Chemnitz, David Chytraeus, and John Wigan (later the Lutheran bishop of Pomesania and administrator of the see of Samland). In addition the controversy is important because it is an integral part of the prehistory of Article 7 ("Of the Holy Communion") of the Formula of Concord; part of the final decision in the controversy was written into the Solid Declaration, 83—85. Finally, the present study is important because the controversy has commonly been misinterpreted; most modern references to it imply that Saliger was twice dismissed because of his views on the Sacrament of the Altar, chiefly his assertion that the body and blood of Christ are truly present before the reception (*ante sumptionem*). Schöne demonstrates that

there was no fundamental difference in the doctrine about the Sacrament of the Altar that the participants in the controversy actually professed, and that it was Saliger's intemperate contentiousness that occasioned his dismissals.

The activities of John Saliger (Beatus, that is, "Seliger"), presumably Lübeck-born, can be traced only from 1566 to 1580. In the former year he moved from Woerden to Antwerp. In the latter year he was banished from the Lowlands and disappears. The Lübeck phase of the controversy extended from April to July 1568, when Saliger was dismissed from his curacy in St. Mary's Church, the Rostock phase from December 1568 to October 1569, when Saliger was dismissed from the pastorate of St. Nicholas' Church.

The controversy had the virtue of bringing out common insights to which participants on both sides professed allegiance. The first is the careful distinction between *usus* or *actio*, both of which described the total Eucharistic action, and *sumptio*, which described only the oral reception. The second was the rejection of the speculation that the consecration of the already consecrated elements, specifically of the wine, communicated itself to any unconsecrated elements that might be added subsequently. The third was the attribution of consecratory efficacy to the recitation of the words of institution when spoken in the context of a corporate celebration of the Sacrament of the Altar. A fourth was the laudable practice of consecrating only as many hosts and only as much wine as the number of intending communicants required. (Would that Lutheran celebrants were as conscientious today!) A fifth was the practice of consecrating the new supply of either or both elements if the quantity that had originally been consecrated proved insufficient. A sixth was the stress on the principle that consecration is for the purpose of reception; coupled with this was the diligent care exercised to insure that no part of the consecrated elements remained after the celebration had been concluded. A seventh was the stress on the objectivity of the presence of the body and blood of Christ in terms of

eating the body and drinking the blood with the mouth (*manducatio oralis*) and of the reception of the body and blood of Christ by "unworthy" communicants (*manducatio indignorum*) as well as by "worthy" ones. An eighth was the recognition that the minister who distributes the Sacrament has in his hands the body (or blood) of Christ. A ninth was the sacramental equation of the elements with the body and blood of Christ (*praedicatio identica*). A tenth was the recognition that the body and blood of Christ are present before the distribution and reception. An eleventh was the emphasis on the totality of the sacramental action. A twelfth was commitment to the Reformation rule, "Nothing has the character of a sacrament outside the use that Christ instituted" (*Nil habet rationem sacramenti extra usum a Christo institutum*), rightly understood.

Also illuminating are the theses that are disavowed. The statement that "the sacrament exists before the use" is labeled misleading because of the terminological ambiguity. The interpretation of 1 Cor. 10:16 which has "the communion of the body of Christ" refer to the "communion" of the bread and the body of Christ rather than to the "communion" of the communicant and the bodily present Christ is rejected, as is the thesis that the consecration in itself confects a complete sacrament without any reference to subsequent reception. Likewise rejected is the teaching that the body of Christ is not in the bread but in the eating, along with the teaching that the body and blood of Christ are not present prior to the reception (which is described as an opinion which "no one in our churches" entertains).

For publicly setting the record straight, Schöne deserves the thanks of the church.

ARTHUR CARL PIEPKORN

WORLD CHRISTIAN HANDBOOK 1968.

Edited by H. Wakelin Coxill, Kenneth Grubb, and Kathleen A. Knapp. Nashville: Abingdon Press, 1967. xvii and 378 pages. Cloth. \$7.50.

The four preceding editions of the *World Christian Handbook* (1949, 1952, 1957, and 1962) have made it an indispensable sta-

tistical compendium for everyone interested in the measurable aspects of Christianity on a global and interdenominational scale. The 1968 edition — with six sevenths of its pages devoted to statistics and indices — is no less useful in this regard. The inevitable slips in the compilation of so massive a fund of information are very, very minor flaws indeed. Supplementing this invaluable reference material are a number of brief essays that make both illuminating and disturbing reading for the concerned churchman — Max Warren's "Protestant and Anglican Churches and Missions: A Contemporary Review"; S. Masson's "The Roman Catholic Church at the Time of the Second Vatican Council"; Paul Verghese's "The Orthodox Churches"; David J. du Plessis' "The World Pentecostal Movement"; David Barrett's "The African Independent Churches"; M. B. Handspicker's "Church Union Negotiations"; and Frank Wilson Price's "World Christian Statistics: Some Warnings and Discussion on Their Future Collection." This volume has a place not only in seminary and church headquarters libraries but in all adequately supplied parish libraries and public libraries as well.

ARTHUR CARL PIEPKORN

UMWELT DES URCHRISTENTUMS. Vol. II: TEXTE ZUM NEUTESTAMENTLICHEN ZEITALTER. Edited by Walter Grundmann. Berlin: Evangelische Verlagsanstalt, 1967. 426 pages plus large foldout map of Roman world and Palestine in pocket. Cloth. DM 23.00.

This reviewer gave Volume I (synthetic description) and Volume III (volume of illustrations) an enthusiastic review in this journal (XXXVIII [1967], 680—681). Unfortunately he cannot be quite so enthusiastic about this volume, the last of the three to be published.

It was designed to present ancient texts in German translation to illustrate and support the interpretations of Volume I. The selection is hard to understand and justify. Some omissions are striking. For example, the section on ruler worship omits the inscription of Antiochus of Commagene (Michel, No. 735), the famous Gallio inscription in the

section on history, all material relating to Greek scepticism in the section on philosophy, an insufficient selection from Epicurus (with nothing from Lucretius), and nothing from early or middle Stoicism.

On the other hand, some sections are more full than one would reasonably expect. Qumran receives 45 pages, apocalyptic Judaism over 30. Yet the texts cited in each section are easily and inexpensively available in German in complete form.

Thus the book is out of balance. All in all, the student would be better served by C. K. Barrett's *The New Testament Background: Selected Documents* (New York: The Macmillan Co., 1957), available in German also.

EDGAR KRENTZ

GENESIS 3: A DEVOTIONAL AND EXPOSITORY STUDY. By Edward J. Young. London: The Banner of Truth Trust, 1966. 165 pages. Paper. \$1.00.

This treatment of Genesis 3 is noteworthy as an attempt to uphold and reinforce for the modern reader the "traditional" interpretation of this chapter. In opposition to unnamed "scholars of today" who advocate what he calls a "modern interpretation of Genesis 3," Young offers in this book what he describes as a "straightforward realistic interpretation of the text" (p. 15), an exegesis which "insists upon an historical interpretation" (p. 49) and which is derived from "a simple reading of the Bible" (p. 51). "Everything in the chapter leads to the conclusion that the writer is giving straightforward prose." (p. 55)

At a number of points, however, Young's interpretation reveals how difficult, if not impossible, it is to treat this entire chapter as "straightforward prose." Speaking, for example, of the "subtil serpent" of v. 1, he says "there is more here than meets the eye," and he finds in the word "subtil" a hint "that we have to deal with more than a snake" (pp. 9—10). Again, one can agree with Young's interpretation that in v. 7, "it is not of the physical eyes that the Scripture speaks here, when it states that 'their eyes were opened.'" But it must be recognized

that this is not a "straightforward prose" reference to eyes but rather a *figurative* reference to mental and spiritual faculties. Though on pp. 13—14 the author rejects a symbolical interpretation in favor of "a strictly prosaic interpretation," he himself later advocates a symbolical interpretation in his statement that "the punishment which fell upon the serpent was really a symbol of the deeper punishment to strike the evil one" (p. 96). Warning that "an over-literal interpretation" of v. 21 might make this verse appear ludicrous, Young suggests (p. 149): "Possibly, God may have given to man the necessary directions for sewing the skins together." Whether one agrees or disagrees with Young's suggestion, it must be recognized that here again he has opted for something other than a simple, straightforward literal interpretation of the text's declaration: "And the Lord God made {wayya'as} for Adam and for his wife garments of skins."

The author's simplistic assumption that a simple reading of the text as straightforward prose will lead to an assured understanding of its divinely intended meaning is called into question by his frequent inclusion into his interpretation of such limiting and qualifying expressions as "in all probability," "perhaps we are justified in assuming," "possibly," "it seems," "it may be," "it would appear," and many others. In a single page opening, for example, the discussion of Gen. 3:3 includes these expressions: "evidently," "apparently," "we are safe in saying," "but in all probability," "it would seem that," "possibly so," "but it would seem that." (Pp. 30—31)

In the devotional aspects of this study Young is at his best when he speaks in heartwarming fashion of the forgiving grace of God in Jesus Christ. Among the more disappointing "applications" of this chapter to modern man is the author's lesson drawn from Eve's willingness to "engage in dialogue" with the serpent. The moral: "We should not, for example, be willing to enter into what is called 'dialogue' with Roman Catholicism, as though we might mutually enrich one another by such discussion." (Pp. 25—26)

WALTER WEGNER

THE HOLY LAND FROM THE PERSIAN TO THE ARAB CONQUESTS (536 B. C. TO A. D. 640): A HISTORICAL GEOGRAPHY. By Michael Avi-Yonah. Grand Rapids, Mich.: Baker Book House, 1966. \$5.95. 231 pages. Cloth.

In his preface Avi-Yonah describes this book as the result of 35 years of research and publication. The book gives ample evidence of this. As the title indicates, it is a combination of geography and history. The scholar's penchant for detail is combined with a readable style. This combination makes the book a valuable addition to the library of the scholar and the pastor alike. Twenty-four maps drawn by the author's daughter enhance the usefulness of the book. This excellent work might have been increased even more in value, in this reviewer's opinion, if more space had been devoted to the evidence from coins.

HERBERT T. MAYER

THE PROTO-SINAITIC INSCRIPTIONS AND THEIR DECIPHERMENT. By William Foxwell Albright. Cambridge, Mass.: Harvard University Press, 1966. 45 pages, 11 figures. Paper. \$2.00.

Scholars have long toyed with the decipherment of the 15th-century (Proto-) Sinaitic inscriptions, discovered by Petrie in 1905 at the turquoise mines of Serâbit el-Khâdem in Sinai. After Sir Alan Gardiner's brilliant recognition of the single word *l-b'lt*, "To (the goddess) Ba'alat," progress halted until the work of Albright and those following his lead. The key to cracking this alphabetic script was Albright's recognition that this was a West Semitic language and must be read on the basis of the earlier stages of West Semitic, not the later, more developed alphabets of Hebrew and Aramaic. As our knowledge of second millennium North-West Semitic grew, especially through the Ugaritic discoveries, Albright was able to advance his decipherment of these texts in a widely spaced series of articles.

The present work represents the most recent stage of his decipherment. It contains hand copies of the texts, as well as a translation and an interpretation of each. It also

includes a helpful glossary, a sketch on the grammar of the language, and chapters on the decipherment and historical background of these votive and funerary inscriptions.

CARL GRAESSER, JR.

ZWINGLI ALS THEOLOGE. GLAUBE UND GEIST BEIM ZÜRCHER REFORMATOR. By Christof Gestrich. Zurich: Zwingli Verlag, 1967. 193 pages. Paper. Sw. Fr. 21.

In this dissertation, submitted to the theological faculty of the University of Zurich, the author attempts a new approach to Zwingli's theology. Whereas most writers presenting the latter's theology emphasize his doctrine of God, Gestrich puts the emphasis on the Swiss reformer's so-called spiritualism. In doing this he investigates Zwingli's theological presuppositions, the impulses he received from traditional theology, from humanism, and from Luther's reformation. This takes him into three main areas of dogmatics: faith and experience, God and man, and faith and reality. He regrets that only after he had completed the dissertation did he come across the dissenting view of Fritz Schmidt-Clausing. Gestrich's work is well documented and supplied with a helpful bibliography.

LEWIS W. SPITZ

THE THEOLOGICAL TENDENCY OF CODEX BEZAE CANTABRIGIENSIS IN ACTS. By Eldon Jay Epp. Cambridge: University Press, 1966. xvi and 209 pages. Cloth. \$8.50.

F. J. A. Hort once stated that "accusations of willful tampering with the text" of the New Testament "prove to be groundless" and regarded Marcion as the single exception. A. T. Robertson admitted a few cases of dogmatic influence, but agreed that it was rare. Subsequent researches have driven long spikes into the heart of this untenable thesis. As late as 1963, however, H. Conzelmann (*Die Apostelgeschichte* [Tübingen, 1963], p. 2) endorsed the view of J. H. Ropes that this so-called "Western" text does not display any special theological tendency. Epp's study, concentrating on Codex Bezae Canta-

brigiensis (D), a late fifth-century manuscript containing the four gospels and the Acts of the Apostles, displays the oversimplification of also this thesis.

Stimulated by P. H. Menoud ("The Western Text and the Theology of Acts," *Studiorum Novi Testamenti Societas*, Bulletin 2, 1951, 19—32), who had devoted much of his analysis to the "apostolic decree" in Acts 15, Epp takes as his focal point what he calls an "anti-Judaic" tendency evidenced in the D-variants. By "anti-Judaic" he means not Antisemitism but reaction to Judaism as a religious system. Much of the evidence adduced points strongly to confirmation of this thesis. However, if the starting point had been "tendency to magnify the apostolic mission," the variants for Acts 5:39 and 11:2, for example, would be viewed in different perspective. In any case, Epp does gather together much of the discussion laid away in isolated treatments of the texts and demonstrates the importance of Codex Bezae as an interpretive control for the exegesis of other textual traditions and as a reservoir of theological data for the documentation of the history of dogma.

FREDERICK W. DANKER

A DIALOGUE OF COMFORT AGAINST TRIBULATION. By Thomas More. Edited by Leland Miles. Bloomington: Indiana University Press, 1965. cxi and 301 pages. Cloth.

Robert Bolt's play, *A Man for All Seasons*, has brought into fresh prominence the heroic critic of Henry VIII. More's *Dialogue of Comfort* was composed during the early months of his imprisonment in the Tower of London, 1534. He was beheaded on July 6, 1535. The historical and literary values of this treatise are almost secondary to the contribution made to our understanding of the psychology of a personality sensing and preparing itself for an agonizing doom. The delicate interplay of humor and earnest awareness of the worst comes out in More's comment to a minor official: "I pray, Master Lieutenant, see me safe up and for my coming down let me shift for myself."

In imitation of Plato and Lucian, More

adopts a dialog form, using allegorical asbestos to protect his manuscript during production. Playful banter and pathos, fable and satire intermingle in defiance against death and tyranny.

The editor has contented himself with modernization of spelling, and a one-page glossary explains recurring archaic expressions. Ample footnotes clarify other obscurities. Appendices include a synopsis of the argument, a chronology of More's life, and a collation with previous editions. Forty pages of bibliography will keep the most avid More enthusiast busy for a long time to come.

FREDERICK W. DANKER

THE ANTIQUITIES OF JORDAN. By G. Lankester Harding. Revised edition. New York: Frederick A. Praeger, 1967. 215 pages plus 64 photographs and 10 maps. \$7.50.

This is a welcome updated reissue of a valuable book. Though Harding claims that he "really spent too long in Jordan to be able to write a good book about it," his rich experience as director of the Department of Antiquities of Jordan has in fact equipped him to produce a work which is at once authoritative and arresting.

Harding first sets the stage by surveying the climate, topography, and ancient history of Jordan. Then he proceeds to describe the major ancient remains and sites one by one. All the sites are in Trans-Jordan except for Jericho and Qumran, now in occupied Jordan. The style is clear and engaging. The superb photos and maps are of high quality. The revisions are not extensive but cover certain changes in interpretation which further excavation has suggested and an updating of the description of the modern road system and buildings at the more important sites.

Harding has produced a veritable handbook not only for the traveler but also for the student of the ancient Holy Land. It is valuable for Biblical backgrounds, especially for background to Hellenistic and New Testament times, the period from which most of these ancient remains come.

CARL GRAESSER, JR.

THE BIBLE'S AUTHORITY TODAY. By Robert H. Bryant. Minneapolis: Augsburg Publishing House, 1968. 235 pages. Cloth. \$5.50.

The Bible's authority today is, of course, what it has always been. Its authority never changes. But men's attitude toward its authority does. The author demonstrates this by taking the reader from one school of thought to another. It is this historical approach that gives the present volume its chief value.

In the concluding chapter the author raises the question: "Is it possible that there is some validity in the old doctrine of 'verbal inspiration' which both critical-historical and theological interpretation have overlooked?" He sees many contemporary theologians looking to Luther and Calvin for guidance and finding new value in classical Lutheran and Reformed principles of exegesis as well as in those of the church fathers.

LEWIS W. SPITZ

THE LAND OF THE BIBLE: A HISTORICAL GEOGRAPHY. By Yohanan Aharoni. Translated from the Hebrew by A. F. Rainey. Philadelphia: The Westminster Press, 1967. xiv and 409 pages plus 2 appendixes, 2 indices, and 32 maps. Cloth. \$7.95.

This is a reference tool which no serious student of the Old Testament (which Israeli scholars understandably call "the Bible") will fail to use.

The brief introductory section dealing with the physical topography of Palestine is followed by a very helpful survey of the methods and sources used for Palestinian toponomic studies. The second and major part of the book discusses the boundaries and settlements in Palestine as they shifted and varied throughout history and the problems involved in the interpretation of the sources. A most helpful feature is the superb set of 32 maps, many of them unique in the literature. Another important feature is the large attention given to Egyptian sources.

Not many fields are as complicated as the study of Palestinian cities, provinces, and

boundaries. Only a few Albrights, Alts, and Mazars are able to control all of the historical disciplines necessary, such as literary criticism, archaeology, and Egyptian, Akkadian and Arabic linguistics, to mention a few. Aharoni predictably follows his teacher Mazar on most points. In fact, one of the values of the work is that in many ways it serves as a compendium of Mazar's work. Other major views and the pertinent literature are of course mentioned.

In short, we are much in the debt of Aharoni and his translator Rainey for making such a collection of information available in a single volume. No comparable work exists in English.

CARL GRAESSER, JR.

KIRCHE OHNE ILLUSIONEN: EXPERIMENTELLER REPORT AUS DER ZEIT NACH DEM 7. JULI 1983. By Hans Heinrich Brunner. Zurich: Zwingli Verlag, 1968. 152 pages. Paper. Sw. Fr. 9.50.

The author, son of Emil Brunner, pretends that on July 7, 1983, complete separation of church and state will be established in Switzerland. Viewing the situation that obtains after this hypothetical date of divorce, he portrays the advantages and disadvantages of the separation. It may be wise for members of state churches in an age of secularization to read this book and ponder its lessons. Others may find that the literary gimmick of More's *Utopia* is not as foolish as it may seem.

LEWIS W. SPITZ

SECULAR CHRIST: A CONTEMPORARY INTERPRETATION OF JESUS. By John J. Vincent. New York: Abingdon Press, 1968. 240 pages. Cloth. \$4.95.

The author of this book reexamines the Biblical proclamation about Jesus in the face of modern secular theology and other radical reinterpretations of the Gospel. Vincent seeks to demonstrate that Jesus' preaching, especially as reflected in Mark, demands a response in deeds, since deeds are the demonstration that life has a new significance in view of Jesus' life and work. He sets himself

against fideism and regards the Law/Gospel dichotomy as turning Christ into Law.

The book is a curious combination of affirming the secular and yet reacting negatively to demythologizing, form criticism, and much modern Biblical study. In this way the author seeks to preserve the dynamic character of theology.

The haste with which the book was written is signalled by crediting the publication of the English translation of Bauer's *Lexikon* to Zondervan rather than the University of Chicago Press (p. 182, note 1). It is also reflected in the concentration on the gospels to the virtual exclusion of the rest of the New Testament. This leads, in this reviewer's opinion, to a distortion of the full meaning of Christ via a reduction of His significance.

EDGAR KRENTZ

HANDBOOK OF THE OLD TESTA-

MENT. By Claus Westermann. Translated by Robert H. Boyd. Minneapolis: Augsburg Publishing House, 1967. xvi and 285 pages. Cloth. \$5.95.

If a parish pastor wishes to offer a course to prepare his Sunday school staff to understand and use the materials of contemporary Biblical scholarship in their teaching of the Old Testament, this translation of Westermann's *Abriss der Bibelkunde* (4th edition, 1966) could well be one of the textbooks for the course. It acquaints the reader with the basic findings and hypotheses of historicocritical Old Testament research and endeavors to utilize them in a positive way in the elucidation of the Old Testament as a whole and in the more detailed discussion of individual sections and books of the Old Testament. Two dozen charts and tables, some slightly modified from their original form in the German edition, help visualize such aspects of the discussion as the literary structure and contents of individual books, historical developments, as well as various literary strands and collections discernible within the Old Testament.

Westermann states that his handbook "is based on the Reformation principle: *Sacra Scriptura sui interpret*" (p. 3). In applying this principle he demonstrates how the mean-

ing of individual Old Testament statements and books is to be apprehended from the standpoint of the entire Biblical context. For Westermann this "entire Biblical context" includes, as it must for every Christian interpreter, the New Testament as well as the Old.

The entire Biblical message therefore centers in Jesus Christ. Westermann says in his introduction: "From beginning to end the Bible gives an account of a great history, diverse and manifold, focused in the account concerning Jesus of Nazareth. Individual biblical words can only be rightly perceived in connection with this whole account and in relation to its central message." This statement characterizes Westermann's approach to the Old Testament even though it is not explicated on every page of this handbook or applied *expressis verbis* in the discussion of each of the Old Testament books. Here the parish pastor working with his Sunday school staff will have opportunity to demonstrate how in actual teaching situations a given Old Testament excerpt is to be proclaimed in relation to the Bible's central message.

Sunday school staff members trained in the more traditional approach to Old Testament studies will frequently find Westermann raising challenging questions about views which they have long taken for granted (including views regarding the dating, the authorship, the literary form, and the purpose of individual Old Testament books). But if it is true that learning often occurs most effectively through an encounter of conflicting views, then Bible students who use this guide to the meaning and message of the Old Testament will find themselves learning much from their encounter with this handbook.

WALTER WEGNER

THE GOSPEL OF THE WORD. By H. Van den Bussche. Chicago: The Priority Press, 1967. 211 pages. Cloth. \$4.95.

This popular retelling of the Gospel of John by a Dutch Roman Catholic theologian first appeared in serial form in a lay religious journal. Lay readers may find its reverent, conservative, devotional approach useful.

EDGAR KRENTZ